

The True Church Is One, Holy, Catholic, and Apostolic

Chapter One - MEMBERSHIP

The better we know God, the more we should love God. The better we know the True Church, the more we should love God and thank Him that we are a member of His Church.

"The greatest thing about every Catholic is that he is one." (John Ayscough)

The Baltimore Catechism teaches:

Q. 114. "The means instituted by Our Lord to enable men at all times to share in the fruits of His Redemption are the Church and Sacraments."

Q. 115. "The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head."

Q. 121. "All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved."

Because "the salvation of souls is the highest law," those who wish to save their souls cannot belong to any non-Catholic sect(s). Believe the Doctors of the Church and Ex Cathedra teachings.

ST. AUGUSTINE: "No man can find salvation save in the Catholic Church. Outside the Catholic Church he can find everything except salvation. He can have dignities, he can have the Sacraments, can sing 'Alleluia,' answer 'Amen,' accept the Gospels, have faith in the Name of the Father, the Son, and the Holy Ghost, and preach it, too, but never except in the Catholic Church can he find salvation."

ST. PETER CANISIUS: "Outside of this communion - as outside of the Ark of Noah - there is absolutely no salvation for mortals: not to Jews or Pagans who never received the faith of the Church; not to heretics who, having received it, forsook or corrupted it; not to schismatics who left the peace and unity of the Church; finally, neither to excommunicates who for any other serious cause deserved to be put away and separated from the body of the Church like pernicious members... For the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his Mother."

Ex Cathedra: "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.

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

Ex Cathedra: "The Holy Roman Church firmly believes, professes and teaches that none of those who are not within the Catholic Church, not only Pagans, but Jews, heretics and schismatics, can ever be partakers of eternal life, but are to go into the eternal fire "prepared for the devil, and his angels " (Mt. xxv, 41), unless before the close of their lives they shall have entered into that Church; also that the unity of the Ecclesiastical body is such that the Church's Sacraments avail only those abiding in the Church, and that fasts, almsdeeds, and other works of piety which play their part in the Christian combat are in Her alone productive of eternal rewards; moreover, that no one, no matter what alms he may have given, not even if he were to shed his blood for Christ's sake, can be saved unless he abide in the bosom and unity of the Catholic Church." (*Mansi, Concilia*, xxxi, 739.) (Pope Eugene IV, the Bull *Cantate Domino* 1441.)

Remember that each and every part of every Ex Cathedra teaching is as absolutely true as the truth that God exists. Woe unto anyone who denies anything the Catholic Church teaches, even in thought only.

Father John Kearney gives this teaching of the Church on pages 107-108 in his book, *Our Greatest Treasure*, Imprimatur, 1942:

"The Gift of Faith may be lost. This is an undoubted fact. It is also a fact that once lost the Gift of Faith is seldom regained... How is the Faith lost? The virtue of Faith is lost by a single sin of unbelief. Once we deliberately refuse to believe a single doctrine of the Catholic Faith even in thought

only we have lost the Faith; once we refuse to submit our minds to God, once we refuse to accept the solemn teaching of the Church, we have lost the Faith. Hence we can realize that there are some Catholics who have lost the Faith, and still remain externally members of the Church."

Sacred Scripture often and strongly teaches the need to belong to the True Church.

"He that is not with Me, is against Me: and he that gathereth not with Me, scattereth." Matt. 12/30.

"He that believeth not, shall be condemned." Mark 16/16.

"He that doth not believe, is already judged." John 3/18.

"They went out from us; but they were not of us." I John 2/19.

"He that heareth you, heareth Me: and he that despiseth you, despiseth Me." Luke 10/16.

"If he will not hear the Church, let him be to thee as the heathen and publican." Matt. 18:17; Mark 6:11.

"He that shall deny Me before men, I will also deny him before My Father who is in heaven." Matt. 10/33; Luke 12/9; II Tim. 2/12.

"The Lord hateth all abomination of error." Eccus. 15/13.

"Beware of false prophets, who come to you in the clothing of sheep." Matt. 7/15.

"For there will rise up false christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect." Mark 13:22.

"This people honoureth Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men." Matt. 15:8,9; Mark 7:6,7; Isai. 29:13.

"They are inexcusable. Because that, when they knew God, they have not glorified Him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools." Rom. 1:20-22.

"A man that is a heretic, after the first and second admonition, avoid: knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgment." Titus 3:10,11.

The Baltimore Catechism teaches:

Q. 23. "By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful."

Q. 28. "The Church has Four Marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic."

Q. 29. "The Church is One because all its members agree in one faith, are all in one Communion, and are all under one head."

Sacred Scripture teaches:

"And the multitude of believers has but one heart and one soul." Acts 4/32.

"But you do not believe: because you are not of My sheep." John 10/26.

"Now the Spirit manifestly saith, that in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils." 1 Tim. 4/1.

"Be ye all of one mind." 1 Pet. 3/8.

"Try your own selves if you be in the faith: prove ye yourselves." 2 Cor. 13/11.

"Now I beseech you, brethren, to mark them who make dissensions, and offenses contrary to the doctrine which you have learnt, and to avoid them." Rom. 16/17.

"There shall be among you lying teachers, who shall bring in sects of perdition." 2 Pet. 2/1.

The Church teaches:

"Only those are really to be included as members of the Church who have been baptized and profess the true faith and who have not had the misfortune of withdrawing from the body or for grave faults been cut off by legitimate authority..."

"For not every sin, even though it be serious, is such as to sever a man automatically from the body of the Church, as does schism or heresy or apostasy." (P.P. XII *Mystici Corporis*).

Canon 2314, n.1, states:

"All apostates from the Christian faith and each and every heretic or schismatic incur the following penalties:

- 1) ipso facto excommunication;
- 2) if they have been admonished and do not repent, they shall be deprived of any benefice, dignity, pension, office or other position which they may hold in the Church; they shall be declared infamous, and, if clerics, they shall after renewed admonition be deposed;
- 3) if they have joined a non-Catholic sect or have publicly adhered to it, they incur infamy ipso facto, and, if they are clerics and the admonition to repent has been fruitless, they shall be degraded. Canon 188, n. 4, provides, moreover, that the cleric who publicly abandons the Catholic faith loses every ecclesiastical office ipso facto and without any declaration."

Canon 2315 states:

"A person who is suspected of heresy, and who after admonition has not removed the cause for suspicion, shall be forbidden to exercise legal ecclesiastical acts; if he is a cleric, and after repeated admonition has not removed the cause for suspicion, he shall be suspended a divinis. If a person suspected of heresy has been punished with the penalties here stated, and does not amend within six months after their imposition, he shall be considered as a heretic and be liable to the penalties for heresy."

Canon 2316 states:

"A person who of his own accord and knowingly helps in any manner to propagate heresy, or who communicates in sacred rites (in divinis) with heretics in violation of the prohibition of Canon 1258, incurs suspicion of heresy."

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..."

John Paul II has propagated heresy, held interfaith services, and communicated in sacred rites with heretics both before and after his "election" to the Papacy. Canons 1258, 2316, 2315, and 2314 pertain to him and many others.

Please read attentively the following BULLA of PAUL IV, issued in 1559:

"We declare that if ever a Bishop, Archbishop, Patriarch or Primate, a Cardinal or a Legate, or even a Sovereign Pope, had, before their elevation to the Cardinalcy or Pontificate, deviated from the Catholic Faith or fallen into some heresy, the promotion or elevation -- even if it had taken place with the unanimous assent of all the Cardinals -- is invalid and null, without value and one cannot say that it is valid because the person concerned accepts the Office, receives the Consecration and then enters into possession of the government and administration [of the Office], or by the homage rendered to him by all; one cannot accept him as legitimate, and none of his acts of power or administration may be deemed valid whether Bishops, Cardinals or Sovereign Pope.

All their words, deeds and actions, their administration and all that proceeds from them -- all these are without value and have no authority or command over anyone. These men, so promoted and elevated, will by the same fact be deprived of all dignity, place, honor, title and power."

From this, it should be plain to all who think about it that absolutely nothing which requires jurisdiction in the external forum is worth anything if done by one in heresy!

The external and internal forum is defined and explained in Chapter Two.

Are They in Or Out of the Church?

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

"There are many today who state that Vatican II was merely a "pastoral" council - that nothing doctrinal was to be defined. They say this in order to justify its heresies by saying that since it was

only pastoral it could contain error - in short, it could be accepted or rejected. These same self-styled modernist theologians are quick to quote the sayings of John XXIII that this council was to meet to discuss nothing doctrinal, and thus, they say, it is not infallible.

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

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

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

Archbishops Lefebvre and Thuc signed the most heretical decrees of Vatican II - the decrees on Ecumenism and Religious Liberty!

Look in *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*. There, it lists the Documents of Vatican II and shows which bishops signed each Document. Look in VOLUME III, PARS VIII for those who signed the decree on Ecumenism. On pages 863 and 867 are + Marcellus Lefebvre and + Petrus Martinus Ngo-dinh-Thuc. In Volume IV, PARS VII are the names of those who signed the decree on Religious Liberty. On pages 809 and 812 are + Marcellus Lefebvre and + Petrus Martinus Ngo-dinh-Thuc. Copies of the books are available through most libraries. Gonzaga University, in Spokane, Washington, has them. Ask those in charge of other libraries to help you find it through the Interlibrary Loan System. Evidence proves, Archbishops Thuc and Lefebvre signed the most heretical decrees of the Council. "Pope" Paul VI and the Novus Ordo bishops lost their office, authority, and jurisdiction, were automatically excommunicated, and officially became non-Catholics for signing these heretical decrees. Do you agree that Archbishops Lefebvre and Thuc received the same penalties? 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 Paul VI, John Paul I, John Paul II, and the rest? Study the OFFICIAL statement of Archbishop Marcel 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."

It is plain to see, easily understood, and clearly evident that: 1) As the Traditionalist Movement churches teach, the Conciliar, Novus Ordo church is heretical and all who signed the heretical decrees of Vatican II are heretics and outside the Catholic Church. This includes Archbishops Thuc and Lefebvre! 2) As Archbishop Marcel Lefebvre teaches, “The Conciliar, Novus Ordo church is 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.” When these leaders of the Traditionalist Movement wrote and spoke these things, they either spoke the truth or told a lie. If they told a lie, listen attentively to what the Holy Ghost has to say about them:

You are of your father the devil; and the desires of your father you will do. He stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. Jn 8, 44.

Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Ep. 4, 25.

All liars shall have their portion in the pool burning with fire and brimstone: which is the second death. Ap 21, 8.

You shall not lie, neither shall any man deceive his neighbor. Le 19,11.

Lie not one to another. Cl 3, 9.

Since the bishops, priests, and laity of the Traditionalist Movement probably do not want these accusations of God, who is Truth, spoken against them, they must believe as true what they themselves said about the Conciliar, Novus Ordo church and those who signed its heretical decrees. How else can anybody who loves the truth solve such a contradiction? This is one of the biggest contradictions and incongruous oxymorons in the world today. They do not want to be known as liars, but they show themselves to be liars by what they say and do! At least in the external forum, Archbishop Marcel Lefebvre did in fact adhere to this schismatic, heretical, non-Catholic church until his death. To the very day of his death, Archbishop Lefebvre, and now his followers, acknowledge the head of this schismatic, heretical non-Catholic church to be their Holy Father. They proclaim the visible head of this schismatic, heretical, non-Catholic church is also the visible head of the church of The Society of St. Pius X.

Can God create a rock bigger than He can lift? Can the True Church be a non-Catholic religion? Can the Catholic Church be the sister church of any non-Catholic church – that is, on an equal standing with it? Can a true Pope be the visible head of a schismatic, heretical non-Catholic church? Can any bishop or priest who leaves the Catholic Church retain an Office, Authority, and Jurisdiction in the Church? Can any bishop who leaves the Catholic Church carry on Apostolicity? The answers to these questions are “No”. They are a contradiction of words. Lack of evidence indicates neither Archbishop Lefebvre nor Thuc were ever received back into the Catholic Church after they left it by joining a non-Catholic sect. Their followers have never provided evidence that they abjured their errors, nor who it was with Authority and Jurisdiction that received them back into the Church. Those who received Consecrations from them, or their offspring, are outside the Catholic Church founded by Jesus Christ. To better understand these statements, listen to Bishop George Musey, who explained a true teaching of the Church, April 22, 1985.

“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.”

There is a truth that cannot be denied! It is the true teaching of the infallible Church! No one with *authority* received Bishop Brown nor Bishop Francis Schuckardt back into the Catholic Church! No one with *authority* who had the *necessary FACULTIES in and from the Catholic Church* received Archbishop Thuc or Archbishop Lefebvre back into the Catholic Church; and therefore, they remained *outside of the Catholic Church*!

Pope Leo XIII wrote, in the encyclical letter on the unity of the church - *Satis Cognitum*, June 20, 1896:

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

The Traditionalist Movement bishops and priests have told us that Thuc and Lefebvre are outside the Catholic Church; and therefore, do not have an Office, Authority, and Jurisdiction. In fact, not one cleric in the Traditionalist Movement has Jurisdiction.

Chapter Two - JURISDICTION AND CANON LAW

Review some teachings of the Church about Jurisdiction, beginning with: *The Catholic Encyclopedia*, Volume VIII, June 1, 1910, page 751:

“The principle is that the laity as such have no share in the spiritual jurisdiction and government of the Church; but they may be commissioned or delegated by ecclesiastical authority to exercise certain rights, especially when there is no question of strictly spiritual jurisdiction, for instance, in the administration of property. The laity are incapable, if not by Divine law at least by canon law, of real jurisdiction in the Church.”

True Popes receive Jurisdiction directly from God when they accept the Office of the Papacy. Study the teachings of God’s Infallible Church to find out where, when, and how every Bishop in the Catholic Church receives Jurisdiction.

Pope Pius IV tells us:

“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 a 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 in the form of a brief.”

From the encyclical *Ad Apostolorum Principis*, Pope Pius XII, June 29, 1958:

Bishops and the Holy See

“38. For it has been clearly and expressly laid down in the canons that it pertains to the one Apostolic See to judge whether a person is fit for the dignity and burden of the episcopacy, and that complete freedom in the nomination of bishops is the right of the Roman Pontiff. But if, as happens at times, some persons or groups are permitted to participate in the selection of an episcopal candidate, this is lawful only if the Apostolic See has allowed it in express terms and in each particular case for clearly defined persons or groups, the conditions and circumstances being very plainly determined.

39. Granted this exception, it follows that bishops who have been neither named or 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 *Mystic 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 *Adsinarum 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 the reverence of obedience and by the bond of unity.”

41. Acts requiring the power of Holy Orders which are performed by ecclesiastics of this kind, though they are valid as long as the consecration conferred on them was valid, are yet gravely illicit, that is, criminal and sacrilegious.

42. To such conduct the warning words of the Divine Teacher fittingly apply: “He who enters not by the door into the sheep fold, but climbs up another way, is a thief and a robber.” The sheep indeed know the true shepherd's voice. “But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers.”

The Vatican Council

45. Well known are the terms of the Vatican Council's solemn definition: “Relying on the open testimony of the Scriptures and abiding by the wise and clear decrees both of our predecessors, the Roman Pontiffs, and the general Councils, We renew the definition of the Ecumenical Council of Florence, by virtue of which all the faithful must believe that ‘the Holy Apostolic See and the Roman Pontiff hold primacy over the whole world, and the Roman Pontiff himself is the Successor of the Blessed Peter and continues to be the true Vicar of Christ and head of the whole Church, the father and teacher of all Christians, and to him in blessed Peter our Lord Jesus Christ committed the full power of caring for, ruling, and governing the Universal Church...’

46. “We Teach... We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of Jurisdiction, of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite, and dignity, both individually and collectively, are bound by the duty of hierarchical subordination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline and government of the Church spread throughout the whole world, in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation.”

47. From what We have said, it follows that no authority whatsoever, save that which is proper to the Supreme Pastor, can render void the canonical appointment granted to any bishop; that no person or group, whether of priests or laymen, can claim the right of nominating bishops; that no one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See.

48. 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.”

This last sentence means only a true Pope, and no other bishop or priest without very special faculties from a true Pope, is able to absolve any bishop who consecrates or is consecrated without a papal mandate. Every “excommunication reserved specialissimo modo to the Apostolic See” means that only a true Pope is able to absolve from that excommunication. The Traditionalist Movement churches reject the teachings of God's Church, as given in the Encyclical letter just quoted, as well as many others. Therefore, please pay special attention to the following teaching of the Catholic Church. It is taken from: *The Church Speaks to the Modern World*. Social Teachings - Pope Leo XIII. Edited by Etienne Gilson - 1954:

“The primary object of an Encyclical is not to define the dogma, that is, the faith, of the Catholic Church. To do so is the proper object of what is technically called the “extraordinary magisterial teaching of the Church.” This “extraordinary” teaching enjoys, in each and every one of its parts,

without any reservation, the grace of infallibility. This grace belongs to the so-called “ecumenical councils,” that is, to councils representing the whole Christian world and, consequently, the preaching of the whole Catholic Church; but, following a decision of the Vatican Council (Session IV, Const. *Pater aeternus*), the same grace of infallibility also belongs to the pronouncements of the Pope when, speaking in his capacity as pastor and teacher of all Christians, and by virtue of his supreme apostolic authority, he declares that a certain doctrine concerning faith or moral conduct should be held as true by the whole Church. Such infallible pronouncements, therefore, are final and irreformable by themselves, and not by virtue of the consent of the Church.

The proper object of the “ordinary” teaching of the Church, as given by bishops to their own dioceses and by the Bishop of Rome, that is, the Pope, to all the faithful, is to diffuse this infallible teaching of the Church, to defend it if necessary, and to apply it to some particularly important problems of the day as they arise in social and political life. The Encyclical letters are the usual means by which the Popes exercise this definite teaching function.

These letters are the highest expression of the ordinary teaching of the church. To the extent that they restate the infallible teachings of the church, the pronouncements of the encyclical letters are themselves infallible.

Moreover, while explaining and developing such infallible teachings, or while using them as a sure criterion in the condemnation of errors, or even while striving to solve the social, economic, and political problems of the day in the light of these infallible teachings, the Popes enjoy the special assistance of the Holy Ghost, a higher guidance in which the supernatural gift of prudence plays a decisive part.

This is to say, 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.

Even though they may not be binding as to faith in all their parts, the teachings of an encyclical are all directly related to Faith by the Supreme teaching authority of the Church with the special assistance of the Holy Ghost.

There is always grave temerity in not accepting the teaching of an encyclical on any one of the points it touches.”

The Reign of Mary, Summer 1989, quotes Pope Pius IX:

“We declare openly that... We are using the power which has been given to us... by Jesus Christ Our Lord in the person of Blessed Peter from whom derives, as Our Predecessor Saint Innocent says, the episcopate itself and all the authority of this name.”

The Reign of Mary also quotes Pope Pius VI (1757-1822):

“We CONDEMN and reprove... (that) doctrine... which professes that ‘the bishop has received from Christ all the necessary rights for the good government of his diocese...’”

Hierarchy

To better understand the external and internal forum, we open: *Dictionary of Dogmatic Theology* by Pietro Parente, Antonio Piolanti, and Salvatore Garofalo. Imprimatur, May 1, 1951, pages 124 & 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 power 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...

The power of jurisdiction is divided into: (1) power of forum externum, when directed principally to the common good, in so far as it regulates the social relations of the members and produces public juridical effects; and the power of forum internum, when directed principally to private good, in so far as it regulates the relations of consciences with God and is exercised per se secretly and with prevalently moral effects; (2) ordinary power, when ipso jure (by Law) it is connected with an office, and delegated power, when it is granted to a person by commission or delegation...

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 Apostolate of the Church

"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."

As part of the means of salvation, there absolutely must be Bishops and priests always living who actually possess real, lawful, spiritual jurisdiction! It is necessary for the government of the faithful. Without at least some bishops, priests, and deacons having jurisdiction, there is no Catholic Church! 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."

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."

How can there be a living and infallible magisterium if there are no bishops with jurisdiction and authority in the world? Therefore, there must be at least two Bishops with jurisdiction living in the world. *The Canons and Decrees of the Sacred and Ecumenical Council of Trent*, session XXIII, teaches:

"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.”

The infallible Bride of Jesus Christ said let you be anathema, let you be damned, let you burn forever in Hell if you believe any of the following three errors: (1) There is no visible and external priesthood on earth today that has power, that is Jurisdiction! (2) There is no hierarchy consisting of bishops, priests, and ministers. (NOTE: the plural is used! There must be at least two bishops, priests, and ministers living on earth till the end of time. They must also have an office, authority, and jurisdiction, for without this, they simply cannot fulfill the necessary requirements to make up the Divinely instituted hierarchy of the Catholic Church!) (3) Those who have neither been rightly ordained, nor sent by ecclesiastical and canonical power, but come from elsewhere, are lawful ministers... of the Sacraments.

The word “Rightly” in the above sentence 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 would have left the word “Rightly” out of this sentence! “Rightly Ordained” means that those men being Consecrated bishops received the approbation of a True Pope. Without this approval by a Pope with authority in the Catholic Church, the ordinations and consecrations were not “Rightly” performed! 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 St. Thomas explains. (Cf. Suppl. Q. 19, Art. 6.)

