

December 8, 2023. *O Mary conceived without sin, pray for us to have recourse to thee.*

Friend,

Praise be Jesus, Mary, and St. Joseph now and forever. You have asked if CMRI and the other Traditionalist Movement clerics and laity are members of the One, Holy, Catholic, and Apostolic Church. Let us begin by reflecting upon why the Traditionalist Movement exists. Our battles on earth are not only against flesh and blood but against principalities, powers, the devils, and Lucifer.

For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. (Ephesians 6:20)

Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. (1 Peter 5:8)

How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? (Isaias 14:12)

It was not only the Communists, Masons, and Modernists who were involved and who orchestrated the great deception during the Second Vatican Council. The great intellectual powers from hell were also involved. Now contemplate for a while what you think should have been done if you wanted to destroy souls and destroy the Catholic faith as best as possible throughout the world. Would it have been enough just to make the changes that brought the Conciliar, Novus Ordo sect into existence? No! Every intelligent person knows that a good number of Catholics would see through the false religion of the Conciliar, Novus Ordo sect. Therefore, with the assistance of Lucifer and the Devils from hell, it is very logical that these super-intelligent beings would devise further plans to again trap all of those who left the Conciliar, Novus Ordo sect. Consequently, the non-Catholic Traditionalist Movement sects were brought into existence with their great variety of conflicting beliefs – so that there is a church for everyone, no matter what they think about the Novus Ordo and its “pope”.

Part One – 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.

NOTE VERY WELL: *Christian Apologetics* very clearly teaches the Catholic doctrine that 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.

This information is exceedingly important! There is not one single bishop living today who functions in any part of the Traditionalist Movement, who has received the power of jurisdiction from a Catholic Pope! The truth should be evident to everyone. No bishop or priest in the Traditionalist Movement belongs to the Catholic Church founded by Jesus Christ!

{1} Do you agree that a Christian 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?

{2} Do you agree that every single bishop in the Catholic Church must receive his *mission or authorization to govern a diocese* from the valid and licit successor of St. Peter?

{3} Do you agree with what we learned through *Christian Apologetics*, that no Traditional Movement bishop has received a *mission or authorization to govern a diocese*, and therefore they do not carry on apostolic succession?

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.

{4} Do you agree that it is absolutely a correct explanation of Catholic doctrine to teach and believe: “Even if valid orders exist, where jurisdiction is lacking, there is no real Apostolicity”?

PART TWO - How do Catholic bishops receive this absolutely necessary jurisdiction?

From *A Manual of Pastoral Theology* by Rev. Fr. Frederick Schulze, (Imprimatur + Joannes J. Glennon, 1923), page 295, we learn bishops do not obtain jurisdiction through episcopal consecration. We also learn, “A priest by his ordination has no jurisdiction.”

Jurisdiction rests with the hierarchy, - the Pope, as the head of the Church, and the bishops in their respective dioceses. This Jurisdiction the bishop does not obtain through Episcopal consecration; it is conveyed to him by the authority of the Holy See in the Apostolic brief appointing him and setting him as a ruler over a portion of Christ's vineyard. No temporal sovereign or State can give this jurisdiction. It is not earthly, but of heavenly creation. It is emphatically a power from God. The channel of its derivation is through the apostolate... A priest by his ordination has no jurisdiction.

Pope Pius XII clearly states the Catholic doctrine in his encyclical, *Ad Apostolorum Principis*, June 29, 1958. Let us read paragraphs 39 and 40, as we listen attentively to the voice of Jesus Christ Himself.

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 ...

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.’

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.

Next, we take notice that Pope Pius XII in the encyclical letter, *Ad Sinarum gentem*, teaches very plainly, unmistakably, and definitely that, “The power of jurisdiction...comes to bishops...only through the successor of Peter.” The encyclical, *Ad Apostolorum Principis* teaches: “...jurisdiction passes to bishops only through the Roman Pontiff as We admonished in the encyclical letter, *Mystici Corporis*...” Here we have three encyclical letters teaching the Catholic doctrine that the power of jurisdiction passes to bishops only through the Roman Pontiff, the successor of Peter. Jesus Christ said: “He who heareth you (in this case, Pope Pius XII) heareth Me.” Jesus Christ tells us, through the encyclical letter, *Humani Generis*, that what is expounded in encyclical letters *demand*s consent. Pope Pius XII officially, formally, and authoritatively expounded in encyclical letters, and thereby passed judgment on this matter, to teach the world forever after, that the power of jurisdiction passes to bishops only through the Roman Pontiff, the successor of Peter.

