



To all my dear friends who seek the Christ Child Jesus to adore Him

Let me take the occasion of this beautiful feast of the Epiphany to thank you for everything. Especially the **Love and Charity** you have given me; the many **Prayers** you have prayed for me; and the many acts of **Penance and Mortification** you have endured for my salvation. May the Holy Wise Men obtain for you from Jesus, Mary, and St. Joseph those virtues symbolized by the three gifts of

Gold for **LOVE** of God.

Frankincense for continual **PRAYER** to God.

Myrrh for the constant need for **MORTIFICATION**.

Remember truly wise men always seek until they find God, regardless of what the cost, time, or suffering involved may be.



+

JMJ

U.I.O.G.D.

Ave Maria!

Jesus, Mary, Joseph, we love you, save souls.

O God come to our assistance. Jesus, Mary, Joseph please make haste to help us!

+ + + Jesus, Mary, Joseph + + +

From the Sermons of the Cure of Ars

THE EPIPHANY
Called to the Faith

“We have seen His star in the East, and are come to adore Him.” St. Matthew 2:2



King Herod and the 3 Wise Men

This is a blessed and memorable day for us, my dear brethren, on which the mercy of the Redeemer called us in the person of the Magi, from the darkness of unbelief, to the knowledge of the true faith. The Magi came at dawn of day to worship and to acknowledge the Messiah in our name, as their God and Redeemer. Yes, my brethren, they are our forefathers, and our models in the faith. Happy are we, if we imitate them faithfully, and follow in their footsteps. The holy Pope Leo calls out in an ecstasy of love and gratitude: “O angels of the heavenly city, lend me your glowing love, to thank Almighty God for being called to Christianity and eternal salvation.” “Let us, my brethren,” says this great saint, “celebrate joyfully the beginning of our blessed hopes. But let us be faithful to our calling, after the example of the Magi: otherwise we should have great cause to fear, that God might chastise us as He did the Jews, who were His chosen people. From the time of Abraham until His coming, He led them by the hand, and showed Himself everywhere their protector and liberator; and thereafter He rejected them, and thrust them from Him, because they despised His graces.” Yes, my brethren, this precious gift of faith will be taken from us, and given to others, if we do not make a practical use of it. Now, my brethren, do we wish to keep this precious legacy in our midst? Let us follow faithfully in the footsteps of our fathers in the faith.

So as to obtain a feeble idea of the magnitude of the grace of our call to Christianity, we have only to consider what the coming of the Messiah was to our forefathers. He was their God, their Saviour, their Light, their Hope.

As soon as they became aware of the appearance of the star, they at once, without asking any questions, made preparations to seek out their Redeemer. So powerfully did they feel impelled, so ardent was their desire to arrive at the place towards which they were attracted by the star, and towards which grace called them, that they did not delay a moment. Ah, my brethren, how very far indeed are we from imitating them! For how many years has God been calling to us by His grace, by inspiring us with the thought of renouncing our sins, and of making our peace with Him? But we are still deaf and stiff-necked. Oh, when will that blessed day come, on which we shall do as the Wise men did, and leaving everything give ourselves to God?

Secondly, I say, my brethren, that their faithfulness to their calling was strong; they overcame every difficulty and hindrance which stood in their way, so as to follow the star. And what sacrifices they had to make! They had to leave their country, their palaces, their families and

their kingdom, or in other words, they had to leave everything which was most dear to them in this world. To part from them, they underwent the fatigues of a long and troublesome journey, and all this of a very cold season of the year: everything seemed to stand in the way of their undertaking. How much ridicule did they not have to put up with from their equals, and even from the people? But no! Nothing daunts them from undertaking this important journey. You see here plainly, my brethren, that the merit of the true faith consists in this, that we sacrifice all that which we love best, to obey the voice of grace which calls to us. Ah, my brethren, if we were called upon to make the same sacrifices as the Wise men did, to win heaven, how small would be the number of the elect! But no, my brethren, if we only do as much for eternal as we do for temporal affairs, we shall be sure to gain heaven. Look at the miser, how he labors day and night to gain money, and to hoard it up. Look at him who is addicted to drink: he works hard the whole week, and then spends his earnings on Saturday night in the saloon. Look at those young people on pleasure bent! Distance is no object to them in the pursuit of pleasures which they find to their cost are mixed with much bitterness. Now, in all these things, you can see for yourself, many sacrifices are required; but nothing hinders them and they all reach their goal: some by deception, others by cunning.

