



His Imperial Majesty Llywelyn Uthyr Pendragon
Imperator Avalon, *Imperator Romae, Et al.*

1 May 2025

To: The Honourable Members of the College of Cardinals, His Holiness Bartholomew I
Ecumenical Patriarch of Constantinople, the Holy Sea, all Christians, *et omnes Romani*
Subject: **TAKE NOTICE OF DE JURE SOVEREIGN AND IMPERIAL
ECCLESIASTICAL AUTHORITY**

Dear Brothers and Sisters,

It is with profound respect and unwavering conviction that I, Llywelyn Uthyr Pendragon, hereby present myself as the *de jure Imperator Romae*.¹ This assertion is grounded in the enduring signs and symbols of Romano sovereign authority, *ius successionis*, the sacred traditions that have preserved the legitimacy of imperial and ecclesiastical authority across the ages, divine law, and the consistent display of diplomatic protest.² It is my solemn assertion that the enduring symbols of sovereignty, especially the *draco*, embody the unbroken legacy of imperial and royal authority still extant today.³

Furthermore, “Welsh” is a word to describe Romano people or Romano lands.⁴ The Welsh *Ddraig Goch*, or Red Dragon, and the Romano *Draco* are not merely emblematic but are,

¹ Ymerawdwr Rhufain, Imperator of Rome

² “...Protests answer this purpose. With sovereigns it is usual to retain the title and arms of a sovereignty or a province, as an evidence that they do not relinquish their claims to it.”

Emerich de Vattel, “The Law of Nations” Book 2, chapter 11, no. 145

Harleian MSS No. 3859, Kings List No. 2, Llyfr Coch o Hergest (The Red Book of Hergest) “The Dream of Macsen Wledig (Magnus Maximus)” and modern “Yma o Hyd” lyrics:

“Cofiw’n i Facsen Wledig	“We remember the Emperor Macsen,
Adael ein gwlad yn un darn	left our country in one whole piece.
A bloeddiwn gerbron y gwledydd	And we shall shout before the nations,
Mi fyddwn yma tan Ddydd y Farn!”	We’ll be here until Judgement Day!”

³ “*Hastae auratae altrinsecus quingenae, vexilla centena praeter ea, quae collegiorum erant, dracones et signa templorum omniumque legionum ibant*”.

“Golden spears on both sides, five hundred in total, one hundred banners besides those that belonged to the guilds, dragons and standards of all the temples and legions were going.”

Scriptores Historiae Augustae, Gallieni ii 8.6

⁴ “It would appear that ‘Welsh’ meant not so much foreigners as peoples who had been Romanized; other versions of the word may be found along the borders of the Empire—the Wallons of Belgium, the Welsh of the Italian Tyrol and

in essence, manifestations of a shared ancestral and divine sign and symbol of dominion and sovereignty. The Romano Legions bore the *Draco* as a standard of imperial power, a symbol enshrined in the laws of the empire, and in the sacred traditions of Roma itself.⁵ Likewise, the British or Welsh *Ddraig Aur*—the Golden Dragon—serves as a sacred emblem, echoing the ancient imperial standards, thereby linking the sovereignty of *Britannia* to the imperial authority of *Roma*. The link is also shown in the extant common laws.⁶ The *Romano* and *Britonnes* are both said to be descended of the same stock as the Japhetic-Trojans.⁷ I believe this connection provides the best and most ancient explanation to the shared “blazen serpent” emblem, which is now found all over the world, and which the scriptures show us is symbolic of divine power, covenant, and authority.⁸ Otherwise, there is no explanation for the outcome of the sons of Japhet, son of Noah (*Noa*); which would be extraordinary.⁹ Moreover, this Japhetic ancestry perfectly explains the scriptural flood account, the pedigrees tracing to Noah, and the *heniaith* (Old Language) all preserved in *Britannia*.

the Vlachs of Romania-and the Welschness, the walnut, was the nut of the Roman lands.”

