

Introduction to “The Salvation of Souls Is the Highest Law”

Did you know that Salar de Uyuni in Bolivia, with an estimated 10 billion tons of salt, is the largest salt flat in the world? The area is more or less round and approximately 80 to 90 miles in diameter. It is reported that the salt is between 6 1/2 feet and 33 feet in depth. How many granules of salt do you guess are in the salt shaker on the common household table or in a salt shaker in a restaurant? Now, if a snail travels 12 inches every 24 hours, it will take it about 14 and a half years to travel one mile. At that speed, how long will it take the snail to transport the 10 billion tons of salt approximately 4,500 miles out of Salar de Uyuni in the southwestern part of Bolivia to Barlow, Alaska, if the snail is only going to transport one granule or grain of salt per trip? Remember that it is approximately 4,500 miles one way. Therefore, the snail travels 9,000 miles per round trip. Next, consider that after the snail has transported 10 billion tons of salt from the Great Salt Flat in Bolivia to Barlow, Alaska, the snail has to then transport all that salt back from Alaska to Bolivia. The snail continues to transport the salt from one location back and forth to the other as many times as there are grains of salt in that great salt flat. My dear friends, eternity lasts an exceedingly much longer time, and yet nobody seems to care about saving their own soul or other souls.

Next, consider that you have a single candle or one of those little gadgets called a cigarette lighter with its flame burning as it sits on the table. The next move is to place your hand six inches above that flame, and then, every 15 seconds, lower your hand one-fourth of an inch. How close can you bring your hand down toward the tip of that flame before you withdraw and jerk your hand away altogether? *“For every one shall be salted with fire: and every victim shall be salted with salt”* (Saint Mark 9:48). Yes, every damned soul shall be salted with fire, within and without, for as long as God shall be God. I do not want to be damned, so if you have the true Catholic faith, then please explain it to me.

I cannot understand how any person can save their one and only immortal soul in any part of the traditionalist movement, as is explained in this article titled “The Salvation of Souls is the Highest Law.” Nevertheless, it seems that not even one cleric or even one layperson has the charity, kindness, and desire to save their soul and my soul to even sit down and discuss these things and answer the questions I have asked them. Your attitude alone gives sufficient proof that you know in the depth of your heart that you do not belong to the Catholic Church, outside of which there is no salvation. I get more convinced the more I pray and research that you cannot give a truly Catholic explanation of your religion, and you know it; otherwise, you would do so.

During June 1984, Bishop Francis Schuckardt and his followers had a big “shoot out” with Father Denis Philomena Marie and his followers. During this “history-making” time of the big crisis in the CMRI community, Father Denis Philomena Marie gave a number of talks to members of the community who remained on his side at that time. I will insert excerpts from his talks starting June 2, 1984. Father said, “I hope that those who are accusing **will come forth** and do so publicly.” I do not understand how the Traditional Movement can justify its actions. I am accusing the Novus Ordo and the traditional movement of not having all four marks of the Catholic Church. These quotes of Father explain why you should get **clearly both sides of the issue**, answer my questions, and **explain your religious beliefs to me**.

“Now you, each and every one of you as individuals, are going to have a very serious decision to make. But whatever that decision is, I would encourage you, and urge you, and plead with you to make sure that before you make any final decision that you hear **all** of the facts, from everyone concerned, and that you do a lot of prayer. But I repeat, I ask you this: before you make any decisions, make sure you get the **full** story. And I think the only way you're going to get the **full** story is to **hear both sides** at the same time in your presence. We are not afraid of it. Don't you do the talking. We're going to do it anyway, and I want the people to listen. And if you prevent someone from listening, you may have to answer for their souls someday! Just think of that! I hope that those who are accusing **will come forth** and do so publicly. We are willing, in front of the entire community, to discuss any matter, any situation publicly. **I hope that you get clearly both sides of the issue.** What is there to hide? If anyone wants to discuss it publicly, we would be very, very, very happy to do so. As a matter of fact, that is what we are trying to do, and we can't get anywhere. This is a battle between truth and error and right and wrong, and I hope that you remember that. And I repeat, none of them are here; if they were here, let's come up here and again talk about it in public and see what is really at the root of the matter.”

Consider these sobering thoughts. The snail in the simile presented above, has only traveled slightly more than two miles since the death of Father Denis Philomena Marie on August 10, 1995. What is 31 years compared to the length of eternity? Where will your soul and my soul be during the endless ages of eternity? Let us reflect on some of the *Thoughts of Death* from chapter 23, book 1, from *My Imitation of Christ*. Very quickly must thou be gone from hence, see then how matters stand with thee. A man is here today, and tomorrow he is vanquished. And when he is taken out of sight he is quickly also out of mind. Oh, the dullness and hardness of man's heart, which only thinks of what is present, and looks not forward to things to come. Thou oughtst in every action and thought so to order thyself as if thou wert immediately to die. If thou hadst a good conscience, thou wouldst not much fear death. Who will remember thee when thou art dead and who will pray for thee? Do now, beloved, do now all thou canst, because thou knowest not when thou shalt die; nor dost thou know what shall befall thee after death. Whilst thou hast time, heap to thyself riches that will never die! Think of nothing but thy salvation, care for nothing but the things of God.

Now from chapter 24, on the *Judgment and the Punishment of Our Sins*. In all things look to thy end, how thou shalt be able to stand before a severe judge, from whom nothing is hidden, who takes no bribes, nor receives excuses, but will judge that which is just. O most wretched and foolish sinner, what answer wilt thou make to God who knows all thy evils? Thou who art sometimes afraid of the looks of an angry man. Why dost thou not provide for thyself against the day of judgment, when no man can be excused or defended by another, but everyone shall have enough to do to answer for himself? It is better now to purge away our sins and to cut off our vices than to reserve them to be purged hereafter. Truly we deceive ourselves through the inordinate love we bear to our flesh. Then a pure and good conscience shall be a greater subject of joy than learned philosophy. Try first here what thou canst suffer hereafter.

Now I am adding, if we cannot suffer the slight pain to hold our hand a few inches above a candle for any sufficient length of time, how will we suffer the pains of purgatory or hell? And if it be hell, how will we suffer that forever? No, not one of us can make up our minds to do that. However, nevertheless, the number of those who are saved is very few. Oh, fools that we are for not taking death, judgment, and eternity as seriously as we should! *"But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him."* 1 Corinthians 2:9.

Reflect on the following extracts from the letter of the superior general, which was sent to me. They remind us about "the Faith and morals that a Catholic must know, profess, and practice in order to save his soul and reach Paradise." Are you going to profess and practice and explain your faith? The superior general reminds us that "the Faith demands that one do everything possible to profess, preserve, and transmit it." Well, are you going to do everything possible to profess, preserve, transmit, and explain your faith?

(1) Now, what is at stake today is not an opinion, nor a sensibility, nor a preferential opinion, nor a particular nuance in the interpretation of a text, but the Faith and morals that a Catholic must know, profess, and practice in order to save his soul and reach Paradise. (2) In other words, faced with Eternity and the danger of losing Heaven, chatter, dissertations, and dialogue must yield to reality. (3) If one does not recognize that what is at stake is the Faith itself, then inevitably the Society of St. Pius X can only be perceived as a disciplinary problem, a problem of rebellion or of disobedience. (4) The Faith demands that one do everything possible to profess, preserve, and transmit it. (5) Within the Church, the purity and profession of the Faith precede **all** other considerations. (6) Either one is in communion with the Catholic Church **in all respects**, or one is separated from it; there is no intermediate position. (7) What is certain is that **an error cannot be taught by the Magisterium of the Church** properly so called. (8) In any case, it is for the Church itself, and not the Society of St. Pius X, to make a definitive clarification. Our role is limited to faithfully rejecting all that breaks with Tradition and with the constant Magisterium.

Accordingly therefore, are you willing to profess and explain your Faith in a Catholic, charitable, and realistic way and discuss these vital matters in a rational, profitable, and soul-saving, productive way?

In Jesus, Mary, and Saint Joseph,
Patrick Henry

August 15th, 2026. O Mary, in thy glorious Assumption, pray for us.

The Salvation of Souls Is the Highest Law

Praised be Jesus, Mary, and St. Joseph now and forever. Thank you for sending me your letter with your note: “You have often expressed curiosity as to what we believe. This pretty much explains it. God bless you.” Then you included three documents: (1) Interview with the Superior General of the Priestly Society of Saint Pius X. *Who is Tearing the Tunic of Christ?* Interview given at Menzingen on 19 April 2026. (2) Letter of Pope Leo XIV to the Superior General of the Priestly Fraternity of Saint Pius X, dated 29 June 2026. (3) The Superior General To His Holiness Pope Leo XIV, dated 30 June 2026.

The interview with Don Davide Pagliarani, the Superior General, begins with 1. FSSPX.News: *Reverend Superior General, your announcement, on 2 February 2026, of forthcoming episcopal consecrations provoked a series of particularly strong reactions. What do you make of this?*

Don Davide Pagliarani: It is understandable, because we are touching on a very sensitive matter in the life of the Church. Moreover, the reasons for this decision are objectively grave: what is at stake—the good of souls—is a matter of the utmost importance.