But, my dear brethren, how do we act, when it is a question of our eternal salvation? Almost every thing seems impracticable to us. We must admit, my dear brethren, that we are in a condition of lamentable blindness, because all our actions are performed for this miserable world, and we are not willing to undertake anything for our eternal salvation.

Thirdly, my brethren, let us consider what degree the persistence of the Wise men attained. On their arrival at Jerusalem, the star which had guided them on the journey, disappeared. They imagined without doubt that they had reached the place where our Saviour was born, and they thought that the whole of Jerusalem was beside itself with joy at the birth of its Redeemer. What astonishment, how surprised they were, my dear brethren. Jerusalem not only exhibits no signs of joy whatever, but it does not even know its Redeemer is born at all. The Jews are so surprised to see how the Wise men came to worship the Messiah, that the Wise men wondered why such an event was announced to them at all. How little hope these circumstances afforded their faith! Was it not rather calculated to deter them from their journey, and to cause them to return home secretly, for fear that they might become the laughing stock of all Jerusalem? Ah, my brethren, the greater number of us would have done this, if our faith had been so severely tried. It was not without a meaning that the star disappeared: it happened so that the Jews, who kept their eyes shut from such an event, might be called back to the faith; it was left to strangers to show them their blindness.

But all this only served to strengthen their resolution, instead of causing them to waver in it. Will the three holy kings allow themselves to be frightened after the brilliancy of that light has vanished? Will they, my brethren, give up? O no! We should; undoubtedly much less would dishearten us. They betake themselves elsewhere: they take refuge with the theologians, for they knew that the prophecies which designated the place and the time of the Messiah's birth were in the custody of these theologians. Fearlessly they enter Herod's palace, and ask him where the new-born king of the Jews is, and they explain to him without fear that they have come to adore Him. Although the king was offended at this speech, he was unable to prevent them from undertaking this significant journey; they wanted to find their God at any cost. What courage, my

brethren, what steadfastness! O my brethren, how different is it with us, who are afraid of the least ridicule? The thought of “what will the world say” prevents us from fulfilling our religious duties, and from frequently receiving the Sacraments. How often have we not been ashamed to make the sign of the cross, before and after meals? How often has not the fear of men caused us to dispense with the days of fasting and abstinence, for fear of being observed, and taken for a good Christian? What a contrast, my brethren! O what confusion will be ours, if the Redeemer on the Day of Judgment compares our behavior with that of the Wise men, our forefathers in the faith, who would sooner forsake and sacrifice all things, than to resist the voice of grace, which called them.

Let us see how great was their constancy. The theologians told them the prophecies announced that the Messiah would be born in Bethlehem, and that the time had come. They no sooner received this answer, than they set out for that town. Might they not expect that it would happen to them, as it had happened to the Blessed Virgin Mary and St. Joseph, namely, that the crowd of people would be so great that they would find no room? Could they possibly doubt but that the Jews who had waited four thousand years for the coming of the Messiah, would hasten in great multitudes to prostrate themselves before the crib and acknowledge Him as their Redeemer and their God? But no, my brethren; no one stirred; they were living in darkness, and they remained in it. A true picture of the sinner, who continually hears the voice of God, calling him by the voice of his shepherds, that he must renounce his sins, and be converted, instead of which he only plunges deeper into sin, and becomes more and more hardened.