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.”

Unless the “Holy Ghost hath Placed” the bishops in the Church, they are incapable, unsuitable, and unqualified to rule the Church of God! There must be a Pope with the Authority of the Holy Ghost to place bishops to rule the Church of God!

What Pope, with Authority, did the Holy Ghost use to place the Traditionalist Movement bishops in the Church? If you cannot answer that question, you had better stay away from those thieves and robbers, before they steal your soul!

From: *The Liturgical Year*, by Dom Gueranger, Imprimatur Feb., 1924, Volume VIII, Page 102:

“Three things are needed by the Church in order that She may carry on Her mission: a constitution framed by the very hand of the Son of God, whereby She will become a visible and permanent society; the possession of all the truths which Her Divine Lord came upon this earth to reveal or confirm - and in this is included the right to teach, and teach infallibly; thirdly, the means whereby She may efficaciously apply to the faithful the fruit of Jesus' sacrifice on the Cross, that is to say, the graces of salvation and sanctification. Hierarchy, Doctrine, Sacraments - these are the all-important subjects upon which our Lord instructs His disciples during the forty days between His Resurrection and Ascension.”

Pages 228-229:

“Moreover, the sacraments, being visible signs, are an additional bond of union between the members of the Church: we say additional, because these members have the two other strong links of union - submission to Peter and to the pastors sent by him and profession of the same faith. The Holy Ghost tells us, in the sacred Volume, that a threefold cord is not easily broken. Now we have such a one; and it keeps us in the glorious unity of the Church: hierarchy, dogma, and sacraments, all contribute to make us one Body.”

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.”

Page 195:

“Our Risen Jesus is not satisfied with establishing His Church and constituting the hierarchy which is to govern it in His name to the end of time.”

Pages 130-131:

“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.”

Who can doubt there will be Catholic bishops until the end of time? Only Catholic bishops with Office, Authority, and Jurisdiction make up the hierarchy in the Catholic Church. Only Catholic bishops with Office, Authority, and Jurisdiction make up the governing, teaching, and sanctifying class of the Catholic Church.

Page 149:

“This unlimited delegation of pastoral power given to all the Twelve Apostles, 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...”

Traditionalist Movement bishops, in practice, claim “an unlimited territorial authority.” Therefore, it follows that they claim the power of a Pope! Now, let us continue with 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.”

From *A Manual of Pastoral Theology* by Rev. Fr. Frederick Schulze, Imprimatur +Joannes J. Glennon, 1923, Page 295:

“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, but as he is called upon to cooperate with the bishop, the latter is supposed to communicate to him part of that power which he has obtained by Apostolic appointment. We say, part of that power because Jurisdiction is twofold, in foro interno and in foro externo. The former, which is exercised mainly in the tribunal of Penance, a priest receives when he is authorized to hear confessions. In the latter he participates, to a certain extent, after the bishop has assigned him to a regular position as pastor or rector ecclesiae.

This Jurisdiction is not perpetual, but may be limited or withdrawn for good reasons. Not so with the potestas ordinis. It is received through the Sacrament of Holy Orders and, being attached to the indelible character which this Sacrament imprints, cannot be destroyed or taken away; only the use of it may be suspended. Any ministerial act exercised in spite of a suspension will be sinful, without, however, losing its effect of forfeiting its validity, except the absolution given by a vitandus.” (See C. 2261).

The Church teaches in the *Summa Contra Gentiles*, of St. Thomas, Lib. IV, cap. 76:

“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.”

Please study these teachings of God's infallible Church, taken from the *Summa Theologica* of St. Thomas Aquinas, Fathers of the English Dominican Province, July 3, 1947:

Power of Keys

(Jurisdiction) Page 2638, Q. 20, Art. 1, Suppl.: FIRST ARTICLE

"Whether a Priest Can Use the Key Which He Has, on Any Man?"

St. Thomas first puts forth objection 1 and states:

"It would seem that a priest can use the key which he has, on any man."

Then St. Thomas gives the teaching of the Catholic Church when he writes:

"On the contrary, it is written in the Appendix of Gratian: It is not lawful for every priest to loose or bind another priest's parishioner. Therefore a priest cannot absolve everybody."

"I answer that, Consequently there should be a like order of authority in the Church Militant, so that an indiscriminate authority over all should be rested in one individual, and that there should be others under him, having distinct authority over various people. Now the use of the keys implies a certain power to exercise authority, whereby the one on whom the keys are used, becomes the proper matter of that act. Therefore he that has power over all indiscriminately, can use the keys on all, whereas those who have received authority over distinct persons, cannot use the keys on everyone, but only on those over whom they are appointed."

All Jurisdiction Comes from the Pope

"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."

Suppl. Q. 20, Art. 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... 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."

"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. The priest cannot absolve a penitent through the latter being excommunicated by his superior."

Suppl., 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."

Suppl., Q. 22, Art. 1:

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

Suppl., 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.”

Suppl., Q. 22, Art. 3:

“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.”

Suppl., Q. 22, Art. 3, Reply Obj. 1:

“Although an excommunicated or suspended person does not lose his jurisdiction, he does lose its use.”

Suppl., 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.”

Suppl., 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.”

“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.”

Reply Obj. 1:

“... Wherefore, just as, were a heretic to be without wheaten bread, he could not consecrate, **so neither can a prelate absolve if he be deprived of his AUTHORITY**, yet he can baptize and consecrate, albeit to his own damnation.”

1) Schismatics, heretics, excommunicated, suspended, or degraded clerics SIN every time they consecrate the Holy Eucharist, another bishop, Holy Chrism, and so on. 2) 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*. 3) Those who receive the sacraments from those who are cut off from the Church *do NOT receive grace, because they SIN IN SO DOING!* 4) The infallible Church teaches that every bishop and priest who received Orders from the lines of succession of Archbishops Thuc, Lefebvre, the Old Catholic church, or any other schismatic and heretical church is excommunicated and cut off from the Catholic Church!

The Catholic Church teaches in: *Sacramental Theology* by Father Clarence McAuliffe, 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] 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 faculty.

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."

Bishops and priests in the Traditionalist Movement speak very truthfully when they tell us they do not have ordinary or delegated jurisdiction! To cite a few examples of many that could be brought forth, I quote from page five of Rev. Anthony Cekada's article: *The Validity of the Thuc Consecrations*:

"NO ONE IN THE TRADITIONAL MOVEMENT POSSESSES ORDINARY JURISDICTION!"

Without ordinary jurisdiction, they will never have delegated jurisdiction. Therefore, their absolutions: "ought to be reckoned of no worth!" Another priest who has contacted many people over the years is Rev. Lucian Pulvermacher. Through his newsletters, over the phone, and in person, he told thousands of people he had no jurisdiction. He proved to many that no bishop or priest in the Traditionalist Movement has jurisdiction. When Archbishop Lefebvre consecrated bishops, they truthfully proclaimed in their publications that they would not be Ordinary; they had no jurisdiction. It follows as Catholic Doctrine that their absolutions are of no worth, since they do not have jurisdiction! Let us continue with *Sacramental Theology* by Father McAuliffe:

"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."

Remember that the Traditionalist Movement clerics truthfully told the world that they do not have this *necessary jurisdiction*! Consider carefully, deliberate upon, and ponder over this section of the book: *The Pillar and Ground of the Truth*, 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."

This same teaching is also expounded in the book, *The Catechism Explained* by Fathers Spirago and Clarke, Imprimatur, 1899. Here we have the teaching of God's infallible Church! No authority means no apostolicity! No jurisdiction means no apostolicity, and no apostolicity means it is not the true church! The Encyclical of Pope Leo XIII on Unity (*Satis Cognitum*) contains many quotes proving that all authority and jurisdiction come to bishops and priests only through a true Pope. Here are a few excerpts:

"Indeed, Holy Scripture 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."

"It is necessary, therefore, to bear this in mind, namely, that nothing was conferred on the apostles apart from Peter, but that several things were conferred upon Peter aside from the apostles. St. John Chrysostom in explaining the words of Christ says: "Why, passing over the others, does He speak to Peter about these things?" And he answers unhesitatingly and at once, "Because he was pre-eminent among the apostles, the mouthpiece of the disciples, and the head of the college." He alone was named 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.

From this it must be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately withdraw from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are consequently 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."

Understand what Pope Leo XIII said: "He conferred nothing on any of the rest without Peter participating in it." Note the words: "He conferred *nothing*!" This means the only powers bishops receive who are consecrated without a true Pope participating in it are the powers of Orders. They have no Office, no Authority, no Jurisdiction, and no Mission! This teaching of the infallible Holy Catholic Church is another way of telling us of the need for a Papal Mandate. No bishop consecrated in the Old Catholic church line of succession has ever received an Office, Authority, or Jurisdiction. The same teaching of the infallible Catholic Church applies to every bishop consecrated in the lines of succession from Archbishops Thuc and Lefebvre.

They have never had an Office, Authority, Jurisdiction, or Mission in the Catholic Church!

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.”

Please consider carefully, reflect, and ponder over these teachings of the Catholic Church. “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.” If the Francis K. Schuckardt (CMRI) church is directly derived from the Apostles, then the Old Roman Catholic church has always been the true church! If the Francis K. Schuckardt branch of the CMRI church never was part of the true church, why did the members that belonged to it not have to take the Abjuration of Error and Profession of Faith when they left Francis Schuckardt to join the Society of St. Pius X, the Society of St. Pius V, the Thuc church, or the other branch of the CMRI church that remained at Mt. St. Michael after June of 1984? Neither the CMRI church, the Lefebvre church, nor the Thuc church has the Doctrine and Mission of the Apostles. The Catholic doctrine is: “The Church that is really Apostolic must have in itself everything that the society of the Apostles originally had.” Neither the Lefebvre line of succession nor the Thuc line of succession has what the society of the Apostles originally had. They do not have an Office, Authority, or Jurisdiction. They do not have a Mission from Jesus Christ. None of their bishops or priests have been called to Holy Orders by anyone with Authority in the true Catholic Church. These spurious, impostor, and sham churches, as the Catholic Church calls them, positively are not identical in doctrine, in orders, and in authority with the Catholic Church. The truth teaches:

“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.”

The Old Roman Catholic church is not the same as the True Catholic Church. The Francis Schuckardt branch of the CMRI church is not the same as the other branch of the CMRI church. The CMRI church is not the same as the Lefebvre church. The Lefebvre church is not the same as the Thuc church. The Thuc church has at least two major branches of theology, which definitely do not agree with each other. None of these spurious, impostor, and sham churches is strictly the same society as the Catholic Church that Jesus Christ founded.

The truth teaches:

“It is not enough for it to teach all the doctrines of the Apostles, if it lacks either their orders or their jurisdiction.”

Those who know and believe the teachings of the Catholic Church know and believe these spurious, impostor, and sham churches do not have jurisdiction or licit orders.

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

Here are some doctrines handed down by the Apostles that are at variance with the upstart, impostor, and sham religions. 1) Jurisdiction must be received from another who already has Jurisdiction in the Catholic Church. 2) 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. 3) No one except a priest can administer the sacrament of penance. To do so, even a priest needs special faculties. 4) No Apostate, Heretical, Schismatic, or Excommunicated person may lawfully use any jurisdiction, except in cases of danger of death. 5) Jurisdiction is necessary to found a Religious Congregation. 6) No one can make a Religious Vow unless there is someone with jurisdiction to receive that vow in the name of the Church. 7) No one can be a Religious without belonging to an approved Congregation. 8) No one can approve a Congregation that does not have Authority and Jurisdiction in the Catholic Church. 9) Jurisdiction is not received just by the fact of being consecrated or ordained. 10) An Abjuration of Error before lay people is not enough to bring an Old Catholic bishop back into the True Church. 11) A bishop or priest cannot change the Form of a sacrament and still have a valid sacrament. 12) Non-Catholic churches are not means of salvation. 13) The Lutheran church is not the sister church of the Catholic Church. 14) The Unity of the Church is destroyed when bishops consecrate other bishops without a Papal Mandate. 15) Catholics should not support bishops or priests who are not licitly as well as validly ordained. 16) Bishops consecrated without a Papal Mandate commit sacrileges and are automatically excommunicated. 17) It is a sin to receive Sacraments from one who is excommunicated. 18) God needs no one to disobey Him or the Laws of the Church in order to save His Church. 19) Canon Law does still apply and is still for these times, even if non-Catholics say it is not for these times. 20) The Church does not supply Jurisdiction under Canon 209 when there is no common error or doubt about the fact that the minister has neither ordinary nor delegated Jurisdiction.

There are many other doctrines of the impostor churches that are at variance with those handed down from the Apostles, but let us continue. “Finally, no church is Apostolic that is not authorized and commissioned by apostolic continuity.” Which one of the many churches in the world is authorized and commissioned by apostolic continuity? Which one has been authorized and commissioned by a true Pope? John Paul II and those in his Novus Ordo new religion do not carry on the Apostolicity of the Catholic Church any more than the spurious, impostor, and sham Traditionalist Movement churches.

Learn about the Catholic Faith from *The Liturgical Year*, by Dom Gueranger, Imprimatur, 1924, Vol. IV, Pages 282-287:

“Today, let us consider the apostolic see as the sole source of the legitimate power, whereby mankind is ruled and governed in all that concerns eternal salvation. Our Savior said to Peter: “To thee will I give the keys of the kingdom of heaven,” that is to say, of the Church. He said to him on another occasion: “Feed my lambs, feed My sheep.” So that Peter is prince; for, in the language of the sacred pastor, and universal pastor; for the whole flock is comprised under two terms, lambs and sheep. And yet there are other pastors in every portion of the Christian world. The bishops, whom the Holy Ghost hath placed to rule the Church of God, govern, in His name, their respective dioceses, and are also pastors. How comes it that the keys, which were given to Peter, are found in other hands than his? The Catholic Church explains the difficulty to us by Her tradition. She 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.” 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, who have always spoken of the dignity of bishops as consisting in their being “called to a share of their

own solicitude.” Hence St. Cyprian does not hesitate to say that “Our Savior, wishing to establish the episcopal dignity and constitute His Church, says to Peter: ‘To thee will I give the keys of the kingdom of heaven’; and here we have both the institution of bishops, and the constitution of the Church.” This same doctrine is clearly stated in a letter written to Pope St. Symmachus by St. Cæsarius of Arles, who lived in the fifth century: “The episcopate flows from the blessed apostle Peter; and consequently, it belongs to your holiness to prescribe to the several Churches the rules which they are to follow.” 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”; to the Council of Milevis, that “bishops must look upon Peter as the source whence both their name and their dignity are derived”; to St. Victricius, bishop of Rouen, that “the apostolate and the episcopate both owe their origin to Peter.”

Controversy is not our object. All we aim at by giving these quotations from the fathers on the prerogatives of Peter's chair, is to excite the faithful to be devoted to it and venerate it. This we have endeavored to do, by showing them that this chair is the source of the spiritual authority, which, in its several degrees, rules and sanctifies them.

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. How sacred, how divine, is this authority of the keys, which is first given by heaven itself to the Roman Pontiff; then is delegated by him to the prelates of the Church; and thus guides and blesses the whole Christian world! The Apostolic See has varied its mode of transmitting such an authority according to the circumstances of the several ages; but the one source of the whole power was always the same, the chair of Peter. We have already seen how, at the commencement, there were three chairs: Rome, Alexandria, and Antioch; and all three were sources of the canonical institution of the bishops of their respective provinces; but they were all three chairs of Peter, for they were founded by him that they might preside over their patriarchates, as St. Leo, St. Gelasius, and St. Gregory the Great, expressly teach. But of these three chairs, the Pontiff of Rome has his authority and his institution from heaven; whereas, the two other patriarchs could not exercise their rights, until they were recognized and confirmed by him who was Peter's successor, as vicar of Christ. Later on, two other sees were added to these first three: but it was only by the consent of the Roman Pontiff that Constantinople and Jerusalem obtained such an honor.

Let us notice, too, the difference there is between the accidental honors conferred on four of these Churches, and the divine prerogative of the Church of Rome. By God's permission, the sees of Alexandria, Antioch, Constantinople, and Jerusalem, were defiled by heresy; they became chairs of pestilence; and having corrupted the faith they received from Rome, they could not transmit to others the mission they themselves had forfeited.”

They still had valid Orders, but no Jurisdiction, Mission, or Apostolicity!

“Sad indeed was the ruin of such pillars as these! Peter's hand had placed them in the Church. They had merited the love and veneration of men, but they fell; and their fall gave one more proof of the solidity of that edifice, which Christ Himself had built on Peter. The unity of the Church was made more visible. Obligated by the treachery of Her own favored children to deprive them of the privileges they had received from Her, Rome was, more evidently than ever, the sole source of pastoral power. **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.** Thus it is the divine Founder of the Church, who willed that She should be a city seated on a mountain, gave Her visibility; it was an essential requisite; for since all were called to enter Her pale, all must be able to see Her. But He was not satisfied with this. He moreover willed that the spiritual power exercised by Her pastors should come from a visible source, so that the faithful might have a sure means of verifying the claims of those who were to guide them in His name. Our Lord (we say it reverently) owed this to us; for, on the last day, He will not receive us as His children, unless we shall have been members of His Church, and have lived in union with Him by the ministry of pastors lawfully constituted."

Consider the following solemnly defined Dogmas of the Church and recall Our Lord's words: "And, if he will not hear the Church; let him be to thee as the heathen and publican." (Matthew 18:17)

(D. will be used as an abbreviation for Henry Denzinger's *Enchiridion Symbolorum* - Sources of Catholic Dogma, Imprimatur, 1955:)

D. 424: Innocent III, 1208: "Therefore, we firmly believe and we confess that however honest, religious, holy, and prudent anyone may be, he cannot nor ought he to consecrate the Eucharist, nor to perform the Sacrifice of the Altar, unless he be a priest, regularly ordained by a visible and perceptible bishop. (Regularly ordained i.e., according to rules (regula) and laws of the Church contained in the Code of Canon Law.)"

D. 430: Lateran Council IV, 1215: "Surely no one can accomplish this Sacrament except a priest who has been rightly ordained according to the Keys of the Church, which Jesus Christ Himself conceded to the Apostles and to their successors."

D. 274: The Lateran Council, 649: Canon 20 specifically condemns: "vain ordinations unknown to ecclesiastical rule", stating: "let such a person be condemned forever, and let all the people say: so be it, so be it."

D. 714: Council of Florence, 1442: "... the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation ..."

D. 960: Council of Trent, July 15, 1563, 23rd Session: "The holy Synod teaches, furthermore, that in the ordination of bishops, priests, and of other Orders... those who by their own temerity take these offices upon themselves, are not ministers of the Church, but are to be regarded as thieves and robbers who have not entered by the door. (John 10:1) These are the matters which in general it seemed well to the sacred Council to teach to the faithful of Christ regarding the sacrament of Orders. It has, however, resolved to condemn the contrary in definite and appropriate canons in the following manner, so that all, making use of the rule of faith, with the assistance of Christ, may be able to recognize more easily the Catholic truth in the midst of the darkness of so many errors, and may adhere to it."

D. 967: "Canon 7: If anyone says that the bishops... or that those who have been neither rightly ordained nor sent by ecclesiastical and canonical authority, but come from a different source, are lawful ministers of the word and of the Sacraments: let him be anathema!"

Pray and pay special attention to what the Church teaches! Please note well the following:

1) - Every bishop and priest who teaches the truth will tell us that any cleric who received Orders from Archbishop Thuc, Archbishop Lefebvre, or the Old Catholic line of succession does not have an Office, Authority, or Jurisdiction. They are not "Rightly ordained nor sent by ecclesiastical and canonical authority."

2) - The Church teaches that sects whose clerics do not have an Office, Authority, or Jurisdiction are non-Catholic sects. They do not have the fourth Mark of Apostolicity!

3) - The Church teaches it is SINFUL to receive the Sacraments from or take part in the services of such ministers; and no person is permitted to commit even a venial sin for any reason.

4) - It is an article of faith that Sacraments received outside the Catholic Church, from those who have been neither rightly ordained nor sent by ecclesiastical and canonical authority, do not avail for salvation.

Now that you know these teachings of the Catholic Church, as explained above, what are you going to do about them? All clerics who claim that they possess jurisdiction must then absolutely do the unachievable, impossible, and absurd! They must prove two things: FIRST, that one who is the head of a schismatic, heretical non-Catholic church is without any doubt the True Vicar of Jesus Christ! All jurisdiction comes only through a True Vicar of Jesus Christ. SECOND, they must prove that the "Pope" gave them jurisdiction!

How much plainer, clearer, and straightforward can the truth be explained? These entire sects of pseudo, impostor, and spurious bishops and priests do not have an Office, Authority, or Jurisdiction in the Catholic Church! They and their followers belong to a non-Catholic sect, because the church they belong to does not have the fourth Mark of Apostolicity!

Dear children of Jesus and Mary, know, and make all others know, the teachings of the Catholic Church do not change! The truth the Catholic Church teaches remains the same, no matter who or how many people protest against it! The above-stated truths remain Dogmas of the Faith no matter what the circumstances, even if this is indeed the Great Apostasy, even if the Vatican II "Popes" are false Popes, even if the Vatican II bishops and priests are all heretics and schismatics, and even if the New "Mass" is false. "By their fruits ye shall know them." Thus, these illicit clergymen are outside of the Catholic Church as schismatics and heretics (for failing to be subject to the Apostolic See and to abide by all the truths which it has defined).

