

TRUTH IS ONE

*I am the good shepherd: And I
know mine, and mine know me.*¹

¹ John 10:14

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Prayer to the Holy Ghost: Come Holy Ghost, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

V/ Send forth Thy Spirit and they shalt be created.

R/ And Thou shalt renew the face of the earth.

Let us pray. O God, Who didst instruct the hearts of the faithful by the light of the Holy Ghost. Grant us by the same light to be truly wise and eer rejoice in Thy consolation. *R/* Amen.

Who will have all men to be saved and to come to the knowledge of the truth.²

Introduction

In the past five decades many things have happened to the Catholic Church from radical changes in doctrine and liturgy to a host of scandals. Surveys show that many Catholics do not hold the doctrines taught by the Catholic Church. The news regularly echoes scandals among the clergy. Seeing all of this we cannot do anything but conclude that there is a problem; a crisis in the Catholic Church. But we know that Jesus promised to be with the Church until the end of time, and that the gates of hell will not prevail against the Church.³ We cannot say Jesus failed the Church, but we can say that men have failed Jesus and His Church! To what extent have they failed? What can faithful Catholics do to bring the Church back on course? This book intends to answer these questions.

The first thing Catholics must do is to bring themselves in line with the teachings of Jesus Christ 100 percent.⁴ In fact, if we do not believe everything Jesus teaches through His Church, we are not Catholics, even if we claim to be. It is only in total conformity to the teachings of Jesus that any solution can be found.

What we must do is apply the teachings of Jesus to the current condition of the Church. In order to do that, we must determine exactly what the current condition of the Church is. And so, we will consider three things.

First, we will determine what the teachings of Jesus and His Church are and where they can be found. Secondly, we will determine the current condition of the Church; that is, the extent of the crisis. Finally, we will apply the teachings of Jesus and find the solution, a solution that is in total conformity with the doctrines of the Divine and Catholic Faith.

Before proceeding, let us all make a Novena to the Holy Ghost, asking Him to guide us as He has guided Catholics throughout two millennia. Let us apply the talents God has given us to this study of the Faith. Study is what we must do. Jesus foretold that there would be a time when *even the elect will be deceived*.⁵ There will come a time of confusion and ignorance. Fortunately, ignorance is a curable disease. Jesus has established His Church on a firm rock. This will teach us all we need to know to dispel the fog of confusion. In fact, Jesus commanded us to study: *when you see the abomination of desolation in the holy place*.⁶ The Church has always commanded

² I Timothy 2:4

³ Matthew 16:18 and 28:19-20

⁴ Going therefore, teach ye all nations: baptizing them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world. Matthew 28:19-20

⁵ Matthew 24:24

⁶ Matthew 24:15

Catholics to continually study their Faith, so that we can save our souls. She has always encouraged those who are able to read to regularly read about the truths of the Faith.

Are we in these times? This study should answer the question in the affirmative. This gives us even more reason to *read and understand* as Jesus commands.⁷ The Blessed Virgin Mary gave us a clue when she commanded the late Lucia dos Santos, one of the Fatima seers, to learn how to read. Whether or not you agree that we are in these times, all Catholics should agree that studying the Faith is a good thing; studying the faith is necessary for our salvation. A look at the last century and a half, also the teachings of the popes should encourage us to study our Faith.⁸

Some may ask: *Why should I believe what you say?* Do not believe what *I* am saying, but believe what the Church says. If you doubt I have quoted a text properly or out of context, then check it out for yourself. In this presentation, I have tried to use texts that are readily available either in print, on the internet, or at least in good libraries. I am not asking you to take my word for it. *Read and understand.* Study the question for yourself. It is our duty as Catholics to check things out. We must correct each other when we err.

One priest long ago advised to trust only books printed prior to 1958. For the most part I shall refer only to these books. The reason is simple. The confusion appeared to begin in 1958. We can be safer with books printed prior to that time. And a word of caution must be issued about some reprints of older books. Some presses are faithful to the original, while other presses are not. As we continue through, I will point out when I have found people to be unfaithful to the original. In preparing this, I have compiled a sizeable library of original editions of most of the works I refer to. I do have and use reprints, but I have found the publishers I use to be faithful in those works I could check out. If you can check a quote I use against an original edition of a work, please do so.

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⁷ Matthew 24:15

⁸ Pope Saint Pius X devoted a whole Encyclical to the necessity of studying the Catechism, [Acerbo Nimis](#).

⁹ I recommend acquiring a laser printer. Laser printers are cheaper to operate. I find myself printing a lot of things from the internet for research.

¹⁰ I will introduce myself later in order to prevent prejudice against what I am about to present.

He that is of God heareth the words of God.¹¹

What Are We Bound To Know?

*Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.*¹² Jesus gave these commands to the Apostles before ascending into heaven. If the Apostles and their successors are bound to teach us all the things that Jesus taught them, then we are bound to learn these things in order to obtain salvation.

*When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand.*¹³ Jesus foretold in the Gospels certain events that will one day befall the Church and the world.¹⁴ *For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.*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.*¹⁶ This is quoted from two different Gospels. This is to show the extent of the deception that will come at some time in history. *And when you shall see the abomination of desolation, standing where it ought not (he that readeth let him understand): then let them that are in Judea flee unto the mountains.*¹⁷ Jesus gives us a *remedy* for deception. Study the truths of the Faith from sources we can be certain are accurate. These *false prophets* will be so crafty as to deceive even the elect!

We have a choice among various resources for information. It is reasonable to use those sources we are sure are correct. It is also reasonable to be opposed to those we are not sure of. *If a book is published by a younger or modern person, its opinion should be considered as probable, since it is not established that it has been rejected by the Holy See as improbable.*¹⁸ Pope Alexander VII condemned this proposition on September 24, 1665. So let us rephrase this proposition to be a true one. We should not consider an opinion valuable, merely because the Church has not yet condemned it.¹⁹

¹¹ John 8:47

¹² Mathew 28:19-20

¹³ Matthew 24:15

¹⁴ Matthew 24: Mark 13; Luke 21

¹⁵ Matthew 24:24

¹⁶ Mark 13:22

¹⁷ Mark 13:14

¹⁸ Denzinger's Enchiridion Symbolorum, number 1127 in English as The Sources of Catholic Dogma. Hereinafter abbreviated DZ. All should have this resource in their library.

¹⁹ Now the question arises, what of this work here, which is obviously *new*. We ask the reader to check out and verify the accuracy of every source for themselves. Follow the reasoning. Only accept it if it is obviously true, and in accord with Catholic doctrine. We also ask the reader to apply the exact same level

These questions arise: Are we in these times when we must read and study? Has the abomination of desolation been placed in the Holy Place? These are both complicated questions. Let us look at a few small things, leaving the larger questions for later. The Blessed Virgin Mary at Fatima commanded Lucia dos Santos to learn how to read. Pope Saint Pius X feared that Antichrist had already been born.²⁰ These two things should at least be warnings that we may be in these times. Therefore, we must devote ourselves to study. Study of the Catholic Faith is a good thing. It should be pursued by all people. So studying the truths of the Faith certainly cannot hurt us.

Saint John Vianney, the holy Cure of Ars told his people: *A good Christian is not satisfied to simply believe in the truths of our holy religion. He loves them, he ponders over them, he tries in every possible way to acquire a knowledge of them; he loves to hear the word of God, and the more he hears it, the more he longs for it.*²¹

Pope Saint Pius X gave pastors strict instructions: *Since it is a fact that in these days adults need instruction no less than the young, all pastors and those having the care of souls shall explain the Catechism to the people in a plain and simple style adapted to the intelligence of their hearers. This shall be carried out on all holy days of obligation, at such time as is most convenient for the people, but not during the same hour when the children are instructed, and this instruction must be in addition to the usual homily on the Gospel which is delivered at the parochial Mass on Sundays and holy days. The catechetical instruction shall be based on the Catechism of the Council of Trent; and the matter is to be divided in such a way that in the space of four or five years, treatment will be given to the Apostles' Creed, the Sacraments, the Ten Commandments, the Lord's Prayer and the Precepts of the Church.*²² Looking back at the last century, it should be obvious that this command of Pope Saint Pius X has been almost totally ignored. Although our pastors sinned seriously in neglecting this duty, it does not absolve us from our duty to learn the truths of the Faith. This duty comes from the Divine law!

Pope Clement XIII²³ wrote almost 250 years ago: *As our predecessors understood that that holy meeting of the universal Church²⁴ was so prudent in judgment and so moderate that it abstained from condemning ideas which authorities among Church scholars supported, they wanted another work prepared with the agreement of that holy council which would cover the entire teaching which the faithful should know and which would be far removed from any error. They printed and distributed this book under the title of The Roman Catechism.*²⁵ He began this particular encyclical with the following paragraphs: *In the Lord's field, for the tending of which Divine Providence placed Us as overseer, there is nothing which demands as much vigilant care and unremitting labor in its cultivation than guarding the good seed of Catholic teaching which the Apostles received from Jesus Christ and handed on to Us. If in laziness this is neglected, the enemy of the human race will sow weeds while the workers sleep. Then weeds will be*

of work to anything written in the past half a century.

²⁰ E Supremi, his first Encyclical. There is an intimate connection between Antichrist and the abomination of desolation. This is because Antichrist sets up the abomination of desolation.

²¹ Sermons of the Cure of Ars. Page 269. There are two books by this name. This book is the black hard cover book by Neumann Press, but books are worth studying.

²² Acerbo nimis, paragraph 24. April 15, 1905

²³ In Dominico agro. June 14, 1761

²⁴ i.e., the Council of Trent

²⁵ This is known as the Catechism of the Council of Trent. It is available online and in reprint.