COMMENT of Patrick Henry: Yes, it is a very sensitive matter of the utmost importance. As I understand things, it all reduces down to some major points. Are we members of the Catholic Church, living in the state of sanctifying grace, and do we believe every teaching, doctrine, and dogma of the Infallible Church?

I have extracted the following eight statements written by the Superior General from pages 2, 3, 8, 9, and 10 of the 12-page document you sent me of the interview titled “*Who is Tearing the Tunic of Christ?*”

(1) Now, what is at stake today is not an opinion, nor a sensibility, nor a preferential opinion, nor a particular nuance in the interpretation of a text, but the Faith and morals that a Catholic must know, profess, and practice in order to save his soul and reach Paradise. (2) In other words, faced with Eternity and the danger of losing Heaven, chatter, dissertations, and dialogue must yield to reality. (3) If one does not recognize that what is at stake is the Faith itself, then inevitably the Society of St. Pius X can only be perceived as a disciplinary problem, a problem of rebellion or of disobedience. (4) The Faith demands that one do everything possible to profess, preserve, and transmit it. (5) Within the Church, the purity and profession of the Faith precede **all** other considerations. (6) Either one is in communion with the Catholic Church **in all respects**, or one is separated from it; there is no intermediate position. (7) What is certain is that **an error cannot be taught by the Magisterium of the Church** properly so called. (8) In any case, it is for the Church itself, and not the Society of St. Pius X, to make a definitive clarification. Our role is limited to faithfully rejecting all that breaks with Tradition and with the constant Magisterium.

Your note that accompanied this letter from the superior general says, “You have often expressed curiosity as to what we believe. This pretty much explains it. God bless you.” Is it actually true that all of you believe the eight statements I have extracted from the Superior General’s letter? If so, then I rejoice with all of my heart, because I believe those eight truths I have extracted are very sound Catholic theology, by which all Catholics should live their lives. The problem with and for the Society of St. Pius X shows up specifically in the eighth one, namely, because of the truth that the Catholic Church has already made a definitive clarification with the constant teachings of the Magisterium.

The constant teachings of the infallible Magisterium clearly teach that no bishops in the Society of St. Pius X, or in any other part of the traditionalist movement, go back to the Apostles through the power of jurisdiction. The constant teachings of the infallible Magisterium are that “a society whose bishops do not go back to the Apostles through the power of jurisdiction cannot be Apostolic and consequently cannot be the Church of Christ.”

The constant teachings of the infallible Magisterium clearly teach concerning the entire traditionalist movement that “It is not enough for it to teach all the doctrines of the Apostles if it lacks either their orders or their jurisdiction. Where there is no ordination, no priesthood, no authority, or no power, Apostolicity is out of the question. *Even if valid orders exist where jurisdiction is lacking, there is no real Apostolicity.* Schism, as well as heresy, destroys apostolic succession.”

The eighth truth presented above that I extracted from the letter of the Superior General is only the first two sentences of that paragraph. Let me now include the third sentence he wrote in that paragraph, and I will label it as number nine.

(9) In doing so, the Society of St. Pius X remains in perfect communion with all the popes of history, without exception, in what they have in common: the deposit of the Faith, faithfully received, preserved, and transmitted through the centuries.

Let us next review some things the popes of history have written and that have been explained by the popes, doctors, saints, and other approved Catholic writers. Thereby, we will see if the profession statement of the Society of St. Pius X is true and **without exception**; they remain in perfect communion with all the popes of the Catholic Church and with the ordinary and extraordinary infallible Teaching Magisterium.

Teachings, doctrines, and dogmas Catholics accept and believe to obtain salvation.

Remember that each part of every dogma is as absolutely true as the truth that God exists. Woe unto anyone who denies anything the Catholic Church teaches, even in thought only. Father John Kearney gives this teaching of the Church on pages 107 and 108 in his book, *Our Greatest Treasure*, Imprimatur, 1942:

“The Gift of Faith may be lost. This is an undoubted fact. It is also a fact that once lost the Gift of Faith is seldom regained. How is the Faith lost? The virtue of **Faith is lost by a single sin of unbelief**. Once we deliberately refuse to believe a **single** doctrine of the Catholic Faith even in thought only we have lost the Faith; once we refuse to submit our minds to God, **once we refuse to accept the solemn teaching of the Church, we have lost the Faith**. Hence we can realize that there are some Catholics who have lost the Faith, and still remain externally members of the Church.”

Pope Pius VI wrote in the decree *Super Soliditate*, November 28, 1786:

“The Church is certainly the one flock of Jesus Christ, Who is reigning in heaven, its one Supreme Pastor. He has left it a visible Pastor here on earth, a man who alone is his supreme Vicar, so that in hearing him, the sheep **hear in his voice the voice of Jesus Christ Himself**, lest seduced by the voice of strangers they be led astray into noxious and deadly pastures.”

Eternal Truth teaches us through Pope Pius XI in *Mortalium Animos*:

“It follows then that the Church of Christ not only exists today and always, but is also **exactly the same** as it was in the time of the Apostles, unless we were to say, which God forbid, either that Christ our Lord could not effect His purpose, or that He erred when He asserted that the gates of hell should never prevail against it.”

The Vatican Council, 1869-1870 (on Faith and the Church), Session 3. *Denzinger*, 1800. Pope Pius IX.

Hence, also, that understanding of the sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding [Canon 3]. Therefore, let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; **but let it be solely in its own genus, namely in the same dogma, with the same sense, and the same understanding.**

Saint Thomas Aquinas, *On the Truth of the Catholic Faith*, Q. #14, art. 12.

“Our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One.”

The Oath Against the Errors of Modernism by Pope Saint Pius X (see *DZ*, 2145 ff.).

“I ... firmly embrace and accept all and everything that has been defined, affirmed, and declared by the **unerring Magisterium** of the church, especially those chief doctrines which are directly opposed to the errors of this time. ... I accept sincerely the doctrine of faith transmitted from the apostles through the Orthodox fathers, **always in the same sense and interpretation**, even to us; and so **I reject the heretical invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had.** ... I also condemn and reject the opinion of those who say ... that **dogmas are either false or doubtful** ... So I retain most firmly the faith of the Fathers, and shall retain it until the final breath of life, regarding the certain gift of truth, which is, was, and will be always in the **succession of the episcopacy from the apostles**, not so that what may seem better and more fitting according to each one's period of culture may be held, but so that **the absolute and immutable truth preached by the apostles from the beginning may never be believed otherwise, may never be understood otherwise.**”

The *Syllabus*, composed by Pope Pius IX, comprising the particular errors of our age, CONDEMNS as an error, the false belief that *the Roman Pontiffs have even erred in defining matters of faith and morals*. (See: *Denzinger*, 1723). Consequently, those things the Roman Pontiffs have defined concerning matters of faith and morals must be believed if we want to save our souls. The Catholic Church can never change Her teachings, doctrines, and dogmas because they are constant, changeless, and immutable. The Catholic Church is guided by God the Holy Ghost and therefore *never* makes a mistake!

“To say the Church errs is to say no less than God errs, or else that He is willing and desirous for us to err, which would be a great blasphemy.” Saint Francis de Sales (See: *The Catholic Controversy*, p. 70).

“The faith shall never vary in any age, for one is the faith which justifies the Just of all ages. It is unlawful to differ even by a single word from apostolic doctrine.” Pope Saint Leo the Great, *Magno Munere*.

“The Catholic Faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety, or rejected totally. This is the Catholic faith, which, unless a man believes faithfully and firmly, he cannot be saved.” Pope Benedict XV, *Ad Beatissimi*.

“Nothing can ever pass away from the words of Jesus Christ, nor can anything be changed which the Catholic Church received from Christ to guard, protect, and preach.” Pope Pius IX, *Ubi Primum*.

“Nothing new is to be allowed, for nothing can be added to the old. Look for the faith of the elders, and do not let our faith be disturbed by a mixture of new doctrines.” Pope Saint Sixtus III, *De Jejun*.

“Let nothing of the truths that have been defined be lessened, nothing altered, nothing added; but let them be preserved intact in word and in meaning.” Pope Gregory XVI, *Mirari Vos*.

“For it is not allowable for anyone to change even one word nor allow one syllable to be passed over.” Saint Cyril of Alexandria, *Epistle 55*.

“Wherefore, if there be revealed to us anything new or different, we must in no way give consent to it, not even though it were spoken by an angel.” Saint John of the Cross, *The Collected Works of Saint John of the Cross*.

“But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preached to you a gospel, besides that which you have received, let him be anathema.” (Galatians 1:8, 9)

Faith and human reason can never contradict one another. *Denzinger* 1797.

But, although faith is above reason, nevertheless, between faith and reason no true dissension can ever exist, since the same God, who reveals mysteries and infuses faith, has bestowed on the human soul the light of reason; moreover, God cannot deny Himself, **nor ever contradict the truth with truth**. But, a vain appearance of such a contradiction arises chiefly from this, that either the dogmas of faith have not been understood and interpreted according to the mind of the Church, or deceitful opinions are considered as the determinations of reason. Therefore, “every assertion contrary to the truth illuminated by faith, we define to be altogether

false.” [Lateran Council V, see n.738]

Let us now turn to something that Pope Pius XII teaches in *Humani Generis*:

“Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say, ‘*He who heareth you, heareth Me*’; and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians.”