Let us recall some other very important truths. I quote from page five of Rev. Anthony Cekada's article, *The Validity of the Thuc Consecrations*:

“Since no one in the Traditional Movement possesses ordinary jurisdiction, ...”

Rev. Cekada's article has been widely circulated and read by many people in the Traditional Movement. You can still find it on the World Wide Web. Therefore, it cannot be denied that many people know the truth that: “*No one in the Traditional Movement possesses ordinary jurisdiction*”!

The Angelus Press, 1997, page 54, has the article titled: *Most Asked Questions about the Society of Saint Pius X*. The quote can now be found on the World Wide Web. Consequently, it is a fact well-known throughout the world for decades that those in The Society of Saint Pius X do not have jurisdiction:

Only the Pope, who has universal jurisdiction over the whole Church, can appoint a pastor to a flock and empower him to govern it. But Archbishop Lefebvre never presumed to confer anything but the full priestly powers of Orders, and in no way did he grant **any** jurisdiction (which he himself did not have personally to give).

Next, we recall that Archbishop Lefebvre publicly, freely, and truthfully told the world when he consecrated the four bishops that they would *not* be ordinaries. That is to say, they would *not have ordinary jurisdiction*.

Father Clarence McAuliffe teaches in his *Sacramental Theology* (Imprimatur, April 25, 1958, pages 300-303):

Conclusion 11. No one except a priest can administer the sacrament of penance. To do so, even a priest needs special faculties.

We treat only of the minister who can validly confer the sacrament. Other conditions are prescribed for licit administration.

Explanation of Terms.

1. No one except a priest. A priest is one who has the priestly character bestowed by the sacrament of orders. Hence both bishops and priests are valid ministers. Deacons, subdeacons, all others are excluded.

2. A priest needs special faculties. This means that even an ordained priest must also receive jurisdiction or ruling power in order to absolve validly. Priestly ordination is not enough. The character of the priesthood confers the sanctifying power necessary for the remission of sins, but not the ruling power which every judge must have.

A bishop or priest can receive this power in either of two ways. He may be appointed to a certain office like the bishopric of a diocese or the pastorate of a parish. Such appointments [from a pope or a bishop that has jurisdiction – P.H.] automatically confer faculties to hear confessions. The same faculties can also be obtained by delegation from a superior, as when a bishop grants them to religious priests. But unless a priest has ruling power, he cannot validly absolve. Mere ordination to the priesthood never confers this power.

The Conclusion, then, has two parts. First, no one except a priest can administer the sacrament of penance.

Second, to do so, even a priest needs faculties.

Dogmatic Note:

The first part is of divine faith from the Council of Trent (DB. 920; CT. 809): ‘If anyone says... that priests alone are not the ministers of absolution... let him be anathema.’

The second part is also of divine faith from the same council (DB. 903; CT. 796) when it states that it ratifies as most true what the Church has always held, namely, ‘that the absolution which a priest confers on one over whom he has neither ordinary or delegated jurisdiction ought to be reckoned of no worth.’

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 is of no worth unless he has either ordinary or delegated jurisdiction. Consequently, he did not receive this jurisdiction by the mere fact of his ordination.

Part 1. No one except a priest can administer this sacrament...

Part 2. Even a priest needs special faculties.

Proof 2. From theological reasoning. The argument follows in form.

Judicial power involves the exercise of jurisdiction;

But the power to absolve or retain sins is judicial power:

Therefore, the power to absolve or retain sins involves the exercise of jurisdiction.

Proof for the major. A judge binds or looses the wills of men by imposing or liberating from obligations. This involves the exercise of jurisdiction, which he cannot assume on his own authority. He must have public power.

Proof for the minor. It is clear from the second Conclusion.

Proof 3. From the practice of the Church as revealed by the prescriptions of canon law.

