

At the website (<https://sites.google.com/view/st-jude-shrine/about-us>) for Saint Jude Shrine in Stafford, Texas I found the following information:

“Father Louis Campbell was ordained a priest for the Augustinian Order in 1961 in the old rite of Holy Orders. Soon afterwards, he was sent to New York, where he received priestly jurisdiction from Francis Joseph Cardinal Spellman, who was consecrated bishop in 1932 with a papal mandate from Pope Pius XI and was later appointed Archbishop of New York in 1939 by Pope Pius XII. Father Campbell was sent to Wisconsin, where he was given priestly jurisdiction from Archbishop William Edward Cousins, who was consecrated bishop in 1948 with a papal mandate from Pope Pius XII. Father Campbell was then transferred to Ottawa, where he received priestly faculties from Archbishop Marie-Joseph Lemieux, who was consecrated bishop in 1936 with a papal mandate from Pope Pius XI and was appointed Archbishop of Ottawa in 1953 by Pope Pius XII. In 2001, Fr. Campbell requested and received a renewal of his priestly faculties from one of the last functioning Pius XII-era Catholic Bishops in North America, Archbishop Isadore Borecky, who was appointed bishop in 1948 by Pope Pius XII. As Archbishop of the Ukrainian Catholic Eparchy of Toronto, Borecky was responsible for a huge area over North America that overlapped multiple Roman-rite dioceses and reached down into Texas. As the Roman-rite bishops one by one all abandoned legitimate Catholic worship, Borecky became by default perhaps the last Catholic bishop with authority over North America, and was the only bishop in Canada that Father Campbell could approach for a renewal of his faculties. In June 2001, Father Campbell relocated to Texas and began assisting the Catholic faithful at Saint Jude’s in the Houston area. During a return visit with Bishop Borecky in 2002, Father Campbell requested and received faculties to confirm from the archbishop as per Canon 782, as explained by Father P. Charles Augustine: “... Rome has granted the faculty to bishops to sub-delegate or delegate any priest they choose to administer Confirmation.” (A Commentary on the New [1917] Code of Canon Law, Vol. IV, by Rev. P. Chalse Augustine, 1925, page 107)”

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Did Father Campbell receive faculties from a Catholic Bishop? Read the information found at: <http://www.ukrweekly.com/old/archive/1994/209411.shtml>

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### **Bishop Borecky ready to resign**

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**by Christopher Guly**

OTTAWA - The nightmarish turf war for episcopal control in the Ukrainian Catholic Eparchy of Toronto may soon be over.

Bishop Isidore Borecky, 82, who has steadfastly refused to resign as Toronto's first Ukrainian Catholic bishop, even at the urging of the majority of his fellow eparchs at their February synod in Lviv, told The Ukrainian Weekly that he's now ready to step down. The Most Rev. Borecky, consecrated a bishop in 1948 and head of the Toronto eparchy since 1956, is now waiting word from the Vatican about a replacement. Winnipeg's retired Archbishop-Metropolitan Maxim Hermaniuk said that announcement is expected within the next two weeks.

However, Bishop Borecky added he would first consult with his clergy and laity before making a final decision to quit.

This latest development follows a year-long battle for control between the octogenarian eparch and his Holy See-appointed successor, Bishop Roman Danylak, who was installed as administrator and de-facto Toronto eparch last March.

In the last two months, Bishop Borecky was visited by a representative of Archbishop Carlo Curis, apostolic pro-nuncio to Canada, and a canon lawyer from St. Paul University in Ottawa.

**In March, Bishop Borecky also met Pope John Paul II at the Vatican**, but said nothing about the Toronto problem was discussed during their meeting. "He [the pontiff] has more important problems to worry about, other than the Toronto Eparchy," he explained.

Perhaps, but the issue of leading Canada's largest Ukrainian Catholic diocese of 100,000, has reached a boiling point for many.

"Most clergy are tired of it," said the Rev. Andriy Chirovsky, director of the Metropolitan Andrey Sheptytsky Institute at the University of Ottawa. "It has scandalized us. We want to get our Church back and focus on Jesus Christ."

Most of the world's Ukrainian Catholic hierarchs must have already identified that. In late February, they voted overwhelmingly (25 to 2, according to the Catholic New Times, and 23 to 3, by the Rev. Chirovsky's count) to accept both Bishop Borecky's and Bishop Danylak's resignations. Bishop Danylak was willing to comply, since he was already rumored to have twice offered his resignation to the Holy See; Bishop Borecky refused.

"It's not up to them to make that decision," said Bishop Borecky.

Yet, he explained he is willing to pass his mitre on to one of three candidates, to whom he's given his blessings. They are: Toronto priest John Tataryn, one of 12 clerics suing Bishop Danylak for libel and slander; Severian Yakimyshyn, a Basilian priest based in Rome; and Evtimiy Wolinski, superior of the Holy Dormition Monastery in Woodstock, Ontario.

The Rev. Wolinski, 49, a nephew of Edmonton's Bishop Myron Daciuk, said he "would be willing to take the (bishop's) job if there were no unforeseen circumstances." But he added that his superior, Lubomyr Husar in Lviv, has requested that he remain neutral until Rome officially names a successor to Bishop Borecky.

