

# My Petition for Spiritual Help

From Patrick Henry

During December, 2007, a friend, who attended the Mass of Father Joseph, sent an email saying Father Joseph wanted to visit with me. Arrangements were made, and we met December 26, 2007. Father Joseph Noonan, OFM, was ordained by Bishop Louis Vezelis, OFM. He is mainly located now in Lubbock, Texas. However, he goes out to other “missions” in Arizona, California, and other places. During our visit I asked Father Joseph how he has jurisdiction. Father Joseph’s explanation was that Bishop Vezelis received ordinary jurisdiction at the time he was consecrated, and then he delegates jurisdiction to the priests. Father Joseph did not have any books with him, so he could not show any reference sources that explain how bishops automatically receive jurisdiction as a result of their consecration. I was asked to go to the Friars’ website for the information, and if I did not find it, to contact Bishop Vezelis and Bishop Giles. I asked the bishops if they would please explain two major things:

- 1) How Traditional Movement bishops and priests have ordinary and delegated jurisdiction.
- 2) How they were consecrated, and how did they consecrate others without sin being committed and excommunications taking place.

Bishop Giles Butler, OFM, who was consecrated by Bishop Vezelis, sent me the following links to obtain the December, 2007, and January, 2008, issues of *The Seraph*. [http://friarsminor.org/pdf/28-04\\_12-07seraph.pdf](http://friarsminor.org/pdf/28-04_12-07seraph.pdf)  
[http://friarsminor.org/pdf/28-05\\_01-08seraph.pdf](http://friarsminor.org/pdf/28-05_01-08seraph.pdf)

I read, from *The Seraph*, what Bishop Vezelis wrote regarding the subjects of jurisdiction and the papal mandate. I do not agree with him and Father Joseph that when bishops are consecrated, they automatically receive ordinary jurisdiction immediately from God without receiving jurisdiction through a pope.

The same friend, who was attending the Mass of Father Joseph, encouraged me to write and explain why I do not agree with the bishops and Father Joseph. That is why this letter has been written. To begin with, my letter was written and sent just to this same friend, Father Joseph, Bishop Giles, and Bishop Vezelis. Neither of the two bishops nor Father Joseph answered that main letter I sent them. Therefore, I now send my petition for spiritual help to you and Traditional Movement clerics. I hope that you will help me spiritually and answer my questions.

At this time, I probably do not understand this important subject of jurisdiction in the same way as most of the Traditional Movement clerics and lay people. Many of them attend Mass and receive sacraments with what I will assume is a clear conscience. Somehow, most of them justify their actions by saying they believe this is what God wants of them. However, my conscience does not allow me to do the same thing they do. Therefore, they must know something I do not know. There are contradictions, and one or both of us must be wrong. I think the Church permits me to seek the truth. For me, that means asking questions of those who do not accept the writings of the popes, et cetera, the same way I understand these teachings of the Catholic Church.

As you read the rest of this letter, you will find that I ask many questions to obtain the correct answer to the important question: “How do bishops receive jurisdiction?” I ask you, please, to reply to this letter, and send your answers to all the questions that I numbered between this type of bracket { }. My own answers to the questions are: “Yes.” If you answer “No,” please explain why and send your answers to:

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I am, of course, hoping that you will send me your answers. **NOTE:** If your answers are *all yes*, (which are the *same* as my answers) you can simply say: “My answers are the same as your answers.” Or, if most of your answers are the same as mine, you can answer something such as: “My answers are the same as yours except questions { }, { }, and { }.” After that, simply comment on the questions in which you disagree with me.

If you have a justified reason for not sending me your answers, please at least do the following:

(a) Write down the answers for your own use.

(b) Then review and see if all your answers are in conformity with the teachings of the Catholic Church. Are all your answers according to right reason? Saint Thomas teaches us in Pt. II-II, Q. 168 Art. 4: *“I answer that, in human affairs whatever is against reason is a sin.”*

(c) If you are a cleric or religious, then in addition to answering the questions, also make your answers available to be read by all those in your parish or community.

(d) If you are a lay person, please do not support any cleric or religious who will not answer the questions and make them available to be read by everyone in the parish or community.

Thank you for your co-operation. I will be waiting for your reply.

*“If I have erred, teach thou me.”* (Job 34: 32) Yes, my words are those of Job, *“If I have erred, teach thou me.”* Please teach me by answering my questions. Thank you.

*“Let my heart be undefiled in Thy justifications, that I may not be confounded.”* (Ps. 118: 80) At this time, I am confounded in any attempt to justify everything going on in the Traditional Movement.

*“Make me to understand the way of Thy justifications. Give me understanding.”* (Ps. 118) A great way for you to make me understand the way of your justifications and give me understanding is to help me by answering the questions I ask in this letter.

I am willing to pay bishops \$200, and priests \$100 each for answering the questions I am asking in this letter, on the following conditions:

(a) That they answer *all* the questions numbered within this kind of bracket, { }.

(b) That they send me a copy of all their answers.

(c) That they make available a copy of this letter with their answers to all those who attend their Mass or receive sacraments from them.

(d) That they encourage their parishioners to read this letter with their answers.

(e) That at least 40% of their parishioners also send me a copy of their own answers to this letter and do the following three things:

(1) Who, at the same time, verify that the bishop or priest encouraged them to read and answer this letter.

(2) Who, at the same time, verify that the bishop or priest provided a copy of this letter with his answers for *all* the parishioners to read.

(3) Who, at the same time, verify to the best of their knowledge, approximately how many other people also receive sacraments from the same bishop or priest.

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NOTE: In this letter, when I ask questions about clerics in the lines of succession of Archbishop Marcel Lefebvre, or Archbishop Ngo Dinh Thuc, or the Novus Ordo bishops, I am referring only to those consecrations and/or ordinations that took place after 1958, unless I state otherwise. Archbishop Thuc consecrated bishops before Vatican II. I am concerning myself with those consecrations and ordinations that have taken place since the death of Pope Pius XII.

I found this information on the Wikipedia website: *“In this Vietnamese name, the family name is Ngô, but is often simplified as Ngo in English-language text. According to Vietnamese custom, this person properly should be referred to by the given name Thuc.”* Therefore, I will normally write Archbishop Thuc although Bishop Vezelis uses the family name of Ngo.

Unless I am quoting what others have written, I shall not be putting quotation marks around “bishop” or “priest” or “religious” as is sometimes done when one questions if the status of such a person is valid and licit.

If Bishop Giles and Bishop Vezelis leave the links up to their website, you can read the articles online that Bishop Vezelis wrote in *The Seraph*. There you can see when he used **bold**, and/or *italics*, or CAPITAL WORDS. Sometimes if I quote others and if you see something in **bold**, underlined, or in *italics*, it is usually added by Patrick Henry and not in the original.

My friend, the one who asked me to visit Father Joseph, wrote the following:

“Hi Patrick,

I had read *Mystici Corporis Christi* before several times and it has been explained to me that Pius XII, when understood correctly and the way it was explained in school for Bp. Louis Vezelis, explains there is a distinction made between the Supreme Pontiff and the Roman Pontiff. Supreme Pontiff being Christ and Roman Pontiff being His Holy Vicar on earth.

I wanted to show you that Bishop Vezelis has always made this distinction quite clear. It was taught to him way before Vatican 2 in school that the two titles are two different people. One being Christ and the other, Christ's Vicar. And if you go back and read *Mystici Corporis Christi* applying it with that in mind it does have a distinct different meaning than if you applied both Supreme Pontiff and Roman Pontiff as one in the same. It would read that they are given ordinary jurisdiction by Christ upon their consecration but use it under the direction of the Head Pontiff. I am not arguing with you I am just trying to figure this all out as well as you.”

In the January, 2008, issue of *The Seraph* Bishop Vezelis wrote to explain his own view, analysis, and belief about this important matter as to when and how bishops receive ordinary jurisdiction. He also wrote about bishops being consecrated without a papal mandate. Therefore, let us read a long section of what Bishop Vezelis has written.

**“By virtue of Divine right the bishops possess an ordinary power of government over their dioceses. (De Fide).**

This means that anyone who would deny this dogmatic truth is a heretic. Since heretics are not members of the Mystical Body of Jesus Christ, viz. the Roman Catholic Church, they cannot hold any office or position in the Church.

The Vatican Council declared: ‘This power of the Pope in no way derogates from the ordinary and immediate power of episcopal jurisdiction by which bishops “who have been set by the Holy Ghost” to succeed and hold the place of the Apostles feed and govern each his own flock as true pastors; but rather, this authority is asserted, strengthened and vindicated by the Supreme and Universal Pastor.’ (Denzinger 1828).

This doctrinal decree of the Vatican Council is also affirmed in the Encyclical Letter of Pope Leo XIII – ‘Satis cognitum’ (1896); likewise by the Code of Canon Law: #329, § 1).

What do these declarations mean? It may be said that they are clear enough. However, nothing is ever clear for those who chaff at having to obey another person. These seek every possible means to either cast into doubt the doctrine and discipline (Canon Law) of the Church or to formulate their own *versions* more suitable to their subjective wishes and ambitions.

An ‘ordinary power’ means that it is an integral part of the Episcopal office. It is similar to the ordinary power (authority) that parents have over their children. To say ‘parent’ is to imply children; and to say ‘children’ is to imply parents. There are no parents without children and there are no children without parents.

This power is an **immediate power**. ‘Immediate’ means that it is not practiced at the order of a superior. The bishop acts in his own name. Bishops are not, therefore, delegates (agents) and not vicars (representatives) of the Pope.

This power of the bishop is appointed by God. The Apostles, based on a Divine ordinance, whether in the immediate commission of Christ, or on the Bishop Louis Vezelis OFM direction of the Holy Ghost (Acts. 20, 28) have passed on their pastoral office to the bishops.

The bishops are the successors of the Apostles, not in such a way that an individual bishop is a successor of an individual Apostle, but that the bishops in their totality are successors of the College of Apostles.

This power is a true pastoral power since it embraces all the ecclesiastical powers belonging to the exercise of the pastoral office, namely, the power to legislate, to judge and to punish (CIC 335, §1).

It is a power that is local, that is, it is limited to a definite part of the Church and is circumscribed by the Papal power which is superior to it. However, matters of greater consequence affecting the entire Church are reserved to a Pope canonically elected.

We have just seen how the official Church emphasizes the fact that a bishop receives his powers **directly from the Holy Ghost**. Consequently, there can be no viable theory that would falsify this doctrinal fact by wishing that episcopal power be given; not immediately from the Holy Ghost, but immediately from the Pope. Such a theory does violence to what has already been dogmatically stated by the Church, and reaffirmed on more than a few occasions by Popes themselves.

Where does this false theory originate? First of all, its primary source is found to come from those corners of the Church that would see the Pope as a monarch rather than as the Vicar of Jesus Christ. Jesus Christ is the Monarch – the King of Kings. A legitimate Pope, is not a king; he is only the vicar of the King. This essential difference would easily explain away the erroneous opinion known as the ‘Papal Theory.’ Unscrupulous and/or poorly informed individuals think they are doing the Church a kindness by side-stepping Her teachings under the desire to give support to the papacy. The papacy needs no human support; it has all the supernatural support it needs from the Holy Ghost who is the soul of the Church.

The Church teaches that bishops receive their fullness of power **immediately (directly) from the Holy Ghost**. Unless we are willing to make a Pope equal to the Third Person of the Blessed Trinity, this opinion (MERELY an OPINION) cannot be valid.

Even though Pope Pius XII made an effort to once again repeat the teachings of the Church on the subject, obstinate people with an intellectual blind spot refuse to follow the Church’s teaching. Observe how the words of Pope Pius XII are clear to those who believe and are completely faithful to the Church:

‘Each of them (i.e. the bishops) is also, as far as his own diocese is concerned, a true Pastor, who tends and rules in the name of Christ, the flock committed to his care. In discharging this function, however, they are not completely independent, but are subject to the proper authority of the Roman Pontiff, although they enjoy ordinary power of jurisdiction received directly from the Sovereign Pontiff himself.’ (Denzinger 2287. Cf. Denzinger 1500).

Note well the distinction Pope Pius XII makes between ‘Roman Pontiff’ and ‘Sovereign Pontiff.’ And who is this ‘Sovereign Pontiff’? Here, the ‘Sovereign Pontiff’ is Jesus Christ. It is the Holy Ghost, the Sanctifier, who guides the Church.

We will see why this theory, already erroneous from the beginning, creates a theological monstrosity which, cuddled by ambitious men, clergy and laity alike, leads to the denial of the Church’s indefectibility. In other words, it leads to the logical consequence that either the present day Church has ceased to exist because of the rampant heresy in it, or, heresy is compatible with the soul of the Church, the Holy Ghost.

The true Church cannot either be ‘insane’ as some insane persons would suggest; nor can it be in error on the slightest point of doctrine.

I do not think that there is room in the consistency of the Church’s teaching and practice to suggest what should have been obvious from the beginning.

Based on the teaching of the Church that bishops receive their powers **directly and immediately from the Holy Ghost**, these Catholics maintain that fact, and in light of the undeniable truth, explain the doctrine in the following rational manner: Each individual bishop receives his pastoral power directly from God, as does the Pope. This is what Pope Pius XII said in his Encyclical Letter as quoted above. The activity of the Pope in the nomination or ratification of a bishop consists in that he allocates to the bishop a definite territory in which he is to exercise the power received immediately from God.

Historically, it can be shown that in Christian antiquity and in the early Middle Ages, the choice of bishop by clergy and people was not always ratified by the Pope.”

Above you have read Bishop Vezelis saying: “Each individual bishop receives his pastoral power directly from God, as does the pope. This is what Pope Pius XII said in his encyclical letter as quoted above.” I did not understand Pope Pius XII saying: “Each individual bishop receives his pastoral power directly from God, as does the pope.” Let us study paragraph 42 of *Mystici Corporis Christi* by Pope Pius XII:

“What we have thus far said of the Universal Church must be understood also of the individual Christian communities, whether Oriental or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Jesus Christ through the voice of their respective Bishops. Consequently, Bishops must be considered as the more illustrious members of the Universal Church, for they are united by a very special bond to the divine Head of the whole Body and so are rightly called ‘principal parts of the members of the Lord;’ moreover, as far as his own diocese is concerned, each one as a true Shepherd feeds the flock entrusted to him 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 the ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff. Therefore, Bishops should be revered by the faithful as divinely appointed successors of the Apostles, and to them, even more than to the highest civil authorities should be applied the words: ‘Touch not my anointed one!’ For Bishops have been anointed with the chrism of the Holy Spirit.”

It is very important to draw your attention to the fact that, as everyone can see, Bishop Vezelis made typographical errors when he quoted Pope Pius XII. Bishop Vezelis left out the significant, important, and essential word, *same*, just before he wrote the words, “Sovereign Pontiff himself.” This word, *same*, inserted by Pope Pius XII can make a difference in understanding what Pope Pius XII is teaching.

As I continued this study, I think I found out why Bishop Vezelis left the word *same* out of his quote of Pope Pius XII. Bishop Vezelis, presumably used Ludwig Ott’s book, *Fundamentals of Catholic Dogma*, for his teaching of the Episcopal Theory.

Father Joseph, and the person who asked me to visit with him, sent me an email copy and photocopied pages from Ott’s book. Therein Ludwig Ott wrote on the subject of *The Bishops* on pages 289, 290, and 291. I found Ott’s book contains the same mistranslation of *Mystici Corporis Christi* that Bishop Vezelis used. Ott also left out the word *same*. Ott also wrote *Sovereign* Pontiff (the word Bishop Vezelis also used) instead of the word *Supreme* Pontiff used by Pope Pius XII. Another thing that both Ott and Bishop Vezelis did was to add the word *himself* after the words *Sovereign* Pontiff. Yes, leaving out the word *same* and adding the word *himself* could help to mislead one into believing the Supreme Pontiff was a different person than the Roman Pontiff.

Note again how both Ludwig Ott and Bishop Vezelis translated Denzinger paragraph 1828:

“This power of the Pope in no way derogates from the ordinary and immediate power of episcopal jurisdiction by which bishops ‘who have been set by the Holy Ghost’ to succeed and hold the place of the Apostles feed and govern each his own flock as true pastors; but rather, this authority is asserted, strengthened and vindicated by the Supreme and Universal Pastor. (Denzinger 1828).”

My copy of Denzinger has a copyright 1957 by B. Herder Book Company. It says: “This translation was made from the thirtieth edition of *Enchiridion Symbolorum*, by Henry Denzinger.” My copy of Denzinger may not be an accurate translation, but paragraph 1828 reads:

“[*The jurisdiction of the Roman Pontiff and of the bishops*]. This power of the Supreme Pontiff is so far from interfering with that power of ordinary and immediate episcopal jurisdiction by which the bishops, who, ‘placed by the Holy Spirit’ [cf. Acts 20: 28], have succeeded to the places of the apostles, as true shepherds individually feed and rule the individual flocks assigned to them, that the same (power) is asserted, confirmed, and vindicated by the supreme and universal shepherd, according to the statement of Gregory the Great: ‘My honor is the universal honor of the Church. My honor is the solid vigor of my brothers. Then am I truly honored, when the honor due to each and everyone is not denied.’”

Notice how Henry Denzinger introduces this paragraph 1828: [*The jurisdiction of the Roman Pontiff and of the bishops*]. After that Henry Denzinger uses the words: Supreme Pontiff which Ludwig Ott and Bishop Vezelis translated as the pope. Here we see the Roman Pontiff, the Supreme Pontiff, and the pope are all one and the *same* person. However, Bishop Vezelis teaches that everyone should believe that *the papal theory is erroneous* because the Supreme Pontiff or the Sovereign Pontiff is *not* the pope, but Jesus Christ.

Another friend told me:

“Ludwig Ott was originally written in the German and was then translated into English. It also was edited after that, and these things are reflected on the book’s title page. I think the glitch in the encyclical’s translation may have come in the translation of Ott’s book into English, or in the editing.”

However, the truth is that it is not Ott’s translation or Denzinger’s we ought to study, but Pope Pius XII’s words in the original Latin text of *Mystici Corporis Christi*. Does the original text of the encyclical contain the words, “the same Supreme Pontiff”? It most certainly does. Here is an extract of the encyclical with the words in question in bold:

... a Christo Jesu proprii uniuscujusque episcopi voce potestateque reguntur. Quamobrem sacrorum antistes non solum eminentiora universalis Ecclesiae membra habendi sunt, ut qui singulari prorsus nexu iunguntur cum divino totius Corporis Capite, atque adeo jure vocatur “partes membrorum Domini primae;” sed ad propriam cujusque diocesim quod spectat, utpote veri pastores assignatos sibi greges singuli singulos Christi nomine pascunt ac regunt; it tamen dum faciunt, non plane sui juris sunt, sed sub debita **Romani Pontificis** auctoritate positi, quamvis ordinaria jurisdictionis potestate fruuntur, immediate sibi **ab eodem Pontifice Summo** impertita. Quapropter ut Apostolorum ex divina institutione successors a populo venerandi sunt ...

The bolded words, *debita Romani Pontificis auctoritate* = the lawful authority of the Roman Pontiff - *ab eodem Pontifice Summo* = from **the same** Supreme Pontiff.

Moreover, the words, Pontiff, Roman Pontiff, Supreme Pontiff, Highest Pontiff, Sovereign Pontiff, are used interchangeably to indicate the *pope* (and not Christ); all ecclesiastical literature and custom bear ample witness from the earliest ages of Christianity. In his commentary to Can. 221, the eminent Benedictine Canonist, Rev. Augustine, when discussing the honorary titles of the pope cites among others: “*Papa*, from the Greek *παππας*; ... *Pontifex Maximus* (Highest Pontiff), *Summus Pontifex* (*summus-a-um*: supreme or sovereign) ...”

Bishop Vezelis insists that the Sovereign Pontiff is Jesus Christ and *not* the pope. Therefore, he concludes that bishops automatically receive ordinary jurisdiction, *directly and immediately from the Holy Ghost*.

“Note well the distinction Pope Pius XII makes between ‘Roman Pontiff’ and ‘Sovereign Pontiff.’ And who is this ‘Sovereign Pontiff’? Here, the ‘Sovereign Pontiff’ is Jesus Christ. It is the Holy Ghost, the Sanctifier, who guides the Church.”

Review where earlier in this letter, we studied paragraph 42 of the encyclical, *Mystici Corporis Christi*. Please send me your answers to the questions numbered within this type of bracket { }, starting with this next question.

{1} Do you believe Pope Pius XII teaches that the Roman Pontiff is the *same* person as the Supreme Pontiff, and that the Supreme Pontiff is *not* Jesus Christ?

{2} Do you agree that Bishop Vezelis is teaching the opposite of Pope Pius XII when he wants us to believe that the Roman Pontiff is the visible vicar of Jesus Christ whereas the *Supreme Pontiff is actually Jesus Christ* and not the pope?

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.”

Consider well what we have just learned. When the popes speak in their official documents, it is Jesus Christ speaking to us. I encourage you to please listen attentively to Jesus Christ speaking to you. During this letter, you can hear His voice often by hearing the voice of His visible pastors.

Pope Pius XII gave us the answers to the last two questions I recently asked. He clearly taught how bishops receive jurisdiction. Furthermore, the same pope later explained in greater detail what he truly meant in the dogmatic letter, *Mystici Corporis Christi*, elaborating on it 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.

“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.’”

{3} Are Catholics correct in believing Pope Pius XII makes it extremely, exceptionally, and remarkably clear in paragraphs 39 and 40 that *jurisdiction passes to bishops only through the Roman Pontiff, the successor of Peter*?