The Code of Canon Law (Par. 872) states: ‘Besides the power of orders, the minister, to absolve sins validly, must have either ordinary or delegated power of jurisdiction over the penitent.’

From this declaration it is evident that delegated jurisdiction to absolve is not conferred by priestly ordination or episcopal consecration. That ordinary jurisdiction is not granted follows from the fact that no man receives a parish or diocese by his ordination.

Rev. Anthony Cekada wrote an article titled, *Traditional Priests, Legitimate Sacraments* to bring forth his heresy already condemned, namely, “The jurisdiction we traditional Catholic priests possess has been ***delegated to us from Christ Himself.***”

Rev. Anthony Cekada’s article, which Bishop Pivarunas highly extols, praises, and admires, is directly opposed to the Catholic doctrine explained by Father Clarence McAuliffe in his *Sacramental Theology*. “**But unless a priest has ruling power, he cannot validly absolve. Mere ordination to the priesthood never confers this power.**” ... “It follows as Catholic doctrine that a priest does not receive faculties by ordination alone.” ... “From this declaration it is evident that delegated jurisdiction to absolve is not conferred by priestly ordination or episcopal consecration.”

Rev. Anthony Cekada’s article is directly opposed to, *A Manual of Pastoral Theology* by Rev. Fr. Frederick Schulze, where we learned: “This Jurisdiction the bishop does not obtain through Episcopal consecration.” Also, “A priest by his ordination has no jurisdiction.”

Rev. Anthony Cekada’s article is exactly the opposite of what we learn in *The Liturgical Year*, by Dom Guéranger, Imprimatur, 1924, Vol. IV, pages 282-287.

Dom Guéranger tells us:

To-day, 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.

{5} Do you agree that because the “Apostolic See is the sole source of the legitimate power,” the Traditionalist Movement clerics do not obtain legitimate power of jurisdiction ***delegated to them from Christ Himself?***

Dom Guéranger here provides the *unanimous* teaching of the 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.

{6} Do you agree that it is the unanimous teaching of Catholic tradition that the power of the episcopate comes from the hands of Jesus Christ, but **ONLY** through Peter and his successors – and not **delegated from Christ Himself**?

Dom Guéranger sums up what he has been teaching us:

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.

{7} Do you agree that because, “All spiritual authority comes from Peter,” Rev. Anthony Cekada and Bishop Pivarunas, and CMRI, and the entire Traditionalist Movement clerics never impart spiritual authority, because their mission and jurisdiction must come “through the ministry of Peter”?

Rev. Anthony Cekada and CMRI quote Billot to deceive their followers that they receive a mission directly from Jesus Christ. However, that very quote from Billot condemns them and proves they do not dispense the sacraments legitimately.

No one dispenses another person’s property legitimately unless he does so based on that person’s command. Now, the sacraments are Christ’s property. Only those, therefore, who have a MISSION from Christ — namely, those to whom the apostolic **MISSION** derives — dispense them legitimately (Billot, *ibid.*).

{8} Do you agree that Dom Guéranger taught us the truth in his last quote given above when he teaches that all Catholic bishops only receive their **MISSION** to rule in the Church through the ministry of Peter and his successors?

{9} Do you agree that because the **MISSION** to rule in the Church comes only through the ministry of Peter and his successors, the Traditionalist Movement clerics absolutely prove they have no mission or authority, and no jurisdiction to rule in the Catholic Church and to legitimately dispense the sacraments?

I now bring Dom Guéranger’s statements and quotes to a close with his own pertinent conclusion:

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.

Pope Leo XIII provided the INFALLIBLE Catholic doctrine, which is exactly the opposite of Rev. Anthony Cekada and the CMRI community, in his encyclical letter, *Satis Cognitum*:

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.

{10} Do you agree that Rev. Anthony Cekada attempted to make people believe the Traditionalist Movement clerics receive jurisdiction directly from Christ Himself?

{11} Do you agree that Rev. Anthony Cekada and the CMRI clerics directly teach the opposite of Pope Leo XIII, who already gave the infallible doctrine of the Catholic Church, informing us that jurisdiction passes to Catholic bishops only through Saint Peter and his lawful successors, and not directly from Jesus Christ Himself?

