

Below is a transcription of the audio file of the Catechism Class given 05-08-11

Today, on what is known as Mother's Day throughout the world in some places, I will continue speaking about our Holy Mother the Church, the IX Article of the Creed, "I believe in the Holy Catholic Church". We are still continuing with the mark of holiness, then we will go into the mark of Catholicity. As last Sunday, we spoke about the things the Church requires for beatification and canonization. Certain people mock at the Saints and yet there is no other sign needed to prove their lack of sanctity.

Another mark of holiness is the fact that the Catholic Church teaches Her children to meditate and to pray. We realize that the liturgy of the Church teaches us the true Faith, and the Breviary, which is virtually the Bible, is one of the main parts of the Liturgy of the Church. The Breviary is the handbook of every one of Her Catholic priests. We realize that the Church had Her books first, then the Protestants come along with theirs. The Bible is much more important than the Koran, even if Obama does not agree with that. The Following of Christ is better than Bunyan's Pilgrim's Progress, and the Lives of the Saints are far better than Fox's Book of Martyrs.

We also realize that the grand central act of Catholic public worship is the Mass; this is the only Church in the world that has the true sacrifice of Calvary. That is the main reason why Anglican orders were declared invalid because they do not have a sacrificing priesthood. The sacrifice of the Mass is the central part, the heart of the Church, part of our worship, and because of obedience to the laws of the Church, we are not able to attend these illicit Masses. It does not mean we cannot make spiritual communions and fervently pray our Mass prayers everyday as we should. Tremendous thought that God should daily dwell with us, to be our solace and our Sacrifice.

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In addition to the Mass, we also have, obviously, the sacramental system of the Church to vindicate Her holiness. These Sacraments are the greatest means to obtain grace. In addition to them, we always have prayer, alms deeds, and good works. The Sacraments are the sacred channels made by Jesus Christ to convey His grace and merits to our souls. The Church, obviously, has these seven Sacraments instituted by Jesus Christ to give grace for our sanctification. These Sacraments cover all the states of our life from the moment we are born until our dying breath. They take care of us from youth through old age. The Church, then, is there to minister to our needs through all these seven Sacraments. Again, there is only one Church left in the world (that I know of), that still has all seven Sacraments. If you study the matter and form necessarily required to make the Sacrament valid (as we will be covering later on as we study the *Catechism of the Council of Trent* under the next section on the Sacraments), we will realize that the Novus Ordo church has changed the matter, or form, or intention or more than one of these to invalidate these seven Sacraments. So that religion no longer has seven sacraments either.

The moral teachings of the Catholic Church are the highest and holiest kind. Just realize for a moment a few important facts. After love of God, love of man comes next. The sanctity of the Church has shown in this that She alone holds all human life as sacred. The sick, the aged, and the helpless babe find their champion in the Catholic Church. What other religion promotes sanctity of all forms of life from the womb until death as does the Catholic Church? The Catholic Church civilizes the savage, converts the cannibal, and mitigates the horrors of war. Hospitals for the sick, homes for the indignant, orphanages for those without parents were Her inventions. The truth of God was Her enactment. The Catholic Church inculcates charity in

word and deed, and simple justice between man and man. She stands for the workers' right to live and enjoy the full fruits of his labor. The Communion of Saints, which She alone teaches, is the only true brotherhood of men (not the brotherhood of the Freemasons), but only the true brotherhood of the Communion of Saints. This reaches from Heaven to earth and from earth to Heaven, and unites the living with the dead.

Basically, I would think all of you know that the unity of society is the family. As the family is, so is the civil or political community that springs from it, for the stream cannot rise higher than its source. The stability of society, as well as the soundness of the family, rests on the marriage tie. The Catholic Church alone teaches that Matrimony is a sacrament and insists on the sanctity, unity, and indissolubility of the marriage bond. She alone deserves to be recognized as the promoter of purity, the preserver of the home, and the savior of society. We know from history that rather than permit the family to be sullied by the practice of polygamy under any guise whatever, the Church has chosen to lose the adhesion of great men of the world; and even let kingdoms be taken away from Her.