{4} Do you agree that Pope Pius XII very plainly teaches that bishops who have been neither named nor confirmed by the Apostolic See, enjoy no powers of teaching or of jurisdiction?

{5} Must Catholics believe the power of jurisdiction comes to bishops only through the successor of Peter?

{6} Do you agree that no bishop who was consecrated after 1958 by Archbishop Lefebvre, or Archbishop Thuc, or any of those bishops whom they consecrated, or any Novus Ordo bishops, or any Old Catholic bishops ever received jurisdiction through the *lawful* successor of Saint Peter?

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.”

In the above paragraph Pope Pius XII uses the words *Supreme Pontiffs*. Note that the plural word *Pontiffs* is used.

{7} Do you agree that there could not be two or more *Supreme Pontiffs* if Pope Pius XII’s intention was to name Jesus Christ as *The Supreme Pontiff*?

Why would Bishop Vezelis think Pope Pius XII teaches the Supreme Pontiff is Jesus Christ in *Mystici Corporis Christi*, although Pope Pius XII refers to the Supreme Pontiff(s) as being the pope(s)?

{8} Do you agree that it is very obvious, clear, and evident that the Supreme Pontiffs are the popes, the vicars of Jesus Christ?

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.

{9} Do you agree that it is obvious that this matter concerning jurisdiction coming to bishops, only through the *lawful* successor of Saint Peter, can no longer be considered a question open to discussion among theologians?

Next, let us read from *Satis Cognitum*, encyclical of Pope Leo XIII, June 29, 1896:

“Gelasius on the decrees of Councils says: ‘That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church.’”

As far as I know, the First See has *not* approved of any episcopal consecration coming from Archbishop Lefebvre or Archbishop Thuc since 1958. On the contrary, the First See has thought well to decree that no bishop has permission to consecrate another bishop without a papal mandate. (See: *Ad Apostolorum Principis* of Pope Pius XII) Therefore, this decree of the First See, that no bishop has permission to consecrate another bishop without a papal mandate, has been received by the whole Church. However, it has *not* been received by the sects coming from Archbishop Lefebvre and Archbishop Thuc.

{10} Do you believe it follows in logic that the sects coming from Archbishop Lefebvre and Archbishop Thuc are not members of the Catholic Church?

Let us hear Jesus Christ speak to us again in *Satis Cognitum*:

“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 (Sess. iv., cap. 3).”

Bishop Vezelis stated:

“This doctrinal decree of the Vatican Council is also affirmed in the encyclical letter of Pope Leo XIII – ‘*Satis cognitum*’ (1896); likewise by the Code of Canon Law: #329, § 1).”

Note well that Bishop Vezelis teaches that the papal theory is a false theory and an *erroneous* opinion on the grounds of what it says in the decree of the Vatican Council, as affirmed in *Satis Cognitum*! Pope Leo XIII, in explaining the papal theory, just taught us what the dogmatic decree of the Vatican Council really means, namely:

“...no newly conceived opinion is set forth, but the venerable and constant belief of every age.”

What is this “venerable and constant belief of every age” that Pope Leo XIII says the dogmatic decree of the Vatican Council teaches? Let Pope Leo XIII tell us:

“...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.”



{11} Do you agree that Pope Leo XIII teaches that bishops certainly did not receive the power of jurisdiction directly from Jesus Christ without Peter and against Peter?

Let us read more from *Satis Cognitum* by Pope Leo XIII:

“Nor does it beget any confusion in the administration that Christians are bound to obey a twofold authority. We are prohibited in the first place by Divine Wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself.

In the second place we must note that the due order of things and their mutual relations are disturbed if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited, and dependent.”

Bishop Vezelis, and his followers, believe the Roman Pontiff is the vicar of Jesus Christ and the Supreme Pontiff is Jesus Christ Himself. However, *Pope Leo XIII teaches that bishops certainly did not receive the power of jurisdiction directly from Jesus Christ independent of its supervision and authorization by St. Peter.*

{12} Do you agree that Pope Leo XIII gives the true teaching of the Catholic Church?

{13} Does Pope Leo XIII clearly teach that the authority of every bishop is entirely *dependent* on a pope, and therefore no bishop can obtain authority, jurisdiction, or a mission without a legitimate pope?

{14} Do you agree that no bishop in the lines of succession of Archbishop Lefebvre, or Archbishop Thuc, or the Novus Ordo bishops since 1958 ever received authority, jurisdiction, or a mission from a legitimate pope?

Listen to Pope Leo XIII as we again read from *Satis Cognitum*:

“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. St. John Chrysostom in explaining the words of Christ asks: ‘Why, passing over the others, does He speak to Peter about these things?’ And he replies unhesitatingly and at once, ‘Because he was pre eminent among the Apostles, the mouthpiece of the Disciples, and the head of the college’ (Hom. lxxxviii. in Joan., n. 1). He alone was designated as the foundation of the Church. To him He gave the power of binding and loosing; to him alone was given the power of feeding. On the other hand, 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.”

Please pay attention to this true teaching of the Catholic Church: “It is necessary, therefore, to bear this in mind, viz., that *nothing* was conferred on the Apostles apart from Peter, ...On the other hand, whatever *authority* and *office* the Apostles received, they received in conjunction with Peter... whatever He did not deny to the others He gave *only through him*.”

“*Nothing*” includes *no* jurisdiction – their fullness of power.

{15} Does it seem to you to be at least material heresy then for Bishop Vezelis to write: “The Church teaches that bishops receive their fullness of power *immediately (directly) from the Holy Ghost*”?

{16} Do you agree that Bishop Vezelis is teaching the *opposite* of Pope Leo XIII?

Let us continue by hearing the Eternal Truth through the voice of Pope Pius XI when he wrote in *Mortalium Animos*:

“It follows then that 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, 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.”

Thus, in the first place, Pope Leo XIII makes it very obvious, evident, and understandable that in the time of the Apostles the keys were given by Christ to Peter *alone*.

And, in the second place, Pope Pius XI makes it very obvious, evident, and understandable that: “The Church of Christ... is... exactly the same as it was in the time of the Apostles.”

{17} If the keys were given to *Peter alone* by Jesus Christ, do you agree that Catholics cannot truthfully teach that bishops automatically receive ordinary jurisdiction *directly and immediately from the Holy Ghost* when they are consecrated?

Remember:

- (a) Jesus Christ *gave* the keys (jurisdiction) to Peter alone.
- (b) Therefore, it is *Peter alone* who holds the keys.
- (c) It logically follows that since Peter *alone* received the keys, it is he *alone* who still holds the keys.
- (d) In accordance with the standard axiom of both philosophy and law, “Nemo dat quod non habet” (“No one [can] give what he does not have”), it is only Peter who can give the keys.
- (e) Therefore, it is erroneous to teach that bishops receive their fullness of power *immediately (directly) from the Holy Ghost*.

{18} Is my conclusion, stated in (e), the truth?

{19} Is it a doctrine of faith that all authority and jurisdiction which every Catholic bishop receives, can be received *only* in conjunction with Peter?

Please consider carefully, deliberate upon, and ponder over this section of the book, *The Pillar and Ground of the Truth* by Father Thomas Cox (Imprimatur and Copyright, 1900), page 173:

“Those who invent doctrines unheard of before are not the successors of the Apostles. Novelty and error are children of the same father - the father of lies. Those who have lost the line of valid ministers leading back to apostolic times cannot plead the possession of Apostolicity. 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.”

{20} Do you agree that no sect can carry on the Apostolicity of the Catholic Church whose bishops have never had authority, *jurisdiction*, and mission in the Catholic Church?

{21} Must every Catholic believe that, if Jesus Christ gives jurisdiction to bishops, they receive it *only* through Saint Peter and his *lawful* successors? Please review again the words of Pope Pius XII (*Ad Apostolorum Principis*):

“...bishops who have been neither named nor confirmed by the Apostolic See...enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops only through the Roman Pontiff.”

“Since He *conferred nothing on any of the rest without Peter participating in it*,” as we have seen in Pope Leo XIII’s *Satis Cognitum*, no bishop receives authority, or jurisdiction, or mission without Saint Peter and his lawful successors participating in it! Without jurisdiction they do not have the fourth mark of the Catholic Church, Apostolicity. Without Apostolicity the sect is a non-Catholic religion. Now this is an extremely serious thing to consider since Canon 1258 states:

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

{22} Therefore, do you believe that it follows, as a teaching of the Catholic Church, that no one should be going to Mass or taking part in the services of these non-Catholics sects, where neither their bishops nor priests have ever received ordinary and delegated jurisdiction?

Let us read more from *Satis Cognitum* by Pope Leo XIII:

“There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our Apostolic Voice: ‘My sheep hear My voice’ (John x., 27), and that they will derive from Our words fuller instruction...”

{23} Do you believe that the “Apostolic Voice” of Pope Leo XIII teaches that Catholic bishops receive jurisdiction *only through Peter*?

{24} Will you listen to Pope Leo XIII’s Apostolic Voice and regulate your beliefs according to what the popes have taught?

Pope Pius IX will now instruct us 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.”

Every Catholic must believe: “All doctrines which the Church proposes must be accepted.” Now consider these three definite facts that are relevant:

1. Not a single one of the bishops consecrated in the lines of succession of the Novus Ordo sect, Archbishop Lefebvre, or Archbishop Thuc since 1958, has been named or confirmed by the Apostolic See.

2. A doctrine that the Church proposes which must be accepted is: “...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.” (Pope Pius XII’s *Ad Apostolorum Principis* – see above.)

3. Another doctrine that the Church proposes which must be accepted is: “Even if valid orders exist, where jurisdiction is lacking there is no real Apostolicity.” (*The Pillar and Ground of the Truth* by Father Thomas Cox – see above.)

{25} Do you agree with *all* the doctrines that the Church proposes?

{26} Do you agree that he or she will never convince the Apostolic See that they are truly Catholic if they do not consent to what the popes officially, formally, and authoritatively have expounded in encyclical letters?

Bishop Vezelis is apparently taking his information from *Fundamentals of Catholic Dogma* by Ludwig Ott, page 290, when he states in the January, 2008, issue of *The Seraph*:

“Historically, it can be shown that in Christian antiquity and in the early Middle Ages, the choice of bishop by clergy and people was not always ratified by the Pope.”

Please pay close attention to what Pope Pius VI teaches in *Charitas*:

“Moreover, this power of giving jurisdiction as a consequence of a new practice established now for several centuries and confirmed by general councils and even by concordats, has returned to its point of origin and does not belong in any way to metropolitans, but resides solely in the Apostolic See.”

{27} Do you agree that, even if some things were different in Christian antiquity and in the early Middle Ages, Pope Pius VI clearly states what Catholics must *now* believe when he teaches that: “...this power of giving jurisdiction *has returned* to its point of origin and resides solely in the Apostolic See”?

Please note also what Pope Pius IX wrote in *Quartus Supra*:

“For no power of electing bishops or other ministers of religion has ever been given to the people by either divine or ecclesiastical law.”

*The Catholic Encyclopedia*, (Nihil Obstat, Imprimatur, and Copyright, 1910), states the following in Volume VIII on page 751:

“The principle is that the laity as such have no share in the spiritual jurisdiction and government of the Church... The laity are incapable, if not by Divine law at least by canon law, of real jurisdiction in the Church... The laity (and by this word we here include the secular authority) cannot bestow ecclesiastical jurisdiction on clerics under the form of an election properly so called, conferring the right to an episcopal or other benefice. An election by the laity alone, or one in which the laity took part, would be absolutely null and void.”

{28} Do you agree that at least one thing is clear from the teachings of Pope Pius IX and *The Catholic Encyclopedia*, namely, that *the laity* have never been given the power to elect a pope?

{29} Do you agree that Pope Pius IX and *The Catholic Encyclopedia* teach that the elections of David Bawden and Rev. Lucian Pulvermacher cannot be in any way legitimate or valid? These two men were “elected” *only* by lay people. Therefore, when considering this question please remember:

- (a) That *the laity* have never been given the power to elect a pope, and
- (b) That “an election by *the laity* alone, or one in which *the laity* took part, would be absolutely null and void.”

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.”

{30} Do you believe that Pope Pius VI is teaching Catholic doctrine when he says that the Apostolic See is obliged to declare *schismatic* every bishop who assumes the right of consecrating other bishops without permission from the Apostolic See?

{31} Do you agree that all those in *schism* or heresy do not belong to the Catholic Church?

{32} Do you believe that Pope Pius VI is teaching Catholic doctrine, and therefore the truth, when he reminds us the dogmatic Council of Trent declares that the right of ordaining bishops belongs only to the Apostolic See?

Pope Pius VI, in *Charitas*, lets us hear the voice of Jesus Christ telling us that the Traditional Movement has no jurisdiction, and that the consecrations taking place therein are a rash sacrilege:

“For even if these men by their rash sacrilege could confer the rank of bishop on him, they certainly could not give him a jurisdiction which they themselves do not possess.”

{33} Do you accept the truth Jesus Christ tells us through the voice of His popes?

{34} Do you agree that the quote just given from *Charitas* is a true teaching of the Catholic Church?

{35} Do you agree that, if the consecrating bishop *could not give jurisdiction*, and the Apostolic See *did not give jurisdiction* to the Traditional Movement bishops, they obviously *do not have jurisdiction*?

*Charitas* is an important encyclical, so let us again hear Pope Pius VI:

“So today the Pope as a duty of his office appoints bishops for each of the churches, and no lawful consecration may take place in the entire Catholic Church without the order of the Apostolic See (Trent, session 24, chap. 1, de Reformat.).”

{36} Do you agree that Pope Pius VI and the Dogmatic Council of Trent indeed state a true teaching of the Catholic Church that all Catholics are obliged in conscience to accept?

This teaching, just stated, from Pope Pius VI and the Dogmatic Council of Trent is very serious: “No *lawful* consecration may take place in the entire Catholic Church without the order of the Apostolic See.”

If the consecration is unlawful, it is sinful. The Catholic Church teaches that it is never permitted to commit a deliberate sin for *any* reason. All the Traditional Movement bishops have been consecrated without the order of the Apostolic See. Therefore, Pope Pius VI and the Dogmatic Council of Trent clearly teach that they are unlawful and sinful consecrations!

{37} Do you agree that my logic and the conclusion given in the above paragraph is the truth?

Let us read yet more from *Charitas*:

“We similarly declare and decree that their consecrations were sinful, and are illicit, unlawful, sacrilegious, and at variance with the regulations of the sacred canons; since they were rashly and wrongfully elected, they lack all ecclesiastical and spiritual jurisdiction for the guidance of souls.”

{38} Do you believe Pope Pius VI teaches that bishops are rashly and wrongfully elected every time consecrations take place without the express permission from the Apostolic See?

{39} Do you agree with Pope Pius VI that, even if such bishops receive valid orders, they lack all ecclesiastical and spiritual jurisdiction?

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.”

We know the Apostolic See has once and for all time decided: (1) “No lawful consecration may take place in the entire Catholic Church without the order of the Apostolic See.” (2) When consecrations do take place without the order of the Apostolic See; “We declare and decree that their consecrations were sinful, and are illicit, unlawful, sacrilegious, and at variance with the regulations of the sacred canons; since they were rashly and wrongfully elected, they lack all ecclesiastical and spiritual jurisdiction for the guidance of souls.” (3) “No one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See. Consequently, if consecration of this kind is being done contrary to all right and law, and by this crime the Unity of the Church is being seriously attacked, an excommunication reserved specialissimo modo to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred.”

{40} Do you accept these three decisions of the Apostolic See as Catholic doctrine?

At this time we shall read from the letter of Pope Pius VI, *Post factum tibi*, dated February 2, 1782:

“It is, in fact, a dogma of faith that the *authority* of the bishops, even admitting that it stems directly from Christ, remains dependent on the authority of the Roman Pontiff. Whence it follows that the bishops must ever remain subject to the decrees of the Apostolic See...”

{41} Do you agree that it is *a dogma of faith* that the authority of the bishops remains *dependent* on the authority of the Roman Pontiff?

We will again study from the decree *Super soliditate*, November 28, 1786, by Pope Pius VI:

“While it is necessary, on the other hand, that a special part of the flock be assigned to each of the other bishops, not by divine right, but by ecclesiastical law, not by the lips of Jesus Christ Himself, but by the hierarchical order, so that over this restricted part of the flock he can employ the ordinary power with which he has been invested to govern it.”

{42} Do you agree that Pope Pius VI tells us bishops do not receive their jurisdiction, mission, and authority by divine right –as directly from Jesus Christ, but rather by the hierarchical order coming through the pope?

Pope Pius VI continues, in *Charitas*, to expound the teachings of the Church:

“We therefore severely forbid the... illicitly consecrated men... to assume episcopal jurisdiction or any other authority for the guidance of souls since they have never received it.”

{43} Do you agree that Jesus Christ, through Pope Pius VI, severely forbids the illicitly consecrated Traditional Movement clerics to assume *any* authority to guide souls by preaching sermons in Church? Bishop Vezelis teaches in the January, 2008, issue of *The Seraph*:

“The Episcopal Theory assumes that each individual bishop receives his pastoral power direct from God, as does the Pope. The activity of the Pope in the nomination or ratification of a bishop is claimed to consist simply in that he allocates to the bishop a definite territory in which he is to exercise the power received immediately from God. In order to establish this theory it is argued that the bishops, as successors of the Apostles, receive their power just as immediately from Christ, as the Apostles received their power immediately from Christ, not through the intermediation of Peter.”

Pope Pius VI severely forbids bishops, such as Bishop Vezelis, to assume episcopal jurisdiction or any other authority *since they have never received it*. On the other hand, Bishop Vezelis claims he has jurisdiction as he explained in the above quotation.

{44} Do you agree that Pope Pius VI is correct and Bishop Vezelis is wrong?

We see the exact opposite teaching of Bishop Vezelis and Pope Pius VI. Now we shall compare the teaching of Bishop Vezelis with Pope Leo XIII.

On one side, Bishop Vezelis teaches:

“...the Apostles received their power immediately from Christ, not through the intermediation of Peter.”

On the other side, the exact opposite is taught by the Holy Ghost through the Vicar of Jesus Christ, His Holiness, Pope Leo XIII in *Satis Cognitum*:

“There is nothing to show that the Apostles received supreme power without Peter...Such power they certainly did not receive from Jesus Christ.”

{45} Do you believe that Pope Leo XIII is teaching the truth, and therefore the teaching of Bishop Vezelis is not the truth?

*Charitas*, by Pope Pius VI, provides more important information:

“We therefore declare that men who have been or will be elected wickedly and wrongfully, lack all ecclesiastical and spiritual jurisdiction.”

{46} Do you believe that the popes consider as wickedly and wrongfully elected, those men who were not elected and appointed by the Apostolic See?

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.”

{47} Do you agree that the above quotation is a true teaching of the Catholic Church?

It is a constant teaching of the Catholic Church that, as set out in the Nicene Creed, She always has four marks. That is to say, the Nicene Creed declares the true Church to be One, Holy, Catholic, and Apostolic. The first of these marks is Her oneness, or Unity.

{48} Do you agree that the Traditional Movement does not *conserve the Unity of the Church* since their bishops have never received *the power of the keys that were passed on through Peter*?

I now ask you to examine the teachings of one of the Church’s most important authorities, Saint Thomas Aquinas, and treated as such by the Council of Trent. They are taken from his *Summa Theologica* (Fathers of the English Dominican Province, July 3, 1947).

This is what Saint Thomas writes on jurisdiction, the Power of the keys, in the *Summa*, page 2638, Q. 20, Art.1, *Supplement*, and the pages that follow:

*Supplement*, Q. 20, Art. 1, Reply Obj. 1:

“A twofold power is required in order to absolve from sins, namely, power of Order and power of Jurisdiction. The former power is equally in all priests, but not the latter. And therefore, when our Lord (John XX. 23) gave all the Apostles in general, the power of forgiving sins, this is to be understood of the power which results from receiving Orders, wherefore these words are addressed to priests when they are ordained. But to Peter in particular he gave the power of forgiving sins (Matt XVI. 19), that we may understand that he has the power of jurisdiction before the others. But the power of Orders, considered in itself, extends to all who can be absolved: wherefore our Lord said indeterminately, ‘Whose sins you shall forgive, they are forgiven them,’ on the understanding that this power should be used in dependence on the power given to Peter, according to His appointment.”

*Supplement*, Q. 20, Art. 2, Obj. 2:

“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.”

*Supplement*, Q. 20, Art. 2, I answer that:

“The power of Orders, considered in itself, extends to the remission of all sins. But since, as stated above, the use of this power requires jurisdiction which inferiors derive from their superiors, it follows that the superior can reserve certain matters to himself, the judgment of which he does not commit to his inferior.”

{49} Do you agree that it is a teaching of the Catholic Church that the pope is the superior of the other bishops in the world, and that therefore the bishops derive their jurisdiction from him?

*Supplement*, Q. 20, Art. 2, Reply Obj. 2:

“...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.”

We must notice that, in cases of excommunication, an Abjuration of Error and Profession of Faith should *precede* confession. Baptized Catholics who become a member of any non-Catholic sect have left the Church. They need to *first* be brought back into the Church. Only *after* that do they receive sacramental absolution from sin.

*Supplement*, Q. 20, Art. 3:

“It may also be replied that absolution in the tribunal of the confessional belongs principally to the power of the keys and consequently to the power of jurisdiction, whereas excommunication regards jurisdiction exclusively. And, as to the power of orders, all are equal, but not as to jurisdiction.”