Pope Leo XIII teaches in *Satis Cognitum* (see Denzinger, 1954 ff):

“Indeed, Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter **alone**, and that the power of binding and loosening was granted to the Apostles and to Peter; but there is nothing to show that the Apostles received supreme power without Peter, and against Peter. **Such power they certainly did not receive from Jesus Christ.** Wherefore, in the **decree of the Vatican Council** as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age (Session iv, cap. 3).

14. It is necessary, therefore, to bear this in mind, viz., that **nothing was conferred on the Apostles apart from Peter**, but that several things were conferred upon Peter apart from the Apostles ... **Whatever authority and office the Apostles received, they received in conjunction with Peter.** ‘If the divine benignity willed anything to be in common between him and the other princes, whatever He did not deny to the others He gave **only through him**. So that whereas Peter alone received many things, **He conferred nothing on any of the rest without Peter participating in it**’ (S. Leo M. sermo iv., cap. 2).

15. **From this it must be clearly understood that Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors;** because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the edifice itself; and for this very reason **they are separated from the fold**, whose leader is the Chief Pastor; they are exiled from the Kingdom, the keys of which were given by Christ to Peter alone.”

Pope Pius XII on jurisdiction. *Ad Apostolorum Principis*, June 29, 1958. Paragraphs 39 and 40.

39. Granted this exception, it follows that bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, **enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops only through the Roman Pontiff** as We admonished in the encyclical letter *Mystici Corporis* in the following words: “As far as his own diocese is concerned each (bishop) feeds the flock entrusted to him as a true shepherd and rules it in the name of Christ. Yet in exercising this office they are not altogether independent but are subordinate to the lawful authority of the Roman Pontiff, although enjoying ordinary power of jurisdiction which they receive **directly from the same Supreme Pontiff.**”

40. And when We later addressed to you the letter *Ad Sinarum gentem*, We again referred to this teaching in these words: “**The power of jurisdiction which is conferred directly by divine right on the Supreme Pontiff comes to bishops by that same right, but only through the successor of Peter**, to whom not only the faithful but also all bishops are bound to be constantly subject and to adhere both by the reverence of obedience and by the bond of unity.”

Jesus Christ tells us, through Pope Pius VI in his letters *Notre cher fils* and *Post factum tibi*:

“It is an **article of faith** that the authority and jurisdiction of the bishops is subordinate to that of the

Sovereign Pontiff.” “It is, in fact, **a Dogma of faith** that the authority of the bishops remains dependent on the authority of the Roman Pontiff.”

Please accept the truth and the dogma that the infallible Magisterium of the Church teaches Catholic doctrine that never changes from age to age because it is constant, changeless, and immutable. Whatever the Church proposes, teaches, or defines must be accepted by every Catholic at all times for them to remain a Catholic and that it **cannot be any longer considered a question open to discussion**. Catholics must believe everything concerning the Faith as explained by the popes of all ages to save our souls because “*dogmas do not change their meaning to one different from that which the Church first had.*” It is a dogma of The Vatican Council, 1869-1870, see *Denzinger*, 1800 that “*that understanding of the sacred dogmas must be perpetually retained, which Holy Mother Church has once declared, and there must never be recession from that meaning under the specious name of a deeper understanding.*” “*The Catholic Faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety, or rejected totally. This is the Catholic faith, which, unless a man believes faithfully and firmly, he cannot be saved.*” Consequently, it is not possible to reject the Catholic Faith without losing our souls; that is why all the Catholic teachings, doctrines, and dogmas demand consent. (1) The keys of the Kingdom of Heaven were given to Peter **alone**. (2) There is nothing to show that the Apostles received supreme power without Peter and against Peter. **Such power they certainly did not receive from Jesus Christ**. (3) That **nothing was conferred on the Apostles apart from Peter**, but that several things were conferred upon Peter apart from the Apostles. (4) **Whatever authority and office the Apostles received, they received in conjunction with Peter**. (5) Whatever Jesus did not deny to the others he gave **only through Peter**. (6) **He conferred nothing on any of the rest without Peter participating in it**. (7) **From this it must be clearly understood that Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors**; because, by this secession, they are separated from the foundation on which the whole edifice must rest. (8) They are therefore outside the edifice itself; and for this very reason **they are separated from the fold**, they are exiled from the Kingdom, the keys of which were given by Christ to Peter alone. (9) Jurisdiction passes to bishops only through the Roman Pontiff. (10) Bishops can only obtain the power of jurisdiction on the condition that they receive jurisdiction directly from the Supreme Pontiff, and (11) It is an **article of faith**, in fact, **a Dogma of faith** that the power of jurisdiction comes to bishops only, solely, and exclusively through the successor of Peter. (12) To conserve the Unity of the Church, the power of the keys must be passed on through Peter to the other pastors of the Church.

God cannot deny Himself, nor ever contradict the truth with truth. Therefore, “every assertion contrary to the *truth illuminated by faith*, we **define** to be altogether false.” [Lateran Council V, see n.738] *Denzinger* 1797.

{1} Do you agree that the popes explained the *truth illuminated by faith* concerning jurisdiction and therefore the doctrine of the traditionalist movement that their clerics have jurisdiction that has never been received through any successor of St. Peter cannot be true because it is a dogma that *truth cannot contradict truth*, and because the assertion of the traditionalist movement that they receive jurisdiction by some other means has been “**defined to be altogether false**,” all those people utter a great blasphemy who claim the Church erred and that clerics now receive jurisdiction that was not received through a bishop who received his jurisdiction from a Catholic pope?

The following are some known truths that none dare reject if they wish to save their immortal soul and not sin against the Holy Ghost. Pope Leo XIII teaches infallibly in the encyclical, *Providentissimus Deus*:

“That such was the purpose of God in giving the Scripture The Holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a **matter of Catholic faith**.”

From the First Lateran Council: “If anyone does not profess, in accordance with the Holy Fathers, properly and truthfully all that has been handed down and taught publicly to the Holy, Catholic, and Apostolic Church of God, both by the same Holy Fathers and *by approved universal Councils*, to the last detail in word and

intention: let him be anathema.”

The *approved universal Council*, the Vatican Council in 1869–1870 under Pope Pius IX, session III on the Dogmatic Constitution concerning the Catholic Faith, provided Her infallible doctrine on the interpretation of Sacred Scripture as follows (as found in *Denzinger*, 1788):

“But, since the rules which the holy Synod of Trent salutarily decreed concerning the interpretation of Divine Scripture in order to restrain impetuous minds, are wrongly explained by certain men, We, renewing the same decree, declare this to be its intention: that, in matters of faith and morals pertaining to the instruction of Christian Doctrine, that must be considered as a true sense of Sacred Scripture which Holy Mother Church has held and holds, whose office it is to judge concerning the true understanding and interpretation of the Sacred Scriptures; and, for that reason, no one is permitted to interpret Sacred Scripture itself contrary to this sense, or even contrary to the unanimous agreement of the Fathers.”

Please wake up and give this your undivided attention! FIRST: †→ All the Holy Fathers are unanimous in teaching that “Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter **alone**.” SECOND: †→ The Holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a **matter of Catholic faith**. THIRD: †→ If anyone does not profess, **in accordance with the Holy Fathers**, properly and truthfully all that has been handed down and taught publicly to the Holy, Catholic, and Apostolic Church of God, both by the same Holy Fathers and *by approved universal Councils*, to the last detail in word and intention: **let him be anathema**. FOURTH: †→ We, renewing the same decree, declare this to be its intention: that, in matters of faith and morals pertaining to the instruction of Christian Doctrine, that must be considered as a true sense of Sacred Scripture which Holy Mother Church has held and holds, whose office it is to judge concerning the true understanding and interpretation of the Sacred Scriptures; and, for that reason, no one is permitted to interpret Sacred Scripture itself contrary to this sense, **or even contrary to the unanimous agreement of the Fathers**.

{2} Do you agree it is a dogma and matter of Catholic faith that the keys of the kingdom of heaven were given to Peter alone and the First Lateran Council said, “Let him be anathema” who rejects this dogma?

We read in Saint John 10:29: “*That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.*”

{3} Do you agree that because it is a dogma that the keys (jurisdiction) were given to Peter alone, it is Peter alone who has the keys, and it is Catholic doctrine that no one can snatch the keys (jurisdiction) from him?

{4} Do you agree that it follows as Catholic doctrine that no one except the popes themselves has ever received the keys of jurisdiction in the Catholic Church in any other way except from and through St. Peter and his lawful successors?

{5} Do you agree that it is a satanically inspired, blasphemous theology that teaches the Immaculate Bride of Jesus Christ snatches the keys of jurisdiction from Saint Peter and gives them to others in direct opposition to the will, commandments, and teachings of Jesus Christ and St. Peter?