Pope Pius XII teaches: (*Ad Apostolorum Principis*, June 1958)

"Acts requiring the power of Holy Orders which are performed by ecclesiastics of this kind, though they are valid, are yet gravely illicit, that is, criminal and sacrilegious."

Your soul cannot live by receiving sacraments from the Traditionalist Movement clerics. The Infallible Church teaches through the wisest of holy men and the holiest of wise men that you SIN when you receive sacraments from the bishops and priests of the Traditionalist Movement! St. John Mary Vianney teaches that the Deposit of Faith comes before assisting at Mass and receiving illicit Sacraments. Read the sermon for Sexagesima Sunday from *The Sermons of the Cure of Ars*, Imprimatur, 1901. Do you remember what Pope Paul IV wrote in the Bull issued in 1559? It is found toward the beginning of this letter. Absolutely nothing that requires jurisdiction in the external forum is worth anything if done by one in heresy! If a man is not a Pope, his acts in the external forum are not valid! Pope Paul IV teaches that men consecrated bishops without the Mandate of a true Pope are:

"Deprived of all dignity, place, honor, title and power."

The attempt by pseudo, fake, and sham "popes" or "bishops" to canonize anyone as a saint, create cardinals, promulgate canon laws, consecrate bishops, ordain priests, appoint a Vicar General, approve a Religious Congregation, accept Religious Vows in the name of the Church, grant dispensations and grant a Sanatio in Radice, etc., are absolutely invalid and null! Catholic bishops sometimes grant a Sanatio in Radice to rectify marriages, because of what it says in the canon law books explaining Canon 1137:

"If the parties were married outside the Church, if the priest who witnessed the marriage was not properly qualified, or if two qualified witnesses were not present, the marriage is null and void, and such a marriage can be validated in no other way than by the observance of the prescribed form of marriage."

The Sanatio in Radice can often validate a marriage. Regardless of what faculties Traditionalist Movement bishops may have had years ago as priests, they lost every faculty they might have had at the time they were consecrated bishops! Each and every act that all of the Traditionalist Movement bishops and priests presume to accomplish, execute, and perform is null and void if it requires Jurisdiction in the external forum. Granting a Sanatio in Radice, founding a Religious Congregation, accepting Religious Vows in the name of the Church, granting dispensations, and so on require jurisdiction in the external forum! Priests ordained by Traditionalist Movement bishops have never had jurisdiction! Father Lucian Pulvermacher, Father Cyril Town, Father Blanco, and all others who joined the Novus Ordo church or tried to obtain faculties from Archbishops Lefebvre or Thuc (or their offspring) lost their jurisdiction! Traditionalist Movement priests and bishops claim for

justification that they are only violating human law, ecclesiastical law, and invoke Epikeia, “unusual times and circumstances”, Canons 209 and 2261 to justify themselves. Their entire “defense” is false. Firstly, they are violating Divine Law, which is immutable, unalterable, and unchangeable. Secondly, Canon Law cannot contradict Dogma, as the Church clearly states:

D. 738: Lateran Council V, 1513: “And since truth never contradicts truth, we declare every assertion contrary to the truth of illumined faith to be altogether false; and, that it may not be permitted to dogmatize otherwise, we strictly forbid it, and we decree that all who adhere to errors of this kind are to be shunned and to be punished as detestable and abominable infidels who disseminate most damnable heresies and who weaken the Catholic faith.”

In addition, Canon 2261, which allows Catholics to request Sacraments from excommunicated priests in grave necessity, does not apply to them. Priests and bishops ordained and consecrated in the lines of succession from Archbishops Thuc or Lefebvre are illicit. They are functioning in schism and heresy, and were never true and lawful priests and bishops of the Catholic Church. The Church has always forbidden Catholics to request Sacraments from schismatics and heretics, or to take part in religious services conducted by them.

Why do Traditionalist Movement clerics attempt to use Canon 2261, Canon 209, or any other Canons when they preach, teach, and proclaim that “Canon Law does not apply in these times?” Remember, Catholics obey all of the Laws of the Church, while protestants pick and choose which ones do or do not apply. In an attempt to make the people think the Church supplies Jurisdiction in these times, Traditionalist Movement clerics claim to use Canon 209. Divine Providence provided His Catholic Church with a very important book, with a 1940 Imprimatur, entitled, *Supplied Jurisdiction According to Canon 209* by Father Francis Sigismund Miaskiewicz.

Supplied Jurisdiction According To Canon 209

Page 8.

“Jurisdiction may be canonically defined as a public power, granted either directly by Christ Himself, or indirectly through the Church by lawful commission of governing and leading the faithful towards the goal of eternal life. Jurisdiction is a public power to distinguish it from a mere economic or dominative power such as is exercised by a husband over a wife, by a father over his children, or by a teacher over his pupil. Jurisdictional power was conferred by Christ upon His Church. From this source, the Roman Pontiff has ever drawn the plenitude of his power. And having drawn from Christ, the Church, through the Pope, has traditionally conferred upon Her subjects a share of that power by means of legitimate commission.”

Page 9.

“The power of Orders is conferred by an external, sense-perceptible rite, the power of jurisdiction is granted by legitimate commission or institution. The power of Orders is perpetual, validly exercisable notwithstanding and despite any authoritative prohibition, not delegable nor prescribable. Also notable is the fact that the power of Orders is always possessed in the same quantity and degree by all those who have been raised to an Order. On the other hand, the power of jurisdiction is a power possessed subject to the will of the proper superiors.”

“Jurisdiction is a power that can be lost.”

Page 10.

“The power of Orders and of Jurisdiction are separable, although they can and do actually exist cumulatively in one and the same individual.”

Page 10.

“Jurisdictional power, on the other hand, is an essentially necessary attribute of a perfect society.”

Page 14.

“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.”

Page 16.

“Ordinary jurisdiction must be attached to an ecclesiastical office. Jurisdiction is delegated whenever it is derived by way of a commission from a person competent to bestow it.”

Page 19.

“The censured, heretics and schismatics are not fit subjects of jurisdiction, inasmuch as their transgression has placed them outside the pale of active membership in the Church. Such persons are always forbidden to exercise jurisdictional power under the sanction that such an exercise will be an unlawful act. However, not always are their acts invalid.”

Page 21.

“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. She requires that they prove themselves worthy of the signal honor and capable of performing all the obligations and duties incumbent upon the minister of the Church. In a similar way, to warn the faithful against the insidious poison of some unholy practices, the Church finds it necessary to withdraw certain sins from the power of the ordinary priest to absolve.”

Page 22.

“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.”

Page 15.

“As D'Annibale observed, a title may be one of three kinds: true, colored, and putative. A title is, first of all, true when validly received from a fully competent superior. Thus a pastor has a true title to his parish if the proper bishop legitimately installs him in a parochial office. A title which is not true is either colored or putative. A colored title is one which has the appearance of a true title inasmuch as it is conferred by a competent superior. However, even though no defect appears in the concession of the title, it labors under an occult defect which vitiates it and renders it invalid. The defect may be on the part of the one granting, or of the one receiving it, or even in the manner of its conferring. The defect may be on the part of the one conferring it, as for example, if the one granting it should have been deprived of jurisdiction for some of the many causes like deposition, revocation, etc., which is still unknown to the public at large. The defect may be on the part of the one receiving it, as, for example, if the one receiving it were rendered by the law incapable of such reception. A putative title is present whenever a person pretends to be endowed with power - whether he does so in good faith or in bad does not make any difference as long as this pretense is not objectively based upon the act of a legitimate superior.”

Page 23.

“There is no jurisdiction without a title.”

Page 23.

“Where by mandate of the Church or Her rightful representatives, jurisdiction is required for the validity of a certain act, there, if the minister acts without the proper jurisdiction, he acts fruitlessly

because invalidly. In such individual instances it is useless to bring up as an argument for validity the presence of good faith on the part of the priest or of the individual.”

Page 24.

“The Church can never supply the power of Orders. Hence, if a non-ordained person should pretend to absolve others, his act or acts could under no condition be validated by the Church in virtue of Her suppletory principle. Nor can the Church supply the jurisdiction necessary to validate the jurisdictional acts performed by an agent destitute of reason, nor by a competent agent, simulating absolution.”

Page 24.

“Women are incapable by divine law of receiving the power of sacred orders.”

Page 161.

“The important point to bear in mind is that jurisdiction, in the sense that was carefully designated in the preliminary notions, is a juridical factor and that jurisdictional laws are at least equivalently invalidating or incapacitating laws. Thus, in the same manner that a dispensation is necessary for a person to marry validly in the presence of a diriment ecclesiastical impediment, so, too, the requisite faculty, the required power, or jurisdiction, is necessary to posit validly a jurisdictional act. Those who have not that power, even should they possess all other qualifications, simply cannot validly act. This jurisdiction the Church alone can grant.”

Page 176.

“The error of a few does not constitute common error, and, therefore, does not warrant the supplying of deficient jurisdiction by the Church.”

Page 229.

“Again, even though a pastor has ordinary jurisdiction for hearing confession, he cannot in virtue of that power delegate another priest to hear confessions. Nor can he extend his jurisdiction beyond the limits within which it is restricted by law.”

Page 230.

“Obviously, as in the case of the pastor, so in the case of the bishop, each and every attempt to arrogate to himself a power over and above his office will result in invalidity.”

Page 290.

ARTICLE III. LICIT USE OF CANON 209

“Up to this point the entire discussion of this thesis has been concerned with determining the barest minimum required to insure the validity of jurisdictional acts performed under the circumstances covered by Canon 209. However, over and above this question, another problem remains to be studied. It is a problem that is of much interest and importance to every priest and, although to a lesser degree for reasons soon to be seen, to all the faithful receiving any ministrations from a priest whose actions are valid only in virtue of the suppletory principle. 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.

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.”

Review and application

On page 10, we learned there must always be Bishops who have jurisdiction, for we know as a De Fide dogma the Catholic Church is a perfect Society.

Page 15. No “pastor” has a true title who claims to have jurisdiction from any bishop consecrated in the lines of succession of Thuc, Lefebvre, or the Old Catholics. All such bishops and priests are deprived of Jurisdiction.

Page 24 is very important. By a conditional ordination, priests admit there is grave doubt that they were already ordained. Under no condition can the absolutions received from one who is not a priest be validated. Priests who have *no* doubts about the validity of their Orders and still agree to be conditionally ordained commit grave SACRILEGES! If they use the excuse that other people doubted that they had valid Orders, they still commit grave sacrileges when they publicly state they have NO doubts about the validity of the Orders they already have! This is what the three CMRI “priests” said and did only a few hours before Bishop Musey “conditionally” ordained them!

Page 24 also tells us the women “clerics” in St. Jovite, Quebec, Canada, and in the Novus Ordo sect are incapable by divine law of receiving the power of Sacred Orders.

Please study very well the truth taught on page 161.

“The important point to bear in mind is that Jurisdiction, in the sense that was carefully designated in the preliminary notions, is a juridical factor and that jurisdictional laws are at least equivalently invalidating or incapacitating laws. Thus, in the same manner that a dispensation is necessary for a person to marry validly in the presence of a diriment ecclesiastical impediment, so, too, the requisite faculty, the required power, or jurisdiction, is necessary to posit validly a jurisdictional act.

Those who have not that power, **even should they possess ALL other qualifications, simply cannot validly act. This jurisdiction the Church alone can grant.**”

Page 176 is very important because today there are very few who do not know that the Traditionalist Movement clerics have no Jurisdiction.

Page 230 should be considered well, for no bishop consecrated without a papal mandate has an Office, Authority, or Jurisdiction. Traditionalist Movement bishops without an Office, Authority, and Jurisdiction have attempted to found Religious Orders when the Catholic Church teaches they are unable to found even Religious Congregations. They have “Ordained” clerics to the title of Poverty, which can only be done in Religious Orders. Only a true Pope may approve Religious Orders.

Page 290 brings us the information that is extremely crucial, vital, and important to completely understand, comprehend, and with which everyone should be acquainted. It explains that Canon 209 can only be effective when certain conditions are fulfilled. The FIRST case requires that there absolutely must be a common *error*. That is, the error of people thinking the minister actually has real Spiritual Jurisdiction from some true Pope, or from a Catholic bishop who still has the Jurisdiction he received from a true pope. The SECOND case is that of Positive and probable doubt of fact or of law. The facts remain the facts. And the true fact of the matter is that almost everyone knows **the bishops and priests in the Novus Ordo church, the Old Catholic churches, the Thuc line churches, and the Lefebvre line churches simply do not have an Office, Authority, or Jurisdiction!** With that knowledge, Canon 209 is absolutely ineffective!

Canon 209 is not for those bishops and/or priests who have never received Ordinary or Delegated Jurisdiction from the Catholic Church. Especially is this true when people know they do not have Ordinary or Delegated Jurisdiction! The Traditional movement clerics have told people in private, from the pulpit, and published the truth in their publications: namely, “That no cleric in the Traditional Movement has ordinary or delegated Jurisdiction.”

Consider this point. When asked about it, the priests and bishops tell us they use Canon 209 to obtain Jurisdiction. If they had real Spiritual Jurisdiction, they would not need to use Canon 209 to obtain Jurisdiction. When they thus confess and make known that they do not have ordinary or delegated Jurisdiction, Canon 209 can no longer supply Jurisdiction. NOTE WELL, no one who does not have ordinary Jurisdiction himself can

at that time delegate Jurisdiction to any other! Remember, the bishops and priests in the Traditionalist Movement have truthfully taught: “No one in the Traditional Movement possesses ordinary or delegated jurisdiction.”

Accept an important truth. No ordinary jurisdiction means no delegated jurisdiction, and therefore, no permanent jurisdiction! With none of their “clerics” possessing jurisdiction, no sect preserves the fourth mark of the church, Apostolicity! No cleric ordained or consecrated in the line of the Old Catholics or the lines of Thuc and Lefebvre has Jurisdiction. Therefore, these sects cannot be Catholic because they lack the Four Marks of the Catholic Church. They CERTAINLY do NOT carry on the Apostolicity of the Catholic Church.

It is very important to remember: “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.”

Notes for Canon 209

When people know what the Catholic Church teaches, they are certain the Catholic Church cannot supply Jurisdiction to any Traditionalist priests or bishops under Canon 209. It simply follows: 1) They know these bishops and priests do not have Jurisdiction. 2) When everyone involved knows they have no Jurisdiction, there will *never* be a COMMON ERROR, nor a case of POSITIVE AND PROBABLE DOUBT OF FACT OR OF LAW. 3) Without one or both of these conditions present, Canon 209 does not supply jurisdiction! When people know, distinguish, and understand the truth, there will be no COMMON ERROR, nor will there be any doubt of facts or of law. Without common error and/or doubt of facts or of law, Canon 209 will *never* supply jurisdiction! Catholics believe Pope Benedict XV, the Vicar of Jesus Christ, promulgated the Code of Canon Law in the Constitution, *Providentissima*. Let us examine its opening and closing paragraphs.

“The most provident of mothers, the Church, enriched by Her Divine Founder with all the notes befitting a perfect society, from the very beginning of Her existence, when, obeying the mandate of the Lord, She commenced to teach and govern all nations, undertook to regulate and safeguard the discipline of the clergy and the Christian people by definite laws.

In process of time, however, particularly when She achieved Her freedom and grew greater and more widespread from day to day, She never ceased to develop and unfold the right of making laws, which belongs to Her by Her very constitution. She did this by promulgating numerous and various decrees emanating from the Roman Pontiffs and Ecumenical Councils, as events and times suggested. By means of these laws and precepts, She made wise provision for the government of the clergy and Christian people, and, as history bears witness, wonderfully promoted the welfare of the State and civilization...

Therefore, having invoked the aid of Divine grace, and relying upon the authority of the Blessed Apostles Peter and Paul, of Our own accord and with certain knowledge, and in the fullness of the Apostolic power with which we are invested, by this Our Constitution, which we wish to be valid for ALL times, We promulgate, decree, and order that the present Code, just as it is compiled, shall have from this time forth the power of law for the Universal Church, and We confide it to your custody and vigilance.

But in order that all concerned may be able to have a thorough knowledge of the regulations of the Code before they begin to be binding, We ordain that they shall not come into effect until Pentecost day next year, i.e., May 19, 1918.

Notwithstanding all contrary regulations, constitutions, privileges, even those worthy of special and individual mention, and notwithstanding contrary customs, even though they be immemorial, or whatever else may run counter to this Constitution.

For no one, therefore, is it lawful willingly to contradict or rashly to disobey in any way this Our constitution, ordination, limitation, suppression or derogation. If any one should dare to do so, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at Rome, from St. Peter's, on the Feast of Pentecost of the year one thousand nine hundred and seventeen, the third year of Our Pontificate.”

When the Code of Canon Law was promulgated and made effective in 1918, every true, genuine, and sincere Catholic accepted these Laws as the belief, teachings, and Laws of God's infallible Church. Protestants, on the contrary, believe, "Canon Law is not for our times. The Laws of the Catholic Church do not apply to us. It is true that some of them we will accept and observe. Nevertheless, when the Laws of the Catholic Church are not in agreement with the beliefs of our Protestant Sect, we will simply dismiss God's Laws by saying they do not apply in these times."

Whenever anyone teaches, preaches, and accepts this above-stated Protestant belief as if it were the truth, he is a Protestant! Yes, he is protesting as only a true Protestant would, regardless of what sect he belongs to or what name he gives his religion! We have just learned what Protestants think about the Laws of God's Infallible Church. Traditionalist Movement clerics very often teach, preach, and proclaim: "Canon Law is not for our times. At its best, canon law is only a guideline by which we are to live." This statement is the scapegoat phrase the bishops and priests of the Traditionalist Movement use most of the time to try to justify the things they are doing that cannot be justified. However, there are times when some of them teach, preach, and proclaim what Catholics believe about Canon Law. On June 19, 1985, Bishop Musey explained Canon 188 very clearly. This Canon explains why God's Infallible Church teaches that those who signed the decree on Ecumenism lost their Office, Authority, and Jurisdiction in the Church. This selection states the importance of Canon Law:

"But you know what they don't talk about? They don't talk about the fact that back in 1917, the Church promulgated a Law. Now, regardless of what they did before that, and what criteria you might have had or not had, what procedures you might have had before 1917, completely regardless of that, since 1917, we do have a criteria! We do have a declaration by the Church. We do have Canon Law."

Then a number of the heresies of John Paul II were explained, particularly his heresies about Ecumenism, including his calling the Lutheran church the sister church of the Catholic Church. Yes, it is true that John Paul II told the world in a public statement that the Novus Ordo, non-Catholic church, is only equal to the Lutheran church. John Paul's non-Catholic church is indeed just as non-Catholic as his sister Lutheran church! The Catholic Church that Jesus Christ founded is not the sister church of any other church. The Catholic Church is the Mother and Mistress of all the churches. She is not on an equal basis with any of them, for She is above all of them!

If you think the Conciliar, Novus Ordo, Vatican Council II church is the True Church, consider well these FACTS: 1) Vatican Council II ended in December of 1965. On January 25, 1966, *Look Magazine*, Volume 30, No. 2, came out with an article entitled, *HOW THE JEWS CHANGED CATHOLIC THINKING*. It was by Joseph Roddy, *Look Magazine* Senior Editor. That article "so spilled the beans" that those in control of our media closed down that popular and famous publication for good! There was never again another *Look Magazine* on the stands. Now what do you think of that? 2) The Blessed Virgin Mary appeared at La Salette in 1846. At that time, Mary said, "Rome will lose the Faith and become the seat of the Antichrist."

Pope Pius IX approved of that revelation, and Pope Leo XIII built a Basilica where that private revelation took place!

Do you have an answer for the crucial question? You surely must know the question: "Which bishops have jurisdiction?" From the information in this letter, we know there must be bishops with Office, Authority, and Jurisdiction until the end of the world. We do not have to know where they are or who they are for them to exist. The Catholic Church tells us they do exist, and therefore, Catholics believe it. The Scriptures tell us there will be a "Great falling away," and there will be very few that keep the Faith. We need to recall often a very fundamental fact about the Act of Faith! Anything we believe just on faith cannot be proven; rather, we believe because God has said it!

One might answer the crucial question in this way. On page 10 of Rev. Cekada's paper, *The Validity of the Thuc Consecrations*, he gave us some important information, under Objection 4. He told about some secret episcopal consecrations some Popes commanded to be performed. Is there anything against the Catholic Faith that would not permit Pope Pius XII to give some Bishop(s) a Papal Mandate to go behind the "iron curtain",

(as an example), to consecrate other bishops? The newly consecrated bishop(s) would obtain Office, Authority, and Jurisdiction in the Catholic Church. The bishop(s) given this very special faculty could still be living.

Another solution might be that bishops are still living who have never lost the Office, Authority, and Jurisdiction they received directly from Pope Pius XII. Since the Holy Ghost told us many Jews will be converted before the end of the world, we know these Jews will join the Catholic Church! That leaves out the Novus Ordo church, because it is just what its name says, a New Order, a new religion. Those who receive the Jews into the Catholic Church must be Clerics with Office, Authority, and Jurisdiction. That excludes every Cleric in the Novus Ordo church and the Traditionalist Movement! God knows what is going on, and He does have everything under control. God knows exactly who and where the clerics are that have Office, Authority, and Jurisdiction, and that is enough to answer the crucial question asked above. We should all enjoy reading the consoling message of Father Demaris, which is found in this letter.