John Davies , “A History of Wales” (2007) London, page 69

⁵ “*The Dragon, the draco standards of the Imperial legions, ‘a huge creature of barbaric aspect, inflated with air, fastened to the top of a spear’, remains after all these centuries, the emblem of Wales and perhaps the oldest of the flags of the European nations. Maelgwn Gwynedd, Cunedda’s great-grandson, was called by St. Gildas, Insularis Draco, wielding the authority of the Dux Britanniae with his dragon standard, and in the seventh century the red dragon of King Cadwaladr the Blessed asserted the Roman and Christian prerogative of the last descendant of Cunedda who runs as in a position to attempt its enforcement with the sword.*”

Charles Edwards “The Monarchy of Britain” (1948) Blackfriars , Volume 29, Issue 336, March 1948, pp. 127 – 132, Published online by Cambridge University Press: 22 October 2024

⁶ “*I am firmly of opinion that it arises solely from the different natures of their original institution, as you may easily collect from what has been said. So the kingdom of England had its original from Brute and the Trojans, who attended him from Italy and Greece, and became a mixed kind of government, compounded of the regal and political.*”

John Fortescue, Commendation of the Laws of England, page 22.

“*The original laws of this land were composed of such elements as Brutus first selected from the ancient Greek and Trojan institutions*”.

Edward Coke, Reports, Part III, Preface

Leges Wallice

⁷ Genesis, Chapter 10

Isaac Newton, “The Chronology of Ancient Kingdoms Amended” (1728)

Paul Yves Pezron, “The Antiquities of Nations; more particularly of the Celtæ or Gauls” (1706)

⁸ Numbers, Chapter 21, V.8:

“*and the Lord said to Moses: ‘Make a seraph and mount it on a pole, and everyone who has been bitten will look at it and recover’.*” V.9 Accordingly Moses made a bronze serpent² and mounted it on a pole, and whenever the serpent bit someone, the person looked at the bronze serpent and recovered.”

T.H. Robinson “The Decline and Fall of the Hebrew Kingdoms” (1963), page 74

⁹ “*Ex omnium Historicorum fide certum est, Gomerum seu Aschenazen, cum aliis Noemi nepotibus, Galliam primos inhabuisse* (It is certain, according to the faith of all historians, that Gomer or Ashkenaz, along with the other grandchildren of Naomi ‘Noah’, were the first to possess Gaul)” -Theophilus of Antioch

Godfrey Higgins “The Celtic Druids” (1829)

Romano legal precedent and ecclesiastical law, affirm the legitimacy of my claim as the legitimate sovereign, and thereby the head of the Church (*Summus Episcopus*) as the *de jure* head of the state.¹⁰ It is noteworthy that Emperor Constantine I—the first Romano Emperor to convert to Christianity—used the title “*Pontifex Maximus*” in order to settle disputes among the clergy and religious authorities even prior to conversion.¹¹ Thereby elevating the title to a position of Romano imperial and supreme religious authority, *ab intestato*. This historical fact underscores the profound and enduring significance of the title *Pontifex Maximus*, which since inception is lawfully a title for the *Imperator Romanus* alone, predating and surpassing later clergy association. The sacred connection between these sovereign symbols and titles establishes my position as the legitimate *Imperator Romae* and *Pontifex Maximus*, linking spiritual and temporal authority in a divine and lawful continuum.

According to Romano imperial laws and customs, the Romano *de jure* sovereign authority is held by the office the *Imperator*.¹² The office of the Romano head of state is by ancient right, selected from the fittest military leader via the troops, not of the clergy. The office, titles, and symbols of sovereign authority were waiting in abeyance for me to take action.¹³ When I first began my quest as a boy to restore the people and my family, the rights and sovereign powers were transferred to me *ipso facto* (*automatically by the fact*) by lodging a claim without the need of any formal proceedings.¹⁴ I assumed my offices peacefully and publicly, and I have maintained them in the face of a world built upon lies, fraud, and ignorance.