*found which should be committed to the flames rather than good grain to store in the barns. ... Pope Pius IX addressed the bishops in the papal states and asked them to deal with teachers as follows: Advise these men that when they are instructing, to keep in view the Roman Catechism, which was published by a decree of the Council of Trent and the order of St. Pius V Our Predecessor of immortal memory. Other supreme pontiffs, to name one, Clement XIII of happy memory, recommended this book as “a most suitable aid for removing the deceits of bad opinions and for spreading and establishing true and sound doctrine.”*²⁶

The Roman Catechism, also known as the Catechism of the Council of Trent, was written by order of the Council of Trent for pastors to use in their teaching. In various countries, the bishops have commissioned simpler catechisms for use by children and young adults. In the United States, the Councils of Baltimore ordered catechisms prepared.²⁷ All of these catechisms should be in our libraries. These catechisms should also be regularly in our hands and studied. They form a basis of the Faith from which to build on.

We must remember that the Catechism is a summary of what we must know and do to be Catholics. The Catechism should be our constant companion. We recommend that all know the Roman Catechism because pastors are supposed to bring us up to this level of knowledge. This recommendation is made to all adult Catholics. In this presentation we will rely not only on the Roman Catechism, but other catechisms to lay the foundation on which to build. As Deharbe’s Catechism observes in the introduction: *Catechetical instruction, Pius X observes, is the basis of all other kinds of religious instruction.* Catechism is merely the beginning. When doctrine is questioned, all are called on to learn more about the doctrine. We are to accept the teachings of the Divine and Catholic Faith **without question!** When we follow the basic principle of scholastic theology, we shall move from what we all should know well (i.e. the Catechism), to what we do not know yet.²⁸

Saint John Vianney reminds us in his catechism to his people: *Saint Charles Borromeo tells us explicitly that absolution cannot be given to persons who do not know the principle facts of the Christian Religion, and the duties of their state of life; particularly when their ignorance arises from their indifference concerning their salvation. The laws of the Church in this connection also forbid absolution to be given to fathers or mothers who do not teach children, or have them taught, in everything that is necessary for their salvation.*²⁹ Catholics are **bound** to know the truths of the Faith and to teach these truths to their children. Then Saint John Vianney warns us: *We shall find out at the day of judgment that the greater number of Christians who are lost were damned because they did not know their own religion.*³⁰

And a word must be said of the duties of the clergy. The laity are bound to know the Catechism and more. How much more should the clergy know? Pastors are commanded to teach their flocks from the Roman Catechism. Therefore, it is reasonable to conclude that every priest should read this Catechism cover to cover. At the ordination of lectors, the bishop admonishes them: *Study, therefore, to announce distinctly and*

²⁶ Notis et Nobiscum, paragraph 30, December 8, 1849. Quotes are from In Dominico agro.

²⁷ The first edition is in reprint. I do not recommend the newer editions. They have been simplified.

²⁸ Scholasticism is the method of study approved by the Catholic Church, and praised by many Popes.

²⁹ Sermons of the Cure of Ars, page 240.

³⁰ Sermons of the Cure of Ars, page 99.

*clearly the words of God, that is, the holy Lessons, for the understanding and edification of the faithful. Do not falsify the text lest the truth of the Divine Lessons intended for the instruction of your hearers, should through your carelessness be corrupted. And what you read with your lips, believe in your hearts and practice by your works, so that you may be able to teach your hearers equally by word and example.*³¹ Lectors read the lessons from the Breviary and some from the Missal in Church. They also should be ready to teach the Catechism to the faithful as assistants to the priests.

The Fourth Lateran Council tells us: *Ignorance is the mother of all errors.* And a catechism prepared to help parish priests tells us: *Ignorance of Catholic doctrine is the cause of most of the bigotry and misunderstanding found among non-Catholics. Ignorance of their own religion among Catholics themselves is largely responsible for the unworthy Catholics whom worldliness estranges from God and the practice of religions duties. Even practical and devout Catholics need constant instruction lest they should stumble into serious doctrinal error.*³² Fortunately, ignorance is a curable disease.

**To err is human, to remain willfully in error is
satanic. Saint Augustine**

Prayer before Study (Saint John Eudes): O Jesus, I offer Thee this reading in honor of Thy holy reading; I wish to read in union with the same love, and the same dispositions and intentions with which Thou didst read. I give myself to Thee. By means of this reading, work in me all that Thou desirest to operate for Thy glory. Amen.

³¹ Pontificale Romanum, translation from The Rite of Ordination by the Right Rev. J.S.M. Lynch LL.D., D.D. 1918.

³² A Parochial Course in Doctrinal Instruction by Callan and McHugh, 1920, page iv.

But above all these things pray to the most High, that He may direct thy way in truth.³³

Where Can the Truths of the Divine and Catholic Faith Be Found?

From the Baltimore Catechism

124. Q. What do you mean by the infallibility of the Church?

A. By the infallibility of the Church, I mean that the Church cannot err when it teaches a doctrine of faith or morals.

"Infallibility." When we say the Church is infallible, we mean that it cannot make a mistake or err in what it teaches; that the Pope, the head of the Church, is infallible when he teaches *ex cathedra* -- that is, as the successor of St. Peter, the vicar of Christ. *Cathedra* signifies a seat, *ex* stands for "out of"; therefore, *ex cathedra* means out of the chair or office of St. Peter. Chair is sometimes used for office. Thus, we say the presidential chair is opposed to this or that. We intend to say the president, or the one in that office is opposed to it. The cathedral is the church in which the bishop usually officiates. The cathedral is called this because of the bishop's *cathedra*, or throne, being in it.

125 Q. When does the Church teach infallibly?

A. The Church teaches infallibly when it speaks through the Pope and bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

How will we know when the Pope speaks *ex cathedra*, when he is speaking daily to people from all parts of the world? To speak *ex cathedra* or infallibly, three things are required:

1. He must speak as the head of the whole Church, not as a private person; and in certain forms of words by which we know he is speaking *ex cathedra*.
2. What he says must hold good for the whole Church. That is for all the faithful, and not merely for this or that particular person or country.
3. He must speak on matters of faith or morals. That is: when the Holy Father tells all the faithful that they are to believe a certain thing as a part of their faith, or when he tells them that certain things are sins. They must believe him and avoid what he declares to be sin. He could not make a mistake in such things. He could not say that Our Lord taught us to believe and do such and such if Our Lord did not so teach. Our Lord promised to be with His Church for all time. Our Lord also promised to send the Holy Ghost, who would teach all truth and abide with it forever. If the Church could make mistakes in teaching faith and morals, the Holy

³³ Ecclesiasticus 37:19

Ghost could not dwell within Her. This is equivalent to saying Our Lord did not tell us the truth, and to say this would be blasphemy.³⁴

Infallibility of the Councils of the Church

The Church has had 20 General or *Ecumenical*³⁵ Councils. The first Council was held at Nicea. The last Council was at the Vatican.³⁶ These decrees become infallible the moment they are approved by the Pope. The Council deliberates on the questions submitted for consideration when the Pope calls it.³⁷ The Council then issues decrees and submits them to the Pope for approval. Many Councils were not presided over by the Pope, but by his legates. The last Council was presided over personally by Pope Pius IX.³⁸ We can be certain that everything from these Councils are true and in full accord with the Divine and Catholic Faith.

Extraordinary Magisterium of the Pope

Many think the Pope is only infallible when solemnly surrounded by Cardinals and Bishops and sufficient incense wafts our prayers to heaven. Then, the Pope pronounces on a doctrine of Faith or Morals in an extraordinary manner. This of course has happened throughout history, when the doctrines of the Assumption in 1950 and the Immaculate Conception in 1846 were defined. These are certainly doctrines of faith which the Pope has solemnly and infallibly defined.

Prior to 1958, a book was published listing documents the author considered infallible.³⁹ In the past century and a half, in addition to the two definitions above, the Syllabus of Errors issued by Pope Pius IX⁴⁰ and the Syllabus of Modernist Errors condemned by Pope Saint Pius X were included.⁴¹ Casti Conubii of Pope Pius XI on Christian Marriage was also included as was Quadragesimo Anno, commemorating the 40th anniversary of Rerum Novarum, (which for some reason was omitted from this list).⁴²

Some would have us stop here and consider everything else emanating from the Pope as not being preserved in any way by infallibility.

Minimizing Infallibility

³⁴ We are using here the Baltimore Catechism. Compiled by order of the Third Council of Baltimore towards the end of the 19th century. The Baltimore Catechism is in common use in the United States.

³⁵ *Ecumenical* should not be confused with the *Ecumenical Movement*, but indicate that the Council is a general Council of the Church.

³⁶ Many of these decrees are found in Denzingers' Enchiridion Symbolorum. Most of the decrees are also found on the internet and in other books.

³⁷ Only the Pope can call an Ecumenical Council.

³⁸ Yes, I am not accepting Vatican II at this time. The reason will be made clear in the next section.

³⁹ I do not possess the book, but I am working from an article on this list.

⁴⁰ Quanta Cura (DZ 1688-1699).

⁴¹ Lamentabili (DZ 2239-2250) and Pascendi (DZ 2253-2333).

⁴² The Complete list is reproduced in the Appendix.

Fr. Le Floch, head of the French seminary in Rome in 1926 taught: *The heresy which is now being born will become the most dangerous of all; the exaggeration of the respect due to the Pope and the illegitimate extension of his infallibility.* Before the ink was even dry on the decrees of the Vatican Council in 1870, many were trying to limit Papal infallibility to such rare occurrence as to be almost non-existent. Some reduced it to three times in the last two centuries. Namely: The Immaculate Conception, Infallibility, and The Assumption. Others expanded infallibility more by representing the list referred to above. Does Papal Infallibility go any further? We have not exhausted the list of those things emanating from the extraordinary magisterium of the Church.⁴³ However, the Church is also infallible in its ordinary magisterium, which we shall consider in a moment.