Chapter Three - EPIKEIA

Having reviewed some things 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, Imprimatur 1948:

Page 98.

“St. Alphonsus believes... when the justice of the law is in doubt, to deviate from it is not permitted.”

COMMENT: This Great Doctor of the Church teaches that epikeia may not be applied to deviate from any law that is just. You must have certitude that a law is unjust before you may deviate from observing it. Epikeia is not to be applied to any laws that are just.

Page 130.

“Epikeia strictly so-called is concerned exclusively with cases in regard to which the legislator has power to bind his subject, but is believed not to be willing to do so.”

COMMENT: For any person to say epikeia can be invoked to excuse those who consecrate other bishops without a Papal Mandate, they must have moral certitude that the Unity of the Church is not affected when such actions take place. They must have moral certitude that Pope Pius XII is very willing to give his complete approval of every consecration that takes place without a Papal Mandate! To apply the principle that “Canon Law does not apply to these times”, one must have moral certitude that Pope Benedict XV did not mean what he said, nor say what he meant when he wrote *Providentissima*.

Page 189.

“Practically all authors who treat of epikeia insist that it may be used only with the greatest discretion and prudence. Arbitrary resort to it would be dangerous, and would open the door to all manner of abuses.

Another point to which attention must be paid is that an individual who would seem to be justified in using epikeia, may often be prevented from doing so, by reason of the fact that deviation from the words of the law would give rise to scandal. Because the supreme law of charity often obliges one to undergo serious inconveniences in order to avoid giving such scandal.”

COMMENT: St. Thomas teaches that one commits a sin of scandal every time he offers another any unnecessary occasion to sin. Even if one desires that person not to sin, he commits a sin of scandal if he only offers another an unnecessary occasion to sin. Even if the other person overcomes the temptation and does not sin, he sins just by placing the other person in an unnecessary occasion to sin!

Example: If any person advises, recommends, or suggests to their spouse, children, or friends to use any form of artificial birth control, they are guilty of sin. Every form of artificial birth control is always sinful. It is against the Natural Law, and therefore, the eternal law of God. Neither Epikeia nor anything else will ever justify its use! This is the teaching of the Divine and Catholic Faith. If you do not accept, believe, and follow this teaching of God’s Catholic Church, you have lost the Faith. Please review how the Gift of Faith may be lost

from Chapter One. The same basic truth, law, and principle that is applied to those who attempt to justify the use of artificial birth control applies to every teaching of the Catholic Church.

Father Riley continues with Epikeia:

Page 232.

"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."

Page 233.

"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 concedes at the most that it may be recognized in the internal forum, where one's conscience is the highest subjective obligating force."

Page 235.

"But the point here is that, in spite of the existence and necessity of this objective element, the effects of epikeia are confined to the internal forum. The lack of immutability and lack of guilt for transgressing the letter of the law have standing only in that forum."

Page 257.

"In cases involving epikeia, one transgresses the words of the law, precisely on the basis that he is acting according to, and not contrary to, the intention of the lawgiver."

Page 266.

"There can be no doubt that the majority of theologians reject entirely and explicitly any possibility of the licit use of epikeia in matters involving the natural law."

COMMENT: Father W. Humphrey, in his book, *Elements of Religious Life*, teaches on page 42:

"Pope Innocent III decreed that no religious order should in future be erected without the approbation of the Sovereign Pontiff. Approbation in some fashion was always, from the beginning of the Church of Christ, necessary in order to the introduction into the Church of a new religious body. This approbation is, as it were, a canonization, by which the Institute is publicly and authoritatively set forth as holy. The necessity for approbation does not arise from Canon Law alone. It is founded in the law of nature."

1) Approbation to found a new religious body is founded in the law of NATURE. 2) Epikeia may not be called upon to permit one to violate, disobey, or contravene any law of NATURE. 3) No one is qualified, capable, or competent to give approbation, approval, and sanction to a religious body that does not possess an Office, Authority, and Jurisdiction in the Catholic Church. 4) Those who belong to any of these new religious bodies that are not approved by a true pope are no more a Religious Priest, Brother, or Sister in the Catholic Church than is anyone else! Epikeia does not save the day. Epikeia does not take God's laws away!

"Vasquez states definitely that epikeia has no place in reference to the natural law. That there is no place for epikeia in reference to the natural law, is the firm opinion of Suarez."

Page 272.

"The essential function of epikeia is to emend or correct laws which are deficient. But **the natural law can never be deficient**, maintains Malderus, and hence epikeia can never be allowed in regard to it."

Page 276.

"ARTICLE 3. Thesis: Epikeia May Not Be Applied to Precepts of the Natural Law.

A careful study of the problem at hand seems clearly to lead to the conclusion that epikeia, understood as a correction of law where it is deficient due to the universality of its expression, may never be applied to the natural law."

Page 279.

"In regard to these 'dispensations,' it is important to note that in the strict sense of the term, there can be no dispensation from the natural law. For, as has been pointed out, the basis of the natural law is proximately human nature and ultimately the divine essence. And it can never happen that one is permitted to act in a manner at variance with human nature looked at in its relation to its ultimate end, the possession of God."

Page 280.

"The licit use of epikeia in any and every case is conditioned upon the existence of the fact that the law is deficient.

Now, any law concerning which there can be no defect on the part of the legislator, or on the part of the promulgator, or on the part of the materia, excludes all possibility of correction and hence of epikeia. For a defect in the law could be traced to no source other than to one or more of the three named."

COMMENT: Pope Pius XII teaches very plainly concerning those who are involved in Consecrations of bishops, without the approval of a true Pope:

"48. 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." (*Ad Apostolorum Principis*)

Epikeia cannot be used to get around the need for a Papal Mandate! Not one of the three necessary conditions is present to use Epikeia! There is no defect on the part of: 1) The Legislator - Pope Pius XII. 2) The Promulgator - Pope Pius XII definitely promulgated this law with the approval of God and His Catholic Church. 3) The materia, - it is a matter of utmost importance. Study more from the book, *History, Nature, and Use of Epikeia*, in Moral Theology:

Page 314.

"Many, if not most, modern theologians maintain that the use of epikeia is restricted to human law.

In the second category Rodrigo considers those things which are necessary for the validity of the Sacraments. Here no epikeia is possible. For these are matters of positive institution; exclusively upon things determined by Christ did He confer the power to cause what they signify. Consequently [and in support of this conclusion, Rodrigo invokes the authority of the *Council of Trent*, Sess. XXI, Cap. 2 (DB 931)] human substitution is never to be admitted. Either the Sacrament is administered as Christ instituted it, or it is not administered at all because the power to cause sanctifying grace is conferred exclusively upon what Christ Himself instituted. This point, of course, must be held even by those theologians who believe that Christ determined the matter and form of some Sacraments only generically, leaving the specific determination to the Church."

COMMENT: 1) The Church teaches that without Jurisdiction there is no valid Absolution; therefore, this is the teaching of Jesus Christ. 2) Bishops and priests in the Traditionalist Movement speak very truthfully when they tell us they do not have ordinary or delegated jurisdiction! 3) Epikeia cannot be used to obtain the necessary Jurisdiction for valid Absolution. 4) At the Sacred Council of Trent, the Church taught very plainly the Form of the Sacrament to consecrate the wine. 5) The words for *many* are to be used! 6) For good reason were the words for *all* men not used!

Page 319.

"This point is of major import. The mere fact of the universality of the law does not ipso facto signify that the law is deficient. To put the point positively--before epikeia may be resorted to, there must always be a prudent and sound judgment that the legislator in enacting the law, willed to exclude the case at hand and hence would not now urge obligation."

COMMENT: Please give me an *exact* date when Pope Pius XII would not *now urge* obligation for bishops to have a Papal Mandate before consecrating others.

Page 329.

"Insofar as the constitution of the Church is concerned, we may assume as having been proved in Ecclesiology the following facts: 1) - Christ established His Church as a true and JURIDICALLY PERFECT SOCIETY, a *hierarchical* society, promising and conferring upon the Apostles power to be exercised for the salvation of souls; 2) - the *hierarchical authority* was to be *perpetual* - it was to be passed on to the successors of the Apostles."

COMMENT: Bishops without an Office, Authority, and Jurisdiction are not successors of the Apostles.

"3) - St. Peter directly and immediately received from Christ the primacy of universal jurisdiction over the whole Church; 4) - The primacy of St. Peter, by divine disposition, was to be perpetual, that is, until the end of time it was to be transmitted to his successors.

In view of these facts, we may conclude that by force of its very institution the Church is a society divinely hierarchical and at the same time monarchical, to be ruled perpetually by the Apostles and their successors, but under Peter, the prince of the Apostles and his successors, and dependently on them... Moreover, this true Church immediately and for all time received from Christ alone its form of government and its entire power, and it can and must exercise it entirely independently of any other authority which is not of Christ...

A consideration of the foregoing truths will lead to the conclusion that it was the manifest and unmistakable intention of Jesus Christ, the Divine Founder of the Church, to establish it forever as a hierarchico-monarchical society. Nowhere in revelation is there any evidence of any intention to permit exceptions to, or changes in, this constitution in future history, by the use of epikeia or on any other basis. Men are physically free, of course, to found other churches, differing in constitution and nature from that established by Christ. But such churches are not Christ's, and their very existence is opposed to the Will of the Son of God. For by reason of the positively expressed will of its Divine Founder, the Church in its essence is to remain unchanged until the end of time. To maintain that Christ had some intention for the future, contrary to that made manifest in the actual establishment of His Church, is to utter a purely gratuitous assertion. More than that--it is a refusal to believe in the efficacy of the divine promise to be with the Church until the consummation of the world; it is a denial of the Stability, the Unity, the Apostolicity and the Indefectibility of this divinely established institution."

Page 333.

"No human authority has the power to change what Christ Himself has established for the attaining of salvation."

Page 350.

"With regard to other precepts involving the Sacraments which are not of the natural law but have been divinely imposed, the principles laid down above are applicable."

COMMENT: Jurisdiction is of Divine institution.

Page 357.

"It is clear, of course, that if the Church makes an infallible statement of divine law on some point there can be no epikeia, though the statement is embodied in a human formula."

COMMENT: The Catholic Church has made an infallible statement (De Fide) that the Church will last until the end of time, just as it was when Jesus Christ founded Her at the time of the Apostles. 1) The Apostles had an Office, Authority, and Jurisdiction. 2) Therefore, there will always be Bishops living who have an Office, Authority, and Jurisdiction. 3) Every bishop receives his Office, Authority, and Jurisdiction directly from a true Pope. 4) Only those bishops with an Office, Authority, and Jurisdiction carry on the Apostolicity of the Church. 5) No bishop in the Traditionalist Movement sects has an Office, Authority, and Jurisdiction. They can never

invoke epikeia to obtain it. It follows that their sects do not have Apostolicity; and therefore, the members of the Traditionalist Movement sects belong to non-Catholic religions.

Page 374.

“The purpose of an invalidating law is to protect and to promote the common good by warding off from society fraud, deception, and other possible evils.

Like all law, invalidating law is established for the common good, but there is special connection between this law and the common good, which is not found in other laws. There are certain public juridical institutions such as elections, VOWS, benefices, and contracts which can contribute greatly to the good or harm of the community and which are essentially related to public order. The common good demands that there be uniformity and certainty about these institutions. Hence they must be regulated by law. Laws which merely prescribe or prohibit are not sufficient to safeguard these institutions against such dangers as fraud, coercion, secrecy or lack of proper decency and respect for their public and religious nature. The law, therefore, establishes certain conditions for their validity, certain formalities by which their validity is publicly demonstrable.”

COMMENT: Examples of two necessary conditions for VALID vows are: 1) A properly made year of Novitiate in a Religious Institute approved by the Catholic Church. 2) Legitimate Superiors with jurisdiction to accept the Vows in the name of the Church.

No person in the CMRI community or the other Traditional Movement sects has ever taken valid religious vows. They have never made a proper year of Novitiate in a Religious Institute approved by the Catholic Church. Not even one of the Traditional Movement sects has Legitimate Superiors with Jurisdiction.

“The need of invalidating laws is constant. Such laws, it is said again, are based on the danger of fraud, on public order and public decency.”

COMMENT: Do you now see how evil, wrong, and contrary to truth, right order, and God’s Church it is to say, “Canon Law does not apply in these times?”

Page 381.

“There is scarcely any point of greater consequence in connection with an invalidating law than the fact that it voids the act in question **even though the subject is invincibly ignorant of the law or its application**. Thus Canon 16, sec.1 states: “Ignorance of irritant or incapacitating laws does not excuse from them, unless it is expressly stated otherwise.” The primary concern of an invalidating law is the common good--not simply an obligation in conscience. And **the common good demands that the effect of an invalidating law persevere.**”

Page 383.

“Leroux terms as common the opinion that laws which are ipso facto invalidating very rarely admit of the use of epikeia. For the common good demands that these laws retain their effect.”

Page 386.

“We say that an act which is invalidated simply and absolutely by law, can never by epikeia alone be validly performed contrary to the words of the law.”

COMMENT: Here we have the Catholic Church teaching us epikeia does not supply the need for: 1) An invalid year of Novitiate. 2) A Superior without jurisdiction. Nor 3) The necessary approbation for a new religious body. Also apply this teaching of the Catholic Church about epikeia to the laws concerning the Papal Mandate, the need for Jurisdiction to absolve from sins, the need for Jurisdiction to receive converts into the church, and to carry on the Apostolicity of the Church.

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.”

COMMENT: How much plainer, straightforward, and direct can God's Church teach that an Office, Authority, and Jurisdiction can *never* be obtained by epikeia?

"If there is in question a contract already made, then epikeia used subsequently will not render valid what is already invalid."

COMMENT: Religious Vows, Marriages, Ordinations, and Confessions that are invalid by the Teachings of the Catholic Church, cannot subsequently be made valid by epikeia!

Page 388.

"But invalidity is not founded on obligation, and requires neither the will nor the power of the subject, but effects in him, even against his will, a disqualification or incapacity which a mere excuse will not remove."

"Finally, insofar as a marriage without the formalities prescribed by the Council of Trent is concerned, Suarez is most insistent that it is not valid. The words of the Council are explicit and precise; to allow deviation from them in one case would open the door to other exceptions, to the consequent detriment both to the force and to the intention of the law."

COMMENT: The words of the same Council of Trent are also explicit and precise when it says that without Jurisdiction, the priest cannot absolve sins! Also, when it teaches that without a proper year of Novitiate, you cannot make a valid profession. The law is also very explicit and precise, which states the need for a papal mandate; to allow deviation from them in one case would open the door to other exceptions, to the consequent detriment both to the force and to the intention of the law.

"It is the view of Herincx that ordinarily, according to the accepted opinion of authors, epikeia is not applicable to invalidating laws. This belief is based upon a twofold reason. First, no act without its substantial form can be valid; and secondly, the incapacity of an individual to perform a specified act cannot be removed by epikeia."

COMMENT: There is an incapacity now for bishops to perform the specified act of obtaining a Papal Mandate. Such a problem cannot be removed by epikeia.

Page 390.

"Catalanus contends that if ignorance, which is entirely invincible and inculpable, cannot render an act valid, surely no cause, just and urgent though it may be, can make valid an act which is otherwise null.

Van den Berghe is quite definite in his opinion that in reference to laws which ipso facto invalidate acts, epikeia may not be used."

COMMENT: Here are three laws that ipso facto invalidate the act of professing religious vows whenever they are not all fulfilled. 1) There must be a complete year of a properly made Novitiate. 2) The Vows must be accepted by the Church, by someone who has Jurisdiction in the Church. 3) The Religious Congregation must receive a true, valid approbation in the Church by one who has an Office, Authority, and Jurisdiction.

"Aertnys aligns himself with those who contend that epikeia is not applicable to invalidating laws. For the common good demands uniformity and certitude regarding the validity or nullity of acts."

Page 391.

"McHugh-Callan defending the position that epikeia may not be applied to invalidating laws, attack the problem in a way slightly different from preceding authors. Here, insistence is placed not so much upon the nature of invalidating laws, as upon the nature of epikeia. The whole basis of epikeia, it is maintained, is founded upon the principle that the words of a law must be subordinated to the common good and justice. Hence it [i.e. epikeia] is not applicable to those laws whose universal observance is demanded by the common good--i.e., to irritant laws. Any hardship suffered by an individual through the effect of such laws is small in comparison with the injury that would be done to the common welfare if there were any cases not comprehended in such laws; for irritant laws are the norms for judging the validity of contracts and other acts, and public security

demands that they be uniform and certain. Schilling, Loiano, Antonius-Nicolaus, Jone, Prummer and Noldin-Schmitt emphasize the need for certainty and uniformity in regard to invalidating laws. Inasmuch as legislators in enacting such laws desire to establish a firm and certain status with regard to the validity or invalidity of specified acts, lawmakers cannot reasonably be construed as willing to permit exceptions.”

COMMENT: Since the “lawmakers cannot reasonably be construed as willing to permit exceptions,” how can the Traditionalist Movement clerics and laity daily claim exceptions to the laws of God's Infallible Church? Catholics follow the laws of God and His Church. Protestants claim exceptions to the laws!

Page 408.

“Article 3. Thesis: Human Invalidating Laws Sometimes Cease to Bind; But Epikeia May Not Be Applied to Human Invalidating Laws.”

Page 411.

“It is true, of course, that the common good must take precedence over the private good of an individual. But it is likewise true that this principle must be properly understood and very carefully applied. It is neither sufficient nor correct, simply to say that the common good must always prevail over an individual good. The common good has precedence, only insofar as this is possible without confiscation of basic personal rights. The material prosperity of a state is of little consequence in comparison with the loss of even one soul, for example. Or again, surely no innocent person may be murdered, simply because thereby the financial burden which, as an impoverished paralytic he may be causing to the state, is relieved. The end does not justify the means, even if the end is the common good.”

COMMENT: The end (bishops, priests, and illicit sacraments) does not justify the means (consecrations without a papal mandate) for the result is sin and excommunication, not even if the end is the common good.

“One may insist upon the truth of these assertions without denying that human authority may for the general welfare regulate and restrict rights. That the Church, for example, may restrict the right to marry has been declared by the Council of Trent.”

COMMENT: The Church has also fulfilled Her duty and right of restricting the reception of Ordinations, Consecrations, and Religious Vows.

Page 414.

“One point, however, must be emphasized. Where ecclesiastical laws are concerned, invalidating or otherwise, the final determination as to what constitutes disproportionate encumbrance abides with the Church.”

COMMENT: It abides with those who have an Office, Authority, and Jurisdiction in the Church.

Page 436.

“And, of course, epikeia may never be used in regard to any law unless there is at least a probable presumption that the legislator does not urge the obligating force of his precept.”

Page 447.

“A priest has that jurisdiction to absolve which the CHURCH gives to him; he has neither more nor less!”
--

Page 453.

“Finally, one should not belittle or underestimate the preciousness of the gratuitous gift of God, whereby He remits grievous sin and its eternal punishment when a penitent makes an act of perfect contrition. It is not unlikely that in the Providence of God this is the usual avenue of reconciliation for the majority of those who are saved. Regarding the question as to whether an act of perfect contrition is easy to make, cf. Tensing, op. cit., pp. 59 et sqq. The author points out (p. 59) that the opinion that an act of perfect contrition is very difficult is “opposed to the teaching of most present day theologians, to the doctrine of Tradition, and to Divine Revelation.” Stating that “many

writers of theological manuals in use today insist that the acts of love of God and of perfect contrition for sin are relatively easy,” he cites Billot, Merkelbach, Gury, Perrone and Tanquerey to substantiate his belief. Cf. also H. Semple, *Heaven Open to Souls* (New York, 1916).”

COMMENT: This last section is extremely important. Father Semple makes it very clear that the Catholic Church teaches that an act of Perfect Contrition is easy to make! Read his book: *Heaven Open To Souls*.

Chapter Four – RELIGIOUS VOWS

The Canons and Decrees of the Sacred and Ecumenical Council of Trent teach on page 246:

“In no religious order whatever shall the profession, whether of men or women, be made before the age of sixteen years is completed; nor shall anyone be admitted to profession who has been less than a year under probation from the time of taking the habit. And any profession made sooner than this shall be null; and shall not superinduce any obligation to the observance of any rule or of any religious body, or order; or entail any other effects whatsoever.”

Did you know that no one in the Traditional Movement churches, ever made a Religious Profession?
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Open: *Catechism on the Religious State*. Imprimatur, 1955:

“Q. 92. How long must the novitiate last?

A. In every religious institute the novitiate must last at least one full and continuous year under penalty of making the profession null and void. The year is to be computed according to the calendar; hence if the novitiate began October 1st, it ends on October 1st of the following year, even if there be question of a leap year.