But the next bishop, who would technically be Toronto's third, is bound to have his work cut out for him. "The person will have to have proven organizational skills and also have the ability to rally people around him," explained the Rev. Chirovsky.

He added that although Bishop Borecky made great strides in positioning the Toronto Eparchy as a leader in recovering the Church's Eastern identity and establishing strong links with the Church in Ukraine, he failed to bring the clergy together in his eparchy.

"The good thing about him is that he didn't stand in their way," said the Rev. Chirovsky.

As for Bishop Danylak, the Ottawa-based priest and a member of the Toronto Eparchy for the past 14 years thought "it was unfair to (Bishop Danylak) to have put up with so much opposition.

"No one ever thought that he would get the Toronto Eparchy. He was Bishop Borecky's chancellor for (27) years. Once Bishop Borecky puts you in a job, you basically stay there."

Bishop Danylak declined any comment. But his predecessor said he had recommended other posts for his unlikely successor, including the London Exarchate, the Winnipeg Metropolitan See and the Saskatoon Eparchy.

One source, who requested anonymity, speculated that Archbishop Hermaniuk was behind blocking Bishop Danylak's appointment to Winnipeg in favor of a Redemptorist, Michael Bzdel, who now holds the job. But the 82-year-old archbishop denied the suggestion. "Nobody is supposed to know who the candidates are for bishop. That's secret," said Archbishop Hermaniuk.

Still, Bishop Borecky doesn't have a problem with discussing the names of his three possible successors. He also doesn't care if not all of his some 100 priests concur with his approach or with his decision to stay or go. "Why should I ask them? They belong to the Eparchy of Toronto."

Whether he gets the job or not, the Rev. Wolinski said he hopes that the "people at the heart of the struggle" will help heal the wounds of a bitterly divided diocese. "They will have to come together through prayer."

For his part, Bishop Borecky insists that he will remain in Toronto until he dies. And hopefully forgive, if not forget, those responsible for forcing him to accept the mandatory retirement age of 75. "Of course it's bothered me," he said.

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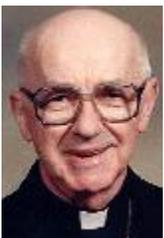
In the above article, it is made plain that this Bishop Borecky was still part of the non-Catholic Novus Ordo religion in March 1994. If he was not part of that religion, why does the article inform us that in March (1994) **Bishop Borecky also met Pope John Paul II at the Vatican?** Now recall to mind what we find at the Saint Jude shrine website: "The last bishop to grant priestly faculties to Father Campbell was given responsibility by the Holy See in 1948 over a large territory in North America that extended from Canada into Texas." Next, we have found out that this last bishop that supposedly granted faculties to Father Campbell was none other than an Eastern Rite, Novus Ordo Bishop named Borecky.

Although the Saint Jude Shrine website says this area extended from Canada into Texas; I have not been able to find any place that says it extended any place outside of Canada.

You can go to this hyperlink [https://en.wikipedia.org/wiki/Ukrainian\\_Catholic\\_Eparchy\\_of\\_Toronto](https://en.wikipedia.org/wiki/Ukrainian_Catholic_Eparchy_of_Toronto) and find out that today, in January 2019, this same place is still under the main leadership of Francis the head of the Novus Ordo sect. You can also find that "In 2007, the diocese contained 75 parishes, 96 active diocesan and religious priests, and 36,910 Catholics. It also had 36 women religious, 15 religious brothers, and 19 permanent deacons." – Quite a different story than having all the territory from Canada to the Gulf of Mexico!

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From the information found at the Saint Jude Shrine website; I think the whole story about Father Campbell's life as a priest is not included. At least when I read the above information, I think people are led to believe and conclude that Father Campbell at no time was functioning in the Novus Ordo non-Catholic sect. However, please also read the following information taken from: <http://www.dailycatholic.org/frlcbio.htm>



**Father Louis J. Campbell** was born in Brooklyn, New York, on November 1, 1932. To avoid the effects of the Great Depression, his parents took him back in 1934 to Cape Breton Island in

their native Nova Scotia, where he grew up. He graduated from St. Francis Xavier University in Antigonish, Nova Scotia, in 1956, and the same year joined the Order of St. Augustine. After seminary studies at St. Francis Seminary in South Milwaukee, Wisconsin, and St. Paul's University in Ottawa, Ontario, he was ordained to the priesthood on September 3, 1961.

During his forty years with the Augustinians in Canada, Father Campbell served a term as Novice Master, and was prior of monasteries in Delta, British Columbia, Racine, Wisconsin, and King City, Ontario. After several years as pastor of Sacred Heart Parish in King City, he was given leave by the Augustinians to join the Priestly Fraternity of St. Peter, *where he resumed the celebration of the Traditional Latin Mass*. With the Fraternity he was pastor for three years at St. Michael's Parish in Scranton, PA, and for two years at St. Clement's in Ottawa, Ontario, before accepting an invitation from a group of Traditional Catholics in the Houston area to be chaplain at St. Jude's Shrine in Stafford, Texas, his present location. ...