Dom Guéranger writes in *The Liturgical Year* Vol. IV, pages 282-287: “Today, let us consider the Apostolic See as the sole source of the legitimate power, whereby mankind is ruled and governed in all that concerns eternal salvation.” “She (the Catholic Church) says to us, by Tertullian: ‘Christ gave the keys to Peter, and through him to the Church.’” “By St. Optatus of Milevis: ‘For the sake of Unity, Peter was made the first among all the apostles, and he alone received the keys, that he might give them to the rest.’” “By St. Gregory of Nyssa: ‘It is through Peter that Christ gave to bishops the keys of their heavenly prerogative.’” “By St. Leo the Great: ‘If Our Lord willed that there should be something common to Peter and the rest of the princes of His Church, it was only on this condition, that whatsoever He gave to the rest, He gave it to them through Peter.’”

Dom Guéranger here provides the *unanimous* teaching of **Catholic tradition**: “Yes, the episcopate is most sacred, for it comes from the hands of Jesus Christ through Peter and his successors. Such is the unanimous teaching of **Catholic tradition**, which is in keeping with the language used by the Roman pontiffs, from the

earliest ages.” “This fundamental principle, which St. Leo the Great has so ably and eloquently developed (as we have seen on the feast of the chair at Rome, January 18), this principle, which is taught us by universal tradition, is laid down with all possible precision on the magnificent letters, still extant, of Pope St. Innocent I, who preceded St. Leo by several years, ‘the episcopate, with all its Authority, emanates from the Apostolic See.’” “All spiritual authority comes from Peter; all comes from the bishop of Rome, in whom Peter will continue to govern the Church to the end of time. Jesus Christ is the founder of the episcopate; it is the Holy Ghost who established bishops to rule the Church; but the mission and the institution, which assign the pastor his flock, and the flock its pastor, these are given by Jesus Christ and the Holy Ghost through the ministry of Peter and his successors.” “We, then, both priests and people, have a right to know whence our pastors have received their power. From whose hand have they received the keys? If their mission comes from the apostolic see, let us honor and obey them, for they are sent to us by Jesus Christ, who has invested them, through Peter, with His own authority. If they claim our obedience without having been sent by the bishop of Rome, we must refuse to receive them for they are not acknowledged by Christ as His ministers. The holy anointing may have conferred on them the sacred character of the episcopate: it matters not; they must be as aliens to us, for they have not been sent, they are not pastors.”

{6} Do you agree that, thus, it is proven that the teachings of the traditional movement are in direct contradiction to both scripture and tradition, which are the two sources of Catholic doctrine?

Jurisdiction is as necessary as the Power of Orders.

Christian Apologetics by Revs. W. Devivier, S. J. and Joseph C. Sasia, S. J., Imprimi potest, Joseph M. Piet, S. J.; Imprimatur Patritius L. Ryan, Archdiocese of San Francisco, August 16, 1924; Copyright 1924 by Joseph P. Wagner, New York, provides important information because the traditional movement bishops have no See and no subjects and, therefore, no apostolic succession:

A Christian society whose bishops go back to the apostles only through the power of order, and not also through the power of jurisdiction, cannot claim to be apostolic, and consequently cannot be the Church of Christ.

Whosoever, therefore, has not received jurisdiction according to those rules... remains without it; and even if he should have received the episcopal character, he does not belong to the hierarchy of jurisdiction. Having no See and no subjects, it is evident that he is not a chief in the Church, and that he does not belong to the Apostolic Succession... To belong to the legitimate line of the pastors of the Church, or to the hierarchy of jurisdiction, it is not enough that a bishop should have received the power of Orders; **he must have received besides the mission or authorization to govern a diocese.** This statement, which we can deduce from the words of all the Fathers condemning as schismatics bishops occupying usurped sees, is moreover evident enough by itself.

Father Cox correctly teaches the truth in his book, *The Pillar and Ground of the Truth* (Imprimatur and Copyright, 1900), similar to what we learned in *Christian Apologetics*. Father Cox clearly explains that no sect can be in the Catholic Church if its clerics do not receive *jurisdiction, which flows to the bishops only through the Successor of Saint Peter*:

It is not enough for it to teach all the doctrines of the Apostles, if it lacks either their orders or their jurisdiction. Where there is no ordination, no priesthood, no authority, no power, Apostolicity is out of the question. *Even if valid orders exist, where jurisdiction is lacking there is no real Apostolicity.* Schism, as well as heresy, destroys apostolic succession.

Exposition of Christian Doctrine by a seminary professor. Imprimatur: Patritius Joannes. 1898-1925:

“168. What does the power of jurisdiction determine? It determines precisely the territory, the things, and the persons also, upon which bishops and priests are called to exercise their ministry.”

169. From whom do priests hold their jurisdiction? From the bishop of the diocese.

170. From whom do bishops hold their jurisdiction? From the Pope.
171. From whom does the Pope hold his jurisdiction? From Jesus Christ, the Son of God made man.
172. What sort of bishop would he be who did not hold spiritual powers from the Pope? He would be an intruded or schismatical bishop.
173. What sort of pastor would he be who did not hold his powers from a lawful bishop? He would be an intruded or schismatical pastor.

{7} Do you agree that the truths explained in *Exposition of Christian Doctrine* by a seminary professor, *Christian Apologetics*, and *The Pillar and Ground of the Truth* are only expounding, explaining, defending, and clarifying exactly the teachings of the Catholic Church throughout the centuries and that these books are not teaching anything new or contrary to what the Church requires Catholics to believe to remain Catholic?

{8} Do you agree that Bishop Pivarunas spoke the truth when he stated, “The Catholic faith never changes. We never have something that will be an apparent contradiction. We don’t have the Church consistently teaching something for 1900-odd years, and all of a sudden we are told that is no longer true. The Church made a mistake, and now we know better. That could never take place”?

{9} Do you agree that Father Mary Casimir spoke the truth when he stated, “The Church cannot give us false doctrine or contradict Herself and so if there is a contradiction, we have to say, ‘That cannot be the true Church of Christ.’ We have to stick with what the Church taught **before**, because the truth does not change with the times. We hold to the same exact teachings that Jesus Christ gave in His time. There is no evolution of dogma. There is no new understanding of doctrine in a way that contradicts what was previously defined. The Catholic faith cannot change, cannot err, cannot contradict itself”?

Father Anthony Cekada correctly, accurately, and appropriately wrote that all who receive their Powers of Orders tracing back through Bishop Thuc “will surely become a schismatic sect!” Father Anthony Cekada therefore correctly, accurately, and appropriately told the truth that all those traditionalist movement clerics in Mexico and those coming from Bishop George Musey, Bishop Pivarunas, Bishop Dolan, Bishop Donald J. Sanborn, and from every other place in the world are now in a schismatic sect!

Saint Francis de Sales reminds us of this crucial truth (*The Catholic Controversy*, p. 70):

“To say the Church errs is to say no less than God errs, or else that He is willing and desirous for us to err, which would be a great blasphemy.”

{10} Do you agree it follows with correct logic that it would be a great blasphemy to say the Church errs when She teaches that those bishops are schismatic bishops who do not hold spiritual powers from the Pope?

{11} Do you agree it follows with correct logic that it would be a great blasphemy to say the Church errs when She teaches that those priests are schismatic priests who do not hold spiritual powers from a lawful bishop who received his jurisdiction **from** a successor of St. Peter?

{12} Do you agree that all schismatic bishops and priests are **non-Catholics**?

{13} Do you agree that with their own writings and teachings the traditionalist movement clerics proclaimed themselves to be intruded and schismatic **non-Catholics**?

{14} Do you agree that the Church consistently taught for 1900-odd years that they are intruded and schismatic priests who do not hold spiritual powers from a lawful bishop who received his jurisdiction through a successor of St. Peter, and therefore we have to stick with what the Church taught before because the truth does not change with the times and the Catholic faith cannot change, cannot err, and cannot contradict itself?

{15} Do you agree that all traditionalist movement clerics whose lineage goes back to Bishop Thuc or Archbishop Marcel Lefebvre do not hold spiritual powers of jurisdiction through a successor of St. Peter, and therefore they are intruders and schismatic **non-Catholics**?

During a sermon on June 22, 2008, Father Anthony Cekada correctly, accurately, and appropriately said that the members of the Society of Saint Pius X and of the Society of Saint Pius V are schismatic!

{16} Do you agree that the first beginning part of CMRI originated from the Old Catholic Church, which is a schismatic church?

{17} Do you agree that the traditionalist movement comes from three major sources: Old Catholics, the

Bishop Thuc lineage, and the Archbishop Marcel Lefebvre lineage?

{18} Do you agree that according to the statements of the traditional movement members and, much more importantly, according to the teachings and doctrines of the infallible Church, the Old Catholics, the Bishop Thuc lineage, and the Archbishop Marcel Lefebvre lineage are all schismatic sects?

{19} Do you agree that from their own writings and sermons, and especially from the doctrines and dogmas of the Catholic Church, we learn that everyone in the traditionalist movement belongs to a non-Catholic *schismatic* sect—and is therefore cut off from the Catholic Church?