Professions of Faith

All should be familiar with the Profession of Faith issued by the Council of Trent in 1565, and modified by the Vatican Council in 1870.⁴⁴ This Profession of Faith is ordered for bishops before their consecration. This Profession of Faith is also ordered for baptized people when they convert to the Catholic Faith, and are absolved from any excommunication they may have incurred for heresy.⁴⁵

We can consider the Apostles' Creed upon which part of the Catechism is patterned as the first Profession of Faith. In fact, a child was asked what he believed and he simply recited the Apostles' Creed. Indeed, this child was correct. The next time we recite the Rosary, we should stop and think that we are professing our Catholic Faith as we begin. This is a good act.

However, the Apostles' Creed is by no means the only Profession of Faith. The Pope has prescribed Professions of Faith for various heretics, which are aimed against their heresies. These very words: *profession of faith*, should be sufficient to tell us that these Professions are infallible.⁴⁶

Let us look at the Profession written by Pope Benedict XIV and prescribed for the Orientals (March 16, 1743 DZ 1473): *Likewise, all other things I accept and profess, which the Holy Roman Church accepts and professes, and I likewise condemn, reject, and anathematize, at the same time all contrary things, both schisms and heresies, which have been condemned by the same Church.* And these words echo the simple Act of Faith we should recite daily.

Act of Faith: *O my God! I firmly believe that Thou art one God, in three Divine Persons, Father, Son and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived. Amen.*

⁴³ This means the solemn or extraordinary teaching authority of the Church, which includes Councils and certain teachings of the Pope.

⁴⁴ See page 61

⁴⁵ This Profession is available in Denzingers at the end of the Council of Trent. DZ 994-1000.

⁴⁶ A list of these professions are in the Appendix.

As Catholics we must be ready to believe everything taught to us by the Divine and Catholic Faith without question. We profess this daily in our morning prayers when we make the Act of Faith.

Canon Law

We now leave the extraordinary magisterium and go to the ordinary magisterium. The teaching authority of the Church. *And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And **whatsoever thou shalt bind upon earth, it shall be bound also in heaven:** and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.*⁴⁷ It should be noted that Sacred Scripture is infallibly true, which shall be considered in more detail in a moment.

Jesus told Saint Peter, and through Saint Peter to his successors; the Popes: *whatsoever thou shalt bind upon earth, it shall be bound also in heaven:* How does the Pope bind? Normally, through Canon Law. These are the laws that are made for the Church as a whole, or for each particular Rite.⁴⁸

Let us read from Charles Augustine's A Commentary on Canon Law⁴⁹: *Now, the Church Catholic being founded by our Lord and perpetuated by the Apostles and their lawful successors, among whom the Roman Pontiff holds not only an honorary but also a jurisdictional supremacy, the following must be acknowledged as ecclesiastical lawgivers:*

1. *Christ our Lord, the original source of divine laws laid down chiefly in the Constitution of the Church, and next to Him the Apostles as lawgivers either of divine or human laws, viz.: as inspired or merely human instruments.*
2. *The Roman Pontiff, either alone or in unison with a general council, as endowed with the supreme and ordinary power of enacting laws for the universal church;*
3. *The Bishops for their respective districts, inasmuch as they are empowered to enact laws subordinate to common law;*
4. *Customs, too, must be considered as a source of law, universal as well as particular.*

Fr. Augustine continues in subsequent pages to list the *fontes* or *sources* of Canon Law:

1. Sacred Scripture
2. Decrees of the Roman Pontiffs
3. Canons of Councils
4. Unwritten law

Pope Benedict XV issued a decree when promulgating what is now known as the *1917 Code of Canon Law*.⁵⁰ He calls Canon Law *written reason*. He concludes:

⁴⁷ Matthew 16:18-19.

⁴⁸ There is also a Code of Canon Law for the Eastern Rite, which is the same in matters of doctrine, but differs in some matters of discipline.

⁴⁹ Volume 1, page 10 Imprimatur 1918.

⁵⁰ Providentissimus, Pentecost. 1917.

*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 time, 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, ...*⁵¹ Thus, Pope Benedict XV is invoking the fullness of his Apostolic Authority. Therefore, the 1917 Code of Canon Law is binding *on the Universal Church*. Another conclusion **immediately arises**. If the Code of Canon Law decrees something that is a matter of Faith or Morals, it is infallible and further the other provisions cannot contradict doctrine. Therefore, Canon Law enjoys at least a *negative infallibility*.

A doctrine restated in the Code of Canon Law is contained in Canon 815: *The bread must be made of pure wheaten flour, and it must be recently baked so that there is no danger of corruption. The wine must be the natural juice of the grape vine and uncorrupted.*

To enable us to learn the authority of various Canons, the Code of Canon Law in the Latin is provided with *Fontes*. The Code of Canon Law is to be interpreted in the context of Canon Law as it has existed for centuries and even millennia. The *Fontes* are the sources of Canon Law, the previous laws on which the current law is based. These *Fontes* are taken from the Bulls and Encyclicals of previous Popes, and the decrees of General Councils of the Church, etc.

Many of the Canons are merely restatements of previously defined doctrines. This example is taken from the Vatican Council: *But, since, it is not sufficient to shun heretical iniquity unless these errors are also shunned which come more or less close to it, we remind all of the duty of observing also the constitutions and decrees by which base opinions of this sort, which are not enumerated explicitly here, have been proscribed and prohibited by this Holy See.* (DZ 1820 restated in the 1917 Code of Canon Law in Canon 1324). Amleto Cicognani in Canon Law (1935) teaches: *However, on account of the divine assistance which Christ promised His Church, no disciplinary law at variance with orthodox faith or good morals has ever been or ever will be issued by the Roman Pontiff for the universal Church.*

The laws issued by the Holy See are promulgated by being published in the official organ of the Holy See, the Acta Apostolicae Sedis, unless in particular cases another mode of promulgation is prescribed, (Canon 9).

Infallibility of Encyclicals

Now must it be thought that what is contained in encyclical letters does not of itself demand assent, on the pretext that the popes do not exercise in them the supreme power of their teaching authority. Rather, such teachings belong to the ordinary magisterium, of which it is true to say: "He who hears you hears Me." (Luke 10:16); for the most part, too, what is expounded and inculcated in encyclical letters already appertains to Catholic doctrine for other reasons. But if the supreme pontiffs in their official documents purposely pass judgment on a matter debated until then, it is obvious to all that the matter according to the mind and the will of the same pontiffs, cannot be

⁵¹ This wording is similar to that found in the Bull of Pope Saint Pius V, Quo primum promulgating the Missale Romanum for use by the Church until the end of time.

considered any longer a question open for discussion among theologians, Humani Generis, Pope Pius XII, August 12, 1950.

According to one list, there are 262 encyclicals from the time Popes began writing Encyclicals until the death of Pope Pius XII. Much of what is said in Encyclicals, therefore, is infallible. In any case, it is rash to contradict any of these things. Encyclicals cannot contradict the Catholic Faith.

The Fathers of the Church

In the Profession of Faith of the Council of Trent, we vow: *I shall never accept or interpret it (Sacred Scripture) otherwise than in accordance with the unanimous consent of the Fathers.*⁵² The Council of Trent⁵³ and the Lateran Council⁵⁴ confirm that when the Fathers of the Church are unanimous in their teaching of the meaning of a text of Sacred Scripture, they are infallible. It is not necessary that each Father has addressed a particular text, but that the majority have addressed it, and are in unanimous agreement in the proper interpretation. An example of this can be found in the Roman Catechism: *That this visible head is necessary to establish and preserve unity in the Church is the unanimous accord of the Fathers; ...*⁵⁵

Conclusion

We have determined where we can find the truth, the whole truth, and nothing but the truth. This was infallibly guaranteed by our Lord Jesus Christ when he founded His Church upon the firm rock of the Papacy. Not only that, we have also found out what Jesus is commanding through His representative on earth, the Vicar of Christ. These decrees of the Church are not mere *opinions*. These decrees are reserved to theologians and canonists when they discuss the finer points of law and doctrine upon which the Church has not yet pronounced a final decision.

Prayer for Church Unity:

Antiphon: That they all may be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.

V/ I say to thee, that thou art Peter,

R/ and upon this rock I will build My Church.

V/ Let us pray. Lord Jesus Christ, Who didst say to Thine Apostles: peace I leave with you, My peace I give unto you, look not upon my sins, but upon the faith of Thy Church; and vouchsafe unto her that peace and unity which is agreeable to Thy will: Who livest and reignest God forever and ever. *R/* Amen.

He that is of God heareth the words of God. Therefore
you hear them not, because you are not of God.⁵⁶

⁵² DZ 995.

⁵³ DZ 786.

⁵⁴ DZ 270.

⁵⁵ In the Ninth Article of the Apostles' Creed.

⁵⁶ John 8:47.

Sins Against the Faith

Finally, the Holy Fathers teach unanimously not only that heretics are outside of the Church, but also that they are “*ipso facto*” deprived of all ecclesiastical jurisdiction and dignity.⁵⁷ Pope Pius XII also infallibly declared: *For not every sin, however great it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy.*⁵⁸ There are three distinct sins to consider: Schism, apostasy, and heresy.