But let us return to the three holy kings, my brethren. They set forth alone from Jerusalem. How prompt they are! O what faith! Will God let this go unrewarded? No, certainly not. Almost immediately on leaving the city, that same light, the wonderful star preceded them, and seemed to take them by the hand so as to conduct them to that poor dwelling place of poverty and want. It stood still as if to say: Here is He whose presence is sought by you. Here is the expected One. Approach and behold Him. It is He who was conceived from eternity, and who is just born. He has taken a human body, which He will sacrifice, to save His people. Do not let the marks of poverty make you shrink back. He is bound in swaddling clothes; but He is that One who hurls the lightning from the heights of heaven. His look makes hell to tremble, because they behold in Him the avenger. These holy kings feel at this moment their hearts burning with love within them, they throw themselves at their Redeemer’s feet, and moisten the straw with their tears. What a sight for kings to behold! An infant lying between two lowly animals, in a manger, and they acknowledge Him to be their God, and Redeemer. O what a precious thing is faith! Instead of being startled at the aspect of poverty, it touched and edified them. Their eyes never tired of gazing on the Redeemer of the world, the king of heaven and earth, the Lord of all things, in this condition. The astonishment which filled their hearts was so overpowering, that they gave to God all that they had, all that they could give Him. At this moment they consecrated themselves to God, for they no longer desired to be masters of their own person. Not contented with this gift, they offered Him their entire kingdom. According to Oriental custom, which presents gifts to great princes, they brought Jesus the richest products of their country, as an offering; namely, gold, frankincense and myrrh, and through these gifts they gave expression to their idea of the Redeemer by recognizing His Divinity, His boundless dominion, and His humanity. His divinity by the frankincense, which belongs to God alone; His humanity by the

myrrh, which is used for the embalming of bodies; and His sovereignty by the gold, which was the ordinary tribute paid to a sovereign. But the feelings which filled their hearts were expressed far more by their offering: their glowing love was revealed by the gold, which is a symbol of love; their tender devotion was prefigured by the frankincense; the oblation which they gave to God of their mortified hearts was represented by the myrrh. How we must admire the virtuousness of these three Oriental kings, my brethren! God, who knew the state of their hearts, must have said, as He did say in the course of time, that He had not found such ardent faith in all Israel! In fact, the Jews had the Messiah in their midst, and they took no notice of Him; the Wise men, although far away, hastened to seek Him, and to acknowledge Him, as their God. The Jews treated Him afterwards as the greatest criminal that the earth had ever seen, and crucified Him at last, just at the time when He was giving irrefutable proofs of His divinity; whereas the Wise men, although they saw Him lying on straw, in the most poverty-stricken condition, prostrated themselves at His feet, worshipped Him, and acknowledged Him as their God and Redeemer. O, what a precious treasure is faith! If we were fortunate enough to appreciate this fact in the right way, what care should we not take to preserve it!

Whom shall we imitate, my brethren, the Jews, or the Wise men? What do we see in the greater number of Christians? Alas, a feeble and tepid faith; and how many are there who have not even the faith of the devil, who believes that there is a God, and who trembles in His presence! It is very easy to convince ourselves of this. See, my brethren, God dwells in our churches, where we talk, and look about us, where we do not perhaps even kneel down, when He shows us the highest degree of His love, namely, at Holy Communion, and at benediction. Do we believe that there is a God? O no, my brethren, or if we do believe it, it is only to offend Him. What use do we make, my brethren, of the precious gifts of our faith, and of the means of salvation which we find in the bosom of the Catholic Church? What connection is there between our manner of living and the sanctity of our religion? Can we say, my brethren, that our life corresponds with the precepts of the Gospel, with the example that Jesus Christ has given us? that is to say, do we love poverty, humiliations, and contempt? Do we prefer Christianity above all honors, and everything which this world possesses and desires? Do we entertain that respect, that longing, and that zeal to draw all the graces we can from the Sacraments, which our Lord so lavishly bestows upon us? Let us examine ourselves on this question, my brethren. Alas! How numerous and bitter are the reproaches which we must make to ourselves regarding these questions!