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{1} Do you agree that Father Louis Campbell had to be a member of the non-Catholic Novus Ordo sect and also offering their non-Catholic services during the 40 years with the Augustinians? Otherwise, how could he be appointed by them to serve a term as Novice Master and prior of the different monasteries in these non-Catholic Novus Ordo parishes?

{2} Do you agree that Father Louis Campbell was offering the non-Catholic Novus Ordo non-Catholic mass for a number of years before he was given leave by the Augustinians to join the Priestly Fraternity of St. Peter, *where he resumed the celebration of the Traditional Latin Mass*?

{3} Do you agree that Father Louis Campbell belonged to the non-Catholic Novus Ordo religion most of the first 40 years of his priestly life?

{4} Do you agree that the Priestly Fraternity of St. Peter is also a non-Catholic sect, because it is only the more traditional minded part of the non-Catholic Novus Ordo sect?

{5} Do you agree that Father Louis Campbell therefore left the Catholic Church when he joined these non-Catholic religions?

{6} Do you agree therefore, that Father Louis Campbell functioned in non-Catholic religions for at least 45 years before he even went to St. Jude's Shrine in Texas?

{7} Do you agree that there has never been a Catholic Bishop with ordinary or delegated jurisdiction that gave faculties to Father Louis Campbell to function as a Catholic priest while he was a member of the non-Catholic Novus Ordo sect or a member of the Traditional Movement sects?

{8} Do you agree that no bishop or priest with ordinary or delegated jurisdiction ever received Father Louis Campbell back into the Catholic Church after he belonged to non-Catholic religions?

{9} Consequently, do you agree that he is still not functioning as a Catholic priest?

{10} Do you agree that Father Louis Campbell is only a Traditional Movement cleric that has never been sent by any Catholic Bishop to function in the Catholic Church after he joined the non-Catholic religions; and therefore, he is without mission, authority, jurisdiction, or any faculties from a Catholic Bishop to function in the Catholic Church?

{11} Do you agree that Father Louis Campbell has never been sent by anyone with Catholic authority to function at St. Jude's Shrine in Texas?

{12} How does Father receive the necessary jurisdiction to absolve in the confessional? The Catholic Church does not supply him jurisdiction through Canon 209 because at most there is common ignorance but not common error.

Another important issue is the fact that, as far as I know, Father Campbell seldom, if ever, requires people to make a Profession of Faith and an Abjuration of Error before he dispenses the sacraments to them. I might be wrong, because I have never been to that church. Nevertheless, do you agree that all of the people attending the services of Father Campbell came to that parish from many different "flavors and degrees" of Catholicism? Some people belonged to a Protestant religion and afterward they joined the other non-Catholic sect known as the Novus Ordo religion without ever having abjured their Protestant errors. Once they are in the Novus Ordo sect these people are still Protestants as far as the Catholic Church is concerned, yet they can vary easily join the

SSPX without making a Profession of Faith or an Abjuration of Error and consequently they are never absolved in the external forum. These Novus Ordo non-Catholic members can easily join the SSPX sect without joining the Catholic Church because both of these religions have the same man as their “unholy – Holy Father”. From SSPX they can easily slip over to CMRI and/or SSPV and/or the Fraternity of St. Peter (As Father Louis Campbell did – only that Father went from the Novus Ordo to its sister church, the Fraternity of St. Peter, directly under the same Vatican II “popes”.) without being received into the Catholic Church – because all the above sects are part of the Traditionalist Movement. And because they have been to one, or many, of the Traditionalist Movement churches they can easily go to Father Louis Campbell without ever joining the Catholic Church.

Therefore, what religion are the people at the communion rail at Father Campbell’s Mass? They are certainly not Catholics who believe everything the Catholic Church believes and teaches! At the Saint Jude’s website, we are told that the people come to that building for church nearly every Sunday from out of town and out of the country.

“After 43-years of operation as a center for the Traditional Latin Mass, Saint Jude’s has taken on a mission whose scope has become international and worldwide. *There is hardly a Sunday when there are not out-of-town visitors, often times including pilgrims from out-of-state and out-of-country.*”

I will venture to say that only God knows to what former churches and religions those people belonged prior to coming to St. Jude’s. Does Father Louis Campbell have any of them abjure their errors for belonging to other non-Catholic Novus Ordo and Traditionalist Movement religions before they receive sacraments from him? I encourage you to read the entire article on *The True Church* <http://jmjsite.com/thetruechurch-jmjsite.pdf>. However, at this time I will insert the section from chapter 5.

#### Chapter Five – THE ABJURATION

Another very important matter Catholics need to understand thoroughly, especially in these times, is the Abjuration of Error and Profession of Faith.

The Abjuration of Error and Profession of Faith is part of the LITURGY of the Catholic Church, and also part of the Laws of God’s Infallible Church. The Church teaches in the Encyclical *Mediator Dei*:

“The sacred liturgy has a very close connection with the chief doctrines that the Church teaches as most certainly TRUE; it must, therefore, remain in PERFECT conformity with the pronouncements on the Catholic faith issued by the Church’s supreme teaching authority to safeguard the integrity of revealed truth...”