We will now study from page 22 of Supplied Jurisdiction According to Canon 209:

The matter of jurisdiction, then, is very important. First, the necessity for it supplies the Church with strict sanctions against usurpers and incompetents. The possession of it is important also for the priest who, in acting without it, would not only posit invalid acts, but would run afoul of the rigid sanctions of the Church and of God. Finally, it is especially clear how important the use of it is to the faithful and what a great loss it would be for them to approach a priest adjudged to have faculties to absolve, confess and then upon their confession depart not knowing that they were still unabsolved. ...Upon the presence or absence of jurisdiction, the very validity or the invalidity of the acts will depend.

Consider what is written in the *Exposition of Christian Doctrine* by a seminary professor. Imprimatur: Patritius Joannes. Copyright, 1898-1925:

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.

Let us be further instructed by Pope Pius VI in *Charitas*:

The right of ordaining bishops belongs only to the Apostolic See, as the Council of Trent declares; it cannot be assumed by any bishop or metropolitan without obliging Us to declare schismatic both those who ordain and those who are ordained, thus invalidating their future actions.

Now we will look on page 68 of *Supplied Jurisdiction According to Canon 209*, and learn the important truth of why Canon 209 seldom supplies jurisdiction for the Traditional Movement clergy. Herein, we find that the error must be concerning the *habitual* power of jurisdiction of someone:

The common error about the existence or about the valid possession of ecclesiastical jurisdiction by any cleric, priest or bishop etc., must be real or factual, and not merely interpretative. There must be a false judgment on the part of the people of the community...

For the existence of real common error two elements are required. First of all, there must be some *fundamentum*, some cause which is capable *per se* to lead the community into error. Then, in addition, the community must de facto err. To bring about this common error it is quite evident that the cause or the *fundamentum* of the error must be public. However, publicity *de jure* – as is the case with all ecclesiastical offices – does not suffice. *The cause must be public de facto*. It must be seen or perceived directly or learned about indirectly from others. Secondly, the error must be of such a character as to be a possible source of harm to any or to all of those who participate in it. Wherefore, unless perhaps by way of exception there be question of an action which directly involves a community, as, for example, in case of a general dispensation *per modum actus* from abstinence, or of a general granting of an important indulgence, the error must be concerning the HABITUAL power of jurisdiction of some one.

{12} Do you agree that no one should be in *error* concerning the *habitual* power of jurisdiction of Traditional Movement clerics when they truthfully keep telling you: “*No one in the Traditional Movement possesses ordinary jurisdiction*”?

{13} Do you agree that the community would not *de facto* (in reality - in point of fact: actually) err in thinking the Traditional Movement clerics have jurisdiction when they are truthfully taught by these same clerics that: *No one in the Traditional Movement possesses ordinary jurisdiction*?

{14} Do you agree that there must be a *false judgment* on the part of the people of the community that the cleric has jurisdiction; and that it is impossible to have this false judgment when they know the teachings of the Catholic Church, namely, that all jurisdiction comes through a Catholic Pope?

Learn other truths from *Supplied Jurisdiction According to Canon 209*, page 290:

ARTICLE III. LICIT USE OF CANON 209.

The question concerns the conditions requisite for a licit use, i.e., the conditions requisite if the individual is to make use of the benefit of Canon 209 wholly in accordance with the will of the legislator. In brief resume, it needs but to be recalled that there is marked difference in the supplying of the Church in the two cases included in Canon 209. In the case of common error, jurisdiction is supplied which is certainly absent. In the case of positive and probable doubt of fact or of law, however, the jurisdiction is supplied only ad cautelam, there being a strong presumption that the minister possesses it independently of any supplying by the Church.

{15} Do you agree that SSPX clearly teaches in various places on many websites and videos that their ministers do not possess this NECESSARY jurisdiction independently of any supplying by the Church?

Always remember these important facts:

1st fact: Bishops who do not hold spiritual powers from the pope are intruded or *schismatic* bishops. (See *Exposition of Christian Doctrine*).

2nd fact: Not one of the Traditionalist clerics holds his spiritual powers from the pope, and therefore they are in *schism* according to the unchangeable teaching of the Catholic Church.