Q. 242. What conditions are required for a valid profession?

A. For a valid profession, in conformity with Canon 572, the following conditions are required: ...

2. The novitiate validly made, that is, having verified all the requirements canonically laid down for it...

7. The profession must be accepted by the legitimate superior or by his delegate.”

The year of novitiate in the CMRI church and other Traditionalist Movement churches was never valid. Many of the important canonical requirements laid down for a valid novitiate were not verified. The requirements were not satisfied, met, and fulfilled according to the teachings of the True Church. There has never been any person with an Office, Authority, and Jurisdiction in the CMRI church, the Thuc church, or the Lefebvre church. No one in these pseudo, false, and fake churches is a legitimate superior. Without Authority and Jurisdiction, clerics cannot accept public vows in the name of the Church! *The Catechism of the Religious Life* continues:

“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], 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.”

Review the lesson on Epikeia where Father Humphrey explained the Law of Nature and the Religious Life. You can find it in the previous chapter.

“If thou wilt enter into Life, keep the commandments.”

You violate the 7th and 8th commandments when you try to make others believe you are a Religious person when you are not! Catholics keep the faith, accept as true, and hold as religious beliefs everything the Church teaches. A Protestant is one who protests against one or more of the teachings of the Catholic Church. Question: Do you protest against the teachings of the Church by not following them and saying, in effect, “those teachings do not apply in these times?”

Chapter Five – THE ABJURATION

Another very important matter Catholics need to understand thoroughly, especially in these times, is the Abjuration of Error and Profession of Faith. The Abjuration of Error and Profession of Faith is part of the Liturgy of the Catholic Church, and also part of the Laws of God's Infallible Church. The Church teaches in the Encyclical *Mediator Dei*:

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

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

Now read the English translation of the Form of Absolution for Sacramental Confession:

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

The Church teaches us through Her Liturgy, as Pope Pius XII specifically told us in *Mediator Dei*. In the Form of the Sacrament, which we know for certain is part of the liturgy, the Church teaches that not every priest, or even every bishop, is able to absolve from every bond of excommunication and interdict! The excommunication of non-Catholics who convert to the Catholic Faith is first absolved in the external forum. Only after that are their sins absolved in the internal forum. Open *The Priests New Ritual*, Imprimatur, 1926, pages 48 & 49:

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

I. If Baptism is conferred unconditionally, neither Abjuration nor Absolution follows; for the Sacrament of Regeneration wipes away all the past.

II. If Baptism is to be repeated conditionally, the order to be observed is: FIRST. The Abjuration, or Profession of Faith. SECOND. Conditional Baptism. THIRD. Sacramental Confession with conditional absolution.

III. Lastly, when the former Baptism is judged to be valid, the Abjuration or Profession of Faith alone is received, followed by the Absolution from Censures."

After this, the *Priests New Ritual* gives the Liturgy for the actual Abjuration and Profession of Faith. At the end of page 63 it reads:

"Then follows sacramental confession with conditional absolution."

Sacramental Confession alone does not suffice to receive a non-Catholic into the Church. If the convert has been baptized before, he must first make the Abjuration of his errors or Profession of Faith. The Catholic Church requires that he be brought into the Church first in the external forum. Only after he receives Absolution in the external forum does the Catholic Church permit Her priest to give the convert absolution of his sins in the internal forum. Pope Pius XII teaches in *Humani Generis*:

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

In the mind of Pope Pius XII, the question of the need for the Abjuration of Errors is no longer open to discussion. 1) The Church teaches us through Her Liturgy. 2) The Liturgy tells us very plainly in the Ritual that the Abjuration of Errors is necessary!

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

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

"Absolution in the internal forum from the excommunication mentioned in the preceding paragraph is reserved in a special manner to the Apostolic See. If, however, the offense of apostasy, heresy or schism has in any way been brought to the external forum of the local Ordinary, even by voluntary confession, the Ordinary - but not the vicar-general, unless he has a special mandate - can absolve the repentant sinner in the EXTERNAL forum by his ordinary authority, after the juridical abjuration has been made, and the other conditions demanded in law have been fulfilled. When he has been thus absolved from the censure, the offender may then be absolved from the sin in the INTERNAL forum by any confessor. The abjuration is made in juridical forum, when it takes place in the presence of the local Ordinary or his delegate and at least two witnesses (Canon 2314, # 2.).

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

This is very important, for very seldom do those who join the Traditionalist Movement take the Abjuration of Errors and Profession of Faith.

The Ecclesiastical Review

Reception of Converts into the Church

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

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

I. If Baptism is conferred unconditionally, neither Abjuration nor Absolution follows; for the Sacrament of Regeneration wipes away all the past.

II. If Baptism is to be repeated conditionally, the order to be observed is: FIRST. The Abjuration, or Profession of Faith. SECOND. Conditional Baptism. THIRD. Sacramental Confession with conditional absolution.

III. Lastly, when the former Baptism is judged to be valid, the Abjuration or Profession of Faith alone is received, followed by the absolution from censures.”

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

Response: The declaration of the Holy Office to which our inquirer refers, seems to call for a distinction in the reception of converts - between those, namely, whose baptism is doubtful and those whose baptism is certainly valid. Whereas N. 3 requires the absolution from censure for those who had been validly baptized, N. 2 speaks only of the abjuration of heresy of the profession of faith by converts whose previous baptism is doubtful, without any mention of absolution from censure. Why the distinction? The doubt as to whether a convert had been validly baptized makes it uncertain whether or not he incurred the excommunication for heresy, since it is also doubtful whether or not he was subject to the Church: now since a doubtful censure is considered not to have been incurred, [Cf. Canon 2246, # 2.] he is practically not in need of absolution from the censure. Not so the convert who had previously been certainly baptized validly: in virtue of his certainly valid baptism he WAS certainly subject to the Church and therefore, liable to the censure for heresy.

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

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

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

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

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

From all this it appears quite evident that the reception of converts who had previously been baptized, either validly or doubtfully, must be received into the Church by making an Abjuration of their heresy by a profession of faith and those validly baptized by being absolved from the excommunication in the external form. and it is certainly not justifiable that the priests referred to provide for all this only in confession.

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

To understand even better the importance of the Abjuration of Errors and the Profession of Faith, review Canon 731:

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

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

No matter what the Traditionalist Movement clerics teach, preach, and proclaim, facts are facts and truth remains truth. The true fact of the matter is that clerics in the Traditionalist Movement do not have an Office, Authority, or Jurisdiction. Without Jurisdiction, they cannot provide the necessary help to anyone who needs to make an Abjuration of Errors and Profession of Faith. An act of perfect contrition puts one back into the State of Sanctifying Grace. Only an Abjuration of Errors and Profession of Faith **made to one who has Jurisdiction** can put anyone back into the True Church in the external Forum. Those who are baptized and then raised in any non-Catholic sect are excommunicated in the external forum. The Church teaches, as explained by St. Thomas in the *Summa* Q. 20 Art. 2, Suppl.:

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

As the clerics of the Traditionalist Movement teach, their bishops are not Ordinary. That is to say, they have never been called by the Catholic Church to be bishops. They have never received an Office, Authority, or Jurisdiction. They are totally unable to receive any Convert back into the Catholic Church. Is this why about 99 per cent of them make no attempt to give the non-Catholic, Novus Ordo people the Abjuration of Errors and Profession of Faith? What is the result? Here are some things that happen daily. The traditional Protestants take part in the Novus Ordo services, and the Novus Ordo people take part in Protestant services. Some members of Buddhist, Hindu, Mormon, and Satan worship clans have now become Protestants. These same men, women, and children, now known as Protestants, join the Novus Ordo church without ever taking Abjurations of Errors and Professions of Faith. From the Novus Ordo church, the same men, women, and children join the Society of St. Pius X churches, the CMRI churches, or the other Thuc line churches. Besides, it happens every Sunday that people normally in the Thuc line churches go to the Lefebvre line churches, and vice versa. One group says John Paul II is the Pope, and the other group says John Paul II is not the Pope. That happens to involve an Article of Faith - PAPAL INFALLIBILITY.

What does God see when He observes what religion the people really are who kneel together at the same Communion rail in the Traditional Movement churches? God sees there Satanists, Buddhists, Hindus, Mormons, Baptists, Lutherans, High church, Low church, Novus Ordo, New Order of religion, those who say John Paul II is the Pope, and those who say John Paul II is not the Pope, and a variety of many other conflicting beliefs. Nevertheless, it makes no difference to the Traditional Movement clerics what you believe or do not believe! Those in false religions no longer need to ABJURE errors and PROFESS the Catholic Faith before they are welcome into the Traditionalist Movement churches. “Just go to church. Go to the church of your choice, but do go! Whatever else you believe or do, never just stay away from EVERY false religion! Don't you dare just live as the Catholic Church says you should when God places you in the situation in which you now find yourself! You must go to church. How will you live without the Mass, Confession, and Holy Communion? Come to Mass, in any Traditionalist Movement church, and receive Communion right along with all these other men, women, and children who have never in fact actually, genuinely, and verifiably joined the One True Church that Jesus Christ founded!”

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

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

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

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

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

[Canon 1258/1 reads: “It is unlawful for the Faithful in any way actively to be present at or take part in the religious services of non-Catholics.”]

2) “*Communicatio in sacris*, an extremely difficult matter on the fringes of the law, offers no problem whatever when the non-Catholic rites or ceremonies or prayers are in themselves heretical in character or expression. To share in them is forbidden by natural or divine law at all times, including the hour of death, and no reason whatever can justify the action.”

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

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

Paul VI and John Paul II have publicly offered this heretical liturgy on television. Would you call that being a public heretic? Millions of people have taken part in these non-Catholic rites, although the Catholic Church warns us, “To share in them is forbidden by natural or divine law at all times, including the hour of death, and no reason whatever can justify the action.”

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

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

“Nothing proves a fact as well as the fact itself!”

The true but contradicting and difficult fact of the matter is this: All those in the Traditionalist Movement actually profess in their Liturgies that they are strong supporters of what are known as religious indifferentism, ecumenism, and interfaith services! The Society of St. Pius X cannot deny the fact that they are members of the Novus Ordo church. Since they acknowledge John Paul II to be a true Vicar of Jesus Christ, they must belong to his Novus Ordo Conciliar church or be damned. Even more hypocritical than the Society of St. Pius X are

some of those who profess themselves to be sedevacantists. After preaching that John Paul II is not a true Pope, they acknowledge the true fact that they belong to his church. It has just been explained that the Lefebvre church and the Novus Ordo church have the same head. It happens every Sunday, members of the Lefebvre-Novus Ordo church go to the sedevacantist churches for Mass and the Sacraments. The same day, people who attend the sedevacantist churches most of the time attend the services at the Lefebvre-Novus Ordo church!

Now what is all this if not a perfect example of RELIGIOUS INDIFFERENTISM, ECUMENISM, and INTERFAITH services! It is nothing but pure, unadulterated, diabolical PROTESTANTISM!

“One religion is as good as another! Go to the church of your choice, but do go to church!”

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

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

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

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

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

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

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

Chapter Six – CONSCIENCE

Pope Pius XI teaches in *Divini Redemptoris*, March 19, 1937:

“Any Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of persecution blow so fiercely, but will be

swept away in the new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Catholic.”

Knowing that we must amend our lives, we should review the following about Conscience. 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. If a person has to act without delay and cannot settle his doubt, he should seek GOOD advice if possible; and if this is impossible, he should do what appears the most reasonable at the time, waiting till later to settle the matter. 3)- A person's conscience may be in error with or without his own fault; if without his own fault, he does not sin by following it, e.g., if a person should eat meat on Friday not knowing it is Friday, or should miss Mass on a Holyday not knowing it is a Holyday. With regard to keeping the Commandments of God, however, no person of ordinary intelligence can be ignorant without his own fault. It is plain to every sound mind that God and parents must be honored, that murder, theft, impurity, stealing, etc., are wrong.

4) - When one's conscience is in error through his own fault, because he does not wish to know what is right, or because he has neglected to use the ordinary diligence and interest to determine what is right, he has a false conscience and is in bad faith, and is guilty of sin every time he acts according to such a conscience.”

“One of the choicest gifts of God to man is conscience. It is really His voice speaking to our hearts. No monitor can be more vigilant in warning us against evil; no parent more insistent on the doing of good always; no friend more anxious to insinuate the helpful and to encourage what is virtuous. Conscience is omnipresent. To the man tossed about by the angry waves in the ocean storm; to the man who would find escape from the trackless desert; to him who is almost deafened by the din and roar of business of pleasure or sin, conscience speaks clearly and unmistakably.”

Doubtful Conscience

“True, man is not infallible; but it is assuring and consoling to us to know that when we have used our best efforts to find out what conscience urges, that, no matter whether the act be virtuous or not, we shall be rewarded for work well done. It is not the mere doing, but the reason for doing which gives merit to action. When we have acted according to conscience we are prompted not so much by the act itself as by a desire to do good. It is possible that at times the very thing we do is a thing most strictly forbidden, but this is not known to us. We recalled our teaching, our experience; we tried to compare the action with what we thought was commanded or forbidden, and we believed that here and now virtue demanded that the action be performed.”

“For the same reason if at times we do what is innocent and harmless, but while doing it we are under the impression that it is wrong in itself, or that it is forbidden, we are to condemn ourselves as sinning, because we acted against what we thought was right.”

True Conscience

“It is very necessary that from earliest days we expend every effort in trying to acquire a true conscience. And by true conscience we mean one that almost by instinct knows the will of God. No matter what action or course of action presents itself, no matter how far from the ordinary it may be, a true conscience will always prescribe what is essentially right.”

When Not Certain

“It is obvious, indeed, that the circumstances are necessarily few which demand immediate action. To act heedlessly under such circumstances, will expose one to the danger of SIN. This would be acting with what we call a doubtful conscience. One needs trouble himself little concerning a conscience that is in error through ignorance, because the ignorance **WHICH EXCUSES** can extend to **FEW** of our ordinary actions. One can hardly allege that he did not know it was wrong to steal, to kill, to be impure, to refuse honor to God or to one’s parents, these are dictates of common sense.”

Other things that every reasonable person must surely know are wrong: 1) To think several churches with contrary beliefs can all be the true Church. 2) To think one can be pleasing to God while disobeying His Laws and Commandments. 3) To frustrate God's plans of Creation by using artificial means of birth control. 4) To think that men will no longer be tempted when they see an immodestly dressed woman. 5) To think that those who teach things directly contrary to the true Popes, Councils, and Doctors of the Infallible Catholic Church can be teaching the truth. 6) To think that a church that is not Infallible could be a better guide than the Church that is Infallible. 7) To call a man the true Vicar of Jesus Christ who is the head of a schismatical, heretical, non-Catholic church.

False Conscience

“There shall arise false christs and false prophets. Listening to Our Lord's warning words the mind naturally reverts to the many false teachers who, by word, example, or writing, lead men astray. But, as in Christ's own words, “a man's worst enemies are those of his own household,” so the most dangerous of all false prophets is within us – in a willfully false or deluded conscience. “Woe to you,” says the prophet, speaking of those who fall into this state, “that call evil good and good evil, that put darkness for light and light for darkness” (Isa. v. 20).”

Rule Of Conduct

“Now, the law of God is the outward, eternal, never-changing standard of right and wrong; and in so far only is conscience a safe and trustworthy guide inasmuch as it accords with, is conformed to and harmonizes with this divine standard. If it swerves therefrom, either willfully or unwillfully, by one's own fault or otherwise, it is wrong or erroneous. Conscience is, therefore, the knowing and applying of God's laws to the ever-varying thoughts, words, and actions of human life. It is not sufficient of itself; it does not dispense with the necessity of an external divine teacher to point out our obligations and duties. On the contrary, we help and learn from one another; and God has appointed an infallible Church external to us to be our guide in the difficult path of morals as well as of belief. Nay, when in doubt, ignorance, darkness, or difficulty, conscience itself suggests the duty of seeking for help, light, and guidance wherever they can be found.”

We Must Follow Our Conscience

“Now, from this it follows that in all deliberate moral actions we must be guided by our conscience at least to the extent of never willfully acting against it as it is to us personally the voice of God and the internal rule by which the morality of our conduct is measured.”

“Furthermore, we should always respect our neighbor's conscience, even when opposed to our own, and never take upon ourselves the office of judge of their conduct, for “Who art thou that judgest another man's servant?” (Rom. xiv. 4). To his own Lord he standeth or falleth.”

“A superior has no right to issue a command that violates conscience.”

From a book with a 1933 Imprimatur:

Prayers Before Confession

“O loving and merciful God! Help me to make a good confession. Help me to examine my conscience, that I shall be able to tell the priest what sins I have committed and how often. Let me feel a deep sorrow for all my sins and give me the grace to firmly resolve not to sin again.

O Blessed Virgin Mary, Mother of God, my dear Guardian Angel, and all you blessed angels and saints in heaven, pray for me, that I may make a good confession, and from now on lead a good life, so that I may join you in heaven to praise our dear Lord, forever and ever. Our Father, Hail Mary.”

Now examine your conscience. Begin by asking yourself whether a grievous sin was forgotten, concealed, or disguised in your last confession. Also whether you were sorry for your sins, performed the penance given and repaired the evil done to your neighbor. Then call to memory the sins you committed since your last confession. The following table may help you recall the sins you have committed:

An Examination Of Conscience

1. We sin against the love of God by every sin we commit.
2. We sin against the love of self by not taking care of our soul, by not taking proper care of our body and health, by selfishness, by not controlling the passions.
3. We sin against the love of neighbor by fault-finding, unkindness, rudeness, hard-heartedness, by refusing to forgive, by not helping the needy.

All the sins against the Commandments are sins against the love of God, self, or neighbor.

First Commandment

To deny faith; willfully to doubt in faith; to neglect faith (catechism, sermons); to endanger faith by reading, buying, lending, selling irreligious books or writings and by associating with irreligious companions; to neglect divine worship; to attend or assist at false worship; to harm or destroy faith in others.

To presume on God's mercy; to despair of God's mercy; to have vain confidence in ourselves.

To hate God; to hate His commandments; to hate religion or religious practices.

To neglect prayer; to be irreverent toward God and holy things; to commit a sacrilege by misusing persons, places, or things dedicated to God, or by receiving the sacraments unworthily; to practice simony (buying or selling spiritual things).

To be superstitious; to believe in charms, spells, omens, dreams, fortune-tellers, and spirits.

Second Commandment

To use the name of God in vain; to blaspheme (ridicule or abuse God and holy things); to curse; to take false oaths (perjury) or unnecessary oaths; to take an oath to do evil; to break a vow.

Third Commandment

To miss Mass without a good reason on Sundays and Holy days of obligation; to be late for Mass; to be disrespectful in Church or at Mass; to engage in unnecessary labor on Sundays and Holy days, or command others to do so; to desecrate Sundays and Holy days by boisterous behavior.

Fourth Commandment

For Children: Not to please, help, or pray for parents; to hate, grieve, or anger parents; to talk back, resist correction, pout, act stubbornly or strike parents; to disobey; to visit places, keep company or to do things secretly which parents naturally would forbid.

For Parents: To neglect proper food, clothing, and watchfulness over children; to be too lenient; to gratify their whims; to overlook faults; to be too strict; to nag or scold habitually; to punish unnecessarily or too severely; to neglect religious training; to give bad example.

For Parents toward each other: To be thoughtless, negligent, indifferent, deceiving, faithless, rude, quarrelsome, abusive, domineering, brutal toward husband or wife; to be violent unto blows; to refuse proper support, to neglect care of home.

For Superiors in Authority: To be unfair; to show favoritism; to violate rights; to act unkindly; to neglect establishing necessary rules and regulations.

Fifth Commandment

To injure oneself in health or body; to endanger life; to take one's life; to envy, hate, quarrel, abuse or injure others; to scandalize or lead others into sin. We share in the sins of others by counsel, command, consent, provocation, praise, flattery, silence, connivance (voluntary oversight), assisting others in their sin, or defending the sins of others.

Sixth and Ninth Commandments

Willfully to think of, desire, talk about, read or look at immodest things; to kiss, touch or dance immodestly; to entice others by word, dress, or behavior; to do immodest things alone or with others.

Seventh and Tenth Commandments

To steal, rob, cheat or defraud others; to damage property; to accept or buy stolen goods; to keep found articles if owner is known; to refuse payments of bills and debts; to pay unjust wages; to demand unfair prices; to accept pay for wasted time or poor work; to cause another to lose his work.

Eighth Commandment

To give false evidence; to lie; to act as a hypocrite; to detract or to reveal hidden faults; to slander or lie about another; to entertain false suspicion or rash judgment; to indulge in uncharitable talk; to pry into the secrets of others (letter reading).

The Precepts of the Church

To miss Mass on Sundays and Holy days of obligation through our own fault; not to fast or abstain on days appointed unless excused for a good reason; not to confess at least once a year; not to receive Holy Communion during Easter time; not to contribute to the support of the parish; to attempt marriage or to marry contrary to the laws of the Church.

The Seven Capital Sins

Pride, which is the cause of many sins such as disobedience, contempt for others, cruelty, strife, envy, ingratitude; Covetousness, which is especially the cause of hard-heartedness and injustice; Lust, with its many sins against the 6th and 9th Commandments; Anger and Envy, with their many sins, especially against the 5th and 8th Commandments; Gluttony, with its sins against the health of the body; Sloth, which causes neglect of talents, ability, duty and time, and invites temptations.