Had She compromised and submitted to the request of Henry VIII and the desire for his polarity of wives, probably there would not have been the English schism or the Anglican sect. But the Church cannot compromise; She is the pillar and ground of the Truth. Rather than give in to seductions and false principles and maxims of the world, the Church had to teach the whole truth that is handed down by Jesus Christ to be holy. She let them go, rather than give in to the maxims of the world. That is why She let all the Protestants (Martin Luther and the rest) start their own religions rather than compromise. So whether it be the Mormons with their many wives or the Muslims, the Church stands firm in the Faith.

We also should realize that Catholic sound doctrine and good works is another evidence of the holiness of the Church. That doctrine means that God is just and that man will be rewarded according to his deeds. He gives His strongest sanction and the most powerful motive for right conduct. The Catholic Church teaches the eternal truths, and there will be a reckoning for everyone at the moment of their death and at the General Judgment. This is the Church that teaches the necessity of faith as a foundation for holiness of life. The hope is a guide, the charity is the finisher, and the good works as the result of all. She is in accord with Christ and His Apostles on this matter (so obvious), as St. James declares -- faith without works is dead. As he said elsewhere -- be ye doers of the word and not hearers only, deceiving yourselves. Jesus Christ promises a reward for the one who gives even a cup of cold water only in the name of a disciple, and He places the reason of heavenly happiness in the work done by the just -- come ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world, for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me. I was in prison and you came to me. These beatitudes and spiritual and corporal works of mercy are those promoted by the Catholic Church in the fullness.

We also follow the teachings given to the Church by St. Paul to mortify our members, chastise our body, lest we become a castaway. St. Peter backs up St. Paul (or so to speak) always teaching the same -- labor the more that by good works you may make sure you are calling and election. Of course, those in the line today (I think) are well aware that justification by faith alone was a fundamental tenant of the so-called Reformation. This, though, is a doctrine which is subversive of all morality and religion. Take every young man who has been carefully reared by religious parents, and under the influence of a church, he expects to be converted and get some kind of religion to join a church sometime before he dies, according to this so-called

Protestant Reformation (justification by faith alone). He might have that attitude, but if he enjoys good health and prospects of living for many years (especially if he is taught this false doctrine that by merely believing -- having faith at any time in the atoning blood of Christ), he can escape the consequences of his evil deeds, there is a great danger of procrastination. Even if he lives this life of procrastination, he will still never be saved by faith alone (in the sense that the Protestants teach it).

Another kind of liberty that the Church teaches is the sign of holiness. Remember very clearly that the Church has never acknowledged any man's right to do wrong. I repeat that because it is very important. The Church has never acknowledged any man's right to do wrong. She has never preached man's liberty to injure himself or to hurt his neighbor or to dishonor his God. Liberty to reject the truth is not true liberty because it is irrational and unintelligent. It is intellectual suicide (pure insanity) to reject the truth. If we call the Church for this reason intolerant, the word is badly chosen. It would be better to say that the Church is uncompromising. However, we know that truth is uncompromising and the Church is uncompromising because She is true (even the pillar and ground of the truth). Jesus Christ told us that you shall know the truth and the truth shall make you free. Only in the possession of truth is real freedom found. Liberty is the fruit of law, and liberty without law is but license. Now we have (even in the Traditionalist Movement) this liberty without following the laws of the Church. For example, the laws requiring a papal mandate, and the laws requiring that a full year of novitiate be made in an institution approved by the Church before someone can make religious vows. These laws are not followed in the Traditionalist Movement. They have liberty, but not the laws of the Church because they do not have sanctity and holiness. They do not have four marks of the Church.