3rd fact: Pope Pius XII wrote in *Mystici Corporis Christi*: “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.”

4th fact: Bishops in *schism*, heresy, or apostasy cannot pass on Apostolic Succession, although it is possible for some of them to pass on valid orders.

5th fact: Not one cleric in the Traditional Movement has ordinary jurisdiction because: “*This power of jurisdiction flows to the bishops only through the Successor of Saint Peter.*” Epikeia is not an act of jurisdiction, and epikeia cannot be used to obtain jurisdiction. “Even if valid orders exist, where jurisdiction is lacking there is no real Apostolicity (Apostolic Succession).” Therefore, the Traditional Movement is a non-Catholic sect!

The popes speak infallibly when they teach on matters of faith or morals to the universal Church. The following from Pope Saint Pius X certainly teaches things that are matters of faith. From *The Oath Against Modernism*:

I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously ... The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

Pope Saint Pius X made it mandatory that every Catholic priest solemnly profess *The Oath Against Modernism* before receiving Sacred Orders. If the Traditionalist Movement clerics follow the rubrics of the Catholic Church, then each of them has put his hand on Sacred Scripture and called upon Almighty God to witness that they believe everything contained in *The Oath Against Modernism*. From that, we know the Traditionalist Movement clerics imitated St. Peter when he called upon Almighty God as a witness to his lie that he did not know Jesus Christ. The Traditionalist Movement bishops and priests take the oath with their hand on the Bible with God as their witness that they believe everything in *The Oath Against Modernism*.

{16} Do you agree that in the Traditionalist Movement, contrary to *The Oath Against Modernism*, the Catholic dogma that jurisdiction comes only through the Roman Pontiff no longer has exactly the same meaning, but rather it changed from the meaning of the Popes in their encyclical letters to another one different from the one which the Church held previously?

{17} Do you agree that in the Traditionalist Movement, the Catholic dogmas, “evolve and change from one meaning to another different from the one which the Church held previously”?

{18} Do you agree that the Traditionalist Movement, by their words, their writings, and their actions make it well known that their belief is contrary to *The Oath Against Modernism*; since they make it obvious that they believe and teach, “**that dogma may be tailored according to what seems better and more suited to the culture of each age**”?

{19} Do you agree that the Traditionalist Movement proves that they are heretics and modernists because it is impossible for them to believe and function as they do unless they reject this truth: “That the **absolute and immutable truth** preached by the apostles from the beginning **may never be believed to be different, may never be understood in any other way**”?

PART THREE – To reject even one teaching of the Catholic Church is to reject the Catholic faith entirely.

Pope Benedict XV, in *Ad Beatissimi*, tells us what the Catholic faith is:

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 Saint Boniface makes it clear in *Retro maioribus tuis* that every Catholic conscience is bound to accept these teachings of the popes and of the Catholic Church when he wrote:

For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.

Father John Kearney gives this teaching of the Church on pages 107-108 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 IX in his encyclical, *Ineffabilis Deus*, teaches the following Catholic doctrine in the paragraph immediately after he defined the dogma of the Immaculate Conception.

Hence, if anyone shall dare — which God forbid! — to think otherwise than as has been defined by us, let him know and understand that he is condemned by his own judgment; that he has suffered shipwreck in the faith; that he has separated from the unity of the Church; and that, furthermore, by his own action he incurs the penalties established by law if he should dare to express in words or writing or by any other outward means the errors he thinks in his heart.

{20} Do you agree with Pope Pius IX that if anyone thinks differently than what the Popes have defined on even one dogma of the Catholic faith, he thereby has suffered a shipwreck in the faith and is separated from the unity of the Church?

What will happen to your soul for ETERNITY if you think differently than what the Popes have taught concerning any doctrine of the Catholic faith – such as the one that obliges all Catholics, under pain of eternal damnation, to believe that **ALL** jurisdiction comes to every Catholic bishop **only through Saint Peter** and his lawful successors?

Please send me your answers to the 20 questions between these kinds of brackets {}. You can send your answer to my contact information found at <https://jmjsite.com>.

In Jesus, Mary, and Saint Joseph,
Patrick Henry