The Sins Against The Holy Ghost

Presumption of God's mercy; despair of God's grace; impugning (or talking against) the known Christian truths; envy of another's spiritual good; final impenitence.

The Sins That Cry to Heaven for Vengeance

Willful murder, sodomy, oppression of the poor, the widows, and the orphans; defrauding laborers of their just wages.

There are also sins committed by neglecting the duties of one's state of life.

Restitution must always be made, if possible, when we injure or take from another his good name or his possessions.

Now say the Act of Contrition slowly and with devotion. Think of the great loving God Whom you have offended by your sins, and tell Him how sorry you are.

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Prayer After Confession

“O Almighty and most merciful God, I give Thee thanks for this and all other graces and blessings. Overlook in Thy mercy the defects of this confession. Give me the strength to keep my good resolutions. I wish to renew the promise I made in baptism, and from this moment I give myself entirely to Thy love and service. Let nothing in life or death separate me from Thee. Through Jesus Christ, our Lord. Amen.

Mary, my most tender mother, lend me thy heart, that I may love Thy Divine Son. Ye blessed God in my place. All ye saints, come to my aid. Pray for me, that I may conquer my bad habits and resist the temptations to which I have hitherto so easily yielded. Amen.”

“We sell thrones of angels for a short and turbulent pleasure.”

St. Thomas teaches, Q. 68, Art. 1, Pt. II-II:

Whether A Man Is Bound To Accuse?

“Obj. 1. It would seem that a man is not bound to accuse...”

On the contrary, It is written (Lev. v. 1): “If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it; if he do not utter it, he shall bear his iniquity.”

I answer that, As stated above (Q. 33, AA. 6, 7: Q. 67, A. 3, ad 2) ... Now the punishments of this life are sought, not for their own sake, because this is not the final time of retribution, but in their character of medicine, conducing either to the amendment of the sinner, or to the good of the commonwealth whose calm *is ensured by the punishment of evil-doers*... Hence in the case of crime that conduces to the injury of the commonwealth, a man is bound to accusation, provided he can offer sufficient proof: as, for example, when anyone's sin conduces to the bodily or **spiritual** corruption of the community.”

Summa, Q. 168, Art. 4, Pt. II-II:

“In human affairs whatever is against reason is a sin!”

Summa, Q. 18, Art. 4:

“No man is compelled to do what is in itself unlawful.”

Summa, Q. 76, Art. 2:

“Wherefore through negligence, ignorance of what one is bound to know is a sin.”

Summa, Q. 48, Art. 1, Pt. I:

“Good is considered as something rightly ordered, and evil as a thing not only out of right order, but also as injurious to another.”

From the *First Lateran Council*:

“If anyone does not profess, in accordance with the Holy Fathers, properly and truthfully all that has been handed down and taught publicly to the Holy, Catholic and Apostolic Church of God, both by the same Holy Fathers and by approved universal Councils, to the last detail in word and intention: let him be anathema.”

Traditionalist Movement bishops and priests have often tried to justify breaking the commandments and laws of God's Church by quoting this truth: “The salvation of souls is the highest law.”

There are enough teachings of the Catholic Church to prove that the Traditionalist Movement churches and the Novus Ordo church are not the True Church. Because “the salvation of souls is the highest law,” those who wish to save their souls cannot belong to these non-Catholic sects. Believe the Doctors of the Church and Ex Catherda teachings. Some of them were given at the beginning of this letter.

“What will a man give in exchange for his soul?”

St. Thomas teaches: Q. 34, Art. 4, Pt. II-II:

“A thing is said to be evil, because it hurts,’ as Augustine observes.”

And again:

“The truth only hurts those living in error.”

Summa, Q. 109, Art. 1, Pt. II-II:

“By truth we faithfully represent things as they are, were, or will be. The more one tells the truth, the better it is.”

If you feel hurt or offended by what has been written, do you think Jesus and Mary are asking you to amend your life? Will you react like Judas and despair? Or will you react like the proud Pharisees, priests, and rulers who hardened their hearts? They scourged, crowned, and crucified Jesus because Jesus spoke the truth to them! Or will you react like St. Peter and weep bitterly for your sins?

The Church Speaks To the Modern World - Pope Leo XIII:

“There can be no doubt that **truth alone** should imbue the minds of men, therefore **nothing but the truth should be taught!** What the Church cannot possibly do is to declare satisfactory a school regime based upon the principle that anybody should be free to teach what it pleases him to call truth, even though it may be error... A widely spread conviction may happen to be false, and we all know that it is so, only we do not like to think that this applies to the opinions of our own times. If we subject any one of these to a careful criticism, we shall find that our strongest convictions often rest upon weak arguments and flimsy evidence. Why should not the contrary of what we were taking for granted also be given careful consideration?”

Stop! Think, reflect! We have been told the opinions of those who boldly express that they no longer accept what the Catholic Church taught in the past and still teaches today. “Why should not the contrary of what we were taking for granted also be given careful consideration?” It is extremely important that the contrary be carefully considered, because the contrary to what we have been told is the TRUE teaching of the Infallible Church!

Chapter Seven - THE FOUR MARKS

Father Thomas E. Cox gives an excellent explanation of THE TRUE CHURCH - ITS MARKS AND ATTRIBUTES in his book, *The Pillar and Ground of the Truth*.

Unity

Page 54:

“One thing is sure, we can never arrive at the one true Church by shaving the residue off discordant creeds and then pasting the residue together.”

There are many discordant creeds in the various sects that make up the Traditional Movement.

Pages 55, 56, and 57:

“Man's intellect was created for truth. It is enriched by believing in truth. It is weakened and clouded by assent to error. As no one has a moral right to do a moral wrong, so no man has the moral right to believe untruth...”

The plausible error of our time is that it matters not what a man believes, if only he does what is right. But this proposition is self-contradictory, untrue and absurd... We cannot do rightly unless we believe rightly...

All its members should believe the same truths; they should partake of the same Sacraments, and be governed under the same head.”

Intellects are weakened and clouded when believing the many discordant creeds in the sects of the Novus Ordo and/or Traditional Movement churches. Members of these non-Catholic sects do not believe the same truths or partake of the same Sacraments.

Page 58:

“It is not enough that the Church should be like the Church Christ founded: it must be the same that Christ founded. Nor is it enough that the Church was the Church that Christ founded, but it must continue to be the Church Christ founded...”

Union excludes division, unity excludes plurality, whether simultaneous or successive...

The Church of Christ must be the same all over the world, and it must be the same down through all time.”

Page 59:

“For the present, we are justified in assuming that the Church continues to be whatever it can be proved to have been in its own nature at its inception.”

At Its inception, the True Church had a way to elect another Pope without Divine Intervention. Its Hierarchy was essential, and it consisted of Bishops with Jurisdiction, Authority, and Office.

Page 61:

“Christ excludes multiplicity of faiths from the idea of His Church. He makes no distinction of essential or non-essential doctrines to be believed or rejected. Every truth which He taught is fundamental and essential... He makes no exceptions. Who, then, will say which of His teachings can be rejected without condemnation?”

Pages 63 and 64:

“Now I beseech you, brethren, to mark them who make dissensions and offenses contrary to the doctrine which you have learnt, and to avoid them.”

Page 67:

“Christ commanded submission to the Authority He had set up. “If he will not hear the Church, let him be to thee as the heathen and publican.” “He that despiseth you, despiseth Me.. And he that despiseth Me, despiseth Him that sent Me.” “Be not led away with various and strange doctrines.”

The Traditional Movement sect is not submissive to the Authority Jesus set up. They are not submissive to the Church. They do not “hear the Church” when She teaches: 1. Bishops and priests need Jurisdiction to absolve sins. 2. Bishops consecrated without a Papal Mandate are excommunicated. 3. People are not Religious who did not make public Vows that were accepted by one with Authority and Jurisdiction in the Church.

Pages 71 and 73:

“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.”

Visibly, the many sects that make up the Traditional Movement and Novus Ordo churches most certainly are not one. About the only unity they have among them is when they truthfully admit they are not united! No sect among them can be the true Church!

Page 74 and 76:

“One ceases to be a member of the body of the Church by a denial of Her doctrines or a withdrawal from Her authority...

Membership in the soul of the Church is destroyed by mortal sin...

From all this we see that it is a sheer delusion to think that one is a member of the body of the Church who rejects its authority, or denies its doctrines, or lives separated from it. It is likewise a

folly to suppose that one belongs to the soul of the Church who continues to live in sin, or who never seeks to be engrafted on the "true vine."

Holiness

Page 106:

"The Church has never acknowledged any man's right to do wrong. She has never preached man's liberty to injure himself, or to hurt his neighbor, or to dishonor his God. Liberty to reject the truth is not true liberty, because it is irrational and unintelligent. It is intellectual suicide, pure insanity. If we call the Church for this reason intolerant, the word is badly chosen. It would be better to say that the Church is uncompromising. But truth is uncompromising, and the Church is uncompromising because She is true, even "the pillar and ground of the truth." Christ has said: "You shall know the truth, and the truth shall make you free." Only in the possession of truth is real freedom found. Liberty is the fruit of law. Liberty without law is but license."

Non-Catholic sects accuse Catholics of following "the letter of the law" without "the spirit of the law." Catholics follow both the letter of the law while they keep the spirit of the law.

Non-Catholics are notorious for using the scapegoat that they have liberty and the laws of God and of His Church "do not apply in these times!"

"Liberty to reject the truth is not true liberty." The "uncompromising truth" remains the same: 1) Canon Law does apply in these times. 2) Jurisdiction is necessary to absolve sins, and it is seldom obtained by Canon 209 for any Traditional Movement cleric. 3) A Papal Mandate is necessary, even in these times! 4) The Abjuration of Error is necessary for baptized non-Catholics to enter the Church again. 5) Members of the Novus Ordo and Traditionalist Movement sects are not members of the Catholic Church, for "it is a sheer delusion to think that one is a member of the body of the Church who rejects its authority, or denies its doctrines, or lives separated from it." 6) They are Protestants who protest against any teaching of the Catholic Church.

Catholicity

Pages 139 and 140:

"All who use the Apostle's Creed say, 'I believe in the Holy Catholic Church,' but can any of the sects, or any of the schismatical bodies, establish a claim to Catholicity? Can all of them put together make anything more than a pretense of being Catholic? Whence have they origin? where is their bond of union? What about differences in doctrine?

Now there is one Church, and only one, that can justly claim the title of Catholic. One Church alone is Catholic every way you look at it. All others are not Catholic in any way you take them. They are every one of them recent affairs, compared with the Catholic Church. The fact that they began long since the Ascension of Our Lord, proves that none of them are Catholic in time. An examination into their tenants will disclose that none of them have Catholicity of doctrine. None of them teach the whole truth. "

Whoever heard of the "Novus Ordo" and "Traditionalist Movement" churches before 1959? What body of men, women, and children in the True Church has ever accepted the doctrines, beliefs, and practices of these new sects? Who does not know of the disunity and "differences of doctrine" in the sects of the Novus Ordo and Traditionalist Movement churches?

Pages 140 and 141:

"If, however, the sects taught every truth, of those which Christ taught, except one, they could not claim Catholicity of truth; and the fact of their closer resemblance to Christ's Church in doctrine would only make them more to be dreaded as counterfeits.

For, says the writer of a tract on the orthodox faith, against the Arians, "There is nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by Our Lord and handed down by the Apostolic tradition." It is nothing to boast of that the sects teach some truth - of course they teach SOME truth, but the Church which all are commanded to hear must teach all truth."

Did you know St. Robert Bellarmine teaches that it is an Article of Faith that:

“The Earth is far from the heavens and stands immobile in the center of the universe?”

Heliocentric means the Sun is the center. Geocentric means the Earth is the center.

St. Robert Bellarmine wrote the following to Father Paolo Foscarini April 12, 1613:

“I have gladly read the letter in Italian and the treatise which Your Reverence sent me, and I thank you for both. And I confess that both are filled with ingenuity and learning, and since you ask for my opinion, I will give it to you very briefly, as you have little time for reading and I for writing.

First. I say that it seems to me that Your Reverence and Galileo did prudently to content yourself with speaking hypothetically, and not absolutely, as I have always believed that Copernicus spoke. For to say that, assuming the earth moves and the sun stands still, all the appearances are saved better than with eccentrics and epicycles is to speak well; there is no danger in this, and it is sufficient for mathematicians. But to want to affirm that the sun really is fixed in the center of the heavens and only revolves around itself (turns upon its axis) without traveling from east to west, and that the earth is situated in the third sphere and revolves with great speed around the sun, is a very dangerous thing, not only by irritating all the philosophers and scholastic theologians, but also by injuring our holy faith and rendering the Holy Scriptures false.

For Your Reverence has demonstrated many ways of explaining Holy Scripture, but you have not applied them in particular, and without a doubt you would have found it most difficult if you had attempted to explain all the passages which you yourself have cited.

Second. I say that, as you know, the Council (of Trent) prohibits expounding the Scriptures contrary to the common agreement of the holy Fathers. And if Your Reverence would read not only the Fathers but also the commentaries of modern writers on Genesis, Psalms, Ecclesiastes and Josue, you would find that all agree in explaining literally (*ad litteram*) that the sun is in the heavens and moves swiftly around the earth, and that the earth is far from the heavens and stands immobile in the center of the universe. Now consider whether in all prudence the Church could encourage giving to Scripture a sense contrary to the holy Fathers and all the Latin and Greek commentators.

Nor may it be answered that this is not a matter of faith, for if it is not a matter of faith from the point of view of the subject matter, it is on the part of the ones who have spoken. It would be just as heretical to deny that Abraham had two sons and Jacob twelve, as it would be to deny the virgin birth of Christ, for both are declared by the Holy Ghost through the mouths of the prophets and apostles.

Third. I say that if there were a true demonstration that the sun was in the center of the universe and the earth in the third sphere, and that the sun did not travel around the earth but the earth circled the sun, then it would be necessary to proceed with great caution in explaining the passages of Scripture which seemed contrary, and we would rather have to say that we did not understand them than to say that something was false which has been demonstrated. But I do not believe that there is any such demonstration; none has been shown to me. It is not the same thing to show that the appearances are saved by assuming that the sun is at the center and the earth is in the heavens. I believe that the first demonstration might exist, but I have grave doubts about the second, and in a case of doubt, one may not depart from the Scriptures as explained by the Holy Fathers. I add that the words “The sun riseth and goeth down, and returneth to his place: and there rising again, maketh his round by the south, and turneth again to the north.” (Ecclesiastes 1: 5,6) were those of Solomon, who not only spoke by divine inspiration but was a man wise above all others and most learned in human sciences and in the knowledge of all created things, and his wisdom was from God. Thus it is not too likely that he would affirm something which was contrary to a truth either already demonstrated, or likely to be demonstrated. And if you tell me that Solomon spoke only according to the appearances, and that it seems to us that the sun goes around when actually it is the earth which moves, as it seems to one on a ship that the beach moves away from

the ship, I shall answer that one who departs from the beach, though it looks to him as though the beach moves away, he knows that he is in error and corrects it, seeing clearly that the ship moves and not the beach. But with regard to the sun and the earth, no wise man is needed to correct the error, since he clearly experiences that the earth stands still and that his eye is not deceived when it judges that the moon and stars move. And that is enough for the present.

I salute Your Reverence and ask God to grant you every happiness."

Who among the various non-Catholic sects believes the above-mentioned article of Faith? The heresy which contradicts this Article of Faith has been preached from the pulpit in the Traditionalist Movement churches! The Novus Ordo church teaches the heretical belief of "Pope" John Paul II!

October 31, 1992, "Pope" John Paul II formally proclaimed:

"The theologians of the time, in maintaining the centrality of the Earth, **erred** by thinking that the literal sense of Sacred Scripture explained the physical world."

From: THE VATICAN COUNCIL (1870), CHAPTER IV, *On the Infallibility of the Roman Pontiff*:

"The first thing required for salvation is to preserve the rule of the true faith and to deviate in no way from what was decreed by the Holy Fathers."

The Holy Father, Pope Leo XIII, teaches in *Providentissimus Deus*:

"That... is to be regarded as the true sense of Sacred Scripture, which Holy Mother Church has held and holds, to whom it belongs to judge of the true sense and interpretation of the Sacred Scriptures; and that therefore, for none was it lawful to interpret Sacred Scripture contrary to this sense, or again contrary to the unanimous consent of the Fathers."

Pope Pius XII teaches in *Divino Afflante Spiritu*:

"The first and greatest care of Leo XIII was to set forth the teaching of the truth of the Sacred Books and to defend it from attack. Hence with grave words did he proclaim that there is no error whatsoever if the sacred writer, speaking of things of the physical order "went by what sensibly appeared" as the Angelic Doctor says, speaking either "in figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even among the most eminent men of science." Finally it is absolutely wrong and forbidden "either to narrow inspiration to certain passages of Holy Scripture, or to admit that the sacred writer has erred," since divine inspiration "not only is essentially incompatible with error but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and constant faith of the Church."

This teaching, which Our Predecessor Leo XIII set forth with such solemnity, We also proclaim with Our authority and We urge all to adhere to it religiously."

Do you understand the results of accepting the Heliocentric lie as if it were the truth? 1. You could never again prove anything as true or false by anything it says anywhere in the Bible! Everyone would be completely free to interpret every word in the Bible exactly opposite, different, and contrary to what it literally says! You can find over 50 places (and I think over a hundred places) in the bible that teach the Geocentric theory and not one verse that supports the Heliocentric lie! If the Heliocentric lie was actually the truth, then the Sacred Scriptures could never truly teach or prove anything! The Heliocentric theory teaches the Holy Ghost has already lied to us over fifty times, so who is to say God is not lying in any or every other place in the Bible?

2. Pope Pius XII solemnly declared in *Mediator Dei* that the Church teaches us through Her liturgy! Over fifty places the liturgy teaches the Geocentric theory and not once the Heliocentric theory.

If the Catholic Church does not always teach the truth in Her liturgy, then why should you even have to believe in the Immaculate Conception of Mary? Pope Pius XII tells us at the same place in *Mediator Dei* that Pope Pius IX proclaimed the Dogma of the Immaculate Conception because of what the Catholic Church teaches in Her liturgy!

3. "I say that, as you know, the Council (of Trent) prohibits expounding the Scriptures contrary to the common agreement of the Holy Fathers. Now consider whether in all prudence the Church could encourage giving to Scripture a sense contrary to the Holy Fathers and all the Latin and Greek commentators."

Which tells every man, woman, and child, who can reason, that if the Geocentric theory is not the true teaching, then never can any Father or Doctor of the Church be quoted to prove any truth. If the unanimous teachings of both the Latin and Greek Fathers are wrong, and Sacred Scripture is wrong, and the Infallible Catholic Church has erred and teaches Her children lies, how can you ever prove anything?

The main "theologian" of the time (of Galileo) who ERRED, according to "Pope" John Paul II, was none other than a GREAT DOCTOR OF THE CHURCH, St. Robert Bellarmine.

St. Robert Bellarmine is the Doctor of the Church who did the most to teach the truth that the Sun goes around the earth, and not vice versa. Consider these facts which the Infallible Church teaches in Her Liturgy. They can be found in the Roman Breviary for May 13th.

"He (St. Robert Bellarmine) taught theology with such success that he brought back many heretics to the unity of the Church, and was regarded throughout Europe as a most brilliant theologian; and St. Charles, Bishop of Milan, and others keenly sought after him... Again summoned to Rome, he was employed by Clement VIII in the most important affairs of the Church, with the greatest advantage to the Christian state; then against his will and in spite of opposition, he was admitted among the number of the cardinals, because, as the Pontiff publicly declared, he did not have his equal among theologians in the Church of God at the time... He wrote much, and in an admirable manner. His principle merit lies in his complete victory in the struggle against the new errors, during which he distinguished himself as a strenuous and outstanding vindicator of the Catholic tradition and the rights of the Roman See. He gained this victory by following St. Thomas as his guide and teacher, by a prudent consideration of the needs of his times, by his irrefragable teaching, and by a most abundant wealth of testimony well chosen from the sacred writings and from the very rich fountain of the Fathers of the Church...

A contemporary cardinal declared that Robert was sent by God for the instruction of Catholics, for the guidance of the good, and for the confusion of heretics; St. Francis de Sales regarded him as a fountain of learning; the Supreme Pontiff Benedict XIV called him the model of promoters and DEFENDERS OF THE CATHOLIC RELIGION...

Pope Gregory XV and many cardinals visited him on his deathbed, lamenting the loss of such a great pillar of the Church... The Supreme Pontiff Pius XI inscribed his name, first, in the number of the Blessed, and then in that of the Saints, and shortly afterwards, by a decree of the Sacred Congregation of Rites, he declared him a Doctor of the universal Church."

Can the Infallible Church have such teachings in Her Liturgy if they are not true? Why did Pope Benedict call St. Robert the hammer of heretics? Because the main heretics he hammered were those promoting the Heliocentric Theory. That is to say, those who erroneously taught that the Sun was the center, and the Earth "spins on its axis" and rotates around the Sun. How could the most learned man in the Church of God at his time teach us a lie when he said the Earth is stationary and in the center of the universe?