The worship She [The Church] pays to God is, as St. Augustine tersely puts it, a continual profession of Catholic faith and an exercise of hope and charity... In the liturgy we make explicit profession of the Catholic faith; not only by celebrating the various mysteries, not only by offering the Sacrifice and administering the Sacraments, but also by reciting or singing the Creed (the Christian watchword), by reading other documents and also the divinely inspired Scriptures. Thus the WHOLE liturgy contains the CATHOLIC FAITH. This is why, whenever some divinely revealed truth has to be defined, Popes and Councils have frequently used the LITURGY as a theological source of arguments. Our Predecessor Pope Pius IX, for example, did this when he defined the Immaculate Conception of the Blessed Virgin. Similarly whenever some doubtful question was under discussion the Church and the FATHERS have been ACCUSTOMED to seek LIGHT also in the venerable and traditional sacred rites. This is the origin of the well-known and time honoured principle: “Let the law of prayer establish the law of belief” Indeed if we wanted to state quite clearly and ABSOLUTELY the relation existing between the faith and the sacred liturgy we could rightly say that “the law of our faith must establish the law of our prayer.”

Now read the English translation of the FORM of ABSOLUTION for Sacramental Confession:

“May Our Lord Jesus Christ absolve thee; and I, by His authority, absolve thee from every bond of excommunication and interdict so far as I can and thou needest. And so I absolve thee from thy sins, in the name of the Father and of the Son and of the Holy Ghost. Amen.”

The Church teaches us through Her LITURGY, as Pope Pius XII specifically told us in *Mediator Dei*. In the FORM of the Sacrament, which we know for certain is part of the LITURGY, the Church teaches not every priest, or even every bishop, is able to absolve from every bond of excommunication and interdict!!!

The excommunication of non-Catholics who convert to the Catholic Faith is first ABSOLVED in the EXTERNAL forum. Only after that are their sins absolved in the internal forum.

Open *The Priests New Ritual*, Imprimatur, 1926, pages 48 & 49:

“In the conversion of non-Catholics, inquiry should first be made concerning the validity of their former Baptism. If, therefore, it should be found, after diligent examination, either that no Baptism had been conferred, or that the one conferred was invalid, they must be baptized unconditionally. But if, after the inquiry, there remains a reasonable doubt as to the validity of their former Baptism, then it should be repeated conditionally after the form for the BAPTISM OF ADULTS OR OF INFANTS (See p. 26 or p. 63). But if the former Baptism proves to have been valid, then only the ABJURATION or PROFESSION OF FAITH should be exacted. There are three ways of reconciling non-Catholics to the Church.

I. If Baptism is conferred unconditionally, neither ABJURATION nor ABSOLUTION follows; for the Sacrament of Regeneration wipes away ALL the past.

II. If Baptism is to be repeated conditionally, the order to be observed is: FIRST. The ABJURATION, or PROFESSION OF FAITH. SECOND. Conditional Baptism. THIRD. SACRAMENTAL Confession with conditional absolution.

III. Lastly, when the former Baptism is judged to be valid, the ABJURATION or PROFESSION OF FAITH alone is received, followed by the ABSOLUTION FROM CENSURES.”

After this the *Priests New Ritual* gives the Liturgy for the actual ABJURATION and PROFESSION OF FAITH. At the end on page 63 it reads:

“Then follows sacramental confession with conditional absolution.”

SACRAMENTAL Confession ALONE does NOT suffice to receive a non-Catholic into the Church. If the convert has been Baptized before, he MUST FIRST make the ABJURATION of his errors or PROFESSION OF FAITH. The Catholic Church requires that he be brought into the Church FIRST in the EXTERNAL FORUM. Only after he receives ABSOLUTION in the external forum does the Catholic Church permit Her priest to give the convert ABSOLUTION of his SINS in the INTERNAL forum.

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.”

In the mind of Pope Pius XII, the question of the need for the ABJURATION OF ERRORS is no longer OPEN TO DISCUSSION. 1) The Church teaches us through Her Liturgy. 2) - The Liturgy tells us very plainly in the Ritual that the ABJURATION OF ERRORS is NECESSARY!

Open: *A Practical Commentary on the Code of Canon Law* by Rev. Stanislaus Woywod, Volume II, Imprimatur, Aug. 25, 1943, part three, para. # 2155, page 465:

Title XI: OF OFFENSES AGAINST THE FAITH AND UNITY OF THE CHURCH. (It states Canon 2314 # 1.) Then:

“Absolution in the internal forum from the excommunication mentioned in the preceding paragraph is reserved in a special manner to the Apostolic See. If, however, the offense of apostasy, heresy or schism has in any way been brought to the external forum of the local Ordinary, even by voluntary confession, the Ordinary - but not the vicar-general, unless he has a

special mandate - can absolve the repentant sinner in the EXTERNAL forum by his ordinary authority, after the juridical abjuration has been made, and the other conditions demanded in law have been fulfilled. When he has been thus absolved from the censure, the offender may then be absolved from the sin in the INTERNAL forum by any confessor. The abjuration is made in juridical forum, when it takes place in the presence of the local Ordinary or his delegate and at least two witnesses (Canon 2314, # 2.).