{50} Do you believe that absolution in the confessional belongs to the power of the keys and consequently to the power of jurisdiction?

{51} Do you agree that it is impossible for priests and bishops to absolve sins if they do not have jurisdiction?

*Supplement*, Q. 22, Art. 1:

“Consequently those alone can excommunicate who have jurisdiction in the judicial tribunal.”

*Supplement*, Q. 22, Art. 1, Reply Obj. 1:

“It is in this sense that some distinguish between the key of Orders, which all priests have, and the key of Jurisdiction in the tribunal of judgment, which none have but the judges of the external tribunal. Nevertheless, God bestowed both on Peter (Matt. XVI 19), from whom they are derived by others, whichever of them they have.”

{52} Do you agree that the above paragraph is a true teaching of the Catholic Church?

*Supplement*, Q. 22, Art. 3, I answer that:

“Jurisdiction can only be used in relation to another man. Consequently, since every excommunicated person is severed from the communion of the faithful, he is deprived of the use of jurisdiction.”

Pope Pius XII teaches in *Ad Apostolorum Principis* that bishops who consecrate or are consecrated without a mandate of the Apostolic See are automatically excommunicated. Saint Thomas just told us that every excommunicated person is severed from the communion of the faithful (or in other words, cut off from the Church) and deprived of the use of jurisdiction.

{53} Do you believe the bishops that have been consecrated since the death of Pope Pius XII without a mandate of the Apostolic See, are deprived of the use of jurisdiction?

{54} Do you agree that these are true teachings of the Catholic Church?

{55} Do you believe that those who are excommunicated are cut off from the Church?

*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.”

{56} Do you agree that the above paragraph is a true teaching of the Catholic Church?

{57} Do you believe that it is true to state: The infallible Church teaches that every bishop and priest who received Orders since 1958 from the lines of succession of Archbishop Thuc, Archbishop Lefebvre, the Old Catholic Church, the Novus Ordo church, or any other schismatic and heretical church is excommunicated and *cut off from the Catholic Church*?

Please study with me 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.”

{58} Do you agree that Archbishop Lefebvre clearly and *truthfully* told the world that this new Conciliar Novus Ordo church is not Catholic?

{59} Do you agree that those who receive the sacraments in the Novus Ordo sect do not receive grace (except Baptism when the correct matter, form, and intention are used) since their ministers belong to a sect that is not One, Holy, Catholic, and Apostolic?

{60} Do you believe that all those who accept a pope of the Conciliar church as their pope adhere to this new *non-Catholic* Conciliar church, and therefore separate themselves from the Catholic Church?



*Supplement, Q. 19, Art. 6, Obj. 1:*

“It would seem that those who are schismatics, heretics, excommunicate, suspended, or degraded have the use of the keys. For just as the power of the keys results from Orders, so does the power of consecration. But the above cannot lose the use of the power of consecration, since if they do consecrate it is valid, though they sin in doing so. Therefore neither can they lose the use of the keys...”

*Supplement, Q. 19, Art. 6, On the contrary:*

“Augustine says that the charity of the Church forgives sins. Now it is the charity of the Church which unites its members. Since therefore, the above are disunited from the Church, it seems that they have not the use of the keys in remitting sins.”

“Further, no man is absolved from sin by sinning. Now it is a sin for anyone to seek absolution of his sins from the above, for he disobeys the Church in so doing. Therefore he cannot be absolved by them: and so the same conclusion follows.”

*“I answer that,* In all the above the power of the keys remains as to its essence, but its use is hindered on account of the lack of matter. For since the use of the keys requires in the user authority over the person on whom they are used, as stated above (Q. 17, A. 2, *ad 2*), the proper matter on whom one can exercise the use of the keys is a man under one’s authority. And since it is by appointment of the Church that one man has authority over another, so a man may be deprived of his authority over another by his ecclesiastical superiors. Consequently, since the Church deprives heretics, schismatics and the like, by withdrawing their subjects from them either altogether or in some respect, in so far as they are thus deprived, they cannot have the use of the keys.”

{61} Do you agree that it is a sin for anyone to seek absolution of his sins from those who are schismatics, heretics, excommunicated, suspended, or degraded, except possibly in cases of danger of death?

{62} Do you agree that the use of the keys requires in the user, authority over the person on whom they are used?

{63} Do you agree that it is by appointment of the Church that one man has authority over another?

{64} Do you agree that *only* a legitimate pope is able to appoint bishops before they can obtain this necessary authority?

{65} Do you agree that since the Church deprives heretics, schismatics, and the like by withdrawing their subjects from them, *they cannot have the use of the keys*?

{66} Do you agree that no one among the bishops and priests in the Traditional Movement and Novus Ordo have any authority or use of the keys?

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.”

Thus we see how Father Clarence McAuliffe wrote and proved: “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.”

{67} Do you agree that this is a true teaching of the Catholic Church?

We also see how Father Clarence McAuliffe proved this statement: “From this declaration it is evident that delegated jurisdiction to absolve is not conferred by priestly ordination or episcopal consecration.”

{68} Do you agree that this is a true teaching of the Catholic Church?

There is an article titled: *The Catholic Church, founded by Christ Himself, the Custodian of Our Faith and Morals* by Father Michael Muller, C.S.S.R. in a book titled: *The Beautiful Story of the Catholic Faith*, which has an imprimatur date of January 16, 1902. I now quote from page 339 where Father Michael Muller explains that

episcopal jurisdiction has been instituted by Christ in such a manner that each bishop receives his jurisdiction from the pope.

“The choice of a bishop has to be made, or at least to be confirmed, by the pope; from him each bishop holds his jurisdiction over the territory assigned to him by the pope. Episcopal jurisdiction has been instituted by Christ in such a manner that each bishop should receive his jurisdiction from the pope, who makes the bishops sharers in the power of the keys which Christ gave to Peter alone, and, in his person, to his successors: ‘The Lord,’ says Tertullian, ‘has given the keys to St. Peter, and, through him, to the Church.’ St. Gregory of Nyssa says the same, in other words: ‘Through Peter, Christ has given the keys of the kingdom of heaven to the bishops.’ As Peter and his successors alone have received the keys of the kingdom of God, they alone can communicate the use of them to the rest of the pastors. From Peter and his successors the bishops hold the jurisdiction which they exercise in their dioceses; it is by him that they hold in their dioceses, the place of Christ, as priests, as pontiffs, as doctors, as legislators, as judges, as heads and pastors of the faithful under their jurisdiction, and are, as St. Paul says, ambassadors from Jesus Christ, God’s coadjutors, who exhort the faithful by their mouth; for all this is what constitutes jurisdiction.”

Learn about the Catholic faith from *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.”

{69} Do you agree that the Apostolic See is the sole source of legitimate power?

{70} Do you agree that unless a bishop received a papal mandate and jurisdiction through a vicar of Jesus Christ, he does not have legitimate power?

Dom Guéranger continues to teach by providing these quotes from some saints and other learned men:

“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.”

We continue to learn from Dom Guéranger about the *universal tradition* of the Church that the episcopate, with all its Authority, emanates from the Apostolic See:

“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.’”

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.”

{71} Do you agree that the above statements and quotes of Dom Guéranger are in complete agreement with what the Catholic Church teaches?

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.”

{72} Do you know of any bishop in the world today who claims our obedience who has not been sent by a Catholic pope?

Yes, you probably know a lot of them. They include all of those coming from the lines of succession of Archbishop Thuc, Archbishop Lefebvre, the Old Catholics, and the heretics of the Novus Ordo sect. But Dom Guéranger has just told us: *“We, then, both priests and people, have a right to know whence our pastors have received their power.”* If they did not receive their power, jurisdiction, and mission from a legitimate, Catholic pope, Jesus Christ will not acknowledge them as His ministers. They are not pastors; they have not been sent.

{73} Do you agree that it is a very fatal mistake for you to acknowledge as your pastors, those Jesus Christ will not acknowledge as His ministers because they have not been sent?

Dom Guéranger reminded every *faithful* Catholic how to associate with bishops that have not been sent by a legitimate, Catholic pope. Truly, *“they must be as aliens to us, for they have not been sent, they are not pastors.”*

{74} Do you agree that those people cannot be living according to the teachings of the Church, and in truth be *faithful* Catholics, who associate with and receive sacraments from those bishops who are not pastors?

*The Straight Path*, by Father M. J. Phelan, S.J. (Imprimatur, 1914), provides important information:

“Then since nothing can rise higher than its source it is evident that no shred of Apostolic power or authority resides in a ministry whose only claim is that it received all jurisdiction from a man who never possessed it.”

Father just explained the situation of all Traditional Movement clerics. There is absolutely *no shred of Apostolic power or authority* that resides in their ministry. The followers of Archbishop Thuc and Archbishop Lefebvre and their offspring, and all traditional priests of whatever group, claim the Church will supply them with jurisdiction even when *the Catholic Church never sent them*. Do not forget they *“must be as aliens to us, for they have not been sent, they are not pastors.”* The Novus Ordo antipopes and Traditional Movement bishops are only *men who do not possess jurisdiction!*

Allow me to relate a parable type story to explain how I think jurisdiction is received. We have been told the Blessed Virgin Mary is the Mediatrix of all Graces. It has been explained that Jesus Christ is the head of the Mystical Body. Mary takes the place of the neck. All graces pass from the head, Jesus Christ, through the neck, Mary, to the rest of the Mystical Body.

Is it not somewhat the same with jurisdiction? The pope receives jurisdiction directly from Jesus Christ. That jurisdiction, in turn, must pass through and from the pope down to the bishops and the rest.

I have also thought of jurisdiction as follows. Consider a bishop who has a nice wood lathe. He then takes a good piece of wood and makes a bowl. The good piece of wood can now be called a bowl that is ready for something nice to be put into it. But the fact is that as soon as the bowl is made, it is just an empty bowl with the potential to receive something into it. The making of a bowl might be compared to the consecration of a bishop. When a true bishop consecrates another bishop, he is truly a new bishop if the proper matter, form, and intention are used. This is true even if the consecration takes place outside the Catholic Church. A validly consecrated bishop has the power necessary to validly consecrate another bishop, although the consecration is not always licit, just as someone who has the right kind of lathe and right kind of wood has the potential to make a bowl if he does everything correctly. However, just as every bowl is empty when it is first made, so likewise *every bishop remains empty regarding jurisdiction until the pope, so to speak, fills him up*. The Archbishop Thuc line of bishops and the Archbishop Lefebvre line of bishops would have the potential to keep making more bishops, provided they themselves were always valid bishops. Those among them who are not even valid bishops cannot consecrate another bishop. Similarly, one who has neither wood nor a lathe, cannot possibly make a wooden bowl. Or, you might think of bishops who are not both valid and *licit*, that is lawfully consecrated, as making their block of wood into a club instead of a bowl. The more clubs they make the more they beat on Jesus Christ and the members of His Mystical Body. However, if they are valid they have the potential to keep making *empty* bowls, that is to say, none of them will ever be filled with ordinary jurisdiction. Always remember that not even one of those *empty* bishops enjoys the powers of teaching or of jurisdiction, since jurisdiction passes to bishops only through the Roman Pontiff, as Pope Pius XII admonished in the encyclical letter, *Mystici Corporis*. Pope Pius XII explained this in greater detail in his later encyclical letter, *Ad Apostolorum Principis*.

Pope Pius XII was, of course, specifically protected by the Holy Ghost to be able to teach infallibly whenever he spoke to the Universal Church on matters of faith or morals. Pope Pius XII specifically taught the Universal Church that: "...bishops who have been neither named nor confirmed by the Apostolic See...enjoy *no powers of teaching* or of jurisdiction." (See the quotation from paragraph 39 of his encyclical, *Ad Apostolorum Principis*, June 29, 1958, which I gave earlier.)

{75} In view of the fact that the Traditional Movement clerics enjoy *no powers of teaching* or of jurisdiction, do you agree it follows as Catholic doctrine that the Church does not give them power or permission to preach sermons?

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."

**{76} From what we have thus far studied and reviewed in this letter, is it extremely, exceptionally, and remarkably clear, obvious, and evident that no bishop has ordinary jurisdiction in the Catholic Church unless he receives it from a legitimate, Catholic pope?**

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As part of a kind letter, I received the following:

“I believe all Bishops receive their Ordinary Power the same as the Apostles. Now I want to ask you to prove to me from Church teachings that it was only given to the Apostles and ceased after them? I mean that sincerely. I am not being crass. If you can provide me with only an opinion that direct power was given only to the Apostles then ceased from there on out, then wouldn't it suffice it to say that the information provided by Ott of two opinions in the church is sufficient? Either can be followed and embraced without any error on the part of the faithful.

I pray that the Holy Ghost remains in your path and helps you. God Bless.”

You ask for proof from Church teachings, and not just my opinion, that the ordinary jurisdiction given to the Apostles *ceased at their death*, except in the case of Saint Peter. I believe the information provided above clearly shows what the Catholic Church teaches, namely, that all jurisdiction and authority comes to other bishops only through the successor of Saint Peter. Nevertheless, I will now proceed, with God's help, to provide a summary followed by a more direct answer to your inquiry.

Bishop Vezelis wrote in the December, 2007, issue of *The Seraph*:

“Our Catholic conscience is bound to the teaching of Pope Pius XII and all the earlier popes.”

Remember these truths:

FIRST: Bishop Vezelis truthfully teaches that everyone who has a Catholic conscience is bound to the teachings of *all* popes from Saint Peter to Pope Pius XII.

SECOND: Pope Pius XII clearly and without a doubt uses the teaching authority of Saint Peter to proclaim to the entire Catholic world in *Ad Apostolorum Principis* that: “...jurisdiction passes to bishops only through the Roman Pontiff.” And in *Ad Sinarum gentem* that: “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.”

THIRD: Our Catholic conscience is bound to believe Pope Leo XIII when he told us in his encyclical letter, *Satis Cognitum*: “...but there is nothing to show that the Apostles received supreme power without Peter... Such power they certainly did not receive from Jesus Christ.”

FOURTH: Our Catholic conscience is bound to believe Pope Leo XIII when he also told us 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.”

FIFTH: Our Catholic conscience is bound to believe what Pope Pius XI wrote in *Mortalium Animos*: “It follows then that 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.” Pope Leo XIII told us how it was in the time of the Apostles, as quoted in the two preceding paragraphs.

SIXTH: Our Catholic conscience is bound to believe Pope Pius IX when he told us in his encyclical letter *Quartus Supra*: “Even if Christ willed that Peter and the other leaders have something in common, the other leaders have this only through Peter.”

SEVENTH: Our Catholic conscience is bound to believe Pope Leo the Great (see: *In Anniv. Assumpt.*, serm. iv.) when he told us: “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.”

EIGHTH: Our Catholic conscience is bound to believe Pope Saint Innocent I when he told us: “The episcopate, with all its authority, emanates from the Apostolic See.” (See his epist. xxix)

NINTH: Our Catholic conscience is bound to believe Pope Pius VI when he told us in his encyclical letter, *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... For even if these men by their rash sacrilege could confer the rank of bishop on him, they certainly could not give him a jurisdiction which they

themselves do not possess... and *no lawful consecration may take place in the entire Catholic Church without the order of the Apostolic See* (Trent, session 24, chap. 1, de Reformat.)”

TENTH: Pope Pius VI wrote his letter *Notre cher fils*, January 20, 1787. Therein, Jesus Christ tells us, through Pope Pius VI, that: “It is an *article of faith* that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff.”

ELEVENTH: The letter of Pope Pius VI, *Post factum tibi*, dated February 2, 1782, tells Catholics: “It is, in fact, a *dogma of faith* that the authority of the bishops, even admitting that it stems directly from Christ, remains dependent on the authority of the Roman Pontiff.”

TWELTH: Pope Saint Boniface makes it clear in *Retro maioribus tuis* that every Catholic conscience is bound to accept these teachings of the popes when he wrote: “For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.”

THIRTEENTH: Our Catholic conscience is bound to believe Pope Leo XIII when he told us: “The teachings of the popes, as found in their Encyclical Letters, can by no means be considered as expressing mere opinions which anyone is free to hold or to reject at will.” (See *The Church Speaks to the Modern World*. Social Teachings - Pope Leo XIII. Edited by Etienne Gilson – 1954.)

**FOURTEENTH: Therefore, it is not just the mere opinion of Patrick Henry. It is the teaching of the infallible Catholic Church, to which every Catholic conscience is bound, that authority and jurisdiction passes to bishops only through the Roman Pontiff, and no lawful consecration may take place in the entire Catholic Church without the order of the Apostolic See, as the Council of Trent declares.**

However, you may still say I have only provided my own opinion. Therefore, I will now provide the teaching of a very learned man, revered by the Church. Dom Guéranger clearly teaches what I believe, that this unlimited delegation of pastoral power, given to all the Twelve, *was to cease at their deaths, save in the case of Peter*. Learn the Catholic Faith from *The Liturgical Year*, by Dom Guéranger, Imprimatur, 1924, Vol. VIII, book II, pages 148 and 149:

“The Church, which our risen Jesus is organizing during these days, and which is to be spread throughout the whole world, is a true and complete society. It must, consequently, have within it the power to govern, and be able, by the obedience of its subjects, to maintain order and peace. As we have already seen, our Saviour supplied this want by establishing a shepherd of both sheep and lambs, a Vicar of His own divine authority; yet Peter, after all, is but a man; and however sublime his authority, he cannot exercise it directly and personally over each member of the flock. The new society has need, therefore, of magistrates of a lower rank, who, as Bossuet so well expresses it, ‘are to be sheep with regard to Peter, and shepherds with regard to the people.’

“Jesus has provided for everything; He has chosen twelve men, whom He calls His *Apostles*, and to them He is about to entrust the magistracy of His Church. By His having made Peter the head, and, as it were, His second self, He does not intend the rest of the Twelve to have no share in the great work He has come from heaven to achieve. Far from this, He destines them to be the pillars of the building, of which He has already made Peter the foundation. They are twelve in number, as heretofore were the children of Jacob; for the ancient people was, in everything, a figure of the new. Before ascending into heaven, Jesus gives them power to teach in every part of the world, and appoints them pastors of the faithful in every place wheresoever they may happen to be. They are all on an equality, save with regard to Peter; and the very fact of these wonderful depositaries of Christ’s power being subject to Peter, is one of the clearest indications of the extraordinary authority committed to him by our Lord.

“This unlimited delegation of pastoral power given to all the Twelve, was intended as a means of the solemn promulgation of the Gospel; but it was to cease at their deaths, save in the case of Peter, for his successor was alone to enjoy the apostolic power in its fullest extent. With this one exception, no lawful pastor has ever been allowed to exercise an unlimited territorial authority. And yet, by creating the college of the Apostles, our Redeemer founded that sacred and

venerable dignity which we call the *episcopacy*. Although bishops have not inherited either the universal jurisdiction, or the personal infallibility in teaching, of the Apostles, yet do they really hold, in the Church, the place of the Apostles. Jesus puts into their hands, through the ministry of Peter's successor, the keys of spiritual power; and these they use, that is, they therewith open and shut, throughout the whole extent of the territory placed under their jurisdiction."

Bishop Vezelis wrote in *The Seraph*:

"Those, obviously, who insist on promoting the untenable theory that all authority comes down from a pope are hard-put to justify loyalty to men whom they have publicly denounced as heretics."

{77} Do you believe Pope Pius VI teaches, in his letter *Notre cher fils*, that *all authority comes down from a pope*, when he writes: "It is an *article of faith* that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff"?

{78} Do you find it rather strange, very outlandish, and really odd for any bishop to call *an article of faith* an untenable, indefensible, and hard to defend theory?

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Bishop Vezelis wrote in *The Seraph*:

"The difference between the true Bishop, Mon. Ngo, and the putative 'bishop' Marcel Lefebvre, is that Msgr. Ngo made a public statement as to the invalidity of the Vatican II popes."

Archbishop Thuc did not even make this public statement until the year *after* he consecrated Bishop Carmona, on October 17, 1981. Later, Bishop Moisés Carmona-Rivera consecrated Bishop George Musey, on April 1, 1982. Then Bishop George Musey consecrated Bishop Louis Vezelis, on August 24, 1982.

The public statement that Archbishop Thuc made is a far different thing than the Abjuration of Error and Profession of Faith that are necessary to bring a fallen away Catholic back into the Church. *His public statement certainly did not give him the least amount of authority, jurisdiction, or any of the faculties he had as a Catholic Bishop before he lost them by adhering to the Novus Ordo sect!*

As late as April 15, 1981, (only 22 days *before* he consecrated Guérard des Lauriers on May 7, 1981) Archbishop Thuc concelebrated a Novus Ordo "mass" on Holy Thursday with the Conciliar bishop of Toulon.

Should we consider these two bishops as members of two different churches offering two different services, although they were concelebrating "mass"? No, of course not! Archbishop Thuc was just as much a Conciliar, non-Catholic as his friend – this non-Catholic, Conciliar bishop of Toulon.

Bishop Gilles-Henri-Alexis Barthe was born in 1906; ordained a priest in 1930; consecrated a Bishop in 1953; appointed Bishop of Toulon, France, in 1962; retired in 1983; and died in 1993.

The very month before his February 25, 1982 declaration of the vacancy of the Holy See, a conversation took place with Archbishop Thuc that was recorded onto tape. Note that this was *after* the consecrations from which today's Traditional Movement bishops derive their episcopal orders.

During this tape recorded conversation in January, 1982, Archbishop Thuc told an inquirer that he was: (1) Hearing confessions on the basis of the faculties given to him by the Conciliar bishop, the same bishop of Toulon. (2) Attending the *Novus Ordo* in the Toulon cathedral because he liked it.