Remember what was just spoken about. Liberty to reject the truth is not true liberty. So what do we know about epikeia, and jurisdiction, and valid and licit sacraments, a year of novitiate, a papal mandate? We do not have the liberty to reject these truths that the Catholic Church teaches us. We must follow the truths even if it means we do not have access to the external Sacraments of the Church. There is much more that I might say about that. The Church never acknowledges any man's right to do wrong, but I hope you will reflect upon it, and then you will recognize which church is in the world today, that was founded by Jesus Christ. It is the one that does not acknowledge man's right to do wrong, such as just going into the Muslim temple, the saying that the Muslims worship the same god as the Catholic Church does, acknowledging that people can now be Freemasons in their Novus Ordo new religion, acknowledging that women ministers can minister at the altar (even half-dressed or less), acknowledging that all these false religions at Assisi are one and the same religion. No, the Catholic Church does not acknowledge these false religions, even if the Novus Ordo and the Protestants and the Traditionalist Movement do so.

You probably heard that statement before of Martin Luther's famous quote when he said -- man is an ass which goes straight towards heaven if Christ rides and rules him, but if Satan is in the saddle, hell is his destination. I bring that quote up to ask again, who is in the saddle of the CMRI church? Of the SSPX church? Of the Novus Ordo church? Who is in their saddle guiding them? Their destination is hell. The con men; you should read what Pope St. Pius V and others wrote about the sins of homosexuality and then you will realize the evil in the world today. But, as we study these things, we also realize that reasonableness of the Church's devotions and the soundness of Her doctrines prove with irresistible logic Her sanctity in these respects.

But, the important question still remains in speaking of the holiness of the Church – what kind of people does She produce? Is the body of the Church holy (for we know that by their fruits, you shall know them)? We, of course, must affirm that not all the members of the body of the Church are holy. The Church is sometimes referred to as a lavatory of the world. It has both good and bad fish in the net, sheep and goats in the flock. Its business is to purify the sinner and to produce and preserve the saint. The Church is the only divinely appointed society for the reformation of men.

But mark well every moral action of man has its source in two distinct causes or principles of conduct. First, the extrinsic factors: the doctrines of the Church, the Sacraments and sacramentals, the grace of God in all the outward agencies that help to sanctify the soul. Secondly, man's free will (the intrinsic principle which accepts or rejects the opportunities of grace that come from without). God may bless but if the free will rebels, the soul remains in sin. God cannot and will not save a man against his free will. That is why we can pray and sacrifice very much for the conversion of sinners (maybe relatives in the case of many, maybe their children or grandchildren, husbands, a spouse or whoever), and you wonder why God does not hear our prayers. But as St. Thomas pointed out, one of the four conditions of successful prayer is that we pray for ourselves because God gives every man a free will in which they can then do their own will contrary to God's will, and thereby be damned. Remember that God cannot and will not save a man against his free will.

Hence, any person may belong to the body of the Church and still reject the means of salvation prescribed by the Church. Unfortunately, that is why the Novus Ordo new religion, followed by the Traditionalist religion came along because the majority of Catholics are what we might call Sunday Catholics or Catholics in name only. They rejected many, many graces the Church provided for them to sanctify themselves. They rejected, in some degree (and in many people a great degree), the use of the Sacraments. We know that by the fact that the Church even made a law that they must at least make their Easter duty, but those who only intend to go to Confession once a year, it is almost morally impossible that they can live without falling into mortal sin (if these Sacraments are made available to them).

We obviously know very well the weakness of human nature and the wickedness of man's heart to the extent that we cannot be an optimist. Expectation is often disappointing and the highest hopes frequently come to naught. Hum bugs and hypocrites exist both in and out of the Church. Look at the hypocrites in the world today who call themselves Catholics. They might say, for example, some truths about John Paul II (as you can hear on the tapes) – (they will soon be on my website as audio files titled "*Which bishop should I follow?*"). I first dub in the teachings of Bishop George Musey where he explained in great details to the CMRI so-called religious sisters why John Paul II cannot be the pope according to Canon 188, Section 4. He explained it in quite great detail and so much in a kind of a humorous way, but a very good explanation. But, then they come, along as just stated; "hypocrites exist both in and out of the Church." John Paul II was excommunicated and lost his office, authority, jurisdiction because of Canon 188, Section 4; but hypocritically, they teach that Thuc did not. He did the same thing basically, signed the same heretical decrees, and preached the same false doctrines. The law applies to one, but not to the other – according to the hypocrites of the Thuc line and the SSPX religions!