Ought we not, at the sight of so much unbelief and ingratitude to be seriously afraid, that Jesus Christ might take from us the precious gift of faith, as He did from the Jews, and plant it in another nation, where a better use will be made of it? Why did the Jews cease to be God's people? Was it not because they misused His graces? Take care, St. Paul exhorts us, that if you do not remain steadfast in the faith, you will be rejected and cast away like the Jews.

Imitate therefore the Wise men. If you hear the word of God, listen immediately; be strong in your faith in spite of difficulties, and never allow it to waver, but preserve it constantly; so that you, with the Wise men, will have the grace of beholding your God face to face in the hereafter — a blessing which I wish you all. Amen.

Epiphany letter of Patrick Henry on called to the faith

{1} Do you believe Father Thomas Cox wrote the truth in *The Pillar and Ground of the Truth* (Imprimatur and Copyright, 1900), 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!

{2} 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 infallible 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 wrote to everyone in the world and especially to all members of his Society of Saint Pius X to understand why the Novus Ordo sect is not 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.”

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

{4} 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?

{5} 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?

{6} 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 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.

Pope Pius XII clearly taught how bishops receive jurisdiction, and he furthermore 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.’”

{7} 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*?

{8} 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?

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

{10} 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?

Pope Leo XIII made it extremely, exceptionally, and extraordinarily clear that the Apostles, and their successors *the bishops, certainly did not receive the power of jurisdiction from Jesus Christ*?

Let us hear Jesus Christ speak to us 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.”

{11} Do you agree that the popes continually teach that bishops do not receive jurisdiction directly from Jesus Christ? Jurisdiction is given to bishops only through the pope. If bishops do not receive jurisdiction from a pope, then no jurisdiction is given! Therefore, they have no authority, jurisdiction, or mission! Therefore, they cannot possibly have the Fourth Mark of the Catholic Church, Apostolicity!

{12} Do you agree that without all Four Marks of the Catholic Church they are a non-Catholic sect?

You will find more proof of the truth in: *Ad Sinarum Gentem* - encyclical of Pope Pius XII:

“12. By virtue of God’s Will, the faithful are divided into two classes: the clergy and the laity. By virtue of the same Will is established the twofold sacred hierarchy, namely, of orders and jurisdiction. Besides -- as has also been divinely established -- the power of orders (through which the ecclesiastical hierarchy is composed of Bishops, priests, and ministers) comes from receiving the Sacrament of Holy Orders. But the power of jurisdiction, which is conferred upon the Supreme Pontiff directly by divine rights, flows to the Bishops by the same right, but only through the Successor of St. Peter, to whom not only the simple faithful, but even all the Bishops must be constantly subject, and to whom they must be bound by obedience and with the bond of unity.”

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

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

Let us recall some other very important truths. Rev. Lucian Pulvermacher while he still functioned as a priest, before he claimed to be Pope Pius XIII, told thousands of people via his newsletter and in person that neither he nor anyone else in the Traditionalist Movement had jurisdiction. CMRI clerics have also written in their publications that they do not have ordinary or delegated jurisdiction.

I now 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!

Let us again review a summary from the popes and some other sources. (The complete quotes and original sources can be found in *My Petition for Spiritual Help* and *My Letter to Bishop Giles*, which can be read at: <https://jmjsite.com/f/my-petition-for-spiritual-help.pdf> and <https://jmjsite.com/f/letter-to-bishop-giles.pdf>). Every Roman Catholic believes each one of the following truths that I have extracted, although Traditionalists and Modernists do not believe all of these truths:

“Jurisdiction passes to bishops only through the Roman Pontiff.’ ‘The power of jurisdiction flows to the Bishops only through the Successor of St. Peter.’ ‘Such power they certainly did not receive from Jesus Christ.’ ‘To conserve the **Unity** of the Church, the power of the keys must be passed on through Peter.’ ‘Jurisdiction to absolve is not conferred by priestly ordination or episcopal consecration.’ ‘Episcopal jurisdiction has been instituted by Christ in such a manner that each bishop should receive his jurisdiction from the pope.’ ‘This Jurisdiction the bishop does not obtain through Episcopal consecration.’ ‘The episcopate comes from the hands of Jesus Christ through Peter and his successors.’ ‘All authority emanates from the Apostolic See.’ ‘All spiritual authority comes from Peter.’ ‘We, then, both priests and people, have a right to know whence our pastors have received their power. 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. They must be as aliens to us, for they have not been sent, they are not pastors.’”