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) Anyone 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.

The Conciliar bishop of Toulon, Archbishop Lefebvre, and Archbishop Thuc all signed decrees of Vatican II, including the most heretical ones - the decrees on Ecumenism and Religious Liberty.

{79} Do you believe that the Conciliar bishop of Toulon, as a member of the Novus Ordo sect, ceased being a member of the Church that is One, Holy, Catholic, and Apostolic by April 15, 1981? Remember that is the day he and Archbishop Thuc concelebrated a Novus Ordo “mass” together.

{80} Do you believe Archbishop Thuc was a member of the *same* religious sect as this Conciliar bishop on April 15, 1981? Think of the facts: 1) They were both part of the Venerable Fathers who signed the heretical decrees of Vatican II. 2) CMRI correctly informed us in their *Reign of Mary* publication that both of them are guilty of public heresy, and thus we must regard them as outside of the Catholic Church founded by Jesus Christ. 3) Both of them accepted Paul VI and John Paul II as their popes. 4) Both of them accepted the teachings, documents, and decrees of Vatican II. 5) Both of them believed in and celebrated the new “mass” and new “sacraments” of Vatican II. 6) Both of them were administering sacraments to the *same* Novus Ordo people, in the *same* church, at the *same* time, to the Novus Ordo people that were members of the *same* religion as Archbishop Thuc and the Conciliar bishop of Toulon.

**Will sects in the Traditionalist Movement be so manipulative, deceptive, and deceitful as to find some insubstantial, flimsy, and implausible excuse for Archbishops Thuc and Lefebvre, while they place the guilt on Bishop Gilles-Henri-Alexis Barthe, Paul VI, John Paul I, John Paul II, Benedict XVI, and the rest for becoming members of a non-Catholic sect?**

{81} Do you believe that everyone who is honest, truthful, and logical in his thinking must conclude that Archbishop Thuc was a member of a non-Catholic sect by April 15, 1981?

How, when, and by whom was Archbishop Thuc received back into the Catholic Church before he consecrated Bishops Guérard des Lauriers, Carmona, and Zamora? He needed to come back into the Church (during this 22 day period *before* he consecrated Bishop Guérard des Lauriers) by means of the Abjuration of Error and Profession of Faith. Did anyone ever attempt to receive Archbishop Thuc back into the Church by means of the Abjuration of Error and Profession of Faith? Who was it, and did he have the necessary jurisdiction to absolve him?

I have yet to see the evidence that Archbishop Thuc was brought back into the Catholic Church. A number of the other Traditional Movement clerics have also been part of the Novus Ordo sect. To my knowledge, not even one of them has brought forth evidence showing who, with authority and jurisdiction officially received his own Profession of Faith and Abjuration and absolved him from his censures.

This is required by the laws of the Church for the protection of the faithful. Pope Pius XII reminds us, in the encyclical *Mediator Dei*, that the Church teaches us the true faith through Her Liturgy. *The Priest's New Ritual*, Imprimatur 1926, pages 48 and 49, explains what the Liturgy of the Catholic Church requires. In the conversion of non-Catholics that were validly baptized, the Abjuration or Profession of Faith must be exacted as part of the Liturgy of the infallible Church. The Liturgy of the Catholic Church requires that validly baptized members of non-Catholic sects be brought into the Church *first* in the *external forum*. Only after the convert

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.

{82} Do you agree that if a man is ordained or consecrated by a bishop in the non-Catholic, Old Catholic sect, he ceases to be a member of the Catholic Church?

{83} Do you agree that Catholic bishops or priests no longer remain Catholic if they change religions and start functioning and offering their services in non-Catholic sects?

{84} Do you agree that when a non-Catholic bishop consecrates another, he might make him a *valid* bishop, but from the very beginning of his illicit consecration, he ceases to be a *Catholic* bishop?

{85} Do you agree that it follows logic and right reasoning that Bishops Guérard des Lauriers and Carmona ceased to be members of the Catholic Church when they were consecrated by a bishop who at the time belonged to a non-Catholic religion?

{86} Do you agree that because no one received them back into the Church, it follows that all the bishops and priests in these lines of succession are also non-Catholics?

We might compare the Archbishop Thuc and Archbishop Lefebvre lines of succession to the beginning of the Old Catholic sect. The first bishops, who broke away, were at one time Catholics. However, once they became non-Catholics by reason of their heresy and schism, all bishops consecrated in these lines of succession are also non-Catholics.

If anyone has proof that Archbishop Thuc, Archbishop Lefebvre, or any of the other Traditional Movement clerics were *ever* received back into the Catholic Church in the external forum, it is your Catholic duty to bring forth the information for the good of souls.

**>>> NOTE Well:** Even if Archbishop Thuc had made the necessary Abjuration of Error and Profession of Faith to someone with authority and jurisdiction, it would have made no difference as far as he not having authority, mission, or jurisdiction. According to Canon 188.4, he lost his Catholic office, authority, and jurisdiction at Vatican II, with all the rest of those who signed the heretical documents or remained with the new church. *Once someone loses his office, authority, and jurisdiction, they do not come back automatically even if one repents and abjures his errors.* Once lost, an office, authority, mission, and jurisdiction *absolutely must* be given all over again by someone with authority to do so. In Archbishop Thuc's case, it must be a valid pope. Of course, this valid pope has not been in existence since Archbishop Thuc lost his office and jurisdiction. *In other words, any public statements and declarations Archbishop Thuc did or did not make are irrelevant, except in the internal forum, with respect to the salvation of his soul.* <<<

Since Archbishop Thuc was a non-Catholic when he consecrated Bishops Guérard des Lauriers, Carmona, and Zamora, how did they carry on the very existence and life of the Church that is One, Holy, Catholic, and Apostolic?

At least in the *external* forum, not only Archbishop Thuc and Archbishop Lefebvre, but also many of today's Traditional Movement clerics *did in fact* adhere to the schismatical, heretical non-Catholic Novus Ordo sect. The majority of the older Traditional Movement priests, who were ordained prior to Vatican II, for some time belonged to this new Novus Ordo sect and thereby lost their office, authority, jurisdiction, and mission.

*A Practical Commentary on the Code of Canon Law* by Rev. Stanislaus Woywod, Volume II, Imprimatur, August 25, 1943, under paragraph 2156, page 465, teaches us:

“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.”

{87} Do you agree that the Holy See still insists that converts from the Old Catholic sect or the Novus Ordo sect shall not be received into the Church until they have abjured their heresy *and been absolved from the censure*?

{88} Do you agree that the Holy See still insists that this applies to both the laity and clerics?

Bishop Francis Schuckardt was consecrated by Bishop Daniel Q. Brown, who only abjured his errors in the presence of laymen who could not absolve him or bring him back into the Catholic Church. Bishop George Musey told the CMRI community the truth about Bishop Francis Schuckardt on April 22, 1985, during a question-and-answer period:

“Bishop Francis, as to whether or not he was schismatic? Well, Bishop Francis was consecrated, ordained and consecrated by a Bishop who was a schismatic. He was an Old Catholic Bishop. The fact of the Abjuration really does not restore the man to the Catholic Church. The simple fact of making an abjuration is simply a declaration that we have made a mistake. Now who then in Authority in the Catholic Church accepted that abjuration and relieved the man of his censures, and restored him?”

It's kind of like going to Confession. You might go to Confession, and you might make your Confession, but who is going to give you absolution unless you go to a qualified priest who can actually absolve you from your sins? Confession is only part of it. The priest has to be one who has the power and the faculties, of course, to absolve from the sin; and in case of a censure, also from the censure. The same with the Abjuration of Heresy, it would have had to have been made to one that had the Authority, in and from the Catholic Church, to receive that abjuration; and to absolve the man from his censure, and receive him into the Catholic Church.”

Everyone should admit that the Novus Ordo sect is just as non-Catholic as the Old Catholic sect, through which Bishop Francis Schuckardt received his illicit Holy Orders. The statements of Bishop George Musey should be applied to *every* bishop and priest that was a member of the non-Catholic Novus Ordo sect and offered the Novus Ordo services. “Now who then in Authority in the Catholic Church accepted that abjuration and relieved the man of his censures, and restored him? ...The priest has to be one who has the power and the *faculties*, of course, to absolve from the sin; and in case of a censure, also from the censure.”

A very important point to keep in mind is that very few, if any of these traditional bishops and priests, *including the independent traveling priests*, ever attempted to abjure their errors and be absolved for adhering to the Novus Ordo religion! Do you know of any of them who even admit they were in a non-Catholic religion when they offered the Novus Ordo services? After some years, and often after very many years, they simply began again offering the Latin Mass *without abjuring their errors and seeking lawful entrance back into the true Church!* Lack of evidence indicates that they were never received back into the Catholic Church after they left it by adhering to a non-Catholic sect. They have never provided the *required proof* that they abjured their errors or told Catholics who it was with authority and jurisdiction that received them back into the Church.

Remember, we have a right to know from whence our pastors came, who sent them and if they are lawful. It is very important to know if your pastors are themselves members of the Catholic Church! Were they at one time members of a non-Catholic sect? Are you concerned that the Catholic Church still considers your pastor as a non-Catholic?

{89} Do you agree that all of them who are honest and truthful, will admit that the Novus Ordo sect was not Catholic at the time they were members of it and offered the Novus Ordo services?

{90} Do you agree that those who refuse to admit they were members of a non-Catholic sect, deny the infallible teachings of past popes who have repeatedly condemned the heresies of Vatican II?

In the *external forum* they still, to this very day, remain *outside* the Catholic Church founded by Jesus Christ. 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.”

{91} Do you agree that every bishop and priest who were at any time, members of the Novus Ordo sect, and offered the Novus Ordo services, lost their office, authority, jurisdiction and mission?

{92} Do you agree that once someone loses his office, authority, jurisdiction, and mission, *they do not come back automatically* even if he repents and abjures his errors?

{93} Do you agree that once lost, an office, authority, jurisdiction, and mission must be given again from a bishop who has jurisdiction?

{94} Do you agree with Pope Leo XIII that it is absurd to imagine that those priests and bishops who joined or adhered to the Novus Ordo church can command in the true Church?

True Catholics keep the faith and believe *everything* the Church teaches. A Protestant is one who protests against one or more of the teachings of the Catholic Church. Do you protest like the Protestant against some teachings of the Church and say, I will just live as if *those teachings do not apply in these times*?

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Last year I received the following request:

“Dear Patrick,

“I was wondering if you could send me information on where the Church says there must always be priests and bishops till the end of time. A friend of mine and I were talking and I mentioned that you state this in your writings but I could not tell her where you saw this. Just that it is taught in the liturgy. If you can, please let me know.”

{95} Do you believe the de fide dogma that the Catholic Church must last until the end of time?

{96} Do you believe what all Catholics firmly believe, namely, the de fide dogma that Jesus Christ founded the One, Holy, Catholic, and Apostolic Church?

Jesus Christ, the Eternal Truth, told us the de fide dogma that His Church will last until the end of time. If you are Catholic, then you also believe this *same* Catholic Church that Jesus Christ founded “...*must ever be exactly the same as it was in the days of the Apostles.*” (Review the quote given above of what Pope Pius XI wrote in *Mortalium Animos.*)

{97} Do you believe that in the days of the Apostles there were Catholic bishops and a way for those Catholic bishops to elect another pope when Saint Peter died?

The Rev. 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.”

{98} Do you agree that the Traditional Movement clerics have never received a *mission* from the Apostles since they have never received authority, jurisdiction, or *mission* from a legitimate pope? Remember: “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... Nor is it enough to have the orders of the Apostles if either their doctrine or *mission* is wanting.”

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, no one has the power to rule on the legal evidence that a particular sacrament was performed and then establish it as a fact before Church law.”

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*”!

There is an article in the *Angelus Press*, 1997, page 54, titled: *Most Asked Questions about the Society of Saint Pius X*. The quote can now also be found on the World Wide Web. For over a decade now, those who read this article know 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 at the time he consecrated the four bishops that they would *not* be ordinaries. That is to say, they would *not have ordinary jurisdiction*.

If bishops do not possess ordinary jurisdiction, they will never delegate jurisdiction to priests because they cannot give what they do not have.

*The Angelus Press* and Rev. Anthony Cekada's articles are among the most widely circulated and read information in the Traditional Movement. They clearly show that no clerics coming from Archbishop Thuc or Archbishop Lefebvre have jurisdiction. This means they truthfully teach that without jurisdiction, not one cleric in these sects has the *right to rule its members*.

Read another very important teaching found in, *I Also Send You*, by Father Thomas H. Moore, Fordham University Press, 1937, page 123:

“I am now in a position to identify the Church of Christ by its form of government. Any Church which disclaims for itself the right to rule its members, sets itself down as not being the Church of Christ. I will not be obliged to investigate it any further.”

There we have it! The Traditional Movement church disclaims for itself *the right to rule its members* when it truthfully proclaims that its clerics have never had the right to rule its members, since none of them have authority, jurisdiction, or mission from a legitimate pope. Not one of them has been sent, and *no one in the traditional movement possesses ordinary jurisdiction*. The Traditional Movement sect has *truthfully* told the world that it is not the Catholic Church!

It is time now to study from *Exposition of Christian Doctrine* by a seminary professor. Imprimatur: Patritius Joannes. Copyright, 1898-1925:

“Apostolicity.

98. What is necessary that the Church be *apostolic*?

It is necessary: 1<sup>st</sup>, That She never cease to teach the doctrine of the Apostles; 2<sup>nd</sup>, That through all ages She be taught and governed by pastors whose mission comes by unbroken succession from the Apostles, with the consent of the successor of St. Peter, the head of the Church.

## Power of Jurisdiction

165. Why does it not suffice to be bishop or priest in order to be a lawful pastor?

Because even if one be a bishop, he must be sent into a diocese by the Pope; if a priest, he must be sent into a parish by the bishop (who was himself sent by a legitimate, Catholic Pope – P. H.). In other words, beside the power of order, one must have also the power of jurisdiction.

166. What is meant by the power of order?

The power of order is that conferred on a bishop by his episcopal consecration; on a priest, by his sacerdotal ordination; and so on for the inferior orders.

167. What is meant by the power of jurisdiction?

The power of jurisdiction is the power conferred by a superior on a subject, to exercise lawfully a spiritual function.

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 intruder 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 intruder or schismatical pastor.

174. Have intrusions of this kind ever occurred?

Yes, and particularly in France, during the Revolution, when bishops and priests, after taking the oath of the *Civil Constitution* of the clergy, continued to exercise their ministry in spite of the Pope's prohibition.

175. When may one receive the sacraments administered by an intruder pastor?

Only in case of mortal illness, when one cannot have a worthy minister, is it permitted to receive absolution from an intruder pastor; and even then only when it causes no scandal to others."

I comment: All of the Traditional Movement bishops and priests, by the definition just given, are *intruder* pastors. They do not hold their powers from a *lawful* pope or bishop. How can anyone justify receiving sacraments from them day after day and week after week?

Pope Pius VI wrote *Minime Ignoramus*, April 16, 1791, to the Catholics of Strasbourg, on the subject of the illegitimate election of an *intruder* bishop, telling us that Catholics *must reject and resist* all who owe his title to an illegal election. All consecrations of bishops without the approval of a legitimate pope are illegal elections.

"Today We have written directly to your bishop to approve and to justify, by Our well-merited praise, the courage, the wisdom, the perseverance he has shown, whether in his pastoral instructions or in the acts of his ministry, recognizing him as your legitimate Pastor, to whom alone you must remain united, the only one whose voice you are permitted to listen to. Any other, whoever he may be, since he owes his title to an illegal election, to violence, and to fraud, you must reject and resist."

Now read from *Charitas* where Pope Pius VI tells us what to do about *intruders*:

"Carefully beware of lending your ears to the treacherous speech of the philosophy of this age which leads to death. Keep away from all intruders, whether called archbishops, bishops, or parish priests; do not hold communion with them especially in divine worship."

We have just read Pope Pius VI commanding Catholics: “Keep away from all intruders...do not hold communion with them especially in divine worship.”

{99} Do you agree that all the Traditional Movement bishops and priests, by the definition given above in *Exposition of Christian Doctrine* by a seminary professor, are *intruder* pastors?

{100} Will you obey Jesus Christ, speaking to you through His popes, and keep away from and not hold communion with *intruder* archbishops, bishops, or priests?

The “religious brothers,” who write for Most Holy Family Monastery in Fillmore, New York, counsel, recommend, and advise people to hold communion in divine worship with these *intruder* pastors, the Traditional Movement clerics, as long as they do not give them any money.

{101} Do you agree that their recommendation and advice is against the command of Pope Pius VI?

Knowing the *intruders* are also in schism and heresy, we turn to the Fourth Lateran Council:

“We decree that those who give credence to the teachings of heretics, as well as those who receive, defend, or patronize them, are excommunicated.”

Pope Pius XII, Pope Pius XI, Pope Pius IX, Pope Pius VI, Pope Leo XIII, Pope Leo the Great, Pope St. Innocent I, the dogmatic Council of Trent, St. Thomas Aquinas, St. Optatus of Milevis, St. Gregory of Nyssa, Tertullian, Dom Guéranger, Father Clarence McAuliffe, Father Francis Sigismund Miaskiewicz, Father Joseph Riley, Father Frederick Schulze, Father Thomas H. Moore, Father Michael Muller, the seminary professor just quoted above, and others I have not quoted in this letter, have clearly explained why *no one in the traditional movement possesses ordinary jurisdiction*.

We also know that Rev. Anthony Cekada, the *Angelus Press*, CMRI priests, and Archbishop Lefebvre have also informed the Traditional Movement members that their clerics *do not possess jurisdiction*.

{102} Do you believe it is true that the Traditional Movement clerics do not have what *the Apostles originally had*, namely, ordinary jurisdiction? Remember what we have learned from *The Pillar and Ground of the Truth*: “The Church that is really Apostolic must have in itself everything that the society of *the Apostles originally had*.”

{103} Do you agree that the Traditional Movement clerics *lack jurisdiction* and therefore, their sect *cannot* be Apostolic? Remember: “For a Church to be really Apostolic it is not enough for it to teach all the doctrines of the Apostles, if it *lacks* either their orders or *their jurisdiction*. It must be identical in doctrine, in orders, and in authority.”

Much evidence has already been presented to prove that *no one in the Traditional Movement has jurisdiction, authority, or Apostolic mission*. Therefore, let us study the following important section from *The Catholic Encyclopedia*, (Imprimatur, and Copyright, 1907), which states the following in Volume I on page 649:

“Apostolicity is not found in any other Church. This is a necessary consequence of the unity of the Church. If there is but one true Church, and if the Catholic Church, as has just been shown, is Apostolic, the necessary inference is that no other Church is Apostolic. (See above quotations from Newman, “Diff. of Anglicans”). All sects that reject the Episcopate, by the very fact make Apostolic succession impossible, since they destroy the channel through which the Apostolic mission is transmitted. Historically, the beginnings of all these Churches can be traced to a period long after the time of Christ and the Apostles. Regarding the Greek Church, it is sufficient to note that it lost Apostolic succession by withdrawing from the jurisdiction of the lawful successors of St. Peter in the See of Rome. The same is to be said of the Anglican claims to continuity for the very fact of separation destroys their jurisdiction. They have based their claims on the validity of orders in the Anglican Church. Anglican orders, however, have been declared invalid. But even if they were valid, the Anglican Church would not be Apostolic, for jurisdiction is essential to the Apostolicity of mission. A study of the organization of the Anglican Church shows it to be entirely different from the Church established by Jesus Christ.”

{104} Do you agree that this statement is true: “Even if clerics in the Traditional Movement have valid orders, that sect would not be Apostolic, *for jurisdiction is essential to the Apostolicity of mission*”?

{105} Do you agree that a study of the organization of the Traditional Movement shows it to be *entirely different from the Church established by Jesus Christ*?

{106} Do you believe Father Cox wrote the truth when he stated: “The Catholic Church 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*”?

The matter is concisely summarized in the words of Pope Pius XI: “Not only must the Church still exist today and continue always to exist, but it must ever be *exactly the same* as it was in the days of the Apostles.” – encyclical, *Mortalium Animos*.

Please note that this is not just a statement of some great theologian. It is the teaching of the infallible Catholic Church as given by a true successor of Saint Peter!

{107} Do you believe the Novus Ordo sect is no longer the *same society* as the Catholic Church because it now has a new mass, new sacraments, new doctrines, new catechism, new canon laws, and totally new beliefs concerning the 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.) Also, please review what Archbishop Lefebvre said, as quoted above, to understand why the Novus Ordo sect is not the Catholic Church.

Someone, whom I will just call Martin Luther Protestant, can easily join the Novus Ordo sect without making an Abjuration of Error or Profession of Faith. This Novus Ordo sect is very ecumenical and teaches that people are saved who live and die in other religions. Antipope John Paul II placed another sect on an equal plane with the Catholic Church when he publicly stated: “The Lutheran church is the sister church of the Catholic Church.” Now, are not two sisters equal? From the Novus Ordo sect, Martin Luther Protestant can easily join The Society of Saint Pius X (SSPX) without making an Abjuration of Error or Profession of Faith, because they already have the *same man* for their pope.

The Society of Saint Pius X sect presents some very difficult doctrines and theology:

FIRST: Ask the members why they belong to the Society, and not to the Novus Ordo religion. Their answer is: “Because the Novus Ordo religion is no longer One, Holy, Catholic, and Apostolic. His Grace, Archbishop Lefebvre, told us: ‘This Conciliar church is not Catholic. To whatever extent pope, bishops, priests, or faithful adhere to this new church, they separate themselves from the Catholic Church.’”