Pope Pius XII explains that schism or heresy or apostasy severs a man from the Body of the Church. In other words, they are cut off from the Church and outside the Church when he wrote in *Mystici Corporis*:

“For not every sin, however grave it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy.”

St. Thomas explains that those who receive sacraments from the traditionalist movement clerics who are cut off from the Church do not receive grace because they SIN in so doing. See the *Supplement*, Q. 19, Art. 5, Reply Obj. 3:

“We might also reply that by members of the Dove he means all who are not cut off from the Church, for those who receive the sacraments from them, receive grace, whereas those who receive the sacraments from those who are cut off from the Church, do not receive grace, because they sin in so doing, except in case of Baptism, which, in cases of necessity, may be received even from one who is excommunicated.”

Pope Leo XIII wrote, in the encyclical letter, *Satis Cognitum*, June 20, 1896:

“It is absurd to imagine that he who is outside can command in the Church.”

{20} Do you agree that it follows with correct logic that because the traditionalist movement clerics themselves tell us they all belong to various non-Catholic schismatic sects, that it is absurd to imagine that they can command in the Church?

In his *Summa Contra Gentiles*, Lib. IV, cap. 76, Saint Thomas Aquinas teaches:

“To conserve the Unity of the Church, the power of the keys must be passed on through Peter to the other pastors of the Church.”

Now this is an extremely serious thing to consider since Canon 1258 states the following:

“It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics.”

In the book, *Priests' Problems*, by Rev. Father Edward Joseph Mahoney, Imprimatur and Copyright 1958, we are reminded of the Catholic doctrine that “*Communicatio in sacris*, an extremely difficult matter on the fringes of the law, offers no problem whatever when the non-Catholic rites or ceremonies or prayers are in themselves heretical in character or expression. To share in them is forbidden by natural or divine law at all times, including the hour of death, and no reason whatever can justify the action.”

The Novus Ordo, a Conciliar Vatican II sect, is a *non-Catholic new religion*.

Archbishop Marcel Lefebvre, the Superior General, and various priests of the Society of Saint Pius X have taught hundreds of times in various places that the Novus Ordo, the Conciliar Vatican II sect that was brought into existence by “Pope” Paul VI, Archbishop Marcel Lefebvre, Bishop Thuc, and the others who signed the Document of the Council in 1965, is a *non-Catholic, new religion*.

Please study the official statement of Archbishop Lefebvre on the occasion of his suspension, *a divinis*, by Paul VI, June 29, 1976:

“That Conciliar church is a schismatic church, because it breaks with the Catholic Church that has always been. It has its new dogmas, its new priesthood, its new institutions, its new worship, all already condemned by the Church in many a document, official and definitive.

This Conciliar church is schismatic, because it has taken as a basis for its updating, principles opposed to

those of the Catholic Church: such as the new concept of the Mass expressed in numbers 5 of the Preface to (the decree) *Missale Romanum* and 7 of its first chapter, which gives the assembly a priestly role that it cannot exercise; such likewise as the natural - which is to say divine - right of every person and of every group of persons to religious freedom.

This right to religious freedom is blasphemous, for it attributes to God purposes that destroy His Majesty, His Glory, His Kingship. This right implies freedom of conscience, freedom of thought, and all the Masonic freedoms.

The church that affirms such errors is at once schismatic and heretical. **This Conciliar church is, therefore, not Catholic.** To whatever extent Pope, Bishops, priests, or faithful adhere to this new church, they separate themselves from the Catholic Church.”

Now we turn to the Council of Constance session XV, July 6, 1415, where we see the errors of John Huss that were CONDEMNED, and therefore, this following quote is a condemned ERROR. “Peter is not nor ever was the head of the Holy Catholic Church.” (See *Denzinger*, 633).

{21} Do you agree that, therefore, it is a dogma that everyone must believe who wants to save their soul, that Saint Peter and his lawful successors are the head of the Holy Catholic Church?

First undeniable truth: the Society of Saint Pius X has CORRECTLY taught hundreds of times that the Novus Ordo Conciliar sect is a *new religion*, and therefore, it is not the Catholic Church. See <https://jmjsite.com/f/info-sspx.pdf> as an example of the clerics of the Society of Saint Pius X explaining and correctly claiming over 20 times in just one article that the Novus Ordo Conciliar sect is a *new religion*.

Second undeniable truth: the Society of Saint Pius X has FALSELY taught hundreds of times that their popes John XXIII, Paul VI, John Paul I, John Paul II, Benedict XVI, Francis, and Leo XIV were and are the head of the Catholic Church while at the same time they were and are the head of the Novus Ordo Conciliar sect that they correctly teach is a *new religion*. However, it is Catholic dogma that the head of the Catholic Church cannot be the head of a *new religion*.

{22} Do you agree that, therefore, they have rejected the dogma found in *Denzinger*, 633?

Remember also, “Once we deliberately refuse to believe a single **doctrine** of the Catholic Faith even in thought only, we have lost the Faith; once we refuse to submit our minds to God, **once we refuse to accept the solemn teaching of the Church, we have lost the Faith.**”

{23} Do you agree that Saint Peter and all of his lawful successors are the head of ONLY the Catholic Church, and not of any other sect or *new religion*?

Review again this Ex Cathedra dogma that you must believe to save your soul: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.” Pope Boniface VIII, the Bull *Unam Sanctam*, 1302.

I believe the Society of Saint Pius X has taught hundreds of times that their popes John XXIII, Paul VI, John Paul I, John Paul II, Benedict XVI, Francis, and Leo XIV were and are the head of the Catholic Church, while at the **same** time their popes are the Roman Pontiff and the head of the Catholic Church; their “popes” were and are also the head of a non-Catholic, *new religion*!

{24} Do you agree that if my belief is correct, then the Society of Saint Pius X members clearly deny a dogma of the Catholic Church, as explained above and found in *Denzinger*, 633; and if my belief is not correct, then the Society of Saint Pius X members clearly deny a dogma of the Catholic Church as stated by Pope Boniface VIII in the Bull *Unam Sanctam* because they refuse to be subject to the Roman Pontiff, as was shown in their consecrations of bishops?

{25} Do you agree that regardless of which side of the dilemma controversy the Society of Saint Pius X members choose, they are caught in the trap they set up for themselves in preaching the impossible, anti-Catholic doctrine that Saint Peter and his lawful successors are the heads of a non-Catholic *new religion* sect?

All who teach the impossible, anti-Catholic doctrine that Saint Peter and his lawful successors are the head of a non-Catholic sect are led into denying other dogmas. Recall what Archbishop Marcel Lefebvre and the Society of Saint Pius X teach as their beliefs to the entire world: “That Conciliar church is a schismatic church, because it breaks with the Catholic Church that has always been. It has its new dogmas, its new priesthood, its

new institutions, its new worship, all already condemned by the Church in many a document, official and definitive.”

When and by whom did the conciliar schismatic church that “*breaks with the Catholic Church that has always been, with its new dogmas, its new priesthood, its new institutions, and its new worship all already condemned by the Church in many a document, official and definitive*” come into existence?

{26} Do you agree that this conciliar, schismatic church was brought into existence at the close of the Second Vatican Council in 1965 when “Pope” Paul VI, Archbishop Marcel Lefebvre, Bishop Thuc, and the other Council Fathers signed the heretical decrees of the Second Vatican Council?

There is very interesting, important, and instructive information in the August-September and October-November 1985 issues of the *Reign of Mary* published by CMRI. Both issues state the following:

“The Second Vatican Council did meet during the years 1962-65 to discuss (and pervert) doctrine (witness the ‘*Dogmatic Decree of the Doctrine of the Faith*’). It is important to note that all the decrees of Vatican II were closed by this, or a similar epilogue: ‘Each and every one of the things set forth in this decree has won the consent of the Fathers. We, too, ...join with the Venerable Fathers in approving, decreeing, and establishing these things...’ (There follows the signatures of Paul VI and the Fathers of the Council.) Now these statements, as we have explained in past issues, constitute an exercise of the Teaching Magisterium of the Church.

But there is obvious *heresy* contained in these decrees. Therefore, those who put their signature to these decrees have made themselves culpable for the heresies they contain. They are public heretics and incur penalties as provided for in Church law for all who are guilty of public heresy. Thus we must reject Vatican II as a false council and regard all those who promote and encourage it as public heretics, outside the Catholic Church founded by Jesus Christ.”

To sum it up: 1) The decrees of Vatican II contain obvious heresy. 2) Everyone who signed any of these heretical decrees made himself culpable of public heresy. 3) Those who signed did incur penalties and are guilty of public heresy. 4) We must regard all who promote and encourage it as public heretics, outside the Catholic Church founded by Jesus Christ.

{27} Do you agree that according to their own statements published in their publications to the whole world, CMRI and the Society of St. Pius X teach, preach, and proclaim that Bishop Thuc and Archbishop Marcel Lefebvre made themselves culpable of public heresy, did incur the penalties for public heresy, are guilty of public heresy, and put themselves outside the Catholic Church?