Why do the Traditionalist bishops act as though they have universal jurisdiction when none of them have even been assigned to a diocese by a pope or ever received ordinary or delegated jurisdiction?

{13} Do you agree that *not even one Traditionalist bishop* can name the exact boundaries of his diocese?

{14} Do you agree that *not even one Traditionalist bishop* has a diocese?

{15} Do you agree that since no one in the traditional movement possesses ordinary jurisdiction that not so much as even one Traditionalist Movement cleric holds any spiritual powers from a Pope?

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

“170. From whom do bishops hold their jurisdiction?

From the Pope.

171. From whom does the Pope hold his jurisdiction?

From Jesus Christ, the Son of God made man.

172. What sort of bishop would he be who did not hold spiritual powers from the Pope?

He would be an 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.”

{16} Do you agree that this seminary professor correctly told us in 1898 how Catholics should identify schismatic, intruder bishops and priests?

{17} Do you agree that the Catholic Church does not change Her teachings?

{18} Therefore, do you agree that all of the Traditional Movement bishops and priests, and those who come from the Novus Ordo sect, are schismatic bishops and priests by the definition just given? Since they do not hold their powers from a *lawful* pope or bishop how can anyone justify receiving sacraments from these schismatic, *intruder* clerics day after day and week after week?

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.”

Stop and think! The Catholic Church teaches that all bishops who did not receive a papal mandate for their spiritual jurisdiction, mission, and authority from a legitimate pope are schismatic, intruder bishops and that they are *cut off from the Church*. Thus, we review what the Catholic Church teaches through Saint Thomas Aquinas.

Supplement, Q. 19, Art. 5, Reply Obj. 3:

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

Pope Pius VI reminded us that Catholics hear the voice of Jesus Christ speaking in encyclical letters. Is it clear why Jesus Christ told us through this same Pope Pius VI, in *Charitas*, to keep away from *all* bishops who are consecrated without a papal mandate? Of course, when Jesus Christ commands us to keep away from *all* intruders, His order includes *every* priest associated with any bishop consecrated without a papal mandate.

{19} Do you agree that Catholics must not hold communion with them in divine worship *because they sin in so doing*?

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.”

{20} Do you agree that in the time of the Apostles every bishop had jurisdiction?

{21} Do you agree that since **no** Traditionalist bishop has jurisdiction that not so much as even one of them or any of their followers are members of the Church Jesus Christ founded in the time of the Apostles?

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.”

{22} 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.”

{23} 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? Please, never forget that: “Even if valid orders exist, where *jurisdiction* is lacking there is no real Apostolicity.”

“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...”

{24} 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?

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?

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.”

{27} 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.”

{28} 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*?

{29} 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*?

{30} 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.”

{31} 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*.

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.**”

{32} 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.**”

{33} 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?

{34} 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.

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.”

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

{36} 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?

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

{38} 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?