SECOND: Ask the members if the Conciliar popes belong to the Novus Ordo religion. Their answer is: “Yes, they are members as well as the heads of the Novus Ordo religion.”

{108} Do you agree that it is impossible that the head of a non-Catholic religion could be your pope unless you also belong to a non-Catholic religion?

From the Society of St. Pius X, Martin Luther Protestant can easily go to The Society of Saint Pius V (SSPV), or CMRI, or The Fraternity of Saint Peter, or to Bishop McKenna, and those who believe his new doctrine. *This new doctrine* of Bishop Guérard des Lauriers and Bishop Robert McKenna *was never heard of at the time of the Apostles*. Bishop Guérard des Lauriers developed a new postulation known as the Cassiciacum Thesis. This newly declared thesis espouses *papa materialiter non formaliter* ideology that the Novus Ordo papal claimants do not hold the fullness of the Papacy due to their modernist views, an idea that has come to be called *Sedeprivationism*. *Sedeprivationism* is a *new doctrine*, unheard of before and at variance with those taught by the Apostles! Therefore, remember what Father Cox correctly teaches:

“Those who invent doctrines unheard of before are not the successors of the Apostles.”

And

“No church is truly Apostolic that teaches a doctrine at variance with those taught and handed down by the Apostles.”

{109} Do you agree that this new doctrine, *unheard of before*, of Bishop Guérard des Lauriers, Bishop McKenna, and their offspring is at variance with those doctrines taught and handed down by the Apostles?

{110} Is it clear to you that no priest or bishop in this line of succession can carry on Apostolicity? This, of course, includes some CMRI priests, Bishop Donald J. Sanborn, his offspring, and others.



Now that Martin Luther Protestant has slipped from the Novus Ordo sect into the Traditional Movement sect, he can go to almost any Traditional Movement bishop or priest for Mass and the sacraments since he now belongs to their *same* society! But note that Martin Luther Protestant has never entered the Catholic Church and made an Abjuration of Error or Profession of Faith for belonging to a non-Catholic sect!

Here, now, are a few related questions:

Is The Society of Saint Pius X the *same* society as the Novus Ordo sect since they both have always had the *same* men for their popes?

Is The Society of Saint Pius X the *same* society as the CMRI sect since their members go back and forth to their respective churches and priests for Mass?

Is the Novus Ordo the *same* society as the CMRI sect, since CMRI allows its members to attend Mass at SSPX churches, and the SSPX have the *same* pope as the Novus Ordo sect?

Is The Society of Saint Pius X the *same* society as The Society of Saint Pius V since the SSPV priests were ordained when they were members of SSPX?

Is The Society of Saint Pius V the *same* society as the CMRI sect since the CMRI bishop consecrated the SSPV bishop, and therefore we assume they all have the *same* beliefs?

Are there not at least two branches of The Society of Saint Pius V sect?

Are there not at least two branches of the CMRI sect?

Do all the above sects believe and teach the *same* thing?

Are any of the above sects also members of the *same* society as those of Bishop Vezelis and his followers, since Bishop Vezelis and many of the other bishops also come from the Archbishop Thuc line of succession?

David Bawden belonged to the non-Catholic Novus Ordo and The Society of Saint Pius X sects prior to his attempted papal election. He has never abjured his errors nor was he absolved from his membership in these non-Catholic sects by any cleric with jurisdiction, although this layman has been *claiming* to be the pope of the Catholic Church for over 18 years. Just prior to his invalid papal election by laymen and laywomen, David Bawden co-authored a book in which he stated: “Yes, I was dismissed without cause from the Society of St. Pius X and was never able to make connections with a Thuc-line Bishop to receive Holy Orders.” Therefore, we must assume he also accepts and belongs to the *same* society as the Archbishop Thuc bishops.

Are the above sects the *same* society to which David Bawden also belongs?

If David Bawden no longer wants a bishop coming from Archbishop Thuc to ordain and consecrate him, from whom does he plan to receive ordination and consecration?

Are the above sects the *same* society to which Rev. Lucian Pulvermacher belongs, since he also claims to be the pope of the Catholic Church?

Does Father Francis D' Silva belong to one or more or all those sects and societies thus far mentioned? We assume Father D' Silva must accept the people of the other named sects as Catholic since he administers sacraments to them without any of them coming back into the Catholic Church through the Abjuration of Error and Profession of Faith. People have asked Father Francis D' Silva where he gets his holy oils. He is evasive in his answers, but apparently they come from some Novus Ordo bishop. He has also been asked the name of his bishop, which he freely admits to routinely visit on his numerous trips back to India. Again, he is evasive and does not reveal the name of this bishop. When one hears the title, “bishop” these days, one can only imagine one kind of bishop, a non-Catholic from any of the numerous sects mentioned in this letter.

Do all those sects and societies thus far mentioned teach the *same* thing? Is there *Unity* among them?

Please consider how the various sects and societies mentioned are all linked together, although they do not have unity among themselves. Therefore, because they are all linked back to the Novus Ordo sect, do you agree that they belong to the same anti-Catholic religious movement, headed toward the one world religion? Do all of them teach, preach, and profess exactly the *same* dogmas, doctrines, and truths that the Catholic Church has always taught? Are the members of all the sects and societies recently mentioned above, members of the Mystical Body of Jesus Christ? Are the sacraments given and received in these sects sacrilegious, and without profit to the recipients?

Let us seek the answers to the above questions, and especially the last three questions in three books: *The Pillar and Ground of the Truth*, *A Catholic Dictionary*, and *The Straight Path*. Firstly, we read in *The Pillar and Ground of the Truth* by Father Thomas Cox (Imprimatur and Copyright, 1900), pages 71, 73, and 74:

“The Church is not only essentially one, but also visibly one... One thing is certain: the true Church has no sect which is part of it. The unity of the Church is not a union of sects... If one Church is true, all sects are false.”

{111} Do you agree that the many sects that make up the Traditional Movement and Novus Ordo churches most certainly are not *visibly one*?

{112} Do you agree that about the only unity they have among them is when they truthfully admit they are *not* united?

{113} Do you agree that all the sects that together make up the Traditional Movement and the Novus Ordo sect are *not* the Catholic Church?

Secondly, we look in *A Catholic Dictionary* by William E. Addis and Thomas Arnold, with two imprimaturs dated 1 February, 1893, and 11 May, 1893, page 174:

“These different bodies are not one in doctrine; they hold no visible communion with each other; much less are they ruled by one visible government; they cannot, therefore, form one visible body. Just as little can any of the bodies which are severed from the unity of the faith, claim the title of Catholic... Even if the true sacraments are given, they are given and taken against Christ's will, for the simple reason that they are given outside of the Church which He founded and by those who hold no commission to administer them. They are therefore given and received sacrilegiously and cannot profit the recipient, unless he is excused by invincible ignorance.”

{114} Do you agree that this dictionary is clearly describing the many separate branches, different groups, various churches, and diverse faiths of the Traditional Movement and Novus Ordo sects?

{115} Do you agree that sacraments are given and received sacrilegiously in these various sects?

Thirdly, we look in *The Straight Path*, by Rev. M. J. Phelan, Imprimatur 1914; pages 7, 10, 13, 14, and 17:

“Christ and His Apostles when describing the true Church liken it to many things; in each and every comparison the leading, dominant idea is one of unbroken unity... If diversities of faith were discovered in a Christian body, if it became split into different groups acknowledging various heads, it could not be known as the true Church of Christ... If in a Christian Church diverse faiths or contradictory heads are discovered, that Church has no claim to be recognized as the Church of Christ.”

“Christ... abandons the figurative for literal language and plainly says, ‘There shall be one sheepfold, and one shepherd’ (Matt. XII. 25) He sets up a picture that rejects even the remotest idea of distinct Churches or discordant faiths or diverse pastors. A sheepfold having but one door and one shepherd... Nowhere do we find Him speaking of churches, ‘Upon this rock I will build My Church,’ Christ never said My Churches.”

{116} Do you agree that the Traditional Movement absolutely has *diversities of faiths* and *contradictory heads*? Even the spiritually blind must surely be able to see and acknowledge that these *different groups acknowledge various heads*.

{117} Do you agree that the Traditional Movement and the Novus Ordo sect is certainly *split into different groups*?

{118} Do you agree that the Traditional Movement sect consists of *distinct churches, discordant faiths, and diverse pastors*? The Novus Ordo also consists of *distinct churches and discordant faiths*. They have a multitude of different liturgies, including the Fraternity of St. Peter-indult Mass. Not all the members believe the same about many Catholic doctrines, for example: the Real Presence in the Blessed Sacrament, no salvation outside the Church, adultery, birth control, abortion, purgatory, indulgences, and the list goes on.

{119} Is it clearly understood by you that the Traditional Movement, as well as the Novus Ordo sect, is certainly described by Father Phelan as not having the four marks of the Catholic Church?

The conclusion should be like a hard slap in the face that will wake up everybody, namely, that not only the Novus Ordo church, but the Traditional Movement as well, *could not be known as the true Church of Christ!*

{120} Do you agree that my conclusion, just stated, is the truth? If you do not conclude with me and Father Phelan that *both* the Novus Ordo sect and the Traditional Movement *could not be known as the true Church of Christ*, then please explain *clearly* your reasons why!

Let us continue our research to find if there will always be Catholic bishops in the world, although Father Phelan has just proven that there are *no* Catholic bishops in the Traditional Movement.

Pope Pius XII taught in his address to the 2nd World Congress of the Lay Apostolate, October 5, 1957:

“The Hierarchy alone is responsible before God for the government of the Church.”

*The Acts and Decrees of the Vatican Council (1870)* teach:

“The Church is a perfect and Hierarchical society. In this respect, She is not a society of equals in which all the faithful enjoy the same rights. Not only because, among the faithful, some are clergy and others laity, but above all, because there is in the Church a power instituted by God in order to sanctify, to teach, and to govern, which certain ones have received and others have not.”

Two fundamental principles are sanctioned in Canon 108:

“All the clergy are not of the same grade, but there is a sacred hierarchy among them, some being subordinated to others.

By Divine institution, the sacred hierarchy, as regards Order, consists of bishops, priests, and ministers.”

{121} Do you believe that Jesus Christ founded His Church as a hierarchical society, and therefore, in the Catholic Church there will *always* be Catholic bishops, priests, and ministers?

In *The Liturgical Year*, by Dom Guéranger, Imprimatur Feb., 1924, Vol. VIII, pages 130 and 131, we read:

“This Church is a society, unto which all mankind is invited. It is composed of two classes of members; the governing and the governed; the teaching and the taught; the sanctifying and the sanctified.”

{122} Do you agree that there can not be governing, teaching, and sanctifying members of the Church without Catholic bishops?

Review more from Pope Leo XIII in *Satis Cognitum*:

“Christ constituted [Peter] not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the SHEEP form the whole of the Church.”

{123} Do you believe Pope Leo XIII taught the truth, when guided by the Holy Ghost, he specifically taught the lambs and the *sheep* form the whole of the Church?

Once more we need to listen to Jesus Christ speak to us through Pope Leo XIII in his encyclical, *Satis Cognitum*:

“But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also ‘chose, twelve, whom He called apostles’ (St. Luke vi. 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the Apostles, they inherit their ordinary power, and thus the Episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked as vicars of the Roman Pontiffs; because they

exercise a power really their own, and are most truly called the ordinary pastors of the peoples over whom they rule.”

{124} Do you agree that the infallible Church which will last until the end of time, will never lose what necessarily belongs to its essential constitution, namely the episcopal order?

*Satis Cognitum* informs us of another very important truth related to the last quote:

“From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is to be a principle of cohesion for the various parts of the building. It must be the necessary condition of stability and strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfill this office without the power of commanding, forbidding, and judging, which is properly called jurisdiction? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never secure to any society of men unity or strength. The words—and the gates of Hell shall not prevail against it—proclaim and establish the authority of which we speak. ‘What is the it?’ (writes Origen). ‘Is it the rock upon which Christ builds the Church or the Church? *The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds His Church nor against the Church shall the gates of Hell prevail*’ (Origenes, Comment. in Matt., tom. xii., n. ii). The meaning of this divine utterance is, that, notwithstanding the wiles and intrigues which they bring to bear against the Church, it can never be that the Church committed to the care of Peter shall succumb or in any wise fail.”

{125} Do you believe this truth: The Church can never succumb or in any wise fail?

{126} Do you agree that this could not be true without Catholic bishops on earth with an office, authority, jurisdiction, and mission which are part of its essential constitution?

Pope Pius XII, January 14, 1958:

“The fidelity of this submission to the authority of the Church sprang from his [St. Thomas Aquinas] firm persuasion that the living and infallible Magisterium of the Church is the immediate and universal rule of Catholic Faith.”

{127} Are bishops with jurisdiction and authority living in this world necessary to have a living and infallible Magisterium?

*The Canons and Decrees of the Sacred and Ecumenical Council of Trent*, session XXIII teach:

“Canon I.--If anyone saith that there is not in the New Testament a visible and external priesthood; or that there is not any power of consecrating and offering the true Body and Blood of the Lord, and of forgiving and retaining sins; but only an Office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all; let him be anathema.

“Canon VI.--If anyone saith that in the Catholic Church there is not a hierarchy by Divine ordination instituted, consisting of bishops, priests and ministers; let him be anathema.

“Canon VII.--If anyone saith that bishops are not superior to priests; or that they have not the power of confirming and ordaining; or that the power which they possess is common to them and to priests; or that orders conferred by them, without the consent or vocation of the people or of the secular power, are invalid; or that those who have neither been rightly ordained, nor sent by Ecclesiastical and Canonical power, but come from elsewhere, are lawful ministers of the word and of the sacraments; let him be anathema.”

Carefully read Canon I, above, and tell me if you are willing to believe there is *not* a visible and external priesthood? Are you willing to believe there is *no one living* that has the power of *consecrating* and offering the

true Body and Blood of the Lord? Are you willing to believe that only the office exists, but there are no physical priests or bishops to fill it?

Carefully read Canon VI, above, and tell me if you are willing to believe there is *not* a hierarchy consisting of bishops, priests, and other ministers! (Note that the canon reads: "...*is* not a hierarchy..." It does not read, "was not a hierarchy..." -- as if the hierarchy has *now* died out and *no lawful* clerics with jurisdiction exist anywhere on earth.)

Can there be a Catholic Church without a hierarchy even though Jesus Christ told us through Pope Leo XIII that "the Episcopal order necessarily belongs to the essential constitution of the Church"?

The word *rightly* in Canon VII is exceedingly important! It means much more than just having valid orders! If valid orders were the only thing the infallible Church was concerned about, the Church could have left the word *rightly* out of this sentence!

{128} Do you believe *rightly ordained* means that those men being consecrated bishops received the approbation of a legitimate pope?

{129} Do you agree that the Traditional Movement bishops were not "sent by ecclesiastical and canonical power, but come from elsewhere," and therefore they are not lawful ministers of the word and of the sacraments?

{130} Do you agree that the Traditional Movement bishops and priests are not lawful ministers of the word, and therefore they are not permitted by the Church to preach sermons?

The result is that bishops and priests who are not *rightly ordained* are not lawful ministers of the sacraments! All those who know this and still request or receive the sacraments from them commit sin, as Saint Thomas explains. (Cf. *Supplement* Q. 19, Art. 6. – see the quote as inserted earlier in this letter.) (See also the quote given above from: *A Catholic Dictionary* by William E. Addis and Thomas Arnold.)

*The Council of Trent* teaches the following important truth:

"Those who of their rashness assume them [ordination and consecration] to themselves, are not ministers of the Church, but are to be looked upon as thieves and robbers, who have not entered by the door."

The Holy Ghost wrote in *Acts* 20: 28:

"Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with His own blood."

{131} Do you believe that unless the Holy Ghost hath placed the bishops in the Church, they are incapable, unsuitable, and unqualified to rule the Church of God?

{132} Do you believe that there must be a pope with the authority of the Holy Ghost to place bishops who can rule the Church of God?

{133} Do you agree that no pope with the authority of the Holy Ghost was used to place the Traditionalist Movement bishops in the Church?

{134} If no pope gave them jurisdiction and authority, do you believe you had better stay away from those *thieves and robbers* before they steal your soul?

From: *The Liturgical Year*, by Dom Guéranger, Imprimatur Feb., 1924, Volume VIII, page 261:

"Hierarchy means Sacred Government. It comprises three degrees: the Episcopate, priesthood, and diaconate, in which last are included the Orders below it. This is called the hierarchy of Order, to distinguish it from the hierarchy of Jurisdiction."

The Liturgical Year, page 150:

"Peter will ever institute the bishops; the bishops will ever delegate a portion of their own authority to the priests who have the charge of souls. No human power shall ever be able to intercept this transmission, or have power to set up as pastors them that have not partaken of it."

{135} Do you agree that no *lawful* successor of Peter ever instituted and approved of even *one* of the Traditional Movement bishops being consecrated?

{136} Do you believe that if they did not come through Peter, they are non-Catholic bishops? We know some schismatic and heretical churches have valid bishops, but those bishops were not instituted by Peter.

{137} Do you agree that the Church says Catholics should have nothing to do with bishops that are not instituted by Peter?

To understand the term, hierarchy, we open: *Dictionary of Dogmatic Theology* by Pietro Parente, Antonio Piolanti, and Salvatore Garofalo. Imprimatur, May 1, 1951, pages 124 and 125:

“Hierarchy (from a Greek word meaning sacred authority). The body of persons participating in ecclesiastical power, which is divided into power of orders and powers of jurisdiction.

The power of orders is immediately directed to the sanctification of souls through the offering of the sacrifice of the Mass and the administration of the sacraments. The power of jurisdiction, on the other hand, is immediately directed to ruling the faithful...

Since sacred power is twofold, hierarchy is likewise twofold, and therefore we have in the Church *the hierarchy of orders*, constituted by the body of persons having the power of orders in its different grades, and *the hierarchy of jurisdiction*, consisting in the series of those persons who have the power of teaching and governing...

The two hierarchies, although very closely related, are really distinct. Orders are conferred by the appropriate sacrament, while Jurisdiction originates through canonical mission.”

Pope Pius XII, August 2, 1958:

“The Church has received in its totality the deposit of faith and of grace, all revealed truth and all the means of salvation left as a heritage by the Redeemer: baptism; the Eucharist and the priesthood: ‘Do this in commemoration of Me’; the communication of the Holy Ghost by the imposition of the hands of the Apostles; the remission of sins; ‘Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them’; the government of the faithful by the power of jurisdiction, exercised in the name of Christ and with the abiding assistance of the Holy Ghost. Here, sketched in a few words, are the divine riches with which God has endowed His Church so that She can accomplish Her Apostolic labors among the vicissitudes of Her earthly life and down through the Centuries, so that the gates of hell will never prevail against Her.”

{138} Do you believe that, as part of the means of salvation, there absolutely must be bishops and priests always living who actually possess real, lawful, spiritual jurisdiction?

{139} Do you believe that the Traditional Movement clerics speak truthfully when they say that no bishop in the Traditionalist Movement has authority, jurisdiction, and mission?

A very important question is this: If Archbishop Thuc accepted the Novus Ordo sect as the Catholic Church until February 25, 1982, who and where were the Catholic bishops that *never accepted* the Novus Ordo sect as Catholic? I do not have the exact answer to this question. As of today, I do not know who these bishops are and where they are located. However, from the information provided above, I believe they must exist.

Bishop Vezelis wrote in *The Seraph*:

“As the sole visible authority left in the Church, Bishop Ngo consecrated several bishops.”

What seems to be misunderstood by some, is that Archbishop Thuc was not the sole visible authority when he started consecrating bishops on January 11, 1976. *In fact, he had no authority, office, or jurisdiction whatsoever. He lost all of his authority when he became a Novus Ordo bishop. Of course no pope ever again gave him authority after he lost it.*

You can find which bishops signed which decrees of Vatican II by looking in *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*. Compare those signatures with those found in the *Annuario Pontificio*, and you will find that over six hundred (600) bishops did not sign the decrees of Vatican II. In 1992, ten years *after* Archbishop Thuc made his famous declaration, at least 53 of those bishops were still living. I have been told there are at least 30 of those bishops still living today in 2008. As explained elsewhere in this letter, we know there will always be bishops with authority and jurisdiction.

Since the Church must also be visible, people naturally want to know where these Catholic bishops live. The technical meaning of the word visible, in relation to the Catholic Church, is not what most people seem to assume. The word *visible*, in relation to the Church, does not mean that *everyone* can see something. It means that the *something* can be seen, even if only by just a few. For instance, if you and a Catholic bishop were imprisoned in a dungeon somewhere so that virtually no one could see you, objectively the Catholic Church would still be visible in this technical sense.

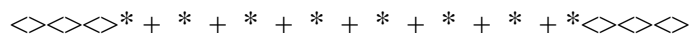
On the first Pentecost Sunday, 99 and 9/10th percent of the world's population could not tell anyone where there was a Catholic bishop. Nevertheless, the Church *was* visible. There were eleven bishops living, including a pope and thousands of lay people. Not one person in America, Africa, or Rome knew where to find a Catholic bishop and the visible Church, but nevertheless the visible Church did exist!

There were millions of people living in North, Central, and South America before 1492. Yet not one of them could tell others where a Catholic bishop existed. Did that mean there were no Catholic bishops living when Christopher Columbus walked on American soil for the first time in 1492?