Schism

The Code of Canon Law declares: *if, finally, he refuses to be subject to the Supreme Pontiff, or to have communication with the members of the church subject to the Pope, he is a schismatic.*⁵⁹ Some might object that schism as defined here is not a sin against the Faith. The same Canon defines what an apostate and a heretic is because schism usually leads to heresy. Let us read what the Baltimore Catechism says: *A schismatic is one who believes everything the Church teaches, but will not submit to the authority of its head - the Holy Father. Such persons do not long remain only schismatics; for once they rise up against the authority of the Church, they soon reject some of its doctrines and thus become heretics; and indeed, since the Vatican Council, all schismatics are heretics.*⁶⁰ Saint John Chrysostom⁶¹ says: *I say and protest that it is as wrong to divide the Church as it is to fall into heresy.* And Saint Jerome says: *Every schism fabricates a heresy for itself to justify its withdrawal from the Church.*⁶²

*There is nothing more grievous than the sacrilege of schism....there can be no just necessity for destroying the unity of the Church.*⁶³ Saint Cyprian says: *Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world*⁶⁴ Saint Thomas Aquinas says: *The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head.*⁶⁵

Finally, Saint Cyprian says: *He who deserts the Church will vainly believe that he is in the Church.*⁶⁶ Schismatics are outside of the Church as infallibly defined by Pope Pius XII.

⁵⁷ Saint Robert Bellarmine in de Romano Pontifice.

⁵⁸ Mystici Corporis Christi.

⁵⁹ Canon 1325.

⁶⁰ Question 323 of Baltimore Catechism Number 4.

⁶¹ Homily 11 in the Epistles to the Ephesians Note 5.

⁶² epistle to Titus 3.10-11.

⁶³ Saint Augustine.

⁶⁴ Epist. xii. ad Cornelium, n. 5 as quoted by Pope Leo XIII in Satis Cognitum, paragraph 15.

⁶⁵ II-II Q39 a9 ad1. This is a reference to the Summa Theologica of Saint Thomas Aquinas which has received universal praise from the Church for centuries.

⁶⁶ Quoted in Amantissimus by Pope Pius IX, paragraph 3.

Cum Ex Apostolatus Officio

This Bull of Pope Paul IV deserves special consideration, especially in light of the fact that it has been ignored by many. In fact, even Henry Denzinger, in compiling the collection of things pertaining to the Faith omitted this document. He may have omitted it because when a Council was sitting, as Trent was at this time, he omits decrees issuing from the Pope at that time. However, this Bull appears in the Fontes of the Code of Canon Law in several places. It is considered infallible because it teaches on a matter of Faith; that is the consequences of heresy. Let us quote from the most important paragraph, number 6:

Adding that if at any time it shall appear that some bishop, even conducting himself as an archbishop or patriarch or already mentioned cardinal of the Roman Church, even, as shown, a legate, or even a Roman Pontiff, before his promotion or assumption as cardinal or as Roman Pontiff had deviated from the Catholic Faith or fallen into some heresy **or incurred, encouraged or incited schism**, before his promotion or assumption as Cardinal or as Roman Pontiff, that promotion or assumption concerning him, even if made in concord and from the unanimous assent of all the cardinals, is null, void and worthless; not by the reception of consecration, not by the ensuing possession of the office and administration, or as if, either the enthronement or homage of the Roman Pontiff, or the obedience given to him by all, and the length of whatever time in the future, can be said to have recovered power or to be able to recover power, nor can (the assumption or promotion) be considered as legitimate in any way, and for those who are promoted as bishops or archbishops or patriarchs or assumed as primates, or as cardinals or even as Roman Pontiff, no faculty of administration in spiritual or temporal matters may be thought to have been attributed or to attribute, but may all things and each thing in any way said, done, effected and administered and then followed up in any way through them lack power and they are not able to attribute any further power nor right to anyone; and they themselves who are thus promoted and assumed by that very fact, without any further declaration to be made, are deprived of every dignity, place, honor, title, authority, function and power; and yet it is permitted to all and each so promoted and assumed, if they have not deviated from the Faith before nor have been heretics, nor have incurred or excited or committed schism.

Notice that I have put some words in bold letters. To date, I have found five English translations of this Bull. Each translation omits these words! So, when we take the Latin original and prepare a translation based on that, we reinsert these words in their proper place. Not only does Cum ex Apostolatus Officio define the consequences of heresy, but also of schism. These consequences flow naturally into Canon Law.⁶⁷

Apostasy

⁶⁷ For more details on this Bull of Pope Paul IV see <http://www.TruthisOne.Homestead.com/Cumex.html>

The Code of Canon Law says: *Any baptized person who ... if he abandons the Christian faith entirely, he is called an apostate;*⁶⁸ It should be obvious to see that if someone abandons the Faith entirely, he is no longer a member of the Church. Let us say that I am a member of a club and I stop paying dues, and I completely sever all association with the club. They are right to presume I no longer wish to be a member. Simply put, apostates completely depart from the Church.

The Holy Office on the 28th of June, 1949 answered the following question: *Whether the faithful who profess the materialistic and anti-Christian doctrine of Communists, and especially those who defend or propagate it, incur 'ipso facto'*⁶⁹ *as apostates*⁷⁰ *from the Catholic faith the excommunication specially reserved to the Holy See. In the affirmative. On the following Thursday, the 30th of the same month and year, His Holiness by divine Providence Pope Pius XII, in the customary audience granted to the Most Excellent and Most Reverend Assessor of the Holy Office, approved and ordered that it be promulgated in the official Commentary, Acta Apostolicae Sedis.*

Therefore, to be a Communist is to be an apostate. What if a Communist infiltrated the Church in order to become a priest?⁷¹ Wouldn't he still be an apostate? Certainly. His **first loyalty** is to Communism. He is only pretending to be a Catholic in order to infiltrate the Church. His most probable intention is to destroy the Church. Of the Modernists, Pope Saint Pius X warned: *For, as We have said, they put their designs for her (the Church's) ruin into operation not from without but from within; hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain, the more intimate is their knowledge of her. Moreover they lay their axes not at the branches and shoots, but to the very root, that is, to the faith and its deepest fibers. ...*⁷²

Apostasy is a total abandonment of the Divine and Catholic Faith. In ages past apostates were presumed also to abandon all appearance of Catholicity, departing entirely from the Catholic Church. What if apostates abandoned the Faith in their hearts while retaining the appearance of Catholicity **with the perfidious intention of destroying the Church?** *Having an appearance indeed of godliness but denying the power thereof. Now these avoid.*⁷³ What are we to think of these wolves in sheep's clothing?⁷⁴

Heresy

The Vatican Council infallibly teaches: *Further, by divine and Catholic faith, all those things must be believed which are contained in the written word of God and in tradition, and those which are proposed by the Church, either by solemn pronouncement or in her ordinary and universal teaching power, are to be believed as divinely revealed.*

⁶⁸ Canon 1325.

⁶⁹ *Ipsa facto* means: by the very fact of doing this without any need of declaration on the part of the Church.

⁷⁰ Emphasis mine.

⁷¹ A book AA-1025 was published which claims to recount such an infiltration, although newer reports indicate this is a mere work of fiction.

⁷² From Pascendi, which all should read.

⁷³ II Timothy 3:5.

⁷⁴ Matthew 7:15.

⁷⁵ The Code of Canon Law states: *The faithful are bound to profess their faith publicly, whenever silence, subterfuge, or their manner of acting would otherwise entail an implicit denial of their faith, a contempt of religion, an insult to God, or scandal to their neighbor. Any baptized person who, while retaining the name of Christian, obstinately denies or doubts any of the truths proposed for belief by the divine and Catholic faith, is a heretic; if he abandons the Christian faith entirely, he is called an apostate; if, finally, he refuses to be subject to the Supreme Pontiff, or to have communication with the members of the church subject to the Pope, he is a schismatic.*⁷⁶

Let us consider the definition of a heretic: *Any baptized person who, while retaining the name of Christian, **obstinately** denies or doubts any of the truths proposed for belief by the divine and Catholic faith, is a heretic...* I have highlighted the word *obstinately* because many have stressed this word. The Code of Canon Law must judge matters based upon what is seen. It cannot judge the soul. The judgment of the soul is left to God, and to the Confessional when a person voluntarily confesses his sins in order to obtain absolution. We must return to the Bull *Cum ex Apostolatus Officio*, which is a Fontes for this Canon: *Adding that if at any time **it shall appear** that some bishop, ...had deviated from the Catholic Faith or fallen into some heresy or incurred, encouraged or incited schism...* The mere appearance of heresy is sufficient to be considered a heretic **in the eyes of the Church**. This principle is also enunciated in the Code of Canon Law itself: *The evil will, spoken of in Canon 2199, means a deliberate will to violate a law, and presupposes on the part of the mind a knowledge of the law and on the part of the will freedom of action. Given the external violation of a law, the evil will is presumed in the external forum until the contrary is proved.*⁷⁷

Let us look also at the practice of the Church. Let us say a man was baptized in the Anglican Church as an infant in a manner that we know is valid. He is raised in this church his whole life. He is reading something when he is thirty and realizes that the Catholic Church is the true Church of Jesus Christ. He presents himself to the Catholic pastor of his hometown. What will the pastor do? Will the pastor simply tell him to come to Church on Sunday and go to Mass and Communion? No, the Church requires he take the full convert course. At the end of this convert course he is required to make the Profession of Faith and be absolved from the excommunication for heresy. However, it is most likely he never committed the sin of heresy.

Although Canon 2200 allows for contrary proof, I have never seen a case of heresy that has been adjudicated by the Church and been declared innocent on the grounds of ignorance. And to what court would we have to appeal? The only competent court to decide innocence is that of the Roman Pontiff. Canon Law, however, allows the Local Ordinary to absolve all who present their cases of heresy before him.

Basically, if a person doubts or denies a doctrine of the Faith publicly (that is, in the presence of six people), we must presume that he is heretic and have incurred all of the consequences of heresy.

Consequences

⁷⁵ DZ 1792.

⁷⁶ Canon 1325.

⁷⁷ Canon 2200.