What do you think the answers would be if you asked all of the members of the Traditionalists who make up this scary monster: “To what church does your family belong?” If you asked John and Jane Doe Traditionalist, you could expect an answer such as: “*We belong to the Society of St. Pius X. Our oldest son goes to the SSPV, and our oldest daughter became a Sister in the CMRI. One of Jane’s brothers goes to Bishop Dolan, while the other one goes to Father Ramolla after he separated from Bishop Dolan to start his own church. Her younger sister receives the sacraments from Bishop Kelly. We used to attend Mass at our neighbor’s home when the circuit priests, Fathers Town and Lucian came through our area. But when Father Town died and Father Lucian claimed to be a pope, we started with the Society. Jane’s parents go to Father Kevin, and my parents just stay home now because they got fed up, depressed, and down in the dumps with all the fighting and disunity going on in the Traditional Movement. My sister still goes to Father Joseph, O.F.M. when he comes into town the last Sunday of each month. However, she still goes to confession each week via the telephone.*”

Ask the members of the Traditionalist monster who founded the Traditional Movement? Did this monster start with one, two, or three heads? Was it Archbishop Thuc or Archbishop Marcel Lefebvre or both of them or neither of them? If you choose one or both of these Archbishops, can you tell me the year they started the Traditional Movement? If it was either of them, then why did Bishop Schuckardt claim he started the first

Traditionalists in America, since he was not connected to either Archbishop Thuc or Archbishop Lefebvre? Take note that Bishop Schuckardt's CMRI was the *first*, and it only started in the late 1960s!

Who belonged to the Mormon sect before 1830? Nobody, because it did not exist! I think it has millions of members now, and a number of them were former Catholics. But do you agree that not one member of the Mormon sect is a member of the true Church Jesus Christ founded?

Can you name even one person who belonged to the non-Catholic Lutheran church before 1500? Do you agree that there were many baptized Catholics who became members of the new religion Luther started a few years later? Do you agree that some of those Catholics in Father Martin Luther's parish just stayed with him when he broke away from the Church? Do you agree that they all left the Catholic Church by being members of a *new*, recently founded sect? How long did they remain members of the Catholic Church? Did you know they still called themselves Catholics and *not* Lutherans for about 100 years? Can you count the number of new heads of the Protestant monster that was started by Luther?

Who belonged to the Traditional Movement before 1960? Do you see history repeating itself?

There are millions of martyrs and canonized saints in the Catholic Church. Can you name even one of them that belonged to the Traditional Movement?

Do I believe Jesus Christ founded the Traditional Movement? No! Jesus Christ founded the Catholic Church about 2,000 years ago. I have not heard of anyone who was a member of the Traditional Movement monster before 1960, because it did not exist before then. Do you agree that it is impossible for any one of the separated branches of this multi-headed Traditionalists monster to be the Catholic Church?

How can any Catholic convince himself that such a monster is the Bride of Jesus Christ reflecting His Oneness, Goodness, Truth, and Beauty? The Traditionalists do not even have the same Mass, sacraments, and liturgy! Nor are they in communion with one another. Not one of them by itself, or all of them together, possesses the Four Marks of the Church.

* Traditionalist clerics function as if they have spiritual authority in the Church. For that reason *they reject the truth* that: "All spiritual authority comes from Peter."

* Traditionalists *reject the truth* that, "The Apostolic See is the sole source of legitimate power," and that unless a bishop received a papal mandate and jurisdiction through a Vicar of Jesus Christ, he does not have legitimate power.

* No Traditionalist *accepts the truth* explained by Dom Guéranger: "We, then, both priests and people, have a right to know whence our pastors have received their power. 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. They must be as aliens to us, for they have not been sent, they are not pastors."

* Traditionalists are a conglomerate, rolled together concoction of chaotic, disorganized, incompetent, uncontrollable, unmanageable, unruly, and disobedient groups of separated non-Catholic sects, divisions, and factions who continue to manifest their quarrelsome, argumentative, competitive, jealous, and challenging attitudes toward each other.

Remember how Saint John Mary Vianney reminded us how everyone is called to the Faith. You are invited and encouraged to read and study a much more complete explanation of the above truths of our Faith at: <https://jmjsite.com/f/my-petition-for-spiritual-help.pdf> and <https://jmjsite.com/f/letter-to-bishop-giles.pdf>.

Wishing all of you a Holy Epiphany and a grace-filled New Year. Thank you for all the good you have done for me in the past, and for what you intend to do in the future.

In Jesus, Mary, and St. Joseph,
Patrick Henry