There are many other examples to bring forth, but we know that we must pray fervently every day that we do not live a hypocritical life ourselves. We will always see others in the world and those who call themselves Catholics living by double standards. Pray for the grace that we do

not, that we live the truth no matter what the cost and sacrifice. Even if there are hypocrites in the world, we always know that the influence of the Church tends to sanctify individual life – the life of those that correspond with the grace of God. The Church, in fact, has provided grace to make multitudes of persons holy, and holy to such a degree that sanctity among the members becomes at once both an attribute and a mark of the Church.

Obviously, the sower of the seed (as we read in the Gospel), God has cast the seed upon the soil. Much of it may perish, but there will still be the harvest that God intended. It sometimes can be said that the people in the Church are ignorant and corrupt; that popes and priests are frequently bad men. The sacrifices which we have made (and are making) in the interests of education, as well as the signal successes that have blessed our efforts, answer completely the charge of ignorance. One needs but glance at the pages of history to learn the influence of the Church as wielded in every age of art and science, in the world of letters, and in all of the great intellectual pursuits. But even if those facts were not true, we could still consider after all what can be said truthfully about the stupidity, ignorance, and want of interest in intellectual things among our people. The fact still remains that on the knowledge which is most important, Catholics are the best informed body in the world because Catholics know whom they have believed. We do not fight as when beating the air. We are not at sea on the great question of the soul, eternity, Heaven, and the means of sanctification and salvation. The very first chapter in the most basic catechisms teach the little children more and mightier truths of God and men, of the Creator and the creature, of destiny and duty, of hope and happiness, than all the philosophers of the whole world ever learned of their false doctrines.

But, here again, if you study the facts, we can realize that in the Traditionalist Movement communities (at least that I was involved with), the people were not permitted to study and learn the truth. They were not taught the Catholic Faith. Very many important matters were kept in the darkness as far as possible, and heresies were spoken from the pulpit, such as devotion to the Sacred Heart of Jesus is not for our times; we do not need Him.

We must also accept the fact that many priests and even some popes have not been what they ought to have been. Those who start the major heresies in the Church were, in almost every case, clerics (many times even bishops). They have fallen from the Faith and have formed sects for themselves. They have been notorious for their shortcomings. What priest or bishop can you name in the world today who has not fallen from the Faith?

However, the heroism, self-sacrifice, and purity of the Catholic priesthood in general needs no eulogy. Catholic priests have been the pioneers of science and civilization everywhere. Think of the Catholic priests of St. Isaac Jogues and his companions. Think of St. Francis Solano, St. Patrick, St. Augustine (those who went to these countries), and of course, Saints Peter and Paul, Barnabas and the rest of them. They were the pioneers who fought with great zeal for the salvation of souls. They followed the example of Jesus Christ as St. Thomas Moore did. The Good Shepherd giveth His life for His sheep, as today we celebrate Good Shepherd Sunday. How many truly Catholic priests (and now saints) have died for the Faith and for their flock? If you look at St. Peter Damien and the rest of them, you realize that there is no disease that daunts the courage of a true Catholic priest. At the time of the plague, the priests were in the midst of the people with misery as much as the doctors and the nurses. The plague did not frighten them from ministering to their people and to the Catholic world. Even on the battle fronts during the different wars throughout history, the priests have been there to help the Catholic service men die a happy death.

Where pestilence prevails, the Catholic priest has never been called a coward. He prefers to be poor that Heaven may be enriched with souls. He even chooses a life of chastity and thereby refuses the despairing doctrines of those who say that that virtue is impossible. If you consider the few popes who have been notorious for living immoral lives, what about the rest of them (the 260-some odd popes, from St. Peter to Pius XII)? If you consider them as a body, there has probably never been another body of men invested with power who reflected more the spirit of God, and less of human weakness, than the popes. Over 80 popes of the 260-some have been canonized as saints. More than 30 of this number died as martyrs for the Faith. Even those that did live wicked and immoral lives proves the holiness of the Church (the Church can be holy, even if her members and the leaders -- the popes -- live evil lives), and this does not affect the holiness of the Church because it is based on the holiness of its founder, Jesus Christ, Our Lord, the Good Shepherd who gives His life for the sheep and never leads them to poisonous pastures.