Paragraph 2156. The definition of apostasy, heresy and schism is given in Canon 1325, # 2. As to heresy, it may be noted that formal heresy only is punished in Canon 2314; wherefore, as Cerato remarks, persons who were born and educated in an heretical sect, and never knew the true Faith, cannot be said to have stubbornly denied or rejected the Catholic Faith, and thus do not incur the penalties of Canon 2314. Nevertheless in the external forum, they are NOT free from the penalties of Canon 2314, for, in accordance with Canon 2200, "when there is the external violation of a law of the Church, malice is presumed in the external forum until its absence has been removed." The Holy See has insisted that converts from heretical or schismatic sects shall NOT be received into the Church, UNTIL they have abjured heresy or schism and been absolved from the censure."

This is very important for very seldom do those who join the Traditionalist Movement take the Abjuration of heresy and Profession of faith.

### The Ecclesiastical Review

#### Reception of Converts into the Church

"Question. I. In the Moral Theology by Sabetti-Barrett, N. 666, Quaer. 7, I find the following, concerning the conversion of heretics, as taken from the Instructio Congr. S. Officii:

[Then follows the following three things explained in Latin.]

I. If Baptism is conferred unconditionally, neither ABJURATION nor ABSOLUTION follows; for the Sacrament of Regeneration wipes away ALL the past.

II. If Baptism is to be repeated conditionally, the order to be observed is: FIRST. The ABJURATION, or PROFESSION OF FAITH. SECOND. Conditional Baptism. THIRD. SACRAMENTAL Confession with conditional absolution.

III. Lastly, when the former Baptism is judged to be valid, the ABJURATION or PROFESSION OF FAITH alone is received, followed by the ABSOLUTION FROM CENSURES."

"Now, unless I am much mistaken, I know that many priests, especially those who have faculties to absolve from cases speciali modo reserved to the Pope, after properly instructing those heretics, would proceed to administer baptism sub conditione and to hear their confession, absolving them from censures and sins with the general common formula of the Sacrament of Penance, without even thinking of the necessity of requiring the formal *abjuratio seu professio fidei*. I have noticed this, particularly in cases of young ladies born of Protestant or schismatic parents who were converted while attending a Catholic college, or a Catholic school of nursing. Of course the priest would do the same in cases of other heretics who are not very prominent; much more if they are occult or if they did not give their names to any sect, but only denied externally and formally one or two articles of Faith. In cases of Protestant leaders or dogmatizantes, perhaps they would refer them to the bishop before they would proceed to give absolution; and even then, I do not know whether they would think they were obliged to do so, or at least to require a formal abjuration, under the pain of mortal sin...

*Response:* The declaration of the Holy Office to which our inquirer refers, seems to call for a distinction in the reception of converts - between those, namely, whose baptism is doubtful and those whose baptism is certainly valid. Whereas N. 3 requires the absolution from censure for those who had been validly baptized, N. 2 speaks only of the abjuration of heresy of the profession of faith by converts whose previous baptism is doubtful, without any mention of absolution from censure. Why the distinction? The doubt as to whether a convert had been

validly baptized makes it uncertain whether or not he incurred the excommunication for heresy, since it is also doubtful whether or not he was subject to the Church: now since a doubtful censure is considered not to have been incurred, [Cf. Canon 2246, # 2.] he is practically not in need of absolution from the censure. Not so the convert who had previously been certainly baptized validly: in virtue of his certainly valid baptism he WAS certainly subject to the Church and therefore, liable to the censure for heresy.

It may be objected that most non-Catholics are in good faith--as so many Catholic authorities suppose--and that this is all the more to be presumed of those who actually submit to the Church; that therefore, they may be presumed not to have sinned grievously by their schism or heresy, and hence must be presumed not to have incurred the censure of excommunication inflicted upon heretics and schismatics. Without discussing the merits of this presumption (something can be said against it), it is entirely a private presumption which has NO LEGAL VALUE. Opposed to it is a LEGAL presumption. The fact of their heresy is notorious and their guilt is presumed until it is proved that they did not act in bad faith. [See Canon 2200: "when there is the external violation of a law of the Church, malice is presumed in the external forum until its absence has been removed."]

There one sees the reason why the Holy Office prescribed that converts who had certainly been baptized validly before their conversion MUST BE ABSOLVED from the excommunication and that NOT in the internal but in the EXTERNAL forum, as does also Canon 2314, # 2.

Whether the convert's previous baptism is certainly valid or only doubtful, [in either case he MUST make the abjuration of heresy or profession of faith in the EXTERNAL forum](#), since it is one of the steps by which the convert severs his connection with a non-Catholic sect and is incorporated into the body of the faithful.