With the help of Satan, the heliocentric lie gained a very predominant place in the minds of many in the world by the time Pope Pius XI became Pope. How, in the name of Truth, can anyone be declared a Doctor of the Church, by an infallible Church, if such a great quantity of his writings were filled with Error? For St. Robert most definitely erred, if geocentricity is not the truth!

Those who promote the heliocentric lie may try to excuse St. Robert and all the other Doctors of the Church by saying that they were deceived. They just followed the opinions of their times. They were just fallible men, subject to making mistakes.

Is that what happened to Jesus Christ also? Jesus is God, who knows all things about everything. Jesus is all-wise and the Eternal Truth. Was Jesus deceived? Did Jesus deceive us? You know that the Infallible Church teaches that Jesus can neither deceive nor be deceived?

Now listen to the Eternal Wisdom, the Absolute Truth, tell us what He teaches about Geocentricity:

“But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in Heaven, who maketh His **sun to rise** upon the good, and bad, and raineth upon the just and the unjust. (Matt. 5: 44,45) And when the sun was up they were scorched: (Mt. 13: 6). And when the sun was risen, (Mk. 4:6). The sun being now risen. (Mk. 16: 2). And when the sun was down (Lk. 4: 40).”

Jesus tells us plainly enough that it is the Sun that rises. The Holy Ghost said the Sun was down. That is what Catholics believe! The Modernists believe Jesus just spoke that way, as men today say the Sun rises in the East and goes down in the West.

In the Liturgy of the Infallible Church, during the Litany of the Holy Name of Jesus, we pray:

“Jesus, Sun of Justice, have mercy on us.”

Did Jesus, the Sun of Justice, lie to us when Jesus said His Father maketh His sun to rise upon the good and the bad? If you believe the Heliocentric Theory is true, then you must answer yes to the above question.

Do you reply that Jesus did not really lie, but Jesus just spoke figuratively? Then read the Gospel.

“From that time Jesus began to shew to his disciples, that He must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.” (Mt. 16:21).

Did the Sun of Justice rise again on the third day? Must we interpret this verse, Mt. 16:21, literally? How will you prove that Jesus was not just speaking figuratively when Jesus said He would rise on the third day? You reply:

“It is a matter of Faith that Jesus actually rose on the third day.”

I reply:

“It is also a matter of Faith that the sun actually rises in the East and orbits a stationary Earth.” Are you going to be such a Modernist that you will believe we may pick and choose which matters of Faith we will believe and which ones we will reject? Pope Saint Pius X condemned the following in the Syllabus of Errors by the Sacred Congregation of the Inquisition, July 3, 1907:

† “Even by dogmatic definitions the Church's magisterium cannot determine the genuine sense of the Sacred Scripture.”

† “In proscribing errors, the Church cannot demand any internal assent from the faithful by which the judgments She issues are to be embraced.”? “They are free from all blame who treat lightly the condemnations passed by the Sacred Congregation of the Index or by the Roman Congregations.”

† “They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures.”

† “Divine inspiration does not extend to all of Sacred Scriptures so that it renders its parts, each and every one, free from every error.”

† “In many narration's the Evangelists recorded, not so much things that are true, as things which, even though false, they judged to be more profitable for their readers.”

† “Opposition may, and actually does, exist between the facts narrated in Sacred Scripture and the Church's dogmas which rest on them. Thus the critic may reject as false facts the Church holds as most certain.”

John Paul II, most of those in the Traditionalist Movement, and very many other people are Modernists. They condemn what the Church teaches to teach what the Church condemns. If those who refuse to accept the Geocentric Theory as the Truth are not heretics, then please tell me what it takes to be a heretic? Of the many people who still belong to the Traditionalist Movement and Novus Ordo churches, can you count on your fingers the ones who believe the Geocentric theory? Do you know of one priest or bishop who believes this Article of Faith? “Pope” Paul VI made it known publicly that he believed the Heliocentric theory. “Pope” John Paul II publicly proclaimed to the world that he condemns what the Church teaches to teach what the Church condemns.

Question: Do those who protest against the teachings of the Catholic Church thereby show that they are Protestants? Y/N____. Are Protestants true friends of Jesus and Mary and members of the True Church? Y/N____.

Dear children of God, it is much more logical, honest, and truthful to say that “Pope” Paul VI, “Pope” John Paul II, and all who believe their heresy are also heretics, non-Catholics, and protesting Protestants! No heretical, non-Catholic Protestant can ever be a True Vicar of Jesus Christ!

To close this section on the Catholicity of the true Church, reflect on the sentence on page 142 of *The Pillar and Ground of the Truth*. Then truthfully answer the question: “Is the church I belong to Catholic?”

“The creeds of all the sects vary not only one with another, but they disagree within themselves, making impossible even the semblance of Catholicity, which necessarily implies both unity and harmony.”

Apostolicity

Pages 163 and 164:

“If they have taught us wrong, Christ is the author of error.”

With so much division, disunity, and diversity of teachings among the Novus Ordo and Traditionalist Movement sects, it is impossible that they are teaching right!

Page 164:

“You have not chosen Me: but I have chosen you,” said our Lord to the Apostles. And St. Paul, writing to the Hebrews, declares: “Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.”

Who, with Authority and Jurisdiction, called any bishop or priest in the Traditionalist Movement to receive Holy Orders? They are only self-constituted teachers.

Page 166:

“A careful study of the manner in which Christ instituted the Church, and the way in which He selected and commissioned His Apostles, ought to settle forever the assumption of self-constituted teachers. It was of self-appointed preachers God spoke by the mouth of Jeremias: “I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.”

Page 167:

“The pretension to an extraordinary mission, independent of apostolic Authority, by would-be guides of mankind, is but one phase of a human insanity that is more common than many of us have any idea of.”

Page 168:

“All innovators take for a first principle that the provisions which Christ made for continuing His work in the world were inadequate for the purpose. They take for a certainty that the promises of Christ have failed. But what evidence do they bring to prove their claim? What credentials or authority do they produce to show their Mission? What work do they perform that is calculated to move a sensible person to an act of faith? The world never produced a fool that could not find another to follow him.”

Page 171:

“Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.”

The Traditions of the Traditionalist Movement are not the Traditions of the True Church.

Pages 173 and 174 are explained in Chapter Two of this letter. Remember the true teaching is: “Even if valid orders exist, where Jurisdiction is lacking, there is no real Apostolicity.”

Note the sentence on page 174:

“Schism, as well as heresy, destroys Apostolic Succession.”

Archbishops Lefebvre and Thuc, as well as the other bishops and priests of the Traditionalist Movement, have told us the Novus Ordo church is in schism and heresy. They have provided an abundance of evidence from the teachings of the true Church to prove their statement is true.

Since the Novus Ordo sect is in schism, those who acknowledge its head to be a true Vicar of Jesus Christ are also in schism.

The Sedevacantist part of the Traditionalist Movement says the schismatic other part of the Traditionalist Movement are Members of the Church. The members of the various sects are weekly changing back and forth from church to church.

This practice, policy, and conduct among the Protestant Traditionalist Movement sects prove they are just as non-Catholic as the Traditional Protestants! None of these sects has the Four Marks of the True Church!

Chapter Eight - CONCLUSION

St. Denis said:

“There is no greater work you can do than be an instrument in God's hands to help save souls!”

“He must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death and shall cover a multitude of sins.” (St. James 5:20).

Only one thing is necessary, to save our souls! The Holy Ghost, the Eternal Truth, through St. James, just told us how to do it. Dear children of Jesus and Mary, you now have it in your power to do great work for the Glory of God, the conversion of sinners, and the salvation of souls. If you know others who go to the Novus Ordo or Traditionalist Movement churches, please be persistent, unrelenting, and persevering in your efforts to dispel their ignorance. Keep going to every member of their parish or community until every one of them knows the general contents of this letter. If that is accomplished, far fewer sins will be committed. Great will be your reward.

Pope Benedict XV teaches in *Humani Generis Redemptionem*:

“Ignorance is the mother of all errors, as the Fourth Lateran Council so truthfully observes.”

It may be that many who read this letter were ignorant of many of the teachings of the Church that it explains. There are many material heretics in the world. There are also many formal heretics.

After reading this letter, honestly ask yourself which definition applies to you.

1) MATERIAL HERETIC: One who has held an opinion contrary to the Church's teaching and, when shown that it is erroneous, obediently retracts it.

2) FORMAL OR PERTINACIOUS HERETIC: One who doubts or denies a doctrine or dogma of the Catholic Faith, with the full knowledge that he is opposing himself to the teaching authority of the Church in a matter of revelation.

May Jesus, Mary, and St. Joseph grant you every grace you need, and reward you in time and eternity for your prayers, sacrifices, and cooperation.

To obtain additional copies of this letter and for all correspondence regarding anything it contains, please contact:

Patrick Henry
JMJ@JMJsites.com
<https://JMJsites.com>

May the Sacred Heart of Jesus, through the Immaculate Heart of Mary, grant you and yours every Grace you need.

Ora pro nobis!

The Form of Receiving a Convert

I, N. N., having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes, and teaches; against which I grieve that I have greatly erred, inasmuch as, having been born outside that Church, I have held and believed doctrines opposed to her teaching; I now, enlightened by the grace of God, profess that I believe the Holy, Catholic, Apostolic, Roman Church to be the one true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I firmly believe all the articles that she proposes to my belief; I reject and condemn all that she rejects and condemns, and I am ready to observe all she commands me. And especially I profess that I believe: One only God in three divine Persons, distinct from and equal to each other - that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of Our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with Her most spotless virginity; and also Her Immaculate Conception;

The true, real, and substantial presence of the Body of Our Lord Jesus Christ, together with His Soul and Divinity, in the most holy sacrament of the Eucharist;

The seven sacraments instituted by Jesus Christ, for the salvation of mankind: that is to say, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

I also believe in Purgatory, the resurrection of the dead, and everlasting life;

The primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, prince of the apostles, vicar of Jesus Christ;

The veneration of the Saints and of their images;

The authority of apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy Mother the Catholic Church has held, and does hold, to whom alone it belongs to judge of their meaning and interpretation;

And everything else that has been defined and declared by the sacred Canons and by the general Councils, especially by the holy Council of Trent, and by the Council of the Vatican.

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Catholic, Apostolic, and Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

Please read the following consoling letter of Father Demaris. It helps us know what to do when there are no priests available that are licit and who have an OFFICE, AUTHORITY and JURISDICTION.

Chapter Nine – THEY HAVE TAKEN AWAY MY LORD

The time is coming when most Catholics may not have good, true priests to say the Mass and to administer the sacraments. This has happened before and the following is a letter to the faithful explaining their plight and how to overcome it. Father Demaris, Professor of Theology, Missionary of St. Joseph, wrote the following at Lyon in 1801. Translated from French by A. Drover.

Dear Children,

In the midst of human vicissitudes and the havoc of shock to the feeling, you voice your fears to your Father and ask for a rule of conduct. I'm going to show you and try to instill into your souls the consolation you need.

Jesus Christ, the model for Christians, teaches us by His conduct, what we must do in the painful situation in which we find ourselves. St. Luke tells us (Chap. 13:31-33) that some Pharisees, coming to our Lord, said: "Depart, and get Thee hence, for Herod hath a mind to kill Thee." Jesus answered, "Go tell that fox, Behold, I cast out devils, and do cures today and tomorrow, and the third day I am consummated. Nevertheless I must walk today and tomorrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem."

You are frightened, my children, at what you see: all that you hear is frightening, but be consoled that it is the Will of God being accomplished. Your days are numbered; His Providence watches over us.

Cherish those men who appear to you as savages. They are the means which Heaven uses in its plans, and like a tempestuous sea, they will not pass the prescribed line against the countering and menacing waves. The stormy turbulence of revolution that strikes right and left, and the sounds that alarm you are the threats of

Herod! Let it not deter you from good works, nor change your trust, nor wither the shower of virtues that tie you to Jesus Christ. He is your model. The threats of Herod do not change the course of His Destiny.

I know you can be deprived of your freedom; that one can even seek to kill you. I would say to them what St. Peter said to the first faithful: "For this is thank worthy, if for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently; this is thank worthy before God. For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: when He suffered, He threatened not: but delivered Himself to him that judged Him unjustly." (1 Peter 2:19-23)

The disciples of Jesus Christ in their fidelity to God are faithful to their country and full of submission and respect for all lawful authority--firm in their principles with a conscience without reproach--adoring the Will of God, they must not coward-like flee persecution. When one loves the Cross, one is fearless to kiss it and even enjoy death. It is necessary for our intimate union with Jesus Christ. It could happen any instant but it is not always so meritorious or glorious. If God does not call you to it, you shall be like those illustrious confessors of whom St. Cyprian said, "That without dying by the executioner, they have gained the merits of martyrdom, because they were prepared for it."

The conduct of St. Paul mentioned in the Acts of the Apostles, tells us how one must model oneself on Jesus Christ. On his way to Jerusalem, St. Paul learnt at Caesarea that he would be persecuted there. "Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem. Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus." (Acts 21:13-14)

There, my children, such must be your dispositions. The shield of faith must arm you, hope must sustain you and charity guide you in everything. If, in all and always we must be simple as the doves and prudent as the serpents. It must be above all that we are afflicted for Jesus Christ. I will recall for you here a maxim of St. Cyprian, which in these times must be the rule of your faith and piety: "Don't seek too much," said this illustrious martyr, "the chance of a fight, and don't dodge it either. Let us await God's command, and let us hope for His Mercy alone. If God asks of us a humble confession rather than a fierce protestation, then humility is our greatest strength."

This saying invites us to meditate on the strength, the patience and the joy with which the Saints suffered. Look at what St. Paul said and you'll be convinced that when one is animated by faith, troubles only afflict us outside and are but an instrument of battle which victory crowns. This consoling truth can only be appreciated by the righteous, and don't be surprised if in our own time, we see what St. Cyprian saw in his--that most of the faithful succumbed.

To love God and fear Him alone, such is the lot of a small number of the elect. It is this love and this fear that makes martyrs by detaching the Faithful from the world and attaching them to God and His Holy Law. To support this love and this fear, in your hearts, watch and pray. Increase your good works and join to that the edifying acts of which the first Faithful have given us example. Mix with followers of the Faith and then glorify the Lord as did the first Christians whom we retrace in the fourth chapter of the Acts of the Apostles.

This practice will be much more salutary seeing that you are deprived of ministers of the Lord who nourished your souls with Bread of the Word. You weep for these men precious to your piety. I appreciate all your loss. You feel lonely by yourselves, but could not this loneliness be salutary to you in the eyes of Faith? It is by Faith that the Faithful are united. In probing this truth, we find that the absence of the Body does not break this unity, since it does not break the ties of Faith, but rather augments it by depriving it of all feeling.

If you were united by those ties to the ministers of the Lord whom you regret, console yourselves--their absence purifies and enlivens the love that unites us. Faith renders present for us, those whom we love in relation to our salvation, whatever the distance and chains that separate us. Faith gives us eyes so piercing that we can see them wherever they are, when they are at the ends of the earth, and when death has separated them from the world. Nothing is far away in Faith. It plumbs the depths of the earth as the heights of the Heavens. Faith is beyond the senses and its empire beyond the power of men. Who can prevent us loving whom we wish? Who can steal from us, memory? Who can prevent us from presenting to God those we love, and asking Him for our daily bread, by prayers in union with those whom we love? It is not enough, my children, to console you on the

absence of the Lord's ministers and to dry the tears you shed on their chains. This loss deprives you of Sacraments and spiritual consolation. Your piety takes fright, it sees itself alone. However, through your desolation, never forget that God is your Father, and if He permits your deprivation of the dispensation of the Mysteries, that doesn't mean that He shuts off the means of His Graces and Mercies. I'm going to offer them to you as the only sources to which you can possibly go for purification. Read what I write with the same intention as I have in writing. Seek nothing but the truth, and our salvation in self-denial, in our love for God and a submission to His Holy Will.

Sacraments

You know of the efficacy of the sacraments; you know of the obligation imposed on you to have recourse to the Sacrament of Penance to cleanse us of our sins. But to profit from these channels of mercy, it requires ministers of the Lord. In our position, without worship, without altar, without sacrifice, without priests, we only see Heaven and no longer have mediators among men. Let this abandonment not deject us! We offer Faith to Jesus Christ our immortal Mediator. He reads our hearts, He understands our desires. He will crown our faithfulness. We are in the eyes of His All-Powerful Mercy. The sick one of thirty-eight years old, to whom He said to cure, not to get someone to put him in the bath, but to take up his bed and walk. If life's events change the position of the Faithful, the events change our obligations. Once upon a time we were the servants who received five talents, we had the peaceful exercise of our religion. Today, we have but one talent--our heart. Let us make it fruitful and our recompense will be equal to that of five. God is just. He does not ask of us the impossible. Respectful to the Divine and Ecclesiastical laws, which recall to us to the Sacrament of Penance, I must tell you, that in these circumstances, these laws do not oblige.

Listen to what I tell you:

It is essential for your learning and consolation that you should know these circumstances, in order not to accept your own mind for that of God. The circumstances where these laws do not oblige, are those where God's Will manifests Itself to obtain our salvation without the intermediary of Man. God needs nobody but Himself to save us when He so desires. He is the source of Life and He gives to everyone the ordinary means that He has provided to effect our salvation by extraordinary means that His Mercy dispenses us according to our needs. He is a loving Father who by ineffable means helps His Children, when believing themselves abandoned, they seek Him and yearn for Him. If in the course of our lives, we had in the least neglected the means that God and His Church had provided for our sanctification, we would have been ungrateful children, but if we were to believe that in the extraordinary circumstances we could not do without even greater means, we would be forgetting and insulting the Divine Wisdom Who puts us to the test, and Who, in wishing us to be deprived of it, makes up to us with His Spirit.

Rule Of Conduct

To show you, my children, your exact rule of conduct, I am going to apply to your situation, the principles of Faith, and some examples of the history of religion that should develop all the senses and console you in the use you are able to make of them. It is of Faith, the first and most necessary of all Sacraments, Baptism! It is the doorway of salvation and eternal life. However, the desire, the wish for baptism, suffices in certain cases. Catechumens who were surprised by persecution, only receive it in blood that they spilled for Faith. They found the grace of all the sacraments--the sacraments in the free confession of their Faith, and they were received into the Church by the Holy Ghost, who is the tie, which unites all the members to the Head. It was thus the martyrs saved themselves, their blood serving as baptism (the Holy Innocents). It will be thus that will be saved, all those who, instructed in our Mysteries, shall desire, according to their Faith, to receive them. Such is the Law of the Church, founded on what St. Peter said that one cannot refuse the water of baptism to those who have received the Holy Ghost. When one has the spirit of Jesus Christ, one cannot be separated from Jesus Christ. When we are persecuted for love of Him, deprived of all help, heaped with captives' chains, when we are led to the scaffold, we then have all the Sacraments in the Cross. This instrument of our redemption embraces all that is necessary for our salvation. The tradition and history of the better days of the Church, confirm this dogmatic truth. The faithful who desired the sacraments, the confessors and martyrs, were saved without the sacraments since they could not receive them. From that it is simple for us to conclude that no Sacrament is necessary

when it is impossible to receive it, and this conclusion is the belief of the Church ... St. Ambrose regarded the pious Emperor Valentinian as a saint, although he died without the Baptism he desired, but, which he had not been able to receive. "It is the desire and the will that saves us in this case." Said the Doctor of the Church, "He who does not receive the Sacraments from the hand of men, receives them from God; who is not Baptized by his piety and desire, is Baptized by Jesus Christ."

What this great man said of Baptism, let us say of all the Sacraments, of all the ceremonies, and all the prayers that we can be deprived of at the present time. He who is unable to go to confession to a priest, but who, having all the necessary dispositions for the Sacrament, the desire, and in form the most firm and constant wish, hears Jesus Christ who, touched and witness to his Faith, says to him or her what He once said to the sinning woman: "Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy Faith hath made thee safe, go in peace." (Luke 8:47-50) St. Leo said that love of justice contains in itself all Apostolic Authority, and in that he has expressed the belief of the Church.

Confession

The application of this maxim has place for all like ourselves, who are deprived of Apostolic ministry by persecution that removes or incarcerates all true ministers of Jesus Christ worthy of the Faith and piety of the faithful. It has place above all if we are stricken with persecution, we suffer then for justice. The Cross of Christ leaves no blemish when embraced and carried as it should be. Here, instead of reasoning, let us listen to the language of saints. The confessors and martyrs of Africa, writing to St. Cyprian, said boldly that one renewed one's conscience pure and spotless in the courts when one had confessed the name of Jesus Christ. They did not say that one went there with a pure conscience. Nothing silences scruples like the Cross. Surrounded by drastic measures, which are the tests of saints, if we cannot confess our sins to priests, confess them to God. I feel, my children, that your worry and scruples are vanishing and that your Faith and love of the Cross increasing. Say to yourselves, and by your conduct say to all who see you; "Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?" (Romans 8:35) St. Paul then was in your position, and he did not say that any minister of the Lord, where he was able to find one, would be able to separate him from Jesus Christ and change his love for Him. He knew that, robbed of all human help and deprived of an intermediary between himself and Heaven, he found in his love, his zeal for the Gospel and in the Cross, all the Sacraments and means of salvation necessary.