There are two main consequences of schism, heresy, and apostasy from which all of the others naturally flow. The first is complete departure from the Catholic Church without any need of declaration. From this naturally flows the loss of all authority in the Church a priest or bishop may have possessed. This is only reasonable. To depart from an organization is to lose any authority one may have had in that organization. Schism, heresy, and apostasy can be compared to the crime of treason. In the United States Constitution, treason is punishable by death. Schism, heresy, and apostasy are spiritual death. They are worse than mere mortal sin. Not only does one lose sanctifying grace, one cuts oneself off from the Church entirely.

The other consequence of schism - heresy and apostasy - is irregularity. Irregularity makes a man unfit to receive or exercise Holy Orders. This consequence is separate from the first. In the case of the first consequence, by confession to the Local Ordinary, one can be absolved and return to the Church. After this juridical absolution in the name of the Church, the sin must be confessed. Once absolved in the confessional, one returns to sanctifying grace and can save his or her soul. However, once one has once been a schismatic, heretic, or an apostate, one is still unfit to receive or exercise Holy Orders. There are various things, whether physical or moral defects, which make one unfit for the Sacred Ministry. Read about the many regulations of the Old Testament in regard to the priesthood and the sacrifices. Would Jesus require less when His own Sacred Body and Blood are part of the Divine Liturgy?

Personally, I compare schism, apostasy, and heresy to a cesspool. No matter how one gets in the cesspool, one thing is certain: He is dirty. If a person jumps into the cesspool he is dirty. If he falls into the cesspool he is dirty. If he is pushed into the cesspool he is still dirty. And this dirt remains on his soul until after he has bathed thoroughly. However, following the example of leprosy in the Old Testament, which is a symbol for heresy, it is not enough to clean oneself. One must be pronounced clean by the priests. Under the New Testament to return to the Faithful, Catholics must present themselves before the Local Priest, that is the Local Ordinary or Diocesan Bishop as he is sometimes known, in order to return to the faithful. However, to return to, or enter the clerical state, only the Pope can pronounce a person clean and free from the irregularity. This is the practice in the case of adult converts who were validly baptized outside of the Church.

A Modern Heresy

*In questions of faith also, the duties of the Supreme Pontiff are principal ones, and his decrees pertain to all and individual churches, and yet this judgment is not unalterable unless the consent of the Church has been added to it.*⁷⁸ This heresy of the Gallicans was condemned by Pope Alexander VIII. Yet, this is the attitude of many today. Instead of *Rome has spoken, the case is closed*, it is *Rome has spoken, the debate is on*. This position is now widely trumpeted by those who claim that John Paul II, while saying many things that are heretical, still has some claim to the papacy.⁷⁹

*The heresy which is now being born will become the most dangerous of all; the exaggeration of the respect due to the Pope and the illegitimate extension of his infallibility.*⁸⁰ From these words it is argued that infallibility is extremely rare, and that the Pope is protected from heresy **only when he defines something infallibly**. There are two theories that are considered possible by theologians concerning whether or not a Pope can become a heretic. One theory is that this is impossible; the other theory admits that he might be able to become a heretic **as a private person**. His public acts, such as Encyclicals, are protected. However, he might be able to say something heretical in a sermon, or in a private conversation, or a private letter. Both schools of thought admit that a Pope has never committed an act of heresy, **even as a private person**.

Conclusion

Schism, heresy, or apostasy removes Catholics from the Church by their very word or deed. There is no need of any declaration on the part of the Church. This person loses all authority in the Catholic Church period. *And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that shall deny me before men shall be denied before the angels of God.*⁸¹ Saint Cyprian⁸² comments on these verses: *Now they who deny are first indeed those who in time of persecution renounce the faith. Besides these, there are heretical teachers also, and their disciples.*

Prayer: FIAT VOLUNTAS TUA,⁸³ and give me the grace to see it and the strength to do it.

⁷⁸ Pope Alexander VIII on August 4, 1690 condemned (DZ 1325).

⁷⁹ Note this was written prior to the death of Antipope John Paul II the Great Deceiver.

⁸⁰ Fr. Le Floch was head of the French Seminary in 1926.

⁸¹ Luke 12:8-9.

⁸² In Saint Thomas Aquinas' *Catena Aurea*. Available in print from PCP books.

⁸³ *Fiat Voluntas Tua* comes from the Our Father. *Thy will be done.*

Am I then become your enemy,
because I tell you the truth.⁸⁴

Passion of the Mystical Body of Christ

It is said that the Catholic Church will suffer a Passion much like Jesus did. There will be a time of intense persecution, the worst in history.⁸⁵ Scripture speaks of Antichrist, who will come at some time in history. Saint John Eudes speaks about Antichrist on several occasions. *Pray especially for those who will have to suffer the persecution of antichrist at the end of the world, for it will be the most cruel and horrible of all persecutions*, he tells us. But, he gives us hope: *All the holy Fathers agree that after the death of antichrist the whole world will be converted.*⁸⁶ There will be a time of intense persecution followed by a universal conversion.

Are we in these times? If not, I do not want to see times worse than these. However, even the Roman Catechism has *apocalyptic* references: *proportioned to the circumstances of the times in which we live, when men endure not sound doctrine.*⁸⁷ Timothy 2:4 refers to the times of this persecution. Verse three is directly quoted by the Roman Catechism. There is not space here to cover prophecy. Prophecy will be left for another time. However, one other thing should be noted. Saint Pius X in his first Encyclical⁸⁸ stated: *So extreme is the general perversion that there is room to fear ... that the Son of Perdition, of whom the Apostle speaks, has already arrived on earth.*⁸⁹ The perversion is far worse today than in 1903 when Saint Pius X penned these words. If he is right, then the *son of perdition* who is commonly held to be Antichrist is 120 years old, or has already come and gone.⁹⁰

A Recurring Crisis

⁸⁴ Galatians 4:16.

⁸⁵ Mark 13:19.

⁸⁶ Saint John Eudes, page 319, The Admirable Heart of Mary.

⁸⁷ Catechism of the Council of Trent on the Fifth article of the Apostles' Creed.

⁸⁸ E Supremi Apostolatus, October 4, 1903.

⁸⁹ II Thessalonians 3:3. Antichrist is known by various names. Here Saint Paul calls him the *man of sin* and the *son of perdition*. Apocalypse 13 and parts of the book of Daniel also refer to Antichrist.

⁹⁰ For a more thorough consideration of Antichrist please see Will the Catholic Church Survive the Twentieth Century?.

The Church has endured a *crisis* some 260 times throughout Her history, and we are in the middle of such a crisis now. The Church also has prepared for this crisis. She has provided numerous laws throughout the centuries to ensure that it will soon end. However, when this event happens, the Church is in yet another crisis. This crisis is the death of the Pope. When the Pope dies, the Church is instantly in mourning and prayer. We are directed by the laws of the Church to pray for a speedy and unanimous papal election to end this crisis. Normally, this crisis ends within a month. Thus, this crisis causes little disruption in the Church. However, it does cause *some* disruption. The Apostolic See ceases to function until the new Pope has accepted election. In fact, the Popes issued new regulations in the Middle Ages because the Cardinals were found to be lax about completing the job of electing a Pope. One such crisis was met with the conclave law. The Cardinals gathered, but failed to complete an election for almost three years. The faithful considered this crisis so severe that they locked the Cardinals up inside the place of conclave, boarding up the doors and windows. The faithful also restricted the Cardinals to bread and water until the Cardinals completed their sacred task. When this did not accomplish the needed end to the crisis, the faithful took the roof off. The elements finally persuaded the cardinals to elect a pope. This crisis saw extraordinary actions taken to bring about its end. Also, some bishoprics became vacant. The law of the Church at that time required the Canons to elect a successor, and then present his name to the pope to be confirmed. After this, the bishop was then consecrated. However, there was no pope to send the name to, although an election was underway. Therefore, the Canons presumed papal permission, and proceeded to the consecration to ensure continuity in their diocese. The pope who was elected validated these appointments, although he could have set them aside. The Canons in question cannot be charged with willfully violating the law. They reached the conclusion that they should proceed with the consecration of the bishop for the good of the faithful. The need for a pastor in the diocese superseded the need for papal permission. This was certainly impossible to obtain.⁹¹ The cardinals were at the root of many of the crises in the Papacy because they were slow to act and even fought against the conclave law.

The cardinals were to bring the Church to another crisis. They elected a pope, but claimed coercion. The cardinals proceeded to leave Rome and proceeded to elect another pope. This crisis is called the Western Schism. Some sided with the second election while others sided with the first election. *First in time, first in right.* Eventually, cardinals appointed by claimants gathered in a council. They elected a third claimant to the papacy. This set both claims aside under the principle: *a doubtful pope is no pope.* Before continuing, let us note that none of the claimants were heretics. The claimants were all Catholics.

Saint Antonine of Florence stated: *Although it is necessary to believe that there is but one supreme head of the Church, nevertheless, if it happens that two popes are created at the same time, it is not necessary for the people to believe that this one or that one is the legitimate Pontiff; they must believe that he alone is the true pope who has been regularly elected, and they are not bound to discern who that one is; as to that point, they may be guided by the conduct and opinion of their particular pastor.*⁹²

⁹¹ This does not provide any precedent for our time because none of the Traditionalist bishops consecrated have been consecrated to fill any vacant diocese. Therefore, they have no authority, and are not pastors in the Church.

⁹² As reported in Studies in Church History, volume 2, page 530.

Therefore, no one can be called a schismatic. All had to reach a conclusion as to which one of the two, (and eventually there were three papal claimants) was Pope, and then submit in obedience. Lay people followed their pastor, who followed his local Ordinary. The Ordinary made a decision based upon the laws of the Church at that time, and the opinions ventured by theologians and canonists. Note: Everyone submitted to one of the claimants.