It must therefore be evident that those priests who are content with a simple abjuration from heresy made in the confessional and with absolving those validly baptized from the censure IN CONFESSION, are certainly WITHOUT warrant in ignoring the practice of the Church and the procedure prescribed by Her. Another ex post factum difficulty is that the convert is **NOT ABLE TO PROVE HIS RECEPTION INTO THE CHURCH**. This is not so unimportant as some may suppose. Take a marriage case in which the question of whether or not the one party was a Catholic, plays a decisive part. Lack of proof of his having been received into the Church may compel the judges to decide differently, if that fact could be proved. [But how can the convert who was "received" into the Church only in the confessional, prove it?](#)

Canon 2314, # 2 does not offer any reason to suppose that the abjuration of heresy to be made by converts need NOT be made in the EXTERNAL forum. It grants Ordinaries the fullest faculty to absolve either personally or through another from the excommunication, which is inflicted in # 1 and which is reserved *speciali modo* by the Holy See, AND provided it is brought into the EXTERNAL forum. Far from relaxing the former regulations of receiving converts who had been baptized and whose baptism in a non-Catholic sect is certain, Canon 2314 # 2 rather provides a very ample faculty for bishops to absolve them from the censure when they receive them; and this paragraph seems rather to be intended in a special manner for receiving and absolving converts. Therefore the canonists who advert to this phase of the question [insist](#) on a reception of certainly or doubtful baptized converts either after the manner outlined in Canon 2314, # 2, or that laid down by the Holy Office in its rescript of 20 July, 1859, to the Bishop of Philadelphia.

From all this it appears quite evident that the reception of converts who had previously been baptized, either validly or doubtfully, MUST BE RECEIVED into the Church by making an ABJURATION of their heresy by a profession of faith and those VALIDLY baptized by BEING absolved from the excommunication in the EXTERNAL FORM. And it is certainly NOT justifiable that the priests referred to provide for ALL this ONLY IN CONFESSION.

Here another question presents itself: ... Henceforth, then, the abjuration of heresy and the profession of faith would have to be made in the presence of the bishop (not the vicar general, unless by special mandate) or his delegate, AND of TWO witnesses besides.”

To understand even better the importance of the Abjuration of heresy and the profession of faith review Canon 731:

“It is forbidden to administer the Sacraments of the Church to heretics and schismatics, even though they are in good faith and request the sacraments, unless they shall have previously renounced their errors and obtained reconciliation with the Church.”

Archbishop Marcel Lefebvre, Archbishop Thuc, and Bishop Musey have all publicly proclaimed that the Novus Ordo church is in schism. Being in schism it is non-Catholic and therefore, it is not the True Church. Why does the Traditional Movement not require Abjurations of Errors and Profession of Faith from those who have been members of the Novus Ordo non-Catholic church? Did you remember, It is forbidden to administer the Sacraments of the Church to heretics and schismatics?

No matter what the Traditionalist Movement clerics teach, preach, and proclaim, facts are facts and truth remains truth. The true fact of the matter is clerics in the Traditionalist Movement do NOT have an Office, Authority, and Jurisdiction. Without Jurisdiction they can NOT provide the necessary help to anyone who needs to make an Abjuration of Errors and Profession of Faith. An act of perfect contrition puts one back into the State of Sanctifying Grace. Only an Abjuration of Errors and Profession of Faith made to one who has Jurisdiction can put anyone back into the True Church in the EXTERNAL Forum.

Those who are Baptized and then raised in any non-Catholic sect are excommunicated in the EXTERNAL forum.

The Church teaches, as explained by St. Thomas in the *Summa* Q. 20 Art. 2, Suppl.:

“Now it happens sometimes that a sin has attached to it a defect of irregularity or a sentence of excommunication, from which a simple priest cannot absolve... Hence a priest can absolve from a crime, but for the remission of the punishment he must refer the penitent to the superior, except in the case of excommunication, absolution from which should PRECEDE absolution from sin, for as long as a man is excommunicated, he cannot receive any sacrament of the Church.”

As the clerics of the Traditionalist Movement teach, their bishops are not Ordinary. That is to say, they have never been called by the Catholic Church to be bishops. They have never received OFFICE, AUTHORITY, and JURISDICTION. They are totally unable to receive any convert back into the Catholic Church. Is this why about 99 per cent of them make no attempt to give the non-Catholic, Novus Ordo people the Abjuration of Errors and Profession of Faith?

What is the result? Here are some things that happen daily. The traditional Protestants take part in the Novus Ordo services, and the Novus Ordo people take part in Protestant services. Some members of Buddhists, Hindu, Mormons, and Satan worship clans have now become Protestants. These same men, women, and children, now known as Protestants, join the Novus Ordo church without ever taking Abjurations of Errors and Professions of Faith. From the Novus Ordo church the same men, women, and children join The Society of St. Pius X churches, the CMRI churches, or the other Thuc line churches. Besides, it happens every Sunday that people normally in the Thuc line churches go to the Lefebvre line churches, and vice versa. One group says John Paul II is the Pope and the other group says John Paul II is not the Pope. That happens to involve an ARTICLE OF FAITH - PAPAL INFALLIBILITY.