It was God’s will for me to pursue this path and I have endured it through my obedience and love of my Heavenly Father.¹⁵ As the Japhetic, “chief of name and arms” I am divinely anointed, and cloaked with the mantle of imperial sovereignty and the full powers of government, even during a time of usurpation.¹⁶ The Romano crown was amalgamated into the

¹⁰ *Edictum Mediolanense* (Edict of Milan) 313 AD, Synod at Arles 314 AD *three British clerics present (Eborious of York, Resitutus of London, Adelfius of Caerleon), Council of Nicaea 325 AD

¹¹ *Pontifex Maximus* (Latin: ‘Supreme Pontiff’) Originally a pagan title for the chief priest at Rome, from the 15th cent. it became a regular title of honour for Pope. Oxford Reference. Retrieved 5 Oct. 2024

In the Khumric language: “*Pont i Fe*” becomes “*Bridge to Him*” + “*Maximus*” becomes “*Greatest Bridge to Him*”

¹² *Lex de Imperio* (Laws of the Imperium)

¹³ “*Rex nunquam moritur*” or “The King never dies”.

¹⁴ “*Ipso jure* (By the law itself/By the mere operation of law).”

“*Quod facto suo amiserit, facile contra factum recuperari potest* (What one has lost by one's own deed can easily be recovered by another deed)”.

“*Quod prius est verius est; et quod prius est tempore potius est jure* (What is first is more true; and what is prior in time is stronger in law)”.

“*Prior tempore potior jure* (He who is first in time is preferred in the law/prior in time, superior in right)”.

¹⁵ “*Deus solus haeredem facere potest non homo* (God alone, not man, can make an heir)”.

¹⁶ “*Rex est Lex Vivens* (The King is the living law)”.

Imperial Crown of Avalon *via edictum imperiale*.¹⁷ My claim to succession in these offices and signs and symbols of sovereignty has been public and has gone unchallenged for several years.¹⁸ No other party in the world is capable of producing a *bona fide de jure* claim to the Romano-British sovereignty. No other party in the world has an interest, claim, or colour of title to the imperial sovereign office or titles.

Therefore, it is undeniable that the Khumric-Romano-British Pendragon (*Ymerawdwr Prydain, Britannorum Rex, Brittannie Rex, Pen Draco Insularis, Uthyr Pendragon,*) has the strongest claim, right, interest, and greatest equity in the sovereign office and titles of: *Imperator Romae* and *Pontifex Maximus*.¹⁹

As the *de jure* Romano-British sovereign according to the signs and symbols of sovereignty, in accordance with Romano constitutional law, British constitutional law, Mosaic common law, ecclesiastical law, and public international law, it is my duty and prerogative to inform you to: TAKE NOTICE, I hereby declare that the title, *Pontifex Maximus* remains an imperial title, intrinsically linked to the sovereignty of *Roma*, and that its rightful holder is the *Imperator*, whose divine and lawful authority is rooted in the aforementioned authorities. Any act to usurp this title or office will cause further injury to the people, church, and state.²⁰ Any

"A "Chief of Name and Arms", a title attributed to a Claimant, being by *juris sanguinis* (law of blood) "heir apparent" of a defunct throne, as long as has not formalized a voluntary act of resignation and acquiescence to the new political order of the state, according to the classic expression "*subito la debellatio*", retains, in all its fullness, the sovereign prerogatives of *Fons Honorum* (Fountain of Honors) and *Jus Majestatis* (right to majestic dignity). It is a *fortiori*, the source of nobility and honor, and may, without restrictions, create nobles and arm knights." Professor Doctor W. Baroni Santos, Doctor D'état in Nobility Law by The University of Reims in France, in his book "Treaty of Heraldry / Nobility Law Vol. I, Book II, chapter I "Jurisprudence of Nobility" page 197

Under public international law a Government-in-Exile is deemed to have the implied constitutional power to perform all normal acts of state ... including those acts which by its own constitution would require the consent of an organ of government, such as a parliament, which are at present suspended due to the conditions arising from a usurpation of sovereignty. See: F. E. Oppenheim, "Governments and Authorities in Exile," American Journal of International Law (1942), pp. 568 at 581-582

¹⁷ "*Non possetori incumbit necessitas probandi possessiones ad se pertinere* (A person in possession is not bound to prove that the possessions belong to him)".

Imperial Edict: 2024282-01 Title: The Imperial Crown of Avalon

<https://britons.international/edicts>

¹⁸ www.britons.international
www.kingdomofwales.wales

"*Qui tacet consentire videtur* (He who remains silent seems to consent)".