However, there had to be an end to the crisis. There cannot be three claimants to the papacy. However, this has to be handled properly. The first attempt at ending the crisis, the Council of Pisa, produced the third claimant to the papacy. It did not deal with the other two claimants, but merely set them aside. However, the Council of Constance first dealt with all of the claimants, then proceeded to fill the vacancy. The line coming from Pisa, which was now represented by John XXIII,⁹³ convened Constance. This proceeded to set him aside. He reluctantly acquiesced. Gregory XII, descending from Urban VI, resigned in favor of a new election to be held at Constance. The final line was set aside as invalid because it occurred subsequent to Urban VI. This being done, the cardinals from all three claimants, and twenty-five others assembled and elected Pope Martin V.

Pope Benedict XIV says: *today it is evident that Urban VI, and his successors were legitimate Pontiffs.* This validates the opinion that the first in time is the first in right. However, this theory was already on solid ground at the time of the Western Schism. As Honorius II lay dying, a few cardinals were very concerned over the machinations of Peter de Leone. And so, as soon as Honorius died, all six of these cardinals assembled. They immediately elected a Pope who took the name of Innocent II. In fact, it took longer to convince him to accept election than it did to elect him. They did not wait for the other cardinals but proceeded, then left town. Peter de Leone gathered the other cardinals and had himself elected pope by them. He took the name of Anacletus II. History, however, has always accepted Innocent II as the true pope. Peter de Leone's successor resigned in favor of Pope Innocent II. This confirms what Saint Alphonsus said later: *It doesn't matter that in past centuries some pontiff has been elected by fraud: it suffices that he has been accepted after as Pope by all the Church, for this fact he has become true pontiff.*⁹⁴

It should be remembered that the Church by accepting a Pope into her official list of Popes has declared by this insertion that this is a *dogmatic fact* and therefore cannot be challenged by Catholics. It is a dogmatic fact, for instance, that Pope Innocent II was the true Pope, despite the fact that Anacletus II was elected by the majority of Cardinals. By inserting Innocent II into her official list of Popes, the Church has declared that the Pope first elected is the true Pope, because Innocent II was elected first by six Cardinals. Later Pope Benedict XIV would apply this same principle to declare that Pope Urban VI and his successors were the true Popes at the time of the Western Schism.

⁹³ Not to be confused with Angelo Roncalli, who also took the name John XXII in 1958.

⁹⁴ There wasn't any fraud, but a real concern by the Cardinals. Even fraud and simony will not invalidate an election, but they are serious sins. Only heresy invalidates an election.

The Crisis Begins

As with the previous crises, this one began simply with hope for an immediate end. Since there had been no problems in half a millennium, no one worried. The Church had not been plagued for half a millennium with an antipope. The papacy continued on, attacked, but solid. True, the Church had lost most of its possessions in Europe, but was able to function. On October 9, 1958, Pope Pius XII died. Thus, began the crisis. The crisis appeared to end rapidly just as the previous crises had. People did not have any concerns. However, things were not as they appeared.

In fact, there was confusion in the conclave that convened October 25, 1958. On October 26, 1958 white smoke went up. In fact, there are reports that the conclave was opened, as if a pope had been elected. However, reports soon circulated that there had been no election. There is much speculation about what happened that day. Some news reports stated that Cardinal Ottaviani, a cardinal deacon, had been elected Pope. Some more recent reports⁹⁵ indicated that Giuseppe Cardinal Siri, Archbishop of Genoa, had been elected pope. He was forced not to accept, thus, making him a *Pope elect*.⁹⁶ What truly happened on October 26 may never be known. However, the conclave continued until October 28 when it was announced that Angelo Roncalli had been elected as pope.

Angelo Roncalli

There are several serious questions about this man. Since this presentation is intended to be brief, it will rely on other evidence previously published, and merely summarized.⁹⁷ First of all, this man took the name **and number** of a previous antipope, an action unprecedented in history.⁹⁸ This is interesting if one considers the report that Angelo Roncalli was *John XXIII* in two organizations: the Priory of Zion and the Catholic Church.⁹⁹ This would explain his taking a number already used by an antipope. It is also claimed that Roncalli was a member of the Rosicrucians, an apostate secret society.

In 1945, Roncalli gave a speech and stated: *We have come to pray for Christian Unity and we pray as Catholics; but in order to attain this particular aim we pray in union with our brothers who belong to other Christian confessions: Orthodox, Greek and Slav; Protestants of all shades, peoples of all nationalities and all languages who believe*

⁹⁵ These reports were first circulated in the early 1990's, and have even spawned a book.

⁹⁶ True, an action is not considered free if it is forced, but there is no precedent for a *pope elect*. One either accepts or rejects election. For instance, a man was questioned whether he accepted election or not. He replied: *If it is God's will*. The Cardinal merely repeated the question because acceptance must be clear and certain.

⁹⁷ It is strongly recommended that the presentation on the internet, [Where is the Catholic Church?](#) be read. [Will the Catholic Church Survive the Twentieth Century?](#) should be read as well. (Box 74, Delia Kansas 66418 USA).

⁹⁸ John XXIII, as stated above. There was also an antipope John XXIII during the Western Schism. If an antipope had taken a name, and if the name was used again, the next number was taken to avoid confusion.

⁹⁹ See the book, [Holy Blood, Holy Grail](#). This is not an endorsement of this blasphemous book, but the information presented therein has never been contested. Therefore, can we presume *silence gives consent*?

in Christ.¹⁰⁰ This contradicts three heresies condemned by Pope Pius IX in the Syllabus.¹⁰¹ As stated above, one heresy is sufficient to remove one from the Catholic Church.¹⁰² The cardinals in 1958 should have been aware of this. This was not an *isolated incident*, but one given here to demonstrate the thinking of this heresiarch. In a conclave, the electors¹⁰³ vow to vote for the man they considered most qualified. Cardinals, especially, should know that heretics are not qualified at all!¹⁰⁴

The enactments coming out of Rome during his reign should have also given bishops pause to consider. There is not space here to consider everything Roncalli did while claiming to be Pope. However, he did order the insertion of Saint Joseph into the Canon of the Mass in 1962. The Canon of the Mass had not been touched for over a millennium. This should have given priests and bishops pause to consider, especially in light of an action by Pope Pius XII shortly before his death. On June 2, 1957, Pope Pius XII extended certain Canons of the Oriental Code of Canon Law to the Latin Church; including Canon 1, paragraph 2: *Patriarchs, Archbishops and other Ordinaries should zealously care for the faithful observance of their rite, nor are they to permit or to tolerate any change in the rite*. Some may argue that the Pope is like the proverbial 800-pound gorilla.¹⁰⁵ The Pope can change the non-essential parts of the Mass and Sacraments.¹⁰⁶ They can claim that the Pope was doing just this. However, this should have caused some concern.

What should have awakened all Catholics is the Encyclical, *Pacem in Terris*. This Encyclical restated many heresies previously condemned by the Church. This should have caused all, especially bishops, who are required to keep heresy out of their dioceses, to look into matters. However, *Pacem in Terris* was met with praise, not questions.

At this point, let us reach some conclusions. Canon Law states that if a college elects one unfit to hold an office, the electors disqualify themselves by that very act. By

¹⁰⁰ Mission to France, page 8 (Paris, January 21, 1945).

¹⁰¹ Note the following propositions were condemned in the Syllabus of Errors: *Everyman is free to embrace and profess that religion, which he led by the light of reason, thinks to be the true religion.* (DZ 1715) *In the worship of any religion whatever, men can find the way to eternal salvation, and can attain eternal salvation.* (DZ 1716) *Protestantism is nothing else that a different form of the same true Christian religion, in which it is possible to serve God as well as in the Catholic Church.* (DZ 1718) See *Where is the Catholic Church?* for more information.

¹⁰² The above mentioned presentations contain several other heresies demonstrated from books which were about Roncalli. Therefore, they cannot be considered biased. *Will the Catholic Church Survive the Twentieth Century?* enumerates at least six heresies.

¹⁰³ For much of the last millennium the electors have normally been Cardinals. We can see from the Western Schism and the earlier history of the Church that this is not Divine Law, but Church Law.

¹⁰⁴ This also applies to Ottaviani and Siri who should have denounced Roncalli as a heresiarch. They should have called together the faithful Cardinals, even if it was only themselves, and then elected a Pope. This should have been done, no matter what violence was threatened against themselves or Catholics in general. The crisis would have been avoided if they had had the courage they should have had. Courage is represented by the red of their cassocks. This red indicates their willingness to give their lives for the Catholic Faith. Their cowardice gives one pause to wonder if they were ready to defect from the Catholic Faith themselves. Remember that all in the conclave know what happened there, and were duty bound to bring it to light for the good of the Church.

¹⁰⁵ There is a story in America. Where does an 800 pound gorilla sleep? Anywhere he wants to.