What does God see when He observes what religion the people really are who kneel together at the same Communion rail in the Traditional Movement churches? God sees there Satanists, Buddhists, Hindus, Mormons, Baptists, Lutherans, High church, Low church, Novus Ordo, New Order of religion, those who say John Paul II is the Pope, and those who say John Paul II is not the Pope and a variety of many other conflicting beliefs. Nevertheless, it makes no difference to the Traditional Movement clerics what you believe or do not believe!

Those in false religions no longer need to ABJURE errors and PROFESS the Catholic Faith before they are welcome into the Traditionalist Movement churches. “Just go to church. Go to the church of your choice, but

do go! Whatever else you believe or do never just stay away from EVERY false religion! Don't you dare just live as the Catholic Church says you should when God places you in the situation in which you now find yourself!!! You must go to church. How will you live without the Mass, Confession, and Holy Communion? Come to Mass, in any Traditionalist Movement church, and receive Communion right along with all these other men, women, and children who have never in fact ACTUALLY, GENUINELY, and VERIFIABLY joined the One True Church that Jesus Christ founded!!!”

**RELIGIOUS INDIFFERENTISM! is one of the main theories of all PROTESTANTS!! “It makes no difference what you believe or do not believe. Just go to church. Go to the church of your choice, but do go!”**

The book, *Priests' Problems*, pages 397, 398 and 399 gives these Church teachings:

“295. RECEPTION OF SACRAMENTS FROM A NON-CATHOLIC MINISTER.

Can there be a good cause, apart from danger of death, justifying reception of the sacraments from the minister of a non-Catholic sect who is known to be validly ordained and capable of ministering certain sacraments validly?

1) - Relying on Canon 2261 alone, one might unthinkingly give an affirmative reply to the question submitted; for the non-Catholic minister is not normally in the condition of an excommunicated person in section 3 of the Canon, and it would therefore, seem that any grave cause justifies receiving sacraments from his ministration. When, however, it is remembered that an excommunicated person as such does not normally cease to be a Catholic, it is evident that the content of Canon 2261 relates chiefly to Catholics who may be excommunicated for a variety of reasons. The question of receiving sacraments from non-Catholics, whether excommunicated or not, is ruled by Canon 1258.”

[Canon 1258/1 reads:

“It is unlawful for the Faithful in any way actively to be present at or take part in the religious services of non-Catholics.”]

2) - “*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.”

It is proven beyond doubt the rites, ceremonies, and prayers of the Novus Ordo non-Catholic religion are heretical in character or expression. To cite a few of many examples their liturgy says: “Father, You ALONE are God.” This denies the Creed that “God the Son is God. God the Holy Ghost is God.” In the Consecration of the wine they teach that all men are saved. *The Catechism of the Council of Trent* explains on page 227 why this Novus Ordo service is heretical in expression:

“The additional words for you and for many, are taken, some from Matthew, some from Luke, but were joined together by the Catholic Church under the guidance of the Spirit of God. They serve to declare the fruit and advantage of His Passion. For if we look to its value, we must confess that the Redeemer shed His Blood for all; but if we look to the fruit which mankind have received from it, we shall easily find that it pertains not unto all, but to many of the human race. When, therefore, Our Lord said: For you, He meant either those who were present, or those chosen from among the Jewish people, such as were, with the exception of Judas, the disciples with whom He was speaking. When He added, And for many, He wished to be understood to mean the remainder of the elect from among the Jews or Gentiles. With reason, therefore, were the words for all not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of salvation.”

Paul VI and John Paul II have publicly offered this heretical liturgy on television. Would you call that being a public heretic? Millions of people have taken part in these non-Catholic rites, although the Catholic Church

warns us, "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."

Archbishop Thuc concelebrated with others in offering these non-Catholic services in public. Even to this day the priests of The Society of St. Pius X do not offer the TRUE Catholic Mass. They pray the Divine Office and offer the new services using the liturgy of John XXIII. They put St. Joseph's name in the Canon of the Mass. This act of inserting St. Joseph's name was condemned by St. Pius V. They also pray in the first prayer of the Canon of the traditional Mass, which begins *Te igitur*, that they are ONE (that is UNITED) with the Novus Ordo Pope. If they say what they believe, and believe what they say, then their belief is the SAME as the Novus Ordo religion. They are ONE in faith, in government, in the official NEW "Mass" and "Sacraments". They are ONE in holding the same beliefs as John Paul II. They, therefore, believe the Lutheran and Anglican churches are sister churches of the Catholic church. They teach non-Catholic religions are means of salvation. They teach the United Nations is the last hope of the world. They teach there is nothing wrong with being a Communist or a Freemason. They teach the Council of Trent and St. Pius V taught us heresy, for that is what they teach when they pray in the Liturgy - "una cum papa nostro N." (one with our Pope John Paul II.)

How can SOME Traditionalist priests offer their Mass *una cum papa nostro N.* (one with our Pope John Paul II), and still JUSTIFY offering anything except the Novus Ordo service? If John Paul II IS the true Vicar of Jesus Christ, then what justifies the existence of the Traditionalist Movement? Father Thomas Cox reminds us in his book, *The Pillar and Ground of the Truth* - 1900:

"Nothing proves a fact as well as the fact itself!"