Thousands of Catholics lived in Japan during the great persecution there. Not one percent of them could tell his neighbor when a Catholic bishop would be in their area for confirmation and ordinations. Did that mean no Catholic bishops existed on earth? Was the Church still visible?

Can you tell me the names and addresses, of fifty, or ten, or even five Catholic bishops that were living during the worst part of the Arian heresy? St. Athanasius always knew where a Catholic bishop and the visible Church existed, yet not one percent of his flock knew where St. Athanasius was most of the time. Read the Lessons in the Divine Office for his feast, and you will learn that in order to save his life, St. Athanasius was in hiding much of the time.

During the Arian heresy, about 80 to 90 percent of the Catholic bishops fell away from the Church. The Holy Ghost told us in Sacred Scripture that during the Great Apostasy there would be a great falling away! Although 80 to 90 percent fell into the Arian heresy, a greater percentage will fall from the true faith during the Great Apostasy. How many Catholic bishops do you expect to be on earth during the Great Apostasy? Are there not over a hundred bishops in the line of succession of Archbishop Thuc? The Catholic Church will always be visible and have Catholic bishops and priests. However, neither the Archbishop Thuc bishops, nor the Archbishop Lefebvre bishops, are part of them.



At this time we will study about jurisdiction and Canons 209 and 2261.

Some facts are absolutely, unconditionally, and unquestionably true. Every cleric must have two things before he can consecrate the Blessed Sacrament. He absolutely, unconditionally, and unquestionably must have bread made from wheat and wine made from grapes. Every cleric must have two things before he can absolve any sin. He must be validly ordained, and he absolutely, unconditionally, and unquestionably must have jurisdiction in some way, or else he cannot absolve.

Do you go to confession and receive other sacraments from Traditional Movement clerics? From the testimony of many of them, and from the evidence presented above, do you agree they do not have ordinary or delegated jurisdiction? Does the Catholic Church supply Traditional Movement clerics jurisdiction through Canon 209, or Canon 2261, or through epikeia?

Under certain conditions when people are in danger of death, the Catholic Church will supply jurisdiction. Under certain conditions She will also supply jurisdiction when there is common *error*. However, common *error* is different from common *ignorance*. We can find much information in *Supplied Jurisdiction According to Canon 209*, by Father Francis Sigismund Miaskiewicz, with a 1940 Imprimatur. Let us now begin our study of this book on page 115:

“The opposite of truth, or true knowledge, is error, or erroneous belief. Error necessarily implies the possession of some ideas about the object thought of, and is the disagreement of the judgment which the mind has formed about the thing, and to which it adheres, with the thing or reality in question.

On the other hand, the absence of knowledge in a being capable of possessing it is called ignorance. Either the mind does not possess any ideas at all about the matter in question, in which case it is absolutely or totally ignorant, i.e., in a state of *nescience* regarding the thing; or, possessing some ideas about the thing, it does not know what is the proper relation to establish between these, and thus is partially ignorant, and in doubt.”

{140} Do you understand that there is a difference between the common *ignorance* of the fact that clerics need jurisdiction and the common *error* of the community that the cleric actually *has* jurisdiction when he does *not* possess it?

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.”

{141} 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*?

{142} 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*?

{143} Do you agree that there must be a *false judgment* on the part of the people of the community that the cleric has jurisdiction? Again, I wonder how there could be a *false judgment* when everyone in the community and on the World Wide Web, is told: *No one in the Traditional Movement possesses ordinary jurisdiction*!

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.”

{144} Do you agree that there would *never, ever* be a strong presumption that the minister possesses jurisdiction if every Catholic *knows* the Traditional Movement bishops and priests do *not* possess jurisdiction? As explained above, by their own admission, all of them ordained or consecrated after 1958 have *never, ever at any moment* since their ordination or consecration, possessed ordinary and delegated jurisdiction. Some of the



older priests *once* possessed jurisdiction, but *lost* it when they defected from the faith. Yes, jurisdiction is certainly lacking for the Traditional Movement clerics. Remember, the Church supplies this jurisdiction in some cases for common *error*, but not for common *ignorance*.

We continue to learn from *Supplied Jurisdiction According to Canon 209*, on pages 290 and 291:

“A. COMMON ERROR

The Church has made it very clear by Her legislation that the demands of Her jurisdictional system be seriously observed. For, note Her very strict and definitive jurisdictional norms in general, in Canons 196 to 210, and Her stringent, particular laws in reference both to the internal and to the external forum. The Church has found by Her long experience that these laws are perhaps the best human safeguards of the good of the Church and of the faithful. She has enacted these laws to insure the faithful the proper sacramental and extra-sacramental ministrations by a properly equipped and carefully selected clergy. The sole objectionable feature of the exercise of jurisdiction under the circumstance of common error lies precisely in this that such usage forces the Church to deviate from the usual methods prescribed by law for the acquisition of jurisdictional power and to supply this power to any, even to the most unworthy priest. And even though the Church supplies willingly enough in such instances for the good of the faithful, still it is readily seen how such an extraordinary usage is definitely a deordination. For that reason the use of the jurisdictional power, secured in virtue of common error, is *per se* illicit, and will become licit only when there will be present a reason for acting which will counterbalance this disturbance of right order. And just as it is illicit for the priest to act jurisdictionally under the prescripts of canon 209 without sufficient cause, in proportionate fashion, for substantially the same reasons, the reception of such ministrations will be illicit for the faithful who know of the defect in the jurisdictional power of a particular priest and nevertheless seek him out and demand his services.

First of all, it is to be noted, authors quite generally agree that it is in no way licit for a priest actively to induce common error either directly or indirectly.”

{145} Do you agree that the actual jurisdictional system of the Church is not seriously observed in the Traditional Movement?

{146} Do you believe it is illicit (unlawful – sinful) for the priest to act jurisdictionally under the prescripts of Canon 209 without sufficient cause?

{147} Do you believe that the reception of such ministrations will be illicit (unlawful – sinful) for the faithful who know of the defect in the jurisdictional power of a particular priest and nevertheless seek him out and demand his services?

The Church demands Her jurisdictional system be *seriously observed*. She has enacted strict laws to insure the faithful the proper sacramental and extra-sacramental ministrations by a *properly equipped and carefully selected clergy*. Properly equipped clergy have ordinary and/or delegated jurisdiction.

{148} Do you agree that the Traditional Movement clerics are not equipped with jurisdiction since the people know they *do not* have ordinary and delegated jurisdiction? The Church teaches epikeia never supplies jurisdiction.

{149} Do you agree that the Traditional Movement clergy were not *carefully selected* by the Church since they were not called forth or approved by anyone with authority and jurisdiction in the Church?

{150} Do you believe that it is in no way licit for a priest actively to induce common error either directly or indirectly?

From *Supplied Jurisdiction According to Canon 209*, page 299, we learn more about the positive and probable doubt necessary before Canon 209 will supply jurisdiction:

“...to be efficacious in its suppletory character a doubt has to be truly positive and probable, and not a mere figment of a priest’s imagination, or the result of ignorance pure and simple.”

{151} Do you agree that with regard to Canon 209, the laity have mostly *ignorance* pure and simple? Therefore, in many cases this canon is not efficacious in supplying jurisdiction. The reason being, that the doubt is not truly positive and probable when the people are *only ignorant*.

{152} Do you agree that Canon 209 is all about the common *error* of the people who *know* the bishop or priest needs ordinary or delegated jurisdiction, and they *actually believe* their minister has ordinary or delegated jurisdiction *apart* from the possibility of the Church supplying it extraordinarily? Remember the Traditional Movement ministers repeatedly tell their members they do not have jurisdiction!

{153} Do you agree that Canon 209 will not supply jurisdiction if there is neither common *error* nor truly positive and probable doubt of fact or of law?

On page 14 of *Supplied Jurisdiction According to Canon 209*, we read:

“It is readily understood that no one can posit a juridical act unless and until he has the necessary authorization or power to do so.”

{154} Do you agree that the above sentence is a true teaching of the Catholic Church?

{155} Do you agree that the Traditional Movement clerics lack this *necessary* authorization or power to posit, assume, and put forward juridical acts since they do not have ordinary and delegated jurisdiction? 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.*” (i.e., those who adhered to the Novus Ordo and automatically lost their office, authority, and jurisdiction according to Canon 188.4) See Father Riley’s book mentioned a little later in this letter.

Let us learn from *Supplied Jurisdiction According to Canon 209*, page 21:

“Dealing with men, with all their foibles and weaknesses, with their need of strict sanctions to help them along the path of probity and justice, the Church has found it necessary to be very careful in allowing others to share in Her power. To protect the faithful against deception and to assure them of competent and worthy ministers, the Church has ever insisted, and still does insist, that those who are to minister unto the faithful in the name of Christ and of the Church, must first receive the approval and authorization necessary for the valid and licit performance of jurisdictional acts.”

{156} Do you agree that the Catholic Church *still does insist* that Her clerics must *first receive* the approval and authorization necessary for the valid and licit performance of jurisdictional acts?

{157} Do you agree that the Traditional Movement clerics did not receive this approval and authorization necessary for the valid and licit performance of jurisdictional acts, because there was no one to give it to them?

If the Traditional Movement clerics have never received this approval and authorization necessary for the valid and licit performance of jurisdictional acts, neither Canon 209 nor Canon 2261 will give them jurisdiction.

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.”

{158} Do you agree with Father that a priest without jurisdiction will only posit *invalid* acts?

{159} Do you believe the faithful have approached priests adjudged to have faculties to absolve, confessed, and then left the confessional not knowing that they were still *unabsolved*?

The book, *Priests' Problems*, by Rev. Father Edward Joseph Mahoney, Imprimatur and Copyright 1958, pages 397 and 398, provides this information concerning Canons 2261 and 1258:

“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 ministrations. 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.”

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.”

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.”

The Traditional Movement clerics have never received the approval and authorization necessary for the valid and licit performance of jurisdictional acts, and therefore Canon 2261 does not apply to them. The Traditional Movement clerics do not possess the necessary marks of the Catholic Church such as Unity and Apostolicity. *Remember, without jurisdiction there is no real Apostolicity.* Without all four marks of the Catholic Church, they are non-Catholic sects. Canon 2261 does not apply to them because we have just learned: “The question of receiving sacraments from non-Catholics, whether excommunicated or not, is ruled by Canon 1258.”

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Having reviewed some of the things that the Church teaches about jurisdiction, it is necessary to understand the truth about epikeia. It is beneficial to read the entire book, *The History, Nature, and Use of Epikeia in Moral Theology*, by Father Lawrence Joseph Riley, Copyright 1948, The Catholic University of America Press, INC. Imprimatur: + Richardus Jacobus Cushing. D.D., 7 May, 1948.

Father Riley informs us on page 344:

“In short, it may be concluded that in regard to matters which touch the essence of the Sacraments, the use of epikeia is always excluded.”

{160} Do you believe that the jurisdiction necessary to be absolved after confession touches the essence of the Sacrament of Penance; and that therefore, the use of epikeia is always excluded?

Father Riley continues to teach us on page 347:

“In regard to the essence of these Sacraments, what has been explained above of all the Sacraments is applicable to them – viz., that epikeia is never licit.”

{161} Do you believe Father Riley makes it clear, obvious, and evident that the Traditional Movement clerics can *never* invoke epikeia to obtain jurisdiction in regard to matters which touch the essence of the Sacraments?

{162} Do you agree that epikeia cannot help *in any way whatsoever* to make the sacraments valid and licit? Therefore, it is wrong to think epikeia “saves the day” so that the Traditional Movement bishops can ordain and consecrate others.

Contrary to what Bishop Vezelis teaches, Father Riley informs us on page 330:

“It is to be noted that we do not here enter into the controversy as to whether the jurisdiction of the Bishops is derived immediately from God, or immediately from the Roman Pontiff. Billot, though himself subscribing to the latter opinion, asserts that in practice it is a matter of indifference which opinion is held for even those theologians who maintain that episcopal jurisdiction is derived immediately from God, still say that it is undoubtedly conferred with real and complete dependence on the Sovereign Pontiff.”

Father Riley gives us some *extremely important information* on page 387:

“At most, 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. For such bestowal or restoration of power a positive act is required.”

{163} Do you agree with Father Riley that epikeia can *never* confer the capacity to act?

{164} Do you agree that epikeia can *never* confer the capacity to a bishop to perform the act of consecrating another bishop without a papal mandate?

{165} Do you agree with Father Riley that epikeia cannot bestow upon anyone the power which he does not now possess?

{166} In view of the fact that *epikeia cannot bestow upon anyone the power which he does not now possess,* do you agree that epikeia can *never* bestow upon *anyone* authority, jurisdiction, or mission in the Catholic Church?

Now we read on pages 231 and 232:

“Epikeia is not an act of jurisdiction.”

On page 6, Father Riley informs us about epikeia and the internal forum:

“D’Angelo endeavors to show that practically all modern canonists consider *epikeia* to be a purely moral or ethical institute, having validity only in the internal forum.”

Here is more about the internal and external forum found on pages 232 and 233:

“Intimately connected with this problem is the question of whether or not epikeia has any standing in the external forum. It would appear to be the rather general consensus of authorities today that it has not.

Writing in *Apollinaris*, D’ Angelo points out that St. Thomas considers epikeia to be a merely moral element, and that modern writers believe it to have reference only to moral, and not to juridic matters... Van Hove contends that, since epikeia is not an act of jurisdiction, it has value only in the internal forum. ...Hilling seems almost unwilling to give any standing to epikeia at all. Believing that it practically amounts to self-dispensation, which is in contradiction to law as a binding norm, he concludes at the most that it may be recognized in the internal forum.”

Consecrating bishops, preaching sermons, founding Religious Congregations, and accepting religious vows in the name of the Church, all pertain to the *external* forum. Father Riley has quoted Saint Thomas and these other authors to teach us that epikeia is not an act of jurisdiction, and the theologians have told us that epikeia has value only in the *internal* forum.

{167} Do you agree with the general consensus of authorities today that epikeia has *absolutely no standing in the external forum*?

{168} Do you agree therefore, that the Traditional Movement clerics cannot use epikeia to consecrate bishops, preach sermons, or accept religious vows in the name of the Church – all of which pertain to the *external* forum? Moving on to a different, but related subject, let us now review two questions from the book, *Catechism on the Religious State*, with an 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 – P.H.*], 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.”

{169} 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?

{170} 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.”

In the world today there are many who lie to themselves and others every day. They deceitfully, falsely, and deceptively, attempt to make others think they are religious when they do not have religious vows. Many are deceiving others to make them think they have jurisdiction which they do not possess. The Holy Ghost said: “You shall not lie, neither shall any man deceive his neighbour.” (Le. 19: 11) “Be not willing to make any manner of lie.” (Ecclu. 7: 14) “Be not liars against the truth.” (Ja. 3: 14)

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People have read the following excerpt from the CMRI website, and asked how one would answer this. The article is titled: *Episcopal Consecration During Interregnums*, by Bishop Mark A. Pivarunas, CMRI:

“...The following is an excerpt from *Il Nuovo Osservatore Cattolico* by Dr. Stephano Filiberto, who has a doctorate in Ecclesiastical History:

‘On November 29, 1268, Pope Clement IV died, and there began one of the longest periods of interregnum or vacancy of the papal office in the history of the Catholic Church. The cardinals at that time were to assemble in conclave in the city of Viterbo, but through the intrigues of Carlo d’Anglio, King of Naples, discord was sown among the members of the Sacred College and the prospect of any election grew more and more remote.

‘After almost three years, the mayor of Viterbo enclosed the cardinals in a palace, allowing them only strict living rations, until a decision would be made which would give to the Church its visible Head. At last, on September 1, 1271, Pope Gregory X was elected to the Chair of Peter.

‘During this long period of vacancy of the Apostolic See, vacancies also occurred in many dioceses throughout the world. In order that the priests and faithful might not be left without shepherds, bishops were elected and consecrated to fill the vacant sees. There were accomplished during this time twenty-one known elections and consecrations in various countries. The most important aspect of this historical precedent is that all of these consecrations of bishops were ratified by Pope Gregory X, who consequently affirmed the lawfulness of such consecrations.’

Here are a few examples of the bishops thus consecrated at the time of vacancy of the Apostolic See:

- 1) In Avranches, France, Radulfus de Thieville, consecrated November, 1269;
- 2) In Aleria, Corsica, Nicolaus Forteguerra, consecrated 1270;
- 3) In Antivari, Epiro (Northwestern Greece), Caspar Adam, O.P., consecrated 1270;
- 4) In Auxerre, France, Erardus de Lesinnes, consecrated January, 1271;
- 5) In Cagli, Italy, Jacobus, consecrated September 8, 1270;
- 6) In Le Mans, France, Geoffridus d'Asse, consecrated 1270;
- 7) In Cefalu, Sicily, Petrus Taurus, consecrated 1269;
- 8) In Cervia, Italy, Theodoricus Borgognoni, O.P., consecrated 1270.

At this point, those who oppose the consecration of traditional Catholic bishops in our times might argue that the historical precedent cited was 700 years ago and that Pope Pius XII, in view of the illicit consecrations of bishops in the schismatic National Church of China, decreed that any consecration of a bishop performed without papal mandate carried with it the penalty of *ipso facto* excommunication for the consecrator and the consecrated.

In order to answer this objection, it is necessary to understand the nature of law. It is precisely from the lack of clear knowledge of the principles of law that many traditional Catholics fall into error. St. Thomas Aquinas defines law as an ordinance of right reason made for the common good promulgated by one who has authority in that society. Let us note 'made for the common good.' In the time of Pope Pius XII, no bishop could lawfully consecrate another bishop without papal mandate, and this was for the common good of the Church. However, a law may, through the course of time and by a radical change in circumstances, cease to be for the common good and as such, cease to be binding. A law may cease in two ways: extrinsic cessation (the legislator abrogates the law) and intrinsic cessation (the law ceases to be a law, as it has ceased to be for the common good)."

I do not have the article: *Il Nuovo Osservatore Cattolico* by Dr. Stephano Filiberto. Therefore, I do not know everything it contains. Maybe Pope Gregory X ratified these consecrations through some means of retroactivity. This method is used in marriage cases as explained in Canon 1138. I find that in the canon law books, Canons 1137 and 1138 explain how to make valid an invalid marriage by means of *sanatio in radice*.

Did you notice that nothing was made legitimate without a pope? The Traditional Movement members all assume that some day in the future, there will be another pope *that will justify the actions* of their priests and bishops. Is their assumption prudent and logical? What does Pope Pius II say about the Traditional Movement appealing to a future Council or a future pope that would justify what they are doing today? Let us read from the bull, *Execrabilis*, written by Pope Pius II in 1459:

"...an abuse has grown in our age whereby some men presume to appeal to a future Council... Who would not regard as ridiculous the appealing to something that does not exist anywhere, and the future date of whose existence is unknown?... We condemn such appeals... if it should be detected that any such appeals are being put forward even now, then We censure them as being erroneous and detestable, destroyed and utterly annulled; and We decree and declare them to be inane and pestilential and of no importance."

{171} Do you agree that Bishop Pivarunas' article implies an appeal to some future pope or Council to rectify today's Traditional Movement consecrations, using Pope Gregory X's actions as justification for their disobedience to Church laws?

Bishop Pivarunas *presumes* that The Traditional Movement's circumstances are the same as those of the 1200's, even though all the undoubtedly legal justifications of Pope Gregory X are not fully known to us at the present time. As I said before, I have not read the full article. I will show below, that the circumstances cannot be presumed to be the same in both cases.

{172} Do you agree that the Catholic Church, through Pope Pius II, has already condemned such an appeal?

Canon 2332 reaffirms the Bull of Pope Pius II and says that those who make such appeals to a future Council contract an excommunication which is especially reserved to the Holy See.

Jesus Christ spoke to us through Pope Saint Boniface in *Retro maioribus tuis*: “For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.”

{173} Do you agree that the Apostolic See has already made the decision to *condemn the appeal* of the Traditional Movement to a future pope to justify their episcopal consecrations without a papal mandate?

{174} Do you agree that what Pope Gregory X did in the 1200s does not justify or make lawful the episcopal consecrations of the Traditional Movement bishops?

How many years do the Traditional Movement bishops and priests believe they can function before a Catholic pope is elected? Who is going to elect the pope, say 50 or 100 years from now? Will it be the Traditional Movement bishops coming from who knows where and believing only God knows what? If these Traditional Movement bishops do not have unity among themselves at this time, then when will they? If they do not have unity and all the four marks of the Catholic Church, how can the non-Catholic bishops elect a Catholic pope?

There are some *major* differences between the bishops mentioned above and the modern day Traditional Movement bishops. Those priests in the 1200s did not first leave the Catholic Church and belong to a non-Catholic religion before they were consecrated. The bishops who consecrated the new bishops were all Catholics who *had received jurisdiction* from a Catholic pope. None of them had first *left* the Catholic Church and joined a non-Catholic sect as did Archbishop Thuc and Archbishop Lefebvre. In the external forum, many Traditional Movement clerics have never been members of the One, Holy, Catholic, and Apostolic Church from the time they received tonsure, minor orders, and major orders. Some of them received tonsure and Holy Orders from bishops in the Old Catholic Church. Others received Holy Orders from Archbishop Lefebvre and Archbishop Thuc while they were part of the non-Catholic Novus Ordo sect.

Those men in the 1200s were all Catholic priests consecrated for *explicit, specific, and precise* dioceses. They did not live as if they had *universal jurisdiction* as do the many popes/bishops of the Traditional Movement.