¹⁰⁶ The Pope is not bound by Church Law, and is its author. Theoretically, he can change non-essential rites. However, this would be a novelty that Popes have fought for centuries. The 1983 Code of Canon Law states that the Pope writes the liturgy, apparently indicating he can change anything he wishes. Essential or non-essential.

electing a heretic, the cardinals¹⁰⁷ all joined implicitly in his heresy. Thus, ceasing to be cardinals.¹⁰⁸ True, it would have taken time for the bishops to find out what had happened, but there were things coming from Rome that started almost from the beginning of Roncalli's usurpation of the papacy. This should have caused the bishops to question these things. And all should have become obvious at Vatican II.¹⁰⁹ Since the cardinals had resigned, the 1963 conclave could not have been valid.¹¹⁰ Also, since Roncalli was not pope, we can dismiss Vatican II because it was called by an antipope.¹¹¹

Vatican II

We can dismiss Vatican II as an heretical council, just like we dismiss the Synod of Pistoia.¹¹² However, since many of the bishops appear to have been unaware of the true situation when they arrived in Rome for Vatican II, we should consider a few points of this Council, as it is time to set aside some of the misconceptions. In several decrees preparing for Vatican II, it is called: *Second Ecumenical Council of the Vatican*.¹¹³ Those who claim that Vatican II was merely a *pastoral council*, and not an Ecumenical Council (considered by John XXIII, Paul VI, and the bishops participating to be on a par with Trent, the 1869-70 Vatican Council, and the other Ecumenical Councils) are absolutely wrong. The intention was to define Catholic doctrine in an apparently infallible manner. A *pastoral council* is unheard of in the history of the Church. True, in the past, particular

¹⁰⁷ And this includes all the participants, because by remaining silent, they consented to the election when Roncalli came on to the balcony. True, they may have had to wait a day or two until they could flee Rome, but they were duty bound to flee Rome and announce to the world that Roncalli was an antipope!

¹⁰⁸ Canon 188, paragraph 4 states that those who publicly abandon the Faith resign from all offices within the Church, and the Church accepts their resignation without any need of further declaration. By presenting a man as Pope and knowing he was not, they publicly abandoned the Faith.

¹⁰⁹ This will be discussed later. We can presume a priest or bishop became schismatic the day he inserted John XXIII's name in the Canon, and especially the first time he prayed publicly for the antipope because they were ignorant of the true facts. We can assume ignorance because this hadn't become obvious to them.

¹¹⁰ Also, Roncalli had appointed so many Cardinals. It was impossible to obtain the required two thirds plus one vote, without having votes from invalid Cardinals. It has also been demonstrated from Montini's own writings that he was also an heresiarch prior to his election. (See [Where is the Catholic Church?](#)) It is interesting to note that the early claims for Siri indicated he was elected for the first time in 1963. Only after [Will the Catholic Church Survive the Twentieth Century?](#) was published in 1990 was there proof that this conclave was invalid. Then there were claims he had been elected in 1958.

¹¹¹ This would be true even if he was an antipope for some other reason. Although, an antipope called Constance, it was only considered valid after Pope Gregory XII convoked it, and resigned in favor of a new election there. Several decrees prior to that point were subsequently approved by Pope Martin V, while others were rejected by the same Pope.

¹¹² This was held by the Jansenists to define their doctrines. It was condemned in the Bull [Auctorem Fidei](#), DZ 1501ff. It is interesting to note that many of the heresies condemned in [Auctorem Fidei](#) have risen again.

¹¹³ See [Canon Law Digest](#), page 239, June 5, 1960, setting up the preparatory commission; page 243; regulations for the celebration of the II Vatican Council, August 6, 1962. This Council was first announced on January 25, 1959. *We institute, announce, and convoke for the forthcoming year 1962 the Ecumenical and Universal Council, which will be held in the Vatican Basilica, ... Given at Rome at St. Peter's, December 25, feast of the birth of our Lord Jesus Christ, 1961, fourth year of Our Pontificate, I John, Bishop of the Catholic Church.* (From [Documents of Vatican II](#), pages 708 and 709. Montini as Antipope Paul VI would sign all the documents: *I Paul, Bishop of the Catholic Church.*).

councils have been called to resolve certain issues, or to declare the facts, as Pope Innocent II did in his time. However, this was called as a *Universal and Ecumenical Council*. Therefore, if a Pope had called it, it would have defined doctrine. However, we have already seen that Angelo Roncalli was not Pope, but a heretical antipope. Therefore, Vatican II was not Catholic.

The First Heretical Document

When heretics assemble, as they have throughout history, they assemble to give their heresies the appearance of Catholicity. *He who deserts the Church will vainly believe that he is in the Church.*¹¹⁴ Many heresies can be found in Vatican II documents. Heresies cannot be interpreted in a good light no matter how you read them. The Decree on the Liturgy stands out because it was approved on a vote of 2,174 to 4.¹¹⁵ In fact, in a subsequent decree to begin the project set forth in this document, Montini¹¹⁶ said this document *was approved almost unanimously by the Second Ecumenical Council of the Vatican, and [which We] promulgated in solemn session on 4 December, 1963.*¹¹⁷ Therefore, if this document is found to be heretical, then we must immediately conclude that by voting for it; 2,174 bishops immediately departed from the Catholic Church then if they had not already done so before their vote.

Pope Saint Pius X said: *First of all they (the Modernists) lay down the general principle that in a living religion everything is subject to change, and must in fact change, and in this way they pass to what may be said to be among the chief of their doctrines, that of Evolution. To the doctrine of evolution, everything is subject-dogma, Church worship, the Books we revere as sacred, even faith itself, and the penalty of disobedience is death.*¹¹⁸ Vatican II teaches: *For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed, but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable.*¹¹⁹

The decree in question, one of the first approved by the Second Ecumenical Council of the Vatican,¹²⁰ is: Sacrosanctum Concilium. This decree was infallibly promulgated by Paul VI on December 4, 1963. But one can immediately see that what is contained in this decree is the heresy of Modernism. And so, can this be Catholic doctrine? Absolutely not! However, the solution is simple. Giovanni Baptiste Montini never became pope in the first place. Never in history has an antipope been succeeded by a true pope. We have already demonstrated that Angelo Roncalli, who called the Second Ecumenical Council of the Vatican and appointed Montini as cardinal, was an antipope.

¹¹⁴ Saint Cyprian, quoted in Amantissimus by Pope Pius IX, paragraph 3.

¹¹⁵ It is unknown whether or not the four dissenters eventually signed the document or not.

¹¹⁶ Antipope Paul VI. In Will the Catholic Church Survive the Twentieth Century? it is demonstrated that his election in 1963 could not be valid. Also, in Where is the Catholic Church? it is demonstrated that he was a heretic prior to his apparent election.

¹¹⁷ Here is a reference to Antipope Paul VI attempting to use infallibility. The Catholic Church considers the decrees of Council are infallible when they are approved by the Pope.

¹¹⁸ Pascendi, note we are using an older translation of this document.

¹¹⁹ Sacrosanctum Concillium, paragraph 22. (Emphasis mine).

¹²⁰ More popularly known as Vatican II.

Since Montini was an antipope, none of his actions while usurping the papacy have any validity whatsoever.

Now the bishops are required by divine law to know the Catholic faith. The bishops under the pope form the *Ecclesia Docens* or *Teaching Church*. Divine law requires them not only to know the Faith and teach it untainted to their flocks, but also to root out and expose heretics. For this reason, Saint Paul wrote to Saint Titus about heretics.¹²¹ Canon Law gives local ordinaries¹²² the authority to absolve any heretics whose heresy has become public in their diocese, when they ask for absolution from excommunication.¹²³ The bishops at Vatican II had a book with them called Henry Denzinger's Enchiridion Symbolorum. This book contains many infallibly true decrees from the Church, the popes, and from Councils approved by the popes.¹²⁴ Further, these bishops had taken the antiModernist Oath on four occasions.¹²⁵ They should have read Pascendi on several occasions to remind themselves of the heresy of Modernism these bishops were bound to fight with all of their might.

Let us read from the Decree on the Liturgy of Vatican II:

As regards to the readings (in the Divine Office), the following points shall be observed:

- a. Readings from sacred scripture¹²⁶ shall be so arranged that the riches of the divine word may be easily accessible in more abundant measure;
- b. Readings taken from the works of the fathers, doctors, and ecclesiastical writers shall be better selected;
- c. The accounts of the martyrdom or lives of the saints are to be made historically accurate.
- d. Hymns are to be restored to their original form, as far as may be desirable. They are to be purged of whatever smacks of mythology or accords ill with Christian piety. ...¹²⁷

These bishops should have been aware of the *changes* already underway prior to this decree, as it states: *In order that the divine office may be better and more perfectly prayed, whether by priests or by other members of the Church, in existing circumstances, the sacred Council, **continuing** the restoration so happily begun by the Apostolic See, decrees ...*¹²⁸ Before going into the changes made in the Divine Office, it should be noted that the Sacred Canon of the Mass; untouched for well over a millennium had been changed by the insertion of Saint Joseph into the Canon of the Mass in 1962.¹²⁹ This is the so-called *1962 Missal*. It cannot claim to be the Tridentine Mass because of this

¹²¹ Titus 3:10-11.

¹²² That is the bishops of dioceses who have been appointed by the Pope, or in a manner approved by the Pope.

¹²³ However, an Ordinary cannot remove the irregularity which is reserved exclusively to the Pope.

¹²⁴ We have already referred to Denzinger's, and refer to the 30th edition, which is in English translation as The Sources of Catholic Dogma. However, some significant decrees have been omitted from this work, and a newer, larger work (in Latin only) was available to the Bishops at Vatican II.

¹²⁵ Pope Saint Pius X required this oath prior to ordination to each major order. That is: the subdiaconate, diaconate, and priesthood, as well as before the consecration as Bishop, when the Profession of Faith of the Council of Trent, as amended by the only Vatican Council, must also be made.

¹²⁶ Capitalization omitted in the original.

¹²⁷ Paragraphs 92 and 93 of Sacrosanctum consilium of Vatican II.

¹²⁸ Paragraph 87. Emphasis mine.