From what I have just said, it is easy for you to see a great Truth, proper to your consolation and to give you courage. It is that your conduct is a true confession before God and before men. If confession must precede absolution, your conduct here, precedes the graces of holiness and justice which God gives you and is confession public and continuous. "Confession is necessary," said St. Augustine, "because it embraces the condemnation of sin." Here, we condemn it in a manner so public and so solemnly, that it is known by all, and this condemnation, which is why we cannot go to a priest, isn't it more meritorious than an accusation of private sin made in secret? Isn't it more satisfactory and edifying? The secret condemnation of our sins to a priest costs us little, while this which we make today is supported by the general sacrifice of our possessions, of our liberty, of our rest, of our reputation and perhaps even of our life! The confession we would be making to the priest would only benefit ourselves, while that which we presently make is useful to our brothers and can serve all the Church. God confers on us, unworthy as we are, the grace of wanting to use us to show that it is an enormous crime to offend against Truth and Justice, and our voice shall be much more intelligible when we suffer greater evils with more patience... our example tells the Faithful that there is more evil than one thinks in doing what is being done to us. We do not confess to a priest, but we confess to the Truth, which is the most noble confession, and the most necessary in these circumstances. We do not confess our sins in secret, we confess the Truth in public. We are persecuted, the Truth is not captive and we have this consolation in the hope that we suffer. That we do not hold back God's Truth in injustice, as the Apostle of the nations says, and that we teach our brothers not to hold it back.

Finally, if we do not confess our sins, the Church confesses them for us. Such are the admirable rules of Providence, which allows these trials to make us obtain merit and make us reflect seriously on the use we have made

of the Sacraments. The habit and ease that we had for Confession often made us lukewarm. Instead of as at present deprived of confessor, one turns in on oneself, and the fervor increases. Let us look at this privation as a fast for our souls and a preparation to receive the bread of penance, which, greatly desired, will become a more salutary nourishment. Strive to banish from our conduct, which is our confession before men and our accusation before God, all the faults that might have crept into our ordinary confessions, above all, aim for interior humility. What I have said is more than sufficient. However, I am not sure that I have been able to tranquilize you on the anxieties and scruples which are conjured up in a soul that has to judge itself, and to follow its own directions. I sense, my children, all the importance of your solicitude, but when one trusts in God, one must not do it by halves as this would show lack of confidence, as looking at the extraordinary means by which God calls and keeps his elected in justice, as incomplete and leaving something to desire in the order of grace. You found in the wisdom, maturity and experience of ministers of the Lord, advice and wise practices for avoiding sin, to do good and gain in virtue. All that was not of a sacramental character, but of private enlightenment. A virtuous, zealous, enlightened, charitable friend, could on this point be your judge and guide. Pious persons did not go to the tribunal of Penance only for instruction and enlightenment. They opened their hearts to illustrious people by their holiness in their intimate discussions. Do the same, but let the most discreet charity reign in these mutual interchanges of your souls, of your wills and desires. God will bless them and you will find there the guidance you need. If this means is not open to you, rely on the mercy of God. He will not abandon you. His Spirit itself will speak to your hearts by holy inspirations that will inflame and direct them towards the high objectives of your destiny.

You are finding me concise on this subject, your desires go well beyond, but have patience and the rest will thoroughly answer your expectations. One cannot say everything at once, especially on such a delicate matter that demands the greatest exactitude. I'm going to continue talking to you as I talk to myself. Removed from the resources of the sanctuary, and deprived of all exercise of the Priesthood, there remains no mediator for us, save Jesus Christ. It is to Him we must go for our needs. Before His Supreme Majesty we must bluntly tear the veil off our consciences, and in the search of good and bad that we shall have done, thank Him for his graces, confess our sins and ask pardon and to show us the direction of His Holy Will, having in our hearts the sincere desire to do it to His minister, whenever we are able to do so. There, my children, is what I call confessing to God! In such a confession well made, God Himself will absolve us.

It is the Gospel that teaches this to us, in giving us the example of the Publican, who, humiliating himself before God, went away justified, since the best sign of absolution is justice, which cannot be tied, because it unties (looses). So in the total isolation in which we find ourselves, that is what we must do. Holy Scriptures here outlines our duties. All which attaches to God is holy. When we suffer for the truth, our sufferings are those of Jesus Christ, who honors us then with a special character of resemblance to Him with His Cross. This grace is the greatest happiness that could possibly happen to a mortal in this life. It is thus in all painful situations that deprive us of the Sacraments. The carrying of the Cross like a Christian is the source of the remission of our sins; such as once carried by Jesus Christ, it was for the sins of the whole human race. To doubt this truth is to wound the crucified Savior. It is to confess that one does not realize deeply enough, the virtue and merits of the Cross. Tell me, would it be possible that the good thief received on the Cross the forgiveness of all his sins, and the faithful one who gives up everything for his God should not be forgiven his? The Holy Fathers observe that the thief was a thief right to the Cross to show the Faithful what they must hope for from this Cross when they embrace it, and remain attached to it for justice and truth. Jesus ending His sufferings entered Heaven by the Cross. To be sanctified by the Cross, our actions must reflect the virtue of Jesus. It is not sufficient in these times, that animated with His love, like St. John you rest your head on His breast. You must serve Him with firmness and constancy, on Calvary and on the Cross. There, in confessing to God, if your confession is not crowned by the imposition of the hands of the priest, it will be by the imposition of the Hands of Jesus Christ. See those adorable Hands which appeared so heavy by nature, and that are so light to those who love Him. They are spread over you from morning till night, to heap you with all sorts of blessings, if you do not reject Him yourselves. There is no blessing like that of Christ crucified, when He blesses His children from the Cross.

The sacrament of penance is for us at this moment like the well of Jacob, whose water is pure and salutary, but the well is deep. Without anything we are unable to prevent entry. That is the picture of our position. Look at the action of our persecutors as a punishment for our sins. It is certain that if we could approach the well with

Faith, we would find Jesus there talking to the Samaritan woman. But do not be discouraged, let us go down in the Valley of Bethulie where we will find several springs, which are not guarded, where we can leisurely quench our thirst. Let Jesus Christ live in our heart and His Holy Spirit inflame it, and we will find in ourselves that spring of living water that gives life and makes up for Jacob's well. As Sovereign Pontiff, Jesus Christ Himself, does in an ineffable manner in the confession, which we make to God, that which men cannot take away. So carrying Jesus in us, who looks after us continually, we can do it any time, any place and in any disposition. It is something worthy of admiration and recognition to see that what the world does to us to drive us away from God, only brings us closer. Confession must not be only a remedy for past sins, but must be a preservative for sins to come. If we seriously reflect on this double efficacy of the Sacrament of Penance, we are able to have much to humiliate us and to bewail, and we shall be so much better founded in it, that our advancement for virtue shall have been slower, and that we shall be found the same still before and after confession. We are able now to repair these faults, which came from too great a trust in absolution and that one did not examine thoroughly enough one's weaknesses. Obligated to bewail now before God, the faithful soul considers all its deformities. And there at the feet of Our Savior, stricken with grief of repentance, it remains there silent, only speaking with tears as did the sinning woman of the Gospel. Seeing on the one hand all her wretchedness and on the other, the goodness of God, she prostrated herself before His Majesty until her sins were cleansed by one of His looks. That is how the divine light enlightens a contrite and humble heart right to the particles that can darken it. Let this confession to God be for you a short daily practice, but fervent, and that from time to time you do it from one epoch to another as you have been doing it daily. The first fruit you will draw from it apart from the remission of your sins, will be to learn to know yourself and to know God, and the second will be, to be ever ready to present yourself to a priest, if you are able, enriched in character by the mercy of the Lord. I think I have said all that I should have, my children, on your actions during privation of the Sacrament of Penance. I am going to discuss now the privation of that of the Eucharist and after that all those things you mentioned in your letter.

The Holy Eucharist

The Holy Eucharist had for you many joys and advantages when you were able to participate in this Sacrament of love, but now you are deprived of it for being defenders of truth and justice. Your advantages are the same, for who would have dared approach this fearsome table if Jesus Christ had not given us a precept, and if the Church, which desires that we fortify ourselves with this Bread of Life, had not invited us to eat It by the voice of its ministers, who re clothed us with a nuptial dress. All was obedience, but if we compare obedience by that which we are deprived of with that which led us there, it will be easy to judge the merit. Abraham obeyed in immolating his son, and in not immolating him, but his obedience was greater when he took the sword in his hand than when he returned it to its scabbard. We are obedient in going to Communion, but in holding ourselves from the sacrifice we are immolating ourselves. Quenched of the thirst of justice and depriving ourselves of the Blood of the Lamb which alone can slake it, we sacrifice our own life as much as it is in us to do. The sacrifice of Abraham was for an instant, an angel stopped the knife, ours is daily, renewing itself everyday, every time that we adore with submission the Hand of God that drives us away from His altars, and this sacrifice is voluntary. It is to be advantageously deprived of the Eucharist, to raise the standard of the Cross for the cause of Christ and the glory of His Church. Observe, my children, that Jesus, after having given His Body, found no difficulty in dying for us. There is the action of a Christian in the persecutions, the Cross follows on from the Eucharist. Let not the love of the Eucharist drive us away from the Cross. It is to arise and make glorious advance in the grace of the Gospel, to go out from the Cenacle, to go to Calvary. Yes, I have no fear in saying it. When the storm of the malice of men roars against truth and justice, it is more advantageous to the Faithful to suffer for Christ than to participate in His Body by Communion. I seem to hear the Savior saying to us: "Do not be afraid to be separated from My table for the confession of My Name: it is a grace I give you, which is very rare. Repair by this humiliating deprivation that glorifies Me, all the Communions which dishonor me. Feel this grace. You can do nothing for Me and I put into your hands a means of doing what I have done for you, and to return to Me with magnificence, that which I have given you is the greatest. I have given you My Body, and you give it back to Me, since you are separated from it in My service. You give back to the truth what you have received from My love. I could not have given you anything greater. Your gratitude

matches by that, the grace I have given you--the greatness of the gift I made to you. Console yourselves if I do not call upon you to pour out your blood like the martyrs, there is Mine to make up for it. Every time that you are prevented from drinking it, I will regard it the same as if you had spilled yours; and Mine is far more precious."

So that is how we find the Eucharist, even during the deprivation of the Eucharist. From another view, who is able to separate us from Christ and His Church in Communion in approaching its altars by faith in a much more efficacious manner since it is spiritual and further from the sense. It is what I call communicating spiritually in uniting oneself with the Faithful who are able to do it in different places on the earth. You were familiar with this sort of Communion in the times when you were able to go to the Holy table. You knew the advantages and the manner of it, so I will not discuss it with you, but I am going to show you what Holy Scripture and the Annals of the Church offer in reflections on the deprivation of the Mass, and the necessity of a continual sacrifice for the Faithful in times of persecution.

Give particular attention, my children, to the principles I am going to recall. They are for your edification. Nothing happens without the Will of God! Whether we have a worship that allows us to assist at Mass, or that we be deprived of it, let us submit to His Holy Will, but in all circumstances let us be worthy. The worship that we owe to Christ depends on the assistance that He gives us and the necessity we have of His help. This worship outlines for us our duties as isolated Faithful just as it outlined for us before, in the public exercise of our religion. As children of God, according to the witness of Sts. Peter and John, we participated in the priesthood of Jesus Christ to offer prayers and promises. If we are not entitled to sacrifice on visible altars, we are not without offering, since we can offer it in worship by our love in sacrificing Christ ourselves to His Father on the invisible altar of our hearts. Faithful to this principle, we shall gather all the graces that we would have been able to gather had we been able to assist at the Holy sacrifice of the Mass. Charity unites us to all the Faithful of the universe who offer this divine sacrifice, or who assist at it. If we lack a material altar and sensible species, there are no longer any in Heaven where Jesus Christ is offered in the most perfect manner. Yes, my children, the faithful who are without priests, offer their sacrifice without temple, without minister and without anything sensible. It needs only Jesus Christ to offer it. "For the sacrifice of the heart, where the victim must be consumed by the fire of love for the Holy Ghost, it requires to be united to Jesus Christ," said St. Clement of Alexandria, "by words, by deeds and by heart." We are united to Him by words when they are true, by our actions when they are just, by our hearts when charity inflames them. So, let us speak the truth, follow nothing but the truth, love nothing but the truth. Then we shall render to God the glory that is His due. When we are true in our words, just in our actions, submit to God in our desires and thoughts, in speaking for Him alone, in praising Him for His gifts, in humiliating ourselves for our sins, we offer God an agreeable sacrifice, and that cannot be taken from us. It remains for me to consider the Eucharist as a Last Sacrament. You could be deprived of it at death, so I must enlighten you and caution you against so terrible a deprivation.

Last Sacrament

God, who loves and protects us, wishes to give us His Body at the approach of death--to take away our fear on this last journey. When you look to the future and see yourself on your deathbed, without the last sacrament, without Extreme Unction and without any help on the part of the ministers of the Lord, you see yourself abandoned in the most sad and terrible way. Console yourselves, my children, in the trust you have in God. This tender Father will pour on you His graces, His blessings and His mercies, in these awful moments that you fear, in more abundance than if you were being assisted by his ministers of whom you have been deprived only because you wouldn't abandon Him Yourself. The abandonment and forsakenness that we fear for ourselves resembles that of the Savior on the Cross when He said to His Father: "My God, My God, why hast Thou forsaken Me?" (Matthew 27:46) Ah! How constructive and consoling are these words! Your pains and abandonment lead you to your glorious destiny in ending your life like Jesus ended His. Jesus, in His sufferings, His abandonment and His death, was in most intimate union with His Father. In your pains and abandonment, be to Him likewise united, and let your last sigh be like His, that God's Will be done. Being deprived of Extreme Unction, and in the hands of persons, who not only do not help, but insult me, I shall be much happier that my death shall have more conformity with that of Jesus who was a spectacle of opprobrium to all the world. Crucified by the hand of His enemies, He was treated like a thief and died between two thieves. He was Wisdom

itself and was taken for an idiot; He was Truth, and He was taken for a cheat and deceiver. The Pharisees and Scribes triumphed over Him and in His Presence. They were finally sated with His Blood. Christ died in the most shameful infamy of torture and excruciating pains of the Cross. Christians, if your last moments and death are an occasion for your enemies to treat you with insults and disgrace, what were those of Jesus? I am not sure that the angel who was sent to make up for the hardheartedness and callousness of men was not to teach us, that in similar circumstances, we receive the consolation of Heaven when that of men is missing. It was not without a special plan of God, that the Apostles who ought to have consoled Jesus, remained in a deep sleep. So the Faithful should not be surprised to find himself without a priest in his last moments. Jesus reproached His Apostles that they slept, but He did not say that they left Him without consolation, to teach us, that if we go into the Garden of Olives, if we climb up to Calvary, if we die alone and without human help, God watches over us, consoles us, and for us that suffices. Faithful, you are afraid of what follows the present time. Lift your eyes up to Jesus, keep them on Him, contemplate Him -- He is your model.

After having contemplated on Him, would you still fear the deprivation of prayers and ceremonies of the Church that was established to sanctify and honor our last moments, our death and burial? Remember that the cause for which we suffer and die gives to this deprivation a new glory and gives to us the merit of the last bit of resemblance we can have to Jesus Christ. Providence has wished and permitted for our instruction, that the Pharisees should put guards at the sepulcher to guard the body of Jesus Crucified. It has even wished that after His death, His body should remain in the hands of His enemies, and that in order to teach us that however long the domination of our enemies might be, we must suffer it with patience and pray for them. St. Ignatius, the martyr, who had so much ardor to be eaten by wild beasts, did not he prefer to have them for a sepulcher than the most beautiful mausoleum? Even the first Christians who were delivered to the executioner, all the confessors and all the martyrs, never worried about their last moments nor their graves. None of them worried on what should become of their bodies. Yes, my children, when one has trusted Jesus Christ all his life, he still trusts Him after his death. Jesus on the Cross and near to death, saw the women who had followed him from Galilee. His Mother and Mary Magdalene and His beloved Apostles were near the Cross in sorrow, silence and grief. There, my children, is the picture you shall see. Most Christians feel sorry for those among the Faithful who find themselves persecuted, but they keep themselves apart, while some like the Mother of Jesus go to the innocent which wickedness strikes down. I remark with St. Ambrose, that Jesus' Mother, who stayed at the foot of the Cross, knew that Her Son was dying for the Redemption of mankind, and wishing to die with Him for the accomplishment of this great work, She did not fear to annoy the Jews with Her presence and desiring to die with Her Son. When you see someone die all forsaken, my children, or by the sword of persecution, imitate the Mother of Jesus, and not the women who had followed Him from Galilee, but kept back at the foot of the Cross. Be pierced with this truth: that the most glorious and salutary time to die is when virtue is strongest in our heart. One must never fear for a friend of Jesus Christ when he is suffering. Help him, even by our looks and our tears. That, my children, is what I believe I had to tell you. I believe it sufficient to answer your questions and calm your fears. I have put the principles without going into detail, which appears useless. Your reflections will certainly make up for it, and our conversations if Providence ever permits, shall be on what you have done and what will inspire you to new desires.

I must tell you, my children, not to worry at what you are witnessing. Faith is not allied to these terrors. The number of the elect was always small. Only fear that God does not reproach you for lack of Faith, and for not having been able to watch an hour with Him. I admit however, that humanity can grieve, but in so saying, I shall add that Faith must gladden. God does all. Bear this judgment; it is the only one worthy of you. The unbelievers themselves delivered this judgment when the Savior was making miraculous cures. What He is doing now is far greater, in His mortal life He cured the body, but now, He cures souls and completes by trials the number of the elect.

Whatever God's plans are for us, let us adore the depth of His Judgments and put all our confidence in Him. If He wishes to deliver us, the time is near. Everything turns against us, our friends oppress us, our relations treat us like strangers, the Faithful who used to worship with us are turned away with a single look. They fear to say that not only unlike us, they are faithful to their country and submit to its laws (right or wrong) and also claim to be faithful to God. They fear to say that they love us, or even know us. If we are without help alongside men,

we are assured of God's help, who according to the Prophet King, will deliver the poor from the powerful and the weak who have no help.

The universe is the work of God. He reigns over it and every happening is according to the plans of His Providence. When we believe that desertion is going to be general, we forget that a little Faith is enough to give Faith to the family of Jesus--like a little leaven makes all the dough rise. These extraordinary events where the mob wields the axe to undermine the work of God, serve marvelously to show His Omnipotence. In every country will be seen what the people of God saw. When the Lord was wanted by Gideon to show His power against the Midianites, He had him send back most of his army. Only three hundred men remained, and those without arms, in order that it could be seen that the victory was God's. This small number of Gideon's soldiers is the number of the Faithful elect of that century. You have seen with the saddest astonishment, my children, that out of all those called, since all of France was Christian, the greater part, like in Gideon's army, remained weak, timid and fearing to lose their temporal interests. God sends them back, for use in His justice. God only wants those who give themselves to Him entirely. Do not be surprised at the great number who quit. Truth wins, no matter how small the number of those who love and remain attached to Him. For my part I have only one wish, the desire of St. Paul. As a child of the Church, as a soldier of Christ, I wish to die under His standard.

If you have the works of St. Cyprian, read them, my dear children. One must go back to the first centuries of the Church to find worthy examples to serve as a model. It is in these Holy Books and in those of the first Defenders of the Faith that one must form a precise idea of the object of martyrdom and of the confession of Jesus Christ. It is Truth and Justice. These are the august, eternal and unchangeable objects of the Faith which one must confess. It is the Gospel. For human instructions, however wise they may be, they are temporary and changeable. But the Gospel and the Law of God holds for Eternity. It is in thinking over this distinction that you will clearly see what is Caesar's and what is God's. As by the example of Christ you must render to one with respect, and to the other that that is His due.

Every century, the Church is in agreement, that there is nothing more glorious and holy than to confess the name of Jesus Christ. But remember, my dear children, that to confess it in a manner worthy of the Crown that we desire. It is during the time one suffers most that one must have the greatest holiness. I can find nothing more beautiful than the words of St. Cyprian when he praises all the Christian virtues in the confessors of Jesus Christ. "You have always observed," he says to them, "the command of the Lord with a severity worthy of your firmness, you have conserved simplicity and innocence, charity and concord, modesty and humility, you have carried out your ministry with care and exactitude. You have been vigilant to help those who need help, to have compassion for the poor, of constance in defending the truth and discipline, in order that there be nothing wanting in these great examples of virtue that you have till now given. It is by your confession and generous sufferings that you highly animate your brethren to martyrdom and to show them the road."

I hope, children, although God does not call you to martyrdom nor to a distressing confession of His Name, to be able to speak to you one day as in the example of this illustrious martyr when he spoke to the confessors Celerius and Areie, and to praise in you your humility rather than your steadfastness and to glorify you more for your holiness than for your sufferings and wounds. In looking towards this happy moment, profit from my advice and sustain yourselves by my example, if necessary.

God watches over us, our hope is justified. It shows us either the persecution stops or the persecution will be our crown. In the alternative of one or the other, I see the accomplishment of our destiny. Let God's Will be done, since in whatever manner He delivers us, His Eternal Mercies pour into us. I end, my dear children, in embracing you and praying to God for you, as my Faith and as my sincere resignation to have no other will but that of God.

In the Hearts of Jesus and Mary,

Father Demaris