{28} Do you agree that no one has ever produced one shred of reliable evidence that Bishop Thuc and Archbishop Marcel Lefebvre ever abjured their errors, made a Profession of Faith, and were received back into the Catholic Church by some cleric who had the necessary jurisdiction and faculties to receive them into the Church?

Francisco Suárez, *Doctor Eximius et Pius* (“Exceptional and Pious Doctor”, as he was called by Pope Paul V), in his work on the *infallibility of the Church in belief*, Suarez teaches three things. (See: *De Fide*, disp. V, sect. 6.) Firstly, that the Church cannot defect through heresy; secondly it cannot err through ignorance, “in these matters which it believes, as it were, are certain *de fide*”, thirdly, in these matters which it believes are not, as it were, *de fide*, but so much that the contrary opinion would merit some censure, it must be held that it does not err, nevertheless on infallibility in all these matters in which a doctrine attains more nearly or remotely to faith, it will be more or less certain that the Church does not err on these points.

Saint Alphonsus Maria de Liguori, one of the greatest and most learned doctors of the Catholic Church, teaches that the Catholic Church cannot err in the canonization of saints.

Review some excerpts from *Mediator Dei*, an encyclical of Pope Pius XII on the Sacred Liturgy.

In the sacred liturgy we profess the Catholic faith explicitly and openly. ... The entire liturgy, therefore, has the Catholic faith for its content, inasmuch as it bears public witness to the faith of the Church. ... Hence the well-known and venerable maxim, “*Legem credendi lex statuat supplicandi*” – let the rule for prayer determine the rule of belief. ... **the liturgy is also a profession of eternal truths.**

{29} Do you agree that because the canonization of saints is part of the liturgy of the Catholic Church, and “*In the sacred liturgy we profess the Catholic faith explicitly and openly ... The entire liturgy, therefore, has the*

Catholic faith for its content ... the liturgy is also a profession of eternal truths”, we know as Catholic dogma that the Catholic Church cannot canonize and declare someone to be a saint who is a non-Catholic belonging to a *new religion* at the time of their death?

Many *new religions* have come into existence since the time that Jesus Christ founded His infallible Catholic Church, such as - The Episcopal church - The Anglican church - The Mormon church - The Conciliar Novus Ordo church. Recall the Ex Cathedra dogma: “There is but one universal Church of the faithful, outside of which no one at all can be saved.” Pope Innocent III, Fourth Lateran Council, 1215.

{30} Do you agree that because the Episcopal church is a *new religion*, the infallible Catholic Church could never declare any head of the Episcopal church to be a canonized saint in heaven, and to teach that the Catholic Church could do so is a denial of a dogma of the faith?

{31} Do you agree that because the Anglican church is a *new religion*, the infallible Catholic Church could never declare any head of the Anglican church to be a canonized saint in heaven, and to teach that the Catholic Church could do so is a denial of a dogma of the faith?

{32} Do you agree that because the Mormon church is a *new religion*, the infallible Catholic Church could never declare any head of the Mormon church to be a canonized saint in heaven, and to teach that the Catholic Church could do so is a denial of a dogma of the faith?

{33} Do you agree that because the Conciliar Novus Ordo church is a *new religion*, the infallible Catholic Church could never declare any head of the Conciliar Novus Ordo church to be a canonized saint in heaven, and to teach that the Catholic Church could do so is a denial of a dogma of the faith?

It is an undeniable and absolutely provable fact that, according to the teachings of the Society of Saint Pius X and of the Conciliar Novus Ordo *new religion*, Pope Francis declared three times the heads of the same Conciliar Novus Ordo non-Catholic *new religion* to be canonized saints.

{34} Is that sufficient proof that members of the Society of St. Pius X deny the dogmas of the Catholic Church?

Remember, “Once we deliberately refuse to believe a single **doctrine** of the Catholic Faith even in thought only, we have lost the Faith; once we refuse to submit our minds to God, once we refuse to accept the solemn teaching of the Church, we have lost the Faith.”

Now we have come to another two-edged sword and a great dilemma for the Society of St. Pius X. Are the popes of the Conciliar Novus Ordo non-Catholic *new religion* valid and licit successors of St. Peter? Can the popes of this Conciliar Novus Ordo *new religion* canonize other popes of the same Conciliar Novus Ordo non-Catholic *new religion* that the Society of St. Pius X teaches hundreds of times is a *new religion*?

{35} Do you agree that if the Conciliar Novus Ordo non-Catholic sect is not a *new religion*, then there is absolutely no justification for the Society of St. Pius X or the other Sedevacantist parts of the traditional movement to be consecrating bishops or even to exist?

In *Denzinger*, 5001, under the reign of Pope Saint Boniface I, we find this dogma of the Catholic Church: “No one has ever boldly raised his hands in opposition to the apostolic supremacy, **from whose judgment there may be no withdrawal**; no one in this has been rebellious, except him who wished judgment to be passed on himself.”

Consider very attentively what Pope Saint Boniface wrote in *Retro maioribus tuis*, March 11, 422:

“We have directed such writings that all the brethren may know... that there must be no withdrawal from Our judgment. **For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.**”

You sent me your letter with your note and three documents: (1) Interview with the Superior General of the Priestly Society of Saint Pius X. *Who is Tearing the Tunic of Christ?* (2) Letter of Pope Leo XIV to the Superior General of the Priestly Fraternity of Saint Pius X, dated 29 June 2026. (3) The Superior General To His Holiness Pope Leo XIV, dated 30 June 2026.

Read again the dogmas of the Catholic Church as just explained in *Denzinger* 5001 and in *Retro maioribus tuis*. It is absolutely shown in the three documents you sent me that Don Davide Pagliarani, the Superior General of the Society of St. Pius X, clearly recognizes their Pope Leo XIV as the head of the Catholic Church.

After the Superior General announced on the 2nd of February, 2026, the forthcoming Episcopal Consecration, their Pope Leo XIV wrote his letter addressed to the Superior General and wrote of himself as the successor of the Apostle Peter, and stated, "I plead with you and ask you with all my heart: please turn back!"

The Superior General addresses his letter to His Holiness Pope Leo XIV and begins his salutation calling him "Most Holy Father" and throughout the letter addresses him as "Your Holiness." As part of his letter, the Superior General wrote, "I am confident that Your paternal heart as universal Shepherd will be moved by this very particular situation. One day, all the difficulties between the Holy See and the Society will be resolved."

It is obvious from the letters you sent me that the Superior General and the entire Society of St. Pius X recognized their Pope Leo XIV as having "apostolic supremacy, from whose judgment there may be no withdrawal; no one in this has been rebellious, except him who wished judgment to be passed on himself."

Believe this dogmatic teaching from *Satis Cognitum* by Pope Leo XIII, and ponder well on what will happen to your soul if you do not live by the teachings, doctrines, and dogmas of the Church (See *Denzinger*, 1954 ff):

"But the authority of the Roman Pontiff is **supreme**, universal, and independent; that of the bishops is limited and dependent."

After acknowledging their Pope Leo XIV as the Roman Pontiff who is **supreme**, by calling him Most Holy Father and addressing him as His Holiness who has *apostolic supremacy*, the Superior General and the Society of St. Pius X *rejected the dogmas of the Catholic Church*, "that there must be no withdrawal from Our judgment. **For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.**" Directly contrary to the *dogma* explained in *Denzinger*, 5001, the Society of St. Pius X rebelled against their Pope Leo XIV with their Episcopal Consecrations on July 1st, 2026. The very next day, their Pope Leo XIV declared all of them excommunicated.

{36} Do you agree that all of this is nothing less than a first-class, perfect, classical example of the Society of St. Pius X denying the **dogmas** of the Catholic Church, as expressed especially in *Denzinger*, 5001, and elsewhere?

What is meant by the words when it is stated by their superior general, "The Society of St. Pius X remains in perfect communion with all the popes of history, without exception"? It is not true! The traditionalist movement is pure Protestantism, whose members pick and choose which dogmas of the faith they will accept and which ones they reject.

Do you accept the doctrines and dogmas taught by Pope Pius IX in *Quartus Supra*?

"However it has never been possible to prove oneself a Catholic by affirming those statements of the faith which one accepts and keeping silence on those doctrines which one decides not to profess. But without exception, **all doctrines** which the Church proposes must be accepted, as the history of the Church at all times bears witness.

For any man to be able to prove his Catholic faith and affirm that he is truly a Catholic, he must be able to convince the Apostolic See of this. For this See is predominant and with it the faithful of the whole Church should agree. In fact, it is as contrary to the divine constitution of the Church as it is to perpetual and constant tradition for anyone to attempt to prove the catholicity of his faith and truly call himself a Catholic when he fails in obedience to the Apostolic See.