The standard as to what constitutes a holy person in the Church is so high compared to the standards of the world and elsewhere, that it may be said with truth, he is indeed a very bad Catholic who cannot pass muster morality in any other creed. In other words, even a bad Catholic is a good Protestant or a good pagan, morally speaking. If you really wanted truths to inspect the Church, look for the good that belongs to Her, and you will find it in great measure. If self-denial (as we find taught by Jesus Christ and the Gospels, with voluntary poverty and obedience, are any kind of evidences of sanctity – or better, if they are the graces acceptable with God), it must be at once admitted that the Roman Catholic Church Jesus Christ founded exhibits a very goodly multitude of the lowly, the obedient, and the sincere. The long list of thousands of canonized saints, those who we hold up as our heroes, spring from that Faith that supplies for their deficiencies, and it testifies abundantly to the sanctity of the body of the Church. They come from all states of life and every vocation to prove that we can save our souls where God puts us, under any circumstances on the condition we correspond with His grace.

We see, of course, this roll call of saints and heroes (canonized men and women and children from every state of life, from the old to the young). Various different trials and tribulations prove that they were great followers of Jesus Christ crucified. The saints practiced charity. They loved God. They served their fellow man. They subdued self. They avoided sin and the occasions of sin. They despised vanity. They kept themselves unspotted from this world. If we wish to obtain eternal life, that is what we are called to do.

Many of these saints sacrificed their lives for truth and for virtue's sake, and that is what we must be willing to do. For God, Who is wonderful in His saints, has sealed their sanctity by the evidence of miracles wrought by the saints themselves or through their intercession. These miracles are the great testimony that God approved of their lives and their way of living. Such testimony is found nowhere else. How many Protestants do you know that have bodies incorrupt who were not done so by some kind of being a mummy or whatever? How many Protestants put their staff and their cloak in the water and sail 160 miles across the water? How many Protestants and Novus Ordo and Traditionalist people do you know that have raised anyone from the dead? How many do you know that could walk on water or walk on fiery hot coals and not be hurt in any way? How many of them cure diseases just by a handkerchief or by somebody touching their garment (as those who touched the hem of St. Thomas Aquinas; the handkerchief of St. Paul; the shadow cast by St. Peter and so forth). No, true sanctity is in the Church that Jesus Christ founded. If we are going to be sanctified with the Church, we must live a virtuous life that the Church called us to live as the Saints did.

In a certain sense then, the existence of miracles becomes a mark of the sanctity of the Church. Not every extraordinary occurrence is a miracle, but the Church uses this as a testimony of the sanctity that three miracles are performed before someone is declared beatified, and three more before they are canonized. In the case of many, such as St. Vincent Ferrer, over 800 miracles were worked; or St. Gregory, the wonderworker, hundreds and hundreds of miracles were worked by them; bilocation, such as by St. Martin de Porres, and St. Rose of Lima; St. Alphonsus Maria Liguori and many others. These prove the sanctity of the Church for those who follow Jesus Christ and the teachings of the Church that He founded.

But the great miracle which we all take part in in our own way, following the teachings of this Church conquers corrupt human nature, yet subdues the savage passions of men. It overcomes concupiscence of the flesh, the wickedness of the world, and the wiles of the devil, and from the sinner it makes a saint. There is no need for any other miracles to prove the holiness of the Church. These are the ways that we will become sanctified by following these teachings of the Church. Many Protestant sects have what they call hobby virtues. They strain out the gnat and swallow the camel. They might take some kind of pride in their pet virtue, but it saps the essence of real sanctity. Those who minimize the good achieved by the Church and exaggerate the faults of Her children, in reality pay an unwilling complement to Her sanctity, for they imply that those who are members of the Church ought to be better than those who are not members. The speck on the white alb of a priest is more noticeable than a spot on the dark coat of a parson.