The men chosen to be bishops in the 1200s were already Catholic priests *with jurisdiction* and had *been sent* by the Catholic Church. Can you name *one* Traditional Movement bishop that did not leave the Catholic Church first *before* he was consecrated? Some left the Catholic Church and received their consecration from the schismatic Old Catholics. Those consecrated by Archbishop Lefebvre were all *first* part of his non-Catholic sect. Even the older priests coming through Archbishop Thuc, such as bishops Vezelis, McKenna, and Vida Elmer, were first part of the Novus Ordo sect or other non-Catholic sects. They were never received back into the Catholic Church by any bishop or priest that still had authority and jurisdiction. Therefore, they remained non-Catholics without jurisdiction when they were consecrated by another bishop, who was also a non-Catholic at the time of the consecration.

The laws about having a papal mandate were not nearly as specific and clear in the 1200s as they are *now* and were at the time when Pope Pius XII died.

The new bishops in the 1200s did not start up new religions. They still had *unity* among themselves and were in complete *unity* with the other Catholics throughout the world.

In his article, Bishop Mark A. Pivarunas, CMRI, also writes:

“Under these unprecedented circumstances, we must consider the position of true Catholic bishops. Faced with the Great Apostasy predicted by St. Paul in his second epistle to the Thessalonians, what were they to do? Were they to do nothing?

The opponents of the consecration of bishops in our times would answer in the affirmative. Thus, at the death of those traditional Catholic bishops who remained faithful to the true Faith, there would be no bishops left to succeed them. And without bishops, there would eventually be no priests, no Mass, and no sacraments.”

The true problem that faces us today is to find those traditional Catholic bishops who *remained faithful* to the true faith. What Bishop Pivarunas failed to relate, is the truth that Archbishop Thuc and Archbishop Lefebvre are not the Catholic bishops who remained faithful to the true faith. Let those who are known as the Traditional Movement clerics honestly, truthfully, and clearly explain how Archbishop Marcel Lefebvre and Archbishop

Thuc remained faithful to the true faith. Please come forth with your spiritual help. How did these two Archbishops remain faithful to the true faith while they were members of the non-Catholic Novus Ordo religion? Who among their spiritual offspring remained faithful to the true faith? Was it the SSPX Bishop, Richard Williamson, who has the *Freemasonic Rosicrucian* – Rose Cross on his coat of arms?

{175} Do you think that this is a good way to display to the world exactly to what and to whom he and The Society of Saint Pius X are *truly* connected?

Did Bishops Clemente Dominguez Gómez, Manuel Alonso Corral, and Francis Bernard Sandler, remain faithful? All of them were consecrated on January 11, 1976 by Archbishop Thuc. This website provides information: [http://www.tboyle.net/Catholicism/Thuc\\_Consecrations.html](http://www.tboyle.net/Catholicism/Thuc_Consecrations.html). Notice what happened in the case of Bishop Manfred Damaso Zewell. He was first ordained a priest by Clemente Dominguez Gómez. Just 15 days later he was consecrated by the same Clemente Dominguez Gómez with Manuel Alonso Corral and Francis Bernard Sandler as assisting bishops. Just six months later Zewell was conditionally consecrated by this same Manuel Alonso Corral with Francis Bernard Sandler as one of his assisting bishops! Should we ask why Clemente Dominguez Gómez's consecration was questioned? Why did Manuel Alonso Corral with Francis Bernard Sandler have to take the *second* attempt at making Zewell a bishop?

Look at the case of Josef Xavier Gregor Berghofer from among these bishops *who do not need a papal mandate, according to Bishop Pivarunas*. Firstly, Clemente Dominguez Gomez ordains Josef Xavier Gregor Berghofer. Secondly, Helmut Norbert Maas attempts to conditionally ordain Berghofer. Thirdly, Clemente Dominguez Gomez consecrates Josef Xavier Gregor Berghofer. Fourthly, Helmut Norbert Maas again conditionally consecrates him. Should we ask why Josef Xavier Gregor Berghofer had Clemente Dominguez Gomez consecrate him? He had such great doubts about the validity of his ordination by Clemente Dominguez Gomez, that he had Helmut Norbert Maas attempt to conditionally ordain him. Was Josef Xavier Gregor Berghofer at least being consistent when he decided that if Clemente Dominguez Gomez did not ordain him a priest, he probably did not make him a bishop either? He must have had thoughts (doubts) to that effect to have Helmut Norbert Maas attempt to conditionally consecrate him. All this took place in just one year and two days.

Finally, some years before his death, Archbishop Thuc agreed also to perform consecrations for a wide assortment of splinter groups, some of them not even Roman Catholic. Study the case of one Old Catholic bishop, Jean Laborie, who was consecrated *sub conditione* by Archbishop Thuc. At least three attempts were made to have Jean Laborie consecrated a bishop. Let all those who claim that all the consecrations attempted by Archbishop Thuc were valid, explain why this Old Catholic bishop, Jean Laborie, needed *another* conditional consecration *after* Archbishop Thuc attempted to consecrate him. Do you believe Archbishop Thuc *remained faithful* to the true faith if *all* of his consecrations were not valid, lawful, and approved by the Catholic Church?

Do you agree with Bishop Pivarunas that in each and every case when Archbishop Thuc consecrated bishops, he was a traditional Catholic bishop who *remained faithful* to the true faith? If he was *not* a traditional Catholic bishop who *remained faithful* to the true faith when the consecrations took place, to what heretical religion did he belong? If he was not a *Catholic* bishop, he positively had to have been a *heretical* bishop! When did Archbishop Thuc become one of those traditional Catholic bishops who *remained faithful* to the true faith if he was not at *all times* one of them?

Consider the astonishing, surprising, and amazing lineage of Archbishop Thuc! These “Catholic” priests and bishops, *all claiming* to possess valid orders, probably hold the broadest conceivable spectrum of theologies ever witnessed during the lifetime of any bishop starting a lineage. His lineage and their theologies include the new Cassiacum Thesis; Sedevacantists; non-Sedevacantists; a self proclaimed false pope; the French Satanist sect; covert, clandestine, underground ordinations; Old Catholics; Russian Orthodox; “women priests”; young boys ordained as priests; visionaries; to the strictest Traditional Roman Catholics! It also includes *many* second attempts of conditional re-ordinations and re-consecrations from another bishop in the *same* lineage!

Do you agree with Bishop Pivarunas, and the rest of the Traditional Movement, that Pope Pius XII wished to exempt *all these bishops* in the Archbishop Thuc and Archbishop Lefebvre lines of succession from the necessity of having a papal mandate? Do you agree with Bishop Pivarunas' theology that some pope, who is to be elected in the future, will consequently affirm the lawfulness of all these consecrations? Does the Catholic



Church *at this time* assert, confirm, and pronounce all episcopal consecrations since 1958 to be lawful? If the Church does not approve of them today, what makes you think She will approve of them in the future? Which of them, if any, could She declare to be lawful consecrations and not require a papal mandate? What reasons could the infallible Church give for approving some of these consecration and not others? I wonder how the Church could ever approve of any of them as being *lawful* when I recall what Pope Saint Boniface taught: “For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.” We already know the Apostolic See decided: “No one can *lawfully* confer episcopal consecration unless he has received the mandate of the Apostolic See.”

Bishop Pivarunas writes in this same article:

“As Archbishop Amleto Giovanni Cicognani, Professor of Canon Law at the Pontifical Institute of Canon and Civil Law in Rome, taught in his commentary:

‘A law ceases intrinsically when its purpose ceases; the law ceases of itself... the law ceases extrinsically when it is revoked by the Superior.

‘Relative to the first way: The end (either of its purpose or its cause) of the law ceases adequately when all its purposes cease. The purpose of the law ceases contrariwise when an injurious law becomes either unjust or impossible of observance.’

Thus, in our present times, the strict observance of Pope Pius XII’s decree on the prohibition of the consecration of bishops without papal mandate would become injurious to the salvation of souls. Without bishops, there would eventually be no priests, no Mass and no sacraments.

Was this the intention of the legislator, Pope Pius XII? Would he have wished his decree to be so strictly interpreted as to eventually bring about the end of apostolic succession? Obviously not.”

Let us study this important matter. Bishop Pivarunas writes about the common good. What exact date did the law about a papal mandate cease to be a good law for the common good of the Church? Will everyone agree upon the date when the law ceased to be binding? There have been over 100 consecrations in the lines of succession of Archbishop Thuc and Archbishop Lefebvre. Have these 100 and some bishops preserved the Unity of the Church? Just think of the huge multitude of different, contradictory, and dissimilar beliefs coming from these bishops! Have they preserved the true *apostolic succession* without so much as one of them having office, authority, *jurisdiction*, or mission?

*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.”

{176} 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?

{177} Do you agree that not one Traditional Movement bishop has received a *mission or authorization to govern a diocese*, and therefore does not carry on apostolic succession?

Bishop Vezelis wrote in the January, 2008, issue of *The Seraph*:

“Did Bishop Ngo violate ecclesiastical law when he consecrated bishops without the so called ‘papal mandate’? Contrary to the fuming fantasies of renegade clergymen and ecclesiastical authority usurping laymen, the consecrations performed by Bishop Ngo Dinh Thuc were not only valid, but acts of heroic devotion to the very existence of the Church. Unlike the 2,500 bishops consecrated with a ‘papal mandate,’ and despite this papal approval turned out to be tragic promoters of the Great Apostasy, those consecrated by Bishop Ngo constituted a genuine, valid, and essential continuation of the Apostolic line of succession.”

FIRST TRUTH: The popes, together with the dogmatic Council of Trent, have repeatedly, constantly, and persistently taught that no bishop has jurisdiction unless he received it from a legitimate pope.

SECOND TRUTH: Even if valid orders exist, where jurisdiction is lacking there is no real Apostolicity.

Therefore, those bishops consecrated by Archbishop Thuc cannot constitute a genuine, valid, and essential continuation of the Apostolic line of succession since none of them have received jurisdiction.

The popes speak infallibly when they teach on matters of faith or morals to the universal Church. The following paragraph certainly teaches things that are matters of faith. It certainly, positively, and without a doubt pertains to morals if it is a matter of sin and is sacrilegious! Let us again review this important message from *Charitas*:

“We similarly declare and decree that their consecrations were sinful, and are illicit, unlawful, sacrilegious, and at variance with the regulations of the sacred canons; since they were rashly and wrongfully elected, they lack all ecclesiastical and spiritual jurisdiction for the guidance of souls.”

Bishop Vezelis continues in *The Seraph*:

“This is the reason that the wisdom of the Church, based on centuries of experience, formulated the law in such a way that when the tragic event took place, the impossibility to receive a ‘papal mandate’ from heretics usurping the place of Peter would make the law not binding. We already know from moral theology and the study of Church Law that when the law cannot be observed either in fact or in spirit, it ceases to bind.”

What is the law and when did it cease to bind?

Pope Pius XII states the law in *Ad Apostolorum Principis*:

“No one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See. Consequently, if consecration of this kind is being done contrary to all right and law, and by this crime the Unity of the Church is being seriously attacked, an excommunication reserved specialissimo modo to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred.”

Note well, it is the *Unity* of the Catholic Church that is being seriously attacked! Wake up, dear friend, wake up! Through Pope Pius XII, the Holy Ghost tells us the first mark of the Catholic Church, *Unity*, is seriously attacked when Archbishop Thuc, Archbishop Lefebvre, and their offspring consecrated bishops without the mandate of the Apostolic See. Without *Unity* there is no Catholic Church! It is very important to know when this law, concerning the papal mandate, ceased to bind. At what future date did Pope Pius XII no longer care if the *Unity* of the Catholic Church was seriously attacked?

Pope Pius VI wrote on the subject of immediate jurisdiction in his letter *Notre cher fils*, January 20, 1787. Therein we learn that it is an article of faith that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff:

“The Hierarchy of the Church was instituted by God, as was generally stated by Pope Nicholas I in a letter to the Emperor Michael... It is an article of faith that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff, and that in virtue of the primacy of jurisdiction which Jesus Christ by special favor, granted to St. Peter and to his successors, they must obey the regulations of the Apostolic See; this is a truth which every Catholic is obliged to recognize, and which We have carefully demonstrated in Our letter, condemning the book of Eybel. *Qu'est-ce que le Pape*. We have condemned this book as containing propositions which are schismatic, erroneous, conducive to heresy, and other propositions condemned by the Church.”

{178} Do you believe that it is an article of faith that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff?

{179} Do you believe that in virtue of the primacy of jurisdiction which Jesus Christ granted to St. Peter and to his successors, all Catholic bishops *must obey the regulations of the Apostolic See*? Remember that Jesus Christ, speaking to us through the pope, says *this is a truth which every Catholic is obliged to recognize!*

We recently reviewed the regulation of the Apostolic See, namely: “*No one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See.*” Pope Pius VI is clear in teaching that all Catholic bishops must obey this regulation, and this is a truth which every Catholic is obliged to recognize!

Pope Pius IX wrote in *Quartus Supra*:

“The Jansenist heretics dared to teach such doctrines as that an excommunication pronounced by a lawful prelate could be ignored on a pretext of injustice.”

The lawful prelate, Pope Pius XII, pronounced: “An excommunication reserved *specialissimo modo* to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred.”

{180} Are those people also heretics who teach their own false, new, and counterfeit doctrine, that this excommunication pronounced by Pope Pius XII is unjust and not binding, and therefore can be ignored?

This present section is *extremely critical*. The existence of the Traditional Movement is justified in the mind of its members because they think no one needs a papal mandate. It is very important to know when the law requiring a papal mandate ceased to be binding. St. Thomas tells us in Q. 94 of the *Supplement* under the first article:

“*I answer that*, now everything is known the more for being compared with its contrary, because when contraries are placed beside one another they become more conspicuous.”

Let us make *contraries more conspicuous* by comparing one case with another. *Exactly* what date did the law requiring a papal mandate cease to be binding?

{181} If some bishop in China had consecrated another bishop without a papal mandate *three days before* Pope Pius XII died, would both have committed sin and been excommunicated? Pope Pius XII clearly states in *Ad Apostolorum Principis* that they *would* commit sin and be excommunicated.

{182} Would the *Unity* of the Catholic Church have been seriously attacked, as stated by Pope Pius XII?

I just asked about bishops in China consecrating without a papal mandate; therefore, I will make a comparison and ask:

{183} If Archbishop Thuc or Archbishop Lefebvre had consecrated another bishop without a papal mandate *three days before* Pope Pius XII died, would they have committed sin and been excommunicated?

{184} Would the *Unity* of the Catholic Church have been seriously attacked?

{185} If some bishop in China had consecrated another bishop without a papal mandate five years after Pope Pius XII died, would both have committed sin and been excommunicated?

If you think that the principle of epikeia gives authority to the Traditional Movement and justifies what their bishops and priests do, stop and think about what the Catholic Church teaches. Recall how Father Riley reminded us of what the Church teaches when he wrote: “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.” Therefore, those who are logical will conclude that epikeia can never confer the capacity to a bishop to perform the act of consecrating another bishop without a papal mandate.

Keep in mind that: *epikeia can never confer the capacity to act*, and then answer this question:

{186} If Archbishop Thuc or Archbishop Lefebvre had consecrated another bishop without a papal mandate five years after Pope Pius XII died, would they have committed sin and been excommunicated?

{187} Do you believe Bishop Brown and Bishop Francis Schuckardt were both excommunicated for performing the consecration on November 1, 1971, without a papal mandate? Father Denis Philomena Marie, CMRI, told the community in his sermon that Bishop Francis Schuckardt invoked epikeia to justify his consecration. Again remember, *epikeia can never confer the capacity to act*.

Here are a few more *contrary comparisons* which may help us to understand when and if the law requiring a papal mandate ceased to bind:

{188} If Archbishop Thuc had consecrated Bishop Francis Schuckardt on November 1, 1971, without a papal mandate, would both of them have been excommunicated?

{189} Do you agree that Archbishop Thuc was a Conciliar non-Catholic bishop and *not* a faithful traditional Catholic bishop on November 1, 1971? It is a fact that at that time he claimed the Novus Ordo popes were the heads of the church to which he belonged.

{190} If Archbishop Thuc had consecrated Bishop Moisés Carmona-Rivera on November 1, 1971, without a papal mandate, would both of them have been excommunicated?

{191} If Archbishop Thuc had gone to China on November 1, 1971, and consecrated another bishop the same day Bishop Francis Schuckardt was consecrated, would Archbishop Thuc, Bishop Brown, and the newly consecrated bishops have committed sin and been excommunicated?

{192} If Bishop Gilles-Henri-Alexis Barthe, the Conciliar bishop of Toulon, had consecrated Bishop Carmona without a papal mandate on October 16, 1981, would both of them have been excommunicated?

{193} If the above case had actually taken place, do you agree that Bishop Carmona would have been a non-Catholic bishop consecrated by another non-Catholic bishop?

{194} Do you believe both Archbishop Thuc and Bishop Carmona were excommunicated when that consecration took place on October 17, 1981? When you answer this question, recollect again that *epikeia can never confer the capacity to act*. Also bear in mind that when a non-Catholic bishop consecrates another bishop both of them are excommunicated, although the consecration may be valid.

{195} Because Archbishop Thuc and his Novus Ordo friend, Bishop Barthe, never abjured their errors for belonging to the Novus Ordo church, do you think Bishop Carmona was consecrated by a non-Catholic bishop?

If you believe Archbishop Thuc was a Catholic when he consecrated Bishop Carmona, you need to explain when and how he was received back into the Church. The information from my research makes me believe that he and his Novus Ordo friend, Bishop Barthe, never abjured their errors for belonging to the Novus Ordo sect. I now offer a \$500.00 (Five Hundred Dollars) reward to the first person that provides proof that any Catholic bishop or Catholic priest who still had Catholic authority and jurisdiction, ever received Archbishop Ngo Dinh Thuc and Archbishop Marcel Lefebvre back into the Catholic Church with a formal Abjuration of Error and Profession of Faith.

{196} If Bishop Francis Schuckardt had consecrated Father Denis Philomena Marie on October 17, 1981, would both of them have been excommunicated?

Do you think the Catholic Church actually approves of *all* the 100 plus consecrations in the lines of successions of Archbishop Thuc? If the Traditional Movement bishops do not need a papal mandate, do the Old Catholic bishops need one? Do the bishops in the National Church of China need one? Do the Novus Ordo bishops need one? Are you going to teach that some bishops need a papal mandate while others do not? Why the double standard?

After calling to mind once more that *epikeia can never confer the capacity to act*, please give an *exact* date since the death of Pope Pius XII, when you think bishops were permitted to consecrate other bishops without a papal mandate.

{197} If you cannot give an *exact* date and truly justifiable reasons for the change, is it wrong to accept the Traditional Movement belief that bishops may now consecrate other bishops without a papal mandate?

If the things that have been said are difficult for some to understand, please allow me to tell you another parable. Here we have going on, a baseball game between the Dangerous Devils and the Militant Saints. The Dangerous Devils were at bat first, and so now they are in the field. It is the bottom half of the ninth inning with the score tied six to six. Lefty Lucifer is on the pitcher's mound, and Catchum Souls is behind the plate. For the infield players: Superior Satan, who is the coach for the Dangerous Devils, has Mr. First Temptation playing at first base, while Beelzebub is covering the second base position. Short of Grace is taking care of the short-stop hole, and Tricky Cunnings covers third. For the outfield positions we have, Right Out Of Hell, Red Fire Angel, and Left Burning Fires.

With the Militant Saints now being in such a tight position, they certainly need a real fighter, a man who can do it. You have probably heard the saying: "Let George do it." Therefore, we will call his first name George. You probably know that Saint George is often pictured in art while slaying the dragon, so we will call his last name Dragon. Can George Dragon save the day so that the Militant Saints will win the game? George is not only a good baseball player, but he is a real fighter, a professional wrestler, and a professional boxer. He has the highest belt in karate. He is a real fighter and a man who can do it. In fact, during this game, he has already hit two home runs when he was up to bat. He has the record of hitting more home runs than anyone in the league. Because he has such a good record and is now up to bat, Superior Satan, the coach of the Dangerous Devils, signals Lefty Lucifer to give George Dragon a deliberate walk.

So now we have George Dragon down at first base and Johnny Goodman, a pinch hitter, coming up to bat. Johnny Goodman lets the first pitch go by, as Raphael Archangel, the first base coach, sends George Dragon down to second base. Although Catchum Souls throws the ball down to Beelzebub, George Dragon easily made it into second base standing up, because he is such a very fast runner. Since Johnny Goodman knows George Dragon is going to attempt to steal third base, in order to do all he can to frustrate the actions of Catchum Souls, he makes a deliberate swing and a miss at the second pitch. If George can get to third base he will have a good chance to make it home, and the Militant Saints will win the game!

Catchum Souls throws the ball down to Tricky Cunnings at third base. The play was very close, but George Dragon slid in safe. As Lefty Lucifer gets ready to throw his third pitch to Johnny Goodman, George Dragon leads off of third base, trying to get Lefty Lucifer to throw the ball away while he plays on him. Mario Humbleline, the third base coach, warns George Dragon not to lead off too far, because Lefty Lucifer is good at picking off base runners. And now, zap! Lefty Lucifer whips the ball over to Tricky Cunnings as George Dragon makes a quick belly dive, reaching out for third base. It was a very, very close call, but George Dragon is safe! Now, while George Dragon is down on his belly in a push-up position, Tricky Cunnings pulls another one of his cunning tricks. He leaves the baseball in his own glove and only goes through the fake motions of throwing the ball back to Lefty Lucifer. Lefty Lucifer plays along with this trick by slamming his left fist into his own glove in order to try to deceive George Dragon, who through his sense of hearing will now think that Lefty Lucifer again has the ball.