For the Catholic Church has always considered **schismatic** all those **who obstinately resist the authority of her legitimate prelates, and especially her supreme pastor**, and any who refuses to execute their orders and even to recognize their authority. The members of the Armenian faction of Constantinople having followed this line of conduct, **no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by apostolic authority.**"

Pope Pius IX, in the encyclical *Quæ in patriarchatu*, wrote to some Chaldeans who were claiming submission to the pope but who were ignoring his orders. Jesus, through the pope, is also writing this message to SSPX:

"What good is it to proclaim aloud the dogma of the supremacy of St. Peter and his successors? What good is it to repeat over and over declarations of faith in the Catholic Church and of obedience to the Apostolic See when actions give the lie to these fine words? Moreover, is not rebellion rendered all the more inexcusable by

the fact that obedience is recognized as a duty? Again, does not the authority of the Holy See extend, as a sanction, to the measures which we have been obliged to take, or is it enough to be in communion of faith with this See without adding the submission of obedience, — a thing which cannot be maintained without damaging the Catholic faith?

In fact, Venerable Brothers and beloved sons, it is a question of recognizing the power [of this See], even over your Churches, not merely in what pertains to faith, but also in what concerns discipline. **He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema.**”

Ponder most seriously this Catholic doctrine explained by Saint Thomas Aquinas. “Our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One.”

Jesus Christ, through Pope Pius IX, told us what was “the faith of the people of past centuries.” “Venerable Brothers and beloved sons, it is a question of recognizing the power [of this See], even over your Churches, not merely in what pertains to faith, but **also in what concerns discipline**. He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema.”

The Vatican Council, 1869-1870 (on Faith and the Church) Session 3. *Denzinger*, 1800. Pope Pius IX.

Hence, also, that understanding of the sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding.

Remember this doctrine: “I firmly embrace and accept all and everything that has been defined, affirmed, and declared by the **unerring Magisterium** of the church. I accept sincerely the doctrine of faith transmitted from the apostles through the Orthodox fathers, **always** in the **same sense** and interpretation, even to us; and so I reject the **heretical** invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had.”

Considering their episcopal consecrations, do you agree that these dogmas of the Church clearly explained where that leaves the members of the traditional movement? “He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema.”

Tell me, if you can, how the Society of St. Pius X can be truthful in stating they believe **all the doctrines** of the Catholic Church, proving their Catholic faith, affirming that they are truly Catholic, and convincing the Apostolic See of this after their pope just declared them to be in schism. Recall that Pope Pius XII taught another Catholic dogma. Namely, that schism, heresy, and apostasy separate one from the Mystical Body of Jesus Christ.

Tell me, if you can, how the Society of St. Pius X and the traditional movement members claim that they believe the traditions of the Catholic Church when they deny dogma after dogma of what the Catholic Church actually teaches, such as the following two dogmas, since some of you claim the heads of the Conciliar Novus Ordo sect are also the popes of the Catholic Church, but then you refuse to be subject to and obey those Roman Pontiffs. It is impossible that any members of the traditionalist movement “*abide in the bosom and unity of the Catholic Church*” if you claim to have jurisdiction that was not received from and through the Roman Pontiff, since it is a dogma of the Catholic Church that that is its only way to obtain jurisdiction.

Ex Cathedra: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.” Pope Boniface VIII, the Bull *Unam Sanctam*, 1302.

Ex Cathedra: “The Holy Roman Church firmly believes, professes and teaches that none of those who are not within the Catholic Church, not only Pagans, but Jews, heretics and schismatics, can ever be partakers of eternal life, but are to go into the eternal fire “prepared for the devil, and his angels ” (Mt. xxv, 41), unless before the close of their lives they shall have entered into that Church; also that the unity of the Ecclesiastical body is such that **the Church’s Sacraments avail only those abiding in the Church**, and that fasts, almsdeeds,

and other works of piety which play their part in the Christian combat are in Her alone productive of eternal rewards; moreover, that no one, no matter what alms he may have given, not even if he were to shed his blood for Christ's sake, can be saved unless he abide in the bosom and unity of the Catholic Church.” (*Mansi, Concilia*, xxxi, 739.) (Pope Eugene IV, the Bull *Cantate Domino* 1441.)

Remember, “Once we deliberately refuse to believe a single **doctrine** of the Catholic Faith even in thought only, we have lost the Faith,” and if we die unrepentant in that state, we will lose our immortal soul. The salvation of souls is the highest law, especially the salvation of our own soul.

You claim that you believe the eight facts written by the Superior General, as found on page one of this letter. Please read all of them again, but especially for now, numbers 7 and 8. (7) What is certain is that **an error cannot be taught by the Magisterium of the Church** properly so called. (8) In any case, it is for the Church itself, and not the Society of St. Pius X, to make a definitive clarification. Our role is limited to faithfully rejecting all that breaks with Tradition and with the **constant Magisterium**.

Consider this dogmatic, **constant** teaching of the infallible Magisterium as taught by the Council of Trent when it states that it ratifies as most true what the Church has **always** held to be of Divine Faith, namely, “This Synod confirms it is most true, that this absolution which the priest pronounces upon one over whom he has no ordinary or delegated jurisdiction has no value.” (See *Denzinger*, 903, or the Council of Trent, 796). From this statement it **follows as Catholic doctrine** that a priest does not receive faculties by ordination alone. The Council of Trent supposes that the minister is a priest, i.e., validly ordained. Yet it says that his absolution has no value unless he has either **ordinary** or **delegated** jurisdiction. Consequently, he did not receive this jurisdiction by the mere fact of his ordination. Consequently, it is Catholic **doctrine** that no cleric in the traditional movement receives jurisdiction by the mere fact of their ordination. As the doctrines and dogmas of the Catholic Church prove beyond all doubt, no cleric ever receives ordinary or delegated jurisdiction except coming from a true successor of St. Peter. It is Catholic doctrine that the Catholic Church does not supply jurisdiction to any cleric who has never received any jurisdiction from a successor of St. Peter. Without any cleric in the traditional movement having **ordinary** or **delegated** jurisdiction is proof that the traditional movement is only a non-Catholic sect. Bishops and priests of the traditionalist movement have preached publicly numerous times that they have neither ordinary nor delegated jurisdiction. They claim that the Catholic Church supplies them special jurisdiction because of the needs for the salvation of souls. That is a new doctrine unheard of before the Second Vatican Council. “Those who invent new doctrines unheard of before are not the successors of the apostles,” as Father Thomas Cox wrote in 1900. “But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preached to you a gospel, besides that which you have received, let him be anathema.” (Galatians 1:8, 9) “The faith shall never vary in any age, for one is the faith which justifies the Just of all ages. It is unlawful to differ even by a single word from apostolic doctrine.” “The Catholic Faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety, or rejected totally. This is the Catholic faith, which, unless a man believes faithfully and firmly, he cannot be saved.” “Nothing can ever pass away from the words of Jesus Christ, nor can anything be changed which the Catholic Church received from Christ to guard, protect, and preach.” “Our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One.” “To say the Church errs is to say no less than God errs, or else that He is willing and desirous for us to err, which would be a great blasphemy.”

{37} Do you agree that the Council of Trent defines it as a **doctrine of the faith** that unless the bishop or priest has **ordinary** or **delegated** jurisdiction, his absolution has no value?

The traditional movement often invoke epikeia to justify their actions. However, always remember, “Epikeia can excuse the individual from the precept, but *it can never confer the capacity to act. Epikeia cannot bestow upon him the power which he does not now possess, nor can epikeia restore the power which the law has withdrawn.*” [*The History, Nature, and Use of Epikeia in Moral Theology*, by Father Lawrence Joseph Riley]

{38} Do you agree that *epikeia can never confer the capacity to act, and epikeia cannot bestow upon him the power which he does not now possess, nor can epikeia restore the power which the law has withdrawn?*

{39} Do you agree that because epikeia cannot bestow upon anyone the power he does not now possess, it will never provide jurisdiction to anyone who does not receive it through a lawful successor of St. Peter?

{40} Do you agree that because epikeia can never confer the capacity to act, epikeia will never confer on any bishop without a papal mandate that which is necessary to lawfully consecrate another bishop?

Father Thomas Cox explains the teaching of the Catholic Church in his book, *The Pillar and Ground of the Truth*, Imprimatur and Copyright, 1900, pages 55 and 56.

“The term Apostolic, when applied to the Church, is synonymous with genuine, accredited, authorized, true. A church which is not Apostolic is confessedly spurious, and at once proclaims itself an upstart, an impostor, a sham. It follows, then, that the Church which is directly derived from the Apostles is the only true Church. By direct derivation or lineal descent, we mean coming down in unbroken succession from the Apostles, and having its orders, doctrine, and **mission** from them. The Church that is really Apostolic must have in itself everything that the society of the Apostles originally had. It must be identical in doctrine, in orders, and in authority. It must teach all the truths committed to the Apostles, and it must succeed as an organization in such a manner as to be strictly the same society. It is not enough for it to teach all the doctrines of the Apostles, if it lacks either their orders **or their jurisdiction**. Nor is it enough to have the orders of the Apostles if either their doctrine or **mission** is wanting. ‘Bonum ex integra causa, malum ex quocumque defectu,’ is an axiom that has application here. ‘A thing is good only when good in every way, a thing is bad if bad in any way.’ No church is truly Apostolic that teaches a doctrine at variance with those taught and handed down by the Apostles. Neither is a church Apostolic unless its orders come down in an unbroken succession from the Apostles. Finally, no church is Apostolic that is **not authorized and commissioned by apostolic continuity**.”