So, that is a very important reason why we should pray fervently for the grace never to give scandal. People are looking up to us, especially if they know we are living as Catholics (to live a different kind of life than the rest of the people in the world). They would be scandalized if they caught us in the taverns, the bars, the houses of ill-repute, the gambling joints, and the places where it is always an occasion of sin (to be causing scandal like taking part in those kinds of entertainments I have spoken of by the world). But since there is no other argument that can be brought against the truth and sanctity of the Church than the bad lives of some of Her children. Every evil act of a member gives occasion of calumny against the whole Body, as St. Paul wrote -- the name of God to you is blasphemed among the Gentiles. So again, I exhort everyone that that will not be said of us. We will not give or take scandal the rest of our lives. Let this fact be an inspiration to form strong resolutions to live soberly and justly and Godly in this world. The whole mark of the Church, the holiness of the Church, could be summarized in this quote from Scripture of St. Peter -- dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles; that whereas they speak against you as evildoers, they may by the good works which they shall behold in you, glorify God in the day of visitation.

As we move to the third of the four marks, Catholicity (one, holy, Catholic and apostolic), I am sure you realize that the word "Catholic" comes from the word meaning universal. When applied to any society, it conveys the idea that such society is intended for all men, through all time, and in every place. But when applied to a society which has for its purpose the teaching of truth, Catholicity includes also the thought that it teaches ALL truth. That is a very important point. The very Catholicity of the Church means it teaches all truth. Therefore, as a society, to be Catholic in the sense in which we give it in respect to the Church, it must be universal in time, in territory, and in truth. It must be universal in time, in territory, and in truth.

Are the Traditionalist Movements and the Novus Ordo Movement universal in time? Did Catholics forty or fifty years ago also believe that a non-Catholic bishop could become a Catholic with an abjuration before lay men only? Obviously not, but that is the false religion of

the CMRI sect and its founder. In past ages (forty or fifty years ago), did the Church teach that bishops receive jurisdiction through consecration only? Obviously not, but that is the universal false teaching of the Traditionalist Movement. Did the Church forty or fifty years ago teach that the papal mandate is not necessary? Obviously not, but that is the teaching of the false religions. Forty or fifty years ago, did the Church teach that the devotion to the Sacred Heart is optional and not for our times? Obviously, that is a great heresy to preach that, which was preached from the pulpits in the CMRI camp. Forty or fifty years ago, did the Church teach that people make public vows and become religious when no one with authority in the Church received their vows and they were not even in a congregation approved by the Church? Obviously not, but that is the belief of the Traditionalist Movements in many branches (under the CMRI, the Dolan, the Cekada, the Kelly branch). All of them preach this false doctrine today.

The same is with the Novus Ordo religion. Forty or fifty years ago, did the Church teach that it was alright for men and women to dress as religious and to make the world think they are such, that they thereby steal more money from them and tell a lie every day that they put on their habit? Obviously not, but that is the way it is in the world today. Forty or fifty years ago, did they teach that if John Paul II (or now Benedict XVI) is the pope, he still does not have the power and authority to excommunicate or suspend the Society of St. Pius X and its founder, Marcel Lefebvre, but that is the heresy of the SSPX church? They disobeyed one of the first laws of a true child of the Church. They would not obey those whom they called the Vicar of Jesus Christ which is a proof that they were not of God. Forty or fifty years ago, did the Church teach that the pope can be both dead and alive at the same time (a formal pope and not a material pope; or a material pope and not a formal pope) as did Guérard des Lauriers and McKenna, Sanborn and so many others are preaching today? Obviously, they have a new doctrine. Therefore, they are not universal in time and in truth, and they do not have universality in territory.