¹²⁹ Please see Will the Catholic Church Survive the Twentieth Century? for a complete discussion.

substantial change. Quo Primum was quite specific in forbidding **any change**. This was renewed by Pope Pius XII, as stated above.¹³⁰

On July 25, 1960, Antipope John XXIII issued Rubricarum Instructum to amend the Universal Calendar of the Church. This of itself is not unusual because Pope Saint Pius X had amended the calendar and breviary. Pope Pius XII had also amended the calendar and breviary. However, this change smacks of Modernism. First of all, several feasts of the Blessed Virgin Mary were reduced to *optional commemorations*. Also, the most significant omission is that of Saint Peter's Chair at Rome on January 18th. Was Roncalli telling us in an underhanded way that he had usurped, and was attempting to destroy this chair? The most significant trend is established by a supplementary decree on amending particular calendars to conform with Rubricarum Instructum.¹³¹ *Let it be a general principle that a Saint or Mystery is to have but one feast.*¹³² And further on a whole list of feasts is ordered expunged (i.e. removed) from such calendars, including many of the Blessed Virgin Mary.¹³³ Also notable is a specific mention of Saint Philomena. In the next paragraph¹³⁴ a list of feasts is given to be expunged from the Universal Calendar:

The feast of Saint Anacletus, on whatever ground and in whatever grade it is celebrated, is transferred to April 26th under its right name, Saint Cletus;

The Feast of Saint Vitalis is transferred to November 4th, together with Saint Agricola;

The Feast of the Chair of Saint Peter is to be celebrated only on February 22nd;

The Feast of the Finding of the Holy Cross, from May 3rd to September 14th;¹³⁵

The Feast of Saint John before the Latin Gate, from May 6th to December 27th;¹³⁶

The Feast of the Apparition of Saint Michael from May 8th to September 29th;¹³⁷

The Feast of Saint Peter in Chains, from August 1st to June 29th.¹³⁸

The Feast of the Finding of Saint Stephen, from August 3rd to December 26th.¹³⁹

Speaking of the Modernists, Pope Saint Pius X says: *Regarding worship, the number of external devotions is to be reduced, or at least steps must be taken to prevent their further increase, though, indeed some of the admirers of symbolism are disposed to be more indulgent on this head.*¹⁴⁰ It can easily be seen by a look at the Vatican II calendar that little remains of the Catholic Calendar. With few exceptions, many feasts have been removed entirely, and of those that remain, many have been relocated.

¹³⁰ See page 12 on extending Canon 1, paragraph 2 of the Oriental Code of Canon Law to the Latin Church.

¹³¹ Sacred Congregation of Rites, February 14, 1961.

¹³² Paragraph 11. This is carried out in the decree of February 14, 1961.

¹³³ Paragraph 34.

¹³⁴ Paragraph 35.

¹³⁵ September 14th is the Feast of the Exaltation of the Holy Cross.

¹³⁶ December 27th is the Feast of Saint John the Evangelist.

¹³⁷ September 29th is the Feast of the Dedication of Saint Michael.

¹³⁸ June 29th is the Feast of Saints Peter and Paul.

¹³⁹ December 26th is the Feast of Saint Stephen.

¹⁴⁰ Pascendi condemned this proposition of the Modernists.

*By recalling it (the liturgy) to a greater simplicity of rites, by expressing it in the vernacular language, by uttering it in a loud voice.*¹⁴¹ No this is not from Vatican II, but from the Jansenist Synod of Pistoia. Although, Vatican II decrees: *The rites should be distinguished by a noble simplicity. They should be short, clear, and free from useless repetitions. They should be within the people's powers of comprehension, and normally should not require much explanation.*¹⁴² And further: *The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested, and that devout active participation by the faithful may be more easily achieved. For this purpose **the rites are to be simplified**, due care being taken to preserve their substance. Parts which with the passage of time came to be duplicated, or were added with little advantage, are to be omitted. Others parts which suffered loss through accidents of history are to be restored to the vigor they had in the days of the holy Fathers, as may seem useful or necessary.*¹⁴³ Remember that this rite which is being declared contain things of *little advantage*, and had been in use unchanged for well over five centuries. Although Vatican II does not call for sole use of the vernacular, it does pave the way for it. Finally, in a simple look at the final edition of the *reformed liturgy*, we will see that all three requirements of the heretical Jansenists have been met.

Ecumenism, which would become prominent later on in Vatican II is to be seen in the last part of this decree on the proposal of a universal calendar. This would place Easter on a fixed Sunday of the year.¹⁴⁴ *The sacred Council is not opposed to assigning the feast of Easter to a fixed Sunday in the Gregorian calendar, provided those whom it may concern give their assent, **especially the brethren who are not in communion with the Apostolic See.***¹⁴⁵

One last item needs to be discussed. *It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have the episcopal rank or some particular jurisdiction.*¹⁴⁶ Pontificals are the miter, crosier, pectoral cross, and other symbols that are given to bishops. By long custom, pontificals have been extended to abbots and other priests. The honorary title Monsignor; conferred by the pope on some priests, sometimes also comes with the right to use the miter, and usually to wear the mantelletta over the rochet, instead of the usual plain surplice. Vicars General also have the right to pontificals from their office. However, Vatican II is preparing to reserve pontificals to bishops and abbots alone. This is to further the new doctrine: that authority in the Church is conferred by episcopal consecration and abbatial blessing, not by Apostolic appointment. This false doctrine was extended when Antipope Paul VI decreed that a man does not receive his authority as Pope until he is consecrated bishop. This denies almost two millennia of history to the contrary.¹⁴⁷ This was further extended to all bishops in the Vatican II Church's Code of Canon Law issued in 1983. This revised law

¹⁴¹ DZ 1533, a proposition of the Jansenist Synod of Pistoia was condemned in Auctorem Fidei by Pope Pius VI August 28, 1794.

¹⁴² Paragraph 34.

¹⁴³ Paragraph 50. Emphasis mine.

¹⁴⁴ This proposal was circulating in the secular world at that time, and a small minority are still working for such a calendar today. The main proposal is to fix January 1 as a Sunday, and all of the other days of the year to a specific day of the week. At the end of the year, a day outside of the week would be added, or two in leap years, to preserve the order. Various ways of formatting the months have been proposed.

¹⁴⁵ Emphasis mine.

¹⁴⁶ Sacrosanctum consilium, paragraph 130.

does not grant a man authority as a diocesan bishop until he has been consecrated bishop, although an apostolic appointment is also required.¹⁴⁸

What Are the Consequences of This?

Many of the consequences have been enumerated above, but a brief review is in order. First of all, not only does this affect the 2,174 bishops who voted for the Decree on the Liturgy, but also the four bishops who voted against it. These four bishops were affected because they did not immediately sound the alarm about the heresies contained in the Decree. Among this number are those *valiant defenders of Tradition*. They are: Archbishops Lefebvre and Ngo-Dihn Thuc, and Bishops de Castro Meyer, Pintinello, and Mendez. Lefebvre admits to signing this document. He must have found nothing wrong with the Novus Ordo at first because he celebrated it until Christmas Eve, 1971. There is not any information on whether or not Ngo-Dihn Thuc, de Castro Meyer, or Pintinello signed the Decree on the Liturgy. Ngo-Dihn Thuc also celebrated the Novus Ordo, although it is probable de Castro Meyer did not. However, all 2,179 bishops who were present became public heretics. Therefore, these bishops departed from the Catholic Church by their own judgment without any need of their declaration. Further, they tendered their resignation by their vote and/or signature. The Church accepted their resignation by operation of Her law.¹⁴⁹ This caused the majority of episcopal Sees in the world to become vacant as the papacy had been for five years. Further, these men were now forbidden by the Catholic Church from administering the Sacraments under any circumstances whatsoever, until a true pope could remove that prohibition.¹⁵⁰

We can safely, but sadly report, that on or before December 4, 1963, the hierarchy defected from the Divine and Catholic Faith. The hierarchy conspired with Giovanni Baptiste Montini, beginning the deception of the elect foretold in Sacred Scripture.¹⁵¹ The only exceptions are those bishops who were not present at Vatican II and have not given subsequent consent to any of its heretical decrees or pledged obedience to any of the antipopes reigning for the past 47 years.

What of Their Progeny?

Bishops returning to their dioceses after tacit resignation usurped their sees and ordained men to the priesthood. A few others began ordaining men for the Traditionalist

¹⁴⁷ When Jesus appointed Peter, he was not yet ordained. It was nearly a millennium until the man elected Pope was bishop prior to his election. The coronation originated from the consecration of the Pope as Bishop. The last man before Vatican II to be elected Pope, who was not already a Bishop, was Pope Gregory XVI in the early 19th century.

¹⁴⁸ I saw part of a consecration of bishops by Karol Wojtyla. They did not even receive the customary zucchetto as a bishop until after the laying on of hands by Wojtyla. Confirming this new doctrine.

¹⁴⁹ Canon 188, paragraph 4.

¹⁵⁰ These are the two irregularities which were mentioned above. The Church gives no exception in Canon Law for the irregular, **even in danger of death**. Although, one might interpret Canon 882 to grant them authority to absolve someone in the confessional when that person is in danger of death. We have found no decisions in this matter.

¹⁵¹ See Matthew 24:24 et al.

Church after the introduction of the Novus Ordo. The Traditionalist Church was founded to preserve the Latin Mass¹⁵² and traditional devotions.

All persons who presume to receive orders from a prelate who ... is a notorious apostate, heretic, or schismatic¹⁵³ automatically incur suspension a divinis¹⁵⁴ reserved to the Apostolic See.¹⁵⁵ The word *presume* means to knowingly receive orders from such a man. This Canon continues: *Any person who has been ordained **in good faith** by such men, forfeits the right to exercise the order thus received until he obtains dispensation from the prohibition.* Therefore, bishops ordaining any of these men priests to celebrate Mass and the priests who so celebrate commit a mortal sin, **even if they were ordained in good faith.** The reason is simple. There must be an investigation made into the ordination to see if it was even valid. However, this proven, the man was probably not properly trained and canonically fit. This must be remedied. The Apostolic See will determine exactly what must be done before this man is allowed to administer the Sacraments.

Is