The true but contradicting and difficult FACT OF THE MATTER is this: All those in the Traditionalist Movement actually profess in their Liturgies that they are strong supporters of what are known as RELIGIOUS INDIFFERENTISM, ECUMENISM, and INTERFAITH services! The Society of St. Pius X cannot deny the FACT that they are members of the Novus Ordo church. Since they acknowledge John Paul II to be a true Vicar of Jesus Christ, they must belong to his Novus Ordo Conciliar church or be damned. Even more hypocritical than The Society of St. Pius X are some of those who profess themselves to be SEDEVACANTIST. After preaching John Paul II is NOT a true Pope, they acknowledge the true FACT that they belong to his church. It has just been explained that the Lefebvre church and the Novus Ordo church have the same head. It happens every Sunday members of the Lefebvre-Novus Ordo church go to the SEDEVACANTIST churches for Mass and the Sacraments. The SAME day people who attend the SEDEVACANTIST churches most of the time attend the services at the Lefebvre-Novus Ordo church!

**Now what is all this if not a perfect example of RELIGIOUS INDIFFERENTISM, ECUMENISM, and INTERFAITH services! It is NOTHING else but pure, unadulterated, diabolical PROTESTANTISM !!!**  
**"One religion is as good as another!!! Go to the church of your choice, but do go to church!"**

Let us turn again to the book, *Priests' Problems*, to learn more about the evil of *communicatio in sacris*, which is communicating (or taking part) in non-Catholic services:

"Moreover, even though the rites are in themselves orthodox, the same natural or divine law forbids our participation if there is scandal or danger of perversion.

It used to be widely held that active participation in the orthodox rites of non-Catholics, provided no scandal or danger of perversion existed, is intrinsically wrong, but the view which best harmonizes theory and practice now regards the practice as forbidden merely by the positive law, though it is a law which is based indeed on the presumption of scandal and danger of perversion.

3) - The reply of the Holy Office in *Fontes*, n. 978, takes into account all the elements discussed above and decides for the lawfulness of seeking absolution in the hour of death from a schismatic, and the same applies to a heretic in principle (as stated in the reply) if we assume all the conditions verified; indeed, since the Vatican Council (1870) at least, the line between a heretic and a schismatic is extremely thin.

We are discussing the matter, be it remembered, from the angle of positive law, and bearing in mind the gravity of the prohibition against *communicatio in sacris*, as well as the rigidity of its interpretation in the instructions of the Holy See, it is our opinion that we may not extend the permission in *Fontes*, n. 978, beyond what is absolutely necessary for salvation: absolution clearly is and also extreme unction if the person in danger of death is unconscious. Holy Eucharist may be received if consecrated by a Catholic priest, for a person who brings Holy Communion to the dying is not a "minister" except in the widest sense of the word. We think it certain, however, that the services of an heretical minister of the sacraments may never be sought to relieve a necessity short of extreme spiritual danger.

4) - The German bishops forbade access in danger of death to so-called "Old Catholic" priests at the time of the Vatican Council because it was judged that danger of perversion existed. Some manualists hold that there is always danger of perversion and recommend, even in the hour of death, reliance on the divine mercy and grace to make an act of perfect contrition. In conclusion, a careful pondering of each sacrament will reveal whether it is necessary for salvation, and whether the law makes provision (as for baptism or marriage) without the necessity of approaching a non-Catholic."

Now we know about the need to make an Abjuration of Errors and Profession of Faith to a priest or bishop that has JURISDICTION, for without JURISDICTION they cannot bring one into the Church. Few seem to know where such bishops and priests are at, but ALL TRUE Catholics know the Infallible Church teaches they are living.

†††JMJ†††

Another part of the information we find at the Saint Jude Shrine website is this:

"To date, 58 senior Catholic clergy from the Americas, Asia and Europe, have come on pilgrimage to Saint Jude's to assist its faithful by offering the ancient and Holy Sacrifice of the Mass for them on Sundays and Holy Days."

Now, should we even ask just who were these 58 senior Catholic clergy who offered Mass in that church? How many of them, similar to Father Campbell, offered the Novus Ordo services prior to coming to Saint Jude Shrine? How did they receive faculties to function in the Houston Texas area? Where did they go when they left Saint Jude Shrine? Why did they leave? From what bishop or pope did they receive their mission, authority, jurisdiction, and faculty to travel wherever they wanted to go – outside of the diocese in which they were ordained (or consecrated)?

Thank you for visiting [www.JMJsite.com](http://www.JMJsite.com). Please tell others about this website; and please pray for those who made the information available to you. May Jesus, Mary, and St. Joseph grant you and yours all the crosses, contradictions, sufferings, joys, graces, and blessings you need in this life, so you will live in such a way to be with Jesus, Mary, and Saint Joseph for eternity. May the blessing of Almighty God descend upon you and remain with you forever. May the Divine Assistance remain always with us! *The devil is never far away from those too busy to pray.*

Patrick Henry