We should all realize that the true light which enlightens every man that cometh into this world is our guideline. The Scriptures proclaim that the office or mission of Christ was a universal one. Jesus was the Redeemer and teacher of ALL men. The society which Jesus came to found was to be truly Catholic, worldwide, and perpetual. The grace of God hath appeared to all men, the Scriptures tell us. Jesus Christ gave Himself a redemption for ALL. Therefore, St. Paul says again -- as by the offense of one unto all men to condemnation, so also by the justice of one, unto all men to justification. St. John tells us -- He is the propitiation for our sins and not for ours only, but also for those of the whole world. In the book of the Apocalypse we read -- Thou has redeemed us to God in Thy Body out of every tribe and tongue and people and nation. Elsewhere it is said -- many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of Heaven. Again, and of His Kingdom, there shall be no end. From these and many other quotes, we could bring forth, we have positive proof that the Church Jesus Christ founded was to endure and it will endure -- I will build My Church and the gates of hell shall not prevail against it. I will make a perpetual covenant with them (universal throughout the entire world).

The Catholicity of the Church is beautifully portrayed in some of the Gospels in the various parables. Jesus said -- to what shall we liken the kingdom of God (or to what parable shall we compare it)? It is as a grain of mustard seed which when it is sown in the earth, is less than all the seeds that are in the earth. When it is sown it grows up and becometh greater than all herbs and shooteth out great branches that the birds of the air may dwell under the shadow thereof. It is like to leaven which a woman took and hid in three measures of meal til the whole was



leavened. In other words, the Church started on Pentecost Sunday in a small way (in Jerusalem) and has spread throughout the whole world. Jesus coming, spoke to them saying -- all power is given to Me in Heaven and on earth; going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Behold I am with you all days even to the consummation of the world. St. Mark tells us -- and He said to them, go ye into the whole world and preach the Gospel to every creature. In the Acts of the Apostles, we read -- you shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the utter most parts of the earth. So, from these and many other texts, we learn in what particular way the Church is Catholic.

There are three ways I will point out at this time:

1) First, a Catholicity of territory; a place of people as indicated. Go ye into the whole world. Teach ye all nations. The Catholic Church is at home everywhere. The whole world is the field of its action. Therefore, it is absurd to look upon the Catholic Church as a foreign institution anywhere. Truth has rights in every land, and the Church is the pillar and ground of the truth. Hence, no nation can rightfully exclude a church that is truly Catholic.

2) Secondly, these texts express a Catholicity of doctrine and practice -- teaching them to observe all things whatsoever I have commanded you. The commission of the Church impels Her to teach the whole message of Christ (even if basically the whole world will reject it, as it will at the end of time). The Church has no pet doctrine to preach, no partial message to propose. The whole truth is Her burthen, whether written in books or preserved in Tradition. All that Jesus Christ commanded Her, She must teach and the faithful must observe.

3) Thirdly, we notice also in this charter of the Church the promise of Catholicity of time -- behold I am with you all days even to the consummation of the world. Not one day is excepted. Every century is included. The Church that Jesus Christ founded cannot cease to be and neither can it become apostate without failing to be Catholic in time. But do we not believe that the Vatican II church is apostate? How can John Paul II, John Paul I, Paul VI, and Benedict XVI be valid popes and still acknowledge all other religions to be equal to the Catholic Church? If these false religions as some of the Traditionalist Movement claim (not everybody, but some of the Traditionalist Movement say they are not the popes), yet no one, or very seldom, do they have people take the abjuration of error, or make the profession of faith when joining their church. In other words, are they apostates or are they heretics or are they not? Many of the older priests who were ordained many years before Vatican II, did not require anyone to join the Church before they ministered the Sacraments to them. It is all part of the ecumenical Traditionalist Movement.

We learn, therefore, from the commission of Jesus Christ that He gave His Church to the world to subsist in all ages, teach all nations, and maintain all truth. Remember the importance in our age today. If that in the world which calls itself the Catholic Church (whichever branch you choose), if it does not maintain ALL truth, it is not the Church that Jesus Christ founded. It must extend throughout the whole world territorially, impart the entire truth doctrinally, and endure through all ages temporally. Let us pray in a very special way that we will always belong to Our Holy Mother, the Church, and live and die as true children of that Catholic Church that Jesus Christ founded. It will be in the world until the end of time. Will we die as a faithful, sanctified member of this Church?

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