I remind you that George Dragon still has his eyes down toward the ground from his belly dive back to third base. He does not really see what Tricky Cunnings did with the ball. But Mario Humbleline, the third base coach, is watching very closely, and Mario Humbleline immediately warns George Dragon: "Be careful, watch out for the tricks of Tricky Cunnings! He still has the ball!"

But what Mario Humbleline said to George Dragon must not have registered in his mind at that time. For in the process of standing up and dusting himself off, he loses all physical contact with third base. But it is just during this time that George Dragon is off base that Tricky Cunnings follows through with his cunning tricks and tags George Dragon out. Almighty Know-it-all, the third base umpire, makes the final and official ruling that George Dragon is out.

{198} Now I ask, do you agree with Almighty Know-it-all, that George Dragon is out?

I would think, of course, that all of us must agree, because Almighty Know-it-all based his decision on the official laws and rules of baseball. These official laws and rules of baseball apply to the highest players in the

major leagues as well as to the young boys that might be playing in the school ground on Saturday afternoon. Nevertheless, remember that George Dragon is a big man and a real fighter, and he is not going to give in to the obvious truth.

George argues that the Militant Saints are in a tight spot, being caught between the devils and the deep blue sea, as you might say. The Militant Saints are in need of one more run, and besides, George Dragon was greatly deceived by Tricky Cunnings.

Looking at this new evidence and the arguments of George Dragon, do you now think Almighty Know-it-all should reverse his first decision? Should the umpire now say that George Dragon was safe after all? For indeed, the Militant Saints are in a tight spot. Tricky Cunnings did pull a fast one. Who could blame George Dragon for not listening to Mario Humbleline? Consider all the things that went on; with the roaring crowd, the close call, all the excitement, and the deception.

Let us continue on, hoping that we all agree that everyone needs to accept the official rules and laws of baseball and remain with the truth that George Dragon is out, no matter how much he argues to the contrary. But George Dragon is a stubborn, bullheaded fighter, and still refuses to accept the official decision that he is out. The umpires told George Dragon to get off of the field. The spectators in the bleachers boo him, while his own teammates tell him to go back to the dugout, but still George Dragon refuses. A new thing in history arises - the umpires compromise! If they try to throw George Dragon off the field, it could possibly get someone hurt; therefore, the umpires just ignore him. They say that no matter what George Dragon does, it will be illegal anyway.

We must remember that George Dragon is indeed, a valid baseball player, but now everything he does is illegal, illicit, and unlawful. Nevertheless, George Dragon stays at third base, convincing himself that he is not out and that what he does will be lawful.

Let us continue now with the ball game. Lefty Lucifer throws the next pitch to Johnny Goodman who hits a long, fly ball to the center field fence. And there, with his back against the fence, is Red Fire Angel to make the catch. George Dragon remains standing on third base, until Red Fire Angel makes the catch, then George quickly runs to home base, which means that if he had not been tagged out before, he would have made a true run and the Militant Saints would have won the game. But now I ask you to consider the evidence just given. Does this run of George Dragon count?

Moses Goldlover is coming up to bat next, who on the first pitch from Lefty Lucifer, hits a short pop fly over the head of Mr. Short of Grace. Moses Goldlover makes it down to first base, while Left Burning Fires whips the ball over to Beelzebub. Now Double Trouble Junior is coming to bat, and behind him we have Rebel Traditions warming up in the batters' box. Lefty Lucifer delivers his first pitch to Double Trouble Junior. It looks like a good one, and Double Trouble Junior whams a real hot one, too hot to handle, right through the hole between First Temptation and Beelzebub. Moses Goldlover is able to advance to second base, and Double Trouble Junior makes it down to first. Now Rebel Traditions is ready to bat. Like George Dragon, he is highly esteemed by many fans because of the way he can play the game. Lefty Lucifer consults with Superior Satan to ask him what he should do. Superior Satan just tells him to do his very best and have great confidence that he will get Rebel Traditions out. After letting a few balls go by, Rebel Traditions makes a swing and hits a line drive right back to Lefty Lucifer, who catches it with no problem and retires the sides. Now the game is going into extra innings.

Does anyone really need an interpretation of this story? In case some points are not clear to everyone, I shall explain it a little bit. Who are the Dangerous Devils and the Militant Saints? I think that should be very obvious. The names of the team members of the Dangerous Devils do not matter too much. They pretty much speak for themselves. In a way, so also does the name of George Dragon and the names of other players for the Militant Saints. Do you remember what Bishop George Musey told the CMRI community on April 22, 1985? He reminded the people that Archbishop Thuc had three dragons on his coat of arms. We know that Saint George is the Catholic saint who is known as slaying the dragon. Therefore, George Dragon could represent Archbishop Thuc, who the Traditional Movement claims stood up to fight against the devils and the forces of evil from Vatican Council II. George Dragon will also represent Bishop George Musey and all those who

received their Orders coming from Archbishop Thuc. For as it seems, the CMRI community believes that Bishop George Musey and Archbishop Thuc did all that was necessary to save their day.

Then we come around in the game to third base, where George Dragon was tagged out by Tricky Cunnings. We have already covered enough details to let you know that the CMRI community, in their *Reign of Mary* publications, tells us that *all* those who signed the heretical documents at Vatican Council II were tagged out, they were heretics, and they left the Catholic Church, including Archbishop Thuc and Archbishop Lefebvre. CMRI made this correct decision based on the laws and the rules that govern the Catholic Church. No matter how tricky, cunning, and ambiguous things were done at Vatican Council II, those documents were well discussed before anyone signed them. According to the official laws and rules of the Catholic Church, we know that Archbishop Thuc and Archbishop Lefebvre left the Church as did all those who signed the heretical documents. During the ballgame, we saw that George Dragon refused to accept the official laws and rules of baseball. What he did after being tagged out was illegal and did not count, although he was still a valid baseball player. Similarly, we see in real life that the Traditional Movement refuses to accept the laws and rules of the Catholic Church. Paul VI, John Paul I, John Paul II, Archbishop Thuc, Archbishop Lefebvre, and Bishop Gilles-Henri-Alexis Barthe were all, so to speak, tagged out for joining the Novus Ordo religion because what they did was unlawful. If one accepts the truth, is it possible to believe everyone else was tagged out *except* Archbishop Thuc and Archbishop Lefebvre? Why are there two sets of rules for the Traditional Movement sect? Would it not have been much better if everyone had played by the true laws and rules of the Catholic Church? Why speak with a forked tongue, like the serpent that tempted Eve, and teach that some are heretics for joining the Novus Ordo religion, and others who did the same thing are not?

Then we have this argument about epikeia. They say that epikeia saves the day by taking God's laws away. The Militant Saints are indeed in a tight spot. It seems we are toward the end of the world, much the same as the game was in the second half of the ninth inning. Most of those who once held an office, authority, or jurisdiction in the Church have now lost it. Therefore, epikeia tells the Traditional Movement members that the legislators and those who made the laws of the Church no longer want them to be binding.

I will now state the fundamental beliefs of the Traditional Movement: "Those who made the laws did not realize what a bad situation we would be in toward the end of the world. You do not eliminate the laws and rules of baseball because it is the bottom half of the ninth inning. Nevertheless, at this critical time in Church history, epikeia has to save our day and eliminate some of the laws and rules of the Church, especially the necessity of the papal mandate!"

The Militant Saints are in need of a run to win this game. That is to say, they need the grace of final perseverance, and they need to die in the state of sanctifying grace. All of the Militant Saints have Raphael the Archangel to guide them. That is, everyone has a good guardian angel who gives them only good counsel and directions on keeping God's commandments. We also have Mario Humbleline, who I will compare to the Mediatrix of all graces, telling us what to do. We know, so to speak, Mario Humbleline warned George Dragon not to do what he did. The documents of Vatican II were well discussed before anyone voted on them. George Dragon, that is Archbishop Thuc, was very well educated, having doctorates in theology, canon law, and philosophy. The followers of Archbishop Lefebvre remind us that he was also well educated. Therefore, with all their education and knowledge of Catholic doctrine, these men should have *immediately* recognized the cunning tricks of Vatican II. The Catholic faith told them this Council promulgated many heresies, including the most insidious of all – that non-Catholic churches are means of salvation. The third base umpire, Almighty Know-it-all, indeed made a just judgment when he declared George Dragon was out. We know that Almighty Know-it-all made his decision based upon the official laws and rules of baseball which were made valid by proper authority. It follows logically, that Almighty God who knows it all, bases His decisions on justice, for God judges just judgments. It just so happens, that Almighty God approved the laws of His Church and the commandments that He said all men, women, and children must observe.

{199} Do you agree that it is just as foolish and heretical to say that the laws of God's Church do not apply in *these times*, as it is to say, the official laws and rules of baseball do not apply because it is the last half of the ninth inning?

Even though we are in *these times*, the laws and rules of God and of His Church still apply, and the only way to remain faithful to God and to the Catholic Church is to follow these laws and rules. Almighty God, who most certainly knows all things, positively knew what would happen after the death of Pope Pius XII, and what would happen for all ages. Although He knew what would happen, God still did not change these laws and say they do not apply. So why should anyone else say that the laws of God's Church do not apply in *these times*? God, you might say, is going to stick by these rules that He and His Church laid down. God is going to stay with those who observe His laws and commandments and follow the rules of His Church, because He has approved them. They have His sanction, and they have His authority. It follows then that we are not going to save our souls; we are not going to save the souls of others; we are not going to save the Church by disobeying the laws of God or of His Church. The only thing that follows when people say the laws of God and of His Church do not apply in *these times*, and that they are only a norm for our guidance, is chaos, confusion, and illicit and invalid sacraments.

You probably know of the others who played on the team for the Militant Saints, since you have heard of “good Pope John.” You know that the Jews are known for loving gold and money, and the Conciliar pope who came after John (Johnny Goodman) was a Jew I named Moses Goldlover. You also know Double Trouble Junior, the second Conciliar pope who had a double name, who caused the double trouble. Of course, you know that all of these played together on the same team with Rebel Traditions and George Dragon. Rebel Traditions is the SSPX leader and the man who says he fought for tradition. He hypocritically rebelled against the very establishment of which he *always* remained a member, although he *truthfully* called it a non-Catholic religion. They were all at one time part of the Militant Saints, but since then, all true Catholics should know that these men and their followers have been put out of the Catholic Church and have left the Militant Saints.

These former Militant Saints left the Catholic Church and continue to switch from one group to another as easily and routinely as players are traded in the major leagues. At one time they play on one team, and a short time later they are members of their former opponent's team.

So those who once played on the team of the Militant Saints may very well have gone to join the Dangerous Devils. Public television certainly shows the Conciliar popes playing with the Dangerous Devils. The world can see them worshiping in the Jewish synagogues and the Muslim mosques. They are seen at Assisi worshiping with Satanists and the leaders of all kinds of religions. These Conciliar popes are absolutely playing games on the same team with the Dangerous Devils. Nevertheless, these are the very ones that The Society of Saint Pius X also accepts as their popes.

Many others used to be down there in the ballpark playing games with the Dangerous Devils. They realized that all these team members are controlled by Superior Satan. They left those dugouts and that playing field and went up into the grandstands. They still see their friends and relatives down there playing with the Dangerous Devils. They look down at the playing field and see nothing much but chaos, confusion, fighting, disagreement, and disunity. The more they observe what goes on in the Traditional Movement, the more they know it is not of God. That which is of God reflects His attributes of goodness, truth, and beauty. If one looks at what is happening in the world and in what is usually known by the world as the Church today, he sees the opposite of God's attributes. Instead of goodness one sees evil, sin, and immorality. Instead of truth one sees lies, falsehood, and deception. Instead of beauty one sees things that are ugly, repulsive, and disgusting.

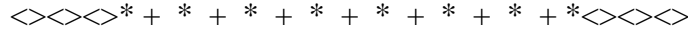
Those who left the Dangerous Devils, and all those playing games with them, look for someone who remained always faithful to the Militant Saints. Not finding the true Militant Saints in the Novus Ordo sect or the Traditional Movement sect, they decided to go home. If Rev. Anthony Cekada calls them “home aloners,” so be it. By the grace of God they are no longer going to play games with the Dangerous Devils, because they realize the salvation of their souls is at stake.

Rev. Anthony Cekada and some other members of the Traditional Movement are good at doing research. Let us see if they will come forth and answer *all* the questions in this letter. It will be good if they explain *clearly* how Archbishop Thuc always remained a member of the Catholic Church, even though he did the same thing as the other bishops who became members of the non-Catholic Novus Ordo religion. Let them prove how the various groups of the Traditional Movement with their *conflicting beliefs*, can have the first mark of the Church, which is Unity. Let us see if they all have unity and give the same answers to the questions I am asking in this



letter. (It might be that the only unity in this matter will be that none of them will come forth and answer any of the questions or encourage the members of their parish to do the same.) Let them prove how they have Apostolicity, the fourth mark of the Church, without *any* of them having jurisdiction. I repeat again, *where jurisdiction is lacking there is no real Apostolicity*. Remember *The Catholic Encyclopedia* told us that jurisdiction is *essential* to the Apostolicity of mission.

My dear friends, we are not just playing a game. It is an *extremely serious matter* that we are on the correct side and doing the right thing! We had better not be playing games in *any way* with the Dangerous Devils. Are you positive that you are playing on God's team and *following all* of His rules and commandments?



As a review and conclusion, let us again consider carefully, deliberate upon, and ponder over this section of the book: *The Pillar and Ground of the Truth* by Father Thomas Cox, (Imprimatur and Copyright, 1900), page 173:

“Those who invent doctrines unheard of before are not the successors of the Apostles. Novelty and error are children of the same father—the father of lies. Those who have lost the line of valid ministers leading back to apostolic times cannot plead the possession of Apostolicity. 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.”

{200} Do you agree with me that it is a new doctrine unheard of before in the history of the Church, that *epikeia* somehow does confer on the Traditional Movement bishops the capacity to commit the act of consecrating another bishop? This is serious, because if you admit the truth, you know that this teaching of the Traditionalist Movement *is* a new doctrine. Remember, that those who invent doctrines unheard of before are not the successors of the Apostles, and *even if valid orders exist, where jurisdiction is lacking there is no real Apostolicity*.

Remember the quote of Rev. W. Devivier:

“...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.”

Review the truth we found in *The Catholic Encyclopedia*, Volume I on page 649:

“Apostolicity is not found in any other Church. This is a necessary consequence of the unity of the Church... for jurisdiction is essential to the Apostolicity of mission.”

Father Thomas H. Moore reminded us that any church in which all its clerics lacked jurisdiction does not have the right to rule its members, and then he concluded:

“I am now in a position to identify the Church of Christ by its form of government. Any Church which disclaims for itself the right to rule its members, sets itself down as not being the Church of Christ. I will not be obliged to investigate it any further.”

Jesus Christ founded the Church that *at all times* is One, Holy, Catholic and Apostolic. However, “Where jurisdiction is lacking there is no real Apostolicity.” The Catholic Church must ever be exactly the same as it was in the days of the Apostles – encyclical, *Mortalium Animos*. The Traditional Movement clerics truthfully teach they do not have authority, mission, or jurisdiction. **Therefore, they do not carry on Apostolicity.**

{201} Do you believe every logical, reasoning, and consistent thinking Catholic will have the same conclusion? I cannot prove to myself or others, that the Novus Ordo sect or the Traditional Movement sects have all four marks of the Catholic Church.

{202} Do you agree that they do not have all four marks of the Catholic Church? If you answer no, please explain how it can be true since they do not have authority, jurisdiction, and mission from a legitimate pope.

Listen to the teaching of God's infallible Church! Without authority there is no Apostolicity! Without jurisdiction there is no Apostolicity! Without Apostolicity they are *outside of* the one universal Church of the faithful!

Pope Innocent III, Fourth Lateran Council, 1215, teaches Ex Cathedra:

“There is but one universal Church of the faithful, outside of which no one at all can be saved.”

Pope Boniface VIII in the Bull *Unam Sanctam*, 1302, teaches Ex Cathedra:

“Urged by faith, we are obliged to believe and to maintain that the Church is One, Holy, Catholic, and also *Apostolic*. We believe in Her firmly and We confess with simplicity that outside of Her there is neither salvation nor the remission of sins...”

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) - But while one must always act according to the dictates of his conscience, it does not follow that in doing so he may not, under certain conditions, be guilty of sin, for there is such a thing as a false conscience.”

“Various Kinds of Conscience.

1) - Conscience may be true, erroneous or doubtful. It is true when it is in conformity with God's law; it is doubtful when it hesitates or is unable to decide whether a certain action is right or wrong; it is erroneous when it is out of harmony with the divine law. 2) - 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.

{203} When someone claims to be a Catholic bishop or priest, do you agree that he should be willing and able to prove he has jurisdiction, especially if he is attempting to absolve sins?

{204} Do you agree that every bishop and priest should answer the questions I have asked them to answer?

{205} Furthermore, do you think it will be very beneficial for all of those who receive the sacraments from these bishops and priests to know how they answer these questions?

Please send me your answers to the questions between this { } type of bracket, especially if you are a cleric or think yourself to be a religious. You have a moral obligation to keep the commandments. One commandment is to do unto others what you would have them do unto you. “Thou shalt love thy neighbor as thyself.” If you know how Traditional Movement clerics can be lawfully consecrated without a mandate from a legitimate pope; or how they can absolve sins; or how they obtain the *necessary jurisdiction* to preach, please love your neighbor as thyself and explain it to me. From the information presented above, I do not understand how *any* cleric receives *any* jurisdiction in the Catholic Church unless it comes to him through a legitimate pope. At most, epikeia can excuse the individual from the precept, *but it can never confer the capacity to act*. How does anyone receive jurisdiction from epikeia, since *epikeia cannot bestow upon him the power which he does not now possess*?

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 their actions. I am accusing the Novus Ordo and the Traditional Movement of not having all four marks of the Catholic Church. These quotes from Father explain why I am coming forth publicly seeking spiritual help:

“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're 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 some day! 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? ...And 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.”

A short time after I first heard those sermons on cassette tapes, I asked Father if I could speak to him before the whole community. He immediately changed his tune. He did not want the community to hear anything I had to say, let alone the *full* story. In no way did he want the people to hear *all of the facts*. Truth wants to be known, while those who live in error want many true facts to remain hidden. Many Traditional Movement clerics will probably not want this letter to be read by their parishioners. They will not want to answer the questions and let their parishioners *hear all of the facts* and see *both sides*. Nevertheless, I hope that everyone truly wants to clearly understand both sides of the issue. That is why I ask the bishops and priests to answer all questions and show them to all who attend their Mass and receive sacraments. Let bishops and priests encourage *all* of their followers to read this letter, which presents my side. *Together* with this letter, let them show the laity their answers – as their side. *What is there to hide?* Yes, let their parishioners *hear all of the facts* and see *both sides*! Certainly, this is a battle between truth and error, and right and wrong. If the Traditional Movement clerics will answer all the questions and show them to their followers, this letter could be a means of providing spiritual help for many.

There is a quote by Tertullian that I think is worth inserting here:

“One betrays the truth not only when he disguises it or speaks falsely; not to dare to proclaim it entirely is sufficient. For only one outrage can be made against the truth, and that is to hide it.”

Truth loves the light, while error loves darkness. I have found by experience that not all clerics in the Traditional Movement want people to know *everything* that the Catholic Church teaches. Why are they afraid to have their parishioners study *all* the encyclicals of the popes? My opinion is: that some of the truths taught in the encyclical letters make it difficult to justify what happens in the Traditional Movement.

Some might say: “How does Patrick Henry think he has permission to write this letter?” I, as well as you, have an obligation to be a member of the Catholic Church that Jesus Christ founded. Millions of people are members of the Novus Ordo sect and the Traditional Movement sects. They want me to believe they are Catholics. You and I both have a right and an obligation to find out if they teach and believe what the Catholic

Church has always taught. Dom Guéranger truthfully said: “*We, then, both priests and people, have a right to know whence our pastors have received their power.*” I am attempting to do just that by means of this letter. It is impossible for me to personally visit each and every Traditional Movement cleric and his followers. However, by means of this letter, and *your* help, we can find out where they believe they received their power. I think everyone who claims to be a Catholic should be willing to answer these questions. They should respond to my petition for spiritual help and tell me why I am wrong if they do not think my answers are correct. I also think those who claim to be bishops, or priests, or think themselves to have religious vows, have a special obligation to answer the questions and let those in their parishes or communities see their answers. You can call me a heretic and an ignorant fellow who does not understand theology and canon law. It is true that there is very much about theology and canon law that I do not understand. However, that is all the more reason for you to answer my questions. I know a number of others who also understand things about the same as I understand them. They also very much want the Traditional Movement people, especially the bishops and priests, to come forth publicly with their answers to these questions. We all need to see the truth. If you belong to the Catholic Church and know the truth, you have a moral obligation to instruct others in the truth. Traditional Movement clerics say: “Of all laws, the ultimate law is the salvation of souls.” You can do much to save *many* souls by giving truthful, honest, Catholic answers to the questions asked.

Therefore, I ask you once again to please answer *all* the questions between this type of bracket { }. All of my answers are: “Yes.” If you disagree and answer: “No,” please explain why. Thank you.

I do not think Catholics will have a difficult time answering the questions, but non-Catholics might hesitate or totally refuse to answer the questions.

May the good God grant you 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.

In Jesus, Mary, and Saint Joseph,

*Patrick Henry*

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