¹⁹ "*Vigilantibus et non dormientibus jura subveniunt* (Laws come to the assistance of the vigilant, not the sleepy)".

"*Dormiunt aliquando leges, nunquam moriuntur* (The laws sometimes sleep, but never die)".

²⁰ Ibid., Chapter VI. "*§71. The sovereign ought to revenge the injuries of the state, and to protect the citizens. Whoever offends the state, injures its rights, disturbs its tranquility, or does it a prejudice in any manner whatsoever, declares himself its enemy, and exposes himself to be justly punished for it.*"

attempt by any party to usurp or contest the titles or offices associated with my sovereignty, especially those derived from dynastic right, constitutes a crime and violation of several laws.

My claim unifies and perfects the claim of the Romano Church with the claim of the Primitive Church.²¹ My claim justly unites the east and west and will bring lasting peace to the world.²² Understanding the correct and factual account of world history is an obligation *erga omnes*. It is irrelevant that in the past the clergy attempted to usurp the imperial civil authority with their coup and well documented historic frauds.²³ The Romano constitutional laws, legal maxims, and ancient customs all have standing in the international law, which prevent fraud and unjust acts.²⁴ The clergy were never the *de jure* sovereign authority of the state, and were always subject to the civil authority, in keeping with Romano law and international law.²⁵

To usher in the promised golden age, we must now correct the profound usurpations and injustices that have cast us into a dark aged time of ignorance of our true past. Only by restoring the divine and just order, which is rooted in the scriptures, knowledge, and wisdom, may the people of this world reclaim our rightful liberties and equity to fulfill the divine promise of a luminous and prosperous future. I intend to usher in a golden age for all of the people of this world.

In conclusion, I hereby command you to acknowledge these facts and refrain from any actions or declarations that may undermine or contest my legitimate authority. I seek recognition of my status not only as the *de jure* sovereign but also as the head of the Church, unified through

²¹ The Most Reverend James Ussher, Archbishop of Armagh, Primate of All Ireland “Britannicarum Ecclesiarum Antiquitates” (1639).

Liber Landavensis

W. J. Rees, “Lives of the Cambro British Saints, of the Fifth And Immediate Succeeding Centuries, From Ancient Welsh & Latin Mss. In the British Museum And Elsewhere: With English Translations, And Explanatory Notes” London (1853).

Augustine, Epistolae ad Gregorium Papam

The Letters of Queen Elizabeth I, edited by G.B. Harrison (1968) page 29-31.

²² “The domain of the nation extends to everything she possesses by a just title: it comprehends her ancient and original possessions, and all her acquisitions made by means which are just in themselves, or admitted as such among nations, — concessions, purchases, conquests made in the regular war, etc. And by her possessions we ought not only to understand her territories, but all the rights she enjoys.”

Emer de Vattel: The Law of Nations, Or, Principles of the Law of Nature, Applied to the Conduct and Affairs of Nations and Sovereigns (1758) § 80.

²³ Donation of Constantine, *crimen falsi* (crime of falsifying), Donation Pepin III

“Contracts, or promises obtained by fraud, violence or undue fear entitle the injured party to full restitution. For perfect freedom from fraud or compulsion, in all our dealings, is a right which we derive from natural law and liberty”.

Hugo Grotius, The Rights of War and Peace, including the Law of Nature and of Nations

²⁴ *Ius Successionis* (Laws of Succession), *Ius Civile* (Civil Law), *Ius Gentium* (Law of Nations)

²⁵ Emer de Vattel “The Law of Nations. Or, Principles of the Law of Nature, Applied to the Conduct and Affairs of Nations and Sovereigns” (1758) CHAPTER XII: Of Piety and Religion. §125- §144

divine law and ancient rights. I extend to you my hand in friendship, and I request that you rally with me and assist me in setting an example for the whole world to marvel at.

Respectfully and with divine authority,
Non nobis, Domine, non nobis, sed nomini tuo da gloriam.



Llywelyn Uthyr Pendragon
IMPERATOR AVALON



Signed and sealed from my desk aboard
the Imperial Warship Prydain, *Sinum
Ascensionis*