I assume that nearly every member of the traditional movement prays the act of faith in which they say these words, “I believe these and all the truths which the Holy Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.” It is 100% certain that the Catholic Church believes and teaches. (1) The Church of Christ not only exists to-day and always, but is also exactly the same as it was in the time of the Apostles. (2) At the time of the apostles, the keys of the Kingdom of Heaven were given to Peter alone, and there is nothing to show that the Apostles received supreme power without Peter, and against Peter. Such power they certainly did not receive from Jesus Christ. Nothing was conferred on the Apostles apart from Peter, whatever authority and office the Apostles received, they received in conjunction with Peter. He conferred nothing on any of the rest without Peter participating in it. From this it must be clearly understood that Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the edifice itself, and **for this very reason they are separated from the fold**. Bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops **only** through the Roman Pontiff. The power of jurisdiction comes to bishops **only** through the successor of Peter. **A Christian society whose bishops go back to the apostles only through the power of order, and not also through the power of jurisdiction, cannot claim to be apostolic, and consequently cannot be the Church of Christ. Even if valid orders exist, where jurisdiction is lacking there is no real Apostolicity.** To conserve the Unity of the Church, the power of the keys must be passed on through Peter to the other pastors of the Church. What sort of bishop would he be who did not hold spiritual powers from the Pope? He would be an intruded or schismatical bishop. What sort of pastor would he be who did not hold his powers from a lawful bishop? He would be an intruded or schismatical pastor. For not every sin, however grave it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy.

Because it is a doctrine of the Catholic Church that jurisdiction comes to bishops only, exclusively, and solely

through the successor of Peter, it is the denial of the doctrines and dogmas of the Church to teach that bishops receive jurisdiction in some other way. The quotes recently given are the doctrine and dogmas of the Catholic Church, and without exception, **all doctrines** that the Church proposes must be accepted. For any man to be able to prove his Catholic faith and affirm that he is truly a Catholic, he must be able to convince the Apostolic See of this. “Our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One.” The faith of millions of Catholics of past centuries, among them being St. Pope Pius V, St. Peter Canisius, St. Robert Bellarmine, St. Francis de Sales, St. Alphonsus Maria de Liguori, all believed the Council of Trent declared it to be of divine faith, the dogma that “This Synod confirms it is most true, that this absolution which the priest pronounces upon one over whom he has no ordinary or delegated jurisdiction has no value.”

What Must Be Believed by Catholics by St. Vincent of Lerins

“Also in the Catholic Church itself **we take great care that we hold that which has been believed everywhere, always, by all.** For that is truly and properly Catholic, as the very force and meaning of the word shows, which comprehends everything almost universally. And we shall observe this rule if we follow universality, antiquity, consent. We shall follow universality if we confess that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is plain that our ancestors and fathers proclaimed; consent if in antiquity itself we eagerly follow the definitions and beliefs of all, or certainly nearly all, priests and doctors alike.”

There is 0% doubt and 100% certainty that Catholic doctrine teaches that no one in the traditionalist movement possesses ordinary or delegated jurisdiction. There is zero percent doubt and 100 percent certainty that because the Catholic Church defined as a dogma that, “This Synod confirms it is most true, that this absolution which the priest pronounces upon one over whom he has no ordinary or delegated jurisdiction has no value,” that that dogma will remain true and in effect until the day of the General Judgment, as this other dogma proves. “I reject the heretical invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had.” Consequently, it follows as Catholic doctrine that not one single cleric in the entire traditionalist movement has the one thing necessary to absolve anyone from their sins, namely jurisdiction. Therefore, no cleric in the traditional movement can absolve any of us from any sins any more than could a female mailman who drives around town delivering junk mail.

The saints and doctors of the Church believed these dogmas and went to heaven. No one in the traditionalist movement believes in or lives by these dogmas! If you refuse to believe what these millions of Catholics, popes, saints, and doctors of the Church believed before October 9, 1958, then review again another Catholic doctrine. “The Gift of Faith may be lost. This is an undoubted fact. It is also a fact that once lost the Gift of Faith is seldom regained . . . How is the Faith lost? The virtue of **Faith is lost by a single sin of unbelief.** Once we deliberately refuse to believe a **single** doctrine of the Catholic Faith even in thought only we have lost the Faith; once we refuse to submit our minds to God, **once we refuse to accept the solemn teaching of the Church, we have lost the Faith.** Hence we can realize that there are some Catholics who have lost the Faith, and still remain externally members of the Church.”

Let us now review two questions from the book, *Catechism on the Religious State*, Imprimatur given in 1955: “Q. 124. When are vows said to be public and when are they private?

A. Vows are said to be public when they are accepted by the lawful superior in the name of the Church. Vows are private, or of devotion, when they lack this official acceptance on the part of the Church.

Each of the faithful, if it so pleases him, can oblige himself before God to do something more in his Christian life than is absolutely required. He can, out of his particular devotion and fervor of spirit, make vows. However, the vows are considered private if the authority of the Church is not called upon to confirm them. In order that vows be considered public, the Church empowers superiors, *[that have authority and jurisdiction – comment added by Patrick Henry]*, to accept them, in Her name, in the form of a quasi-contract.

Q. 125. Are the vows of religion made in a religious institute considered private or public?

A. Religious vows, to be truly those of religious, **must always be public**. Indeed, they are religious vows precisely because they are **public**, that is, **accepted by the Church**.”

{41} Do you agree that no superior in the traditional movement can receive valid, *public* religious vows that are accepted by the Church since they all lack jurisdiction and lawful authority?

{42} Are those who claim to be religious without having valid, *public* religious vows violating the seventh and eighth commandments by deceiving people into supporting them? They deceitfully, dishonestly, and cunningly make others think they have religious vows by the way they dress and live, but they are only lay people and not religious. “If you love Me, keep My Commandments.”

Let us now read from: *A Parochial Course of Doctrinal Instructions Based on the Teachings of the Catechism of the Council of Trent*, prepared and arranged by Very Rev. Charles J. Callan and Very Rev. John A. McHugh, Imprimatur, 1941, Moral Series, Part III, page 73 ff:

The Meaning of Conscience.

1) There are two rules or norms according to which a person must shape his conduct, namely the Commandments of God and his own conscience. 2) Conscience is the judgment of the practical reason which decides that a particular action is in conformity with or opposition to God's law. 3) **We are never permitted to act contrary to the dictates of our conscience**, for, as St. Paul says, all that is not of faith, i.e., according to one's conscience, is sinful (Rom. xiv. 23). If we eat certain food, thinking it is forbidden when it is not forbidden, we sin, says the Apostle. 4) *It is never lawful to act with a doubtful conscience*, because that would be carelessly running the risk of doing the wrong thing and so of sinning.

All of us need to pray and consider how the above information will affect our lives. Remember, we are never permitted to act contrary to the dictates of our conscience, and it is never lawful to act with a doubtful conscience. Are we members of the Catholic Church, living in the state of sanctifying grace, and do we believe **every** teaching, doctrine, and dogma of the Infallible Church? The members of the traditional movement often state that “the Salvation of Souls is the highest law.” Yes, the highest law for each of us is the salvation of our souls, and if that be lost, all is lost for eternity. To save our souls, **we must believe EVERY teaching, doctrine, and dogma the Church has taught since Jesus Christ founded It**. Dogmas do not change or evolve from the meaning the Church first had or from anything the Church taught previously. Canon 1258 states the following: “It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics.” “To share in or take part in non-Catholic services is forbidden by natural or divine law at all times, including the hour of death, and no reason whatever can justify the action.” As has been shown above, no one in the traditional movement actually believes all the dogmas of the Catholic Church. Because the traditional movement is a non-Catholic religion, no one receives grace by going to the sacraments from those who are cut off from the Church, but rather they sin in so doing. It is spiritual suicide, pure insanity. How childish, and especially for clerics, to be upset and say that Patrick is just a trouble builder for sharing the information in this letter. On the contrary, you should greatly rejoice that I have shared my concerns about the traditional movement. If you consider me a lost soul for answering yes to the 42 questions, then you should be more than willing to answer the 42 questions and share your information and answers with me and all members in the community and parish. “The greatest charity one can do to another is to lead him to the truth.” – St. Thomas Aquinas. I have made the effort to explain what I think is the truth in this letter. If I am wrong, show the greatest charity you can to me and lead me to the truth. Please send me your answers to the numbered questions between these kinds of brackets {}, thanks. This information will help: <https://jmjsite.com/f/motives-to-excite-a-lively-sorrow-for-our-sins.pdf> , <https://jmjsite.com/f/letter-of-father-demaris.pdf> , <https://jmjsite.com/f/the-little-number-of-those-who-are-saved.pdf> , <https://jmjsite.com/f/uniformity-with-gods-will.pdf> , <https://jmjsite.com/f/ab.pdf> , <https://jmjsite.com/f/i.pdf> , <https://jmjsite.com/v59thafterpentecost-presumptuouslyscrutinizingthed.pdf> , <https://jmjsite.com/f/my-petition-for-spiritual-help.pdf>

In Jesus, Mary, and Saint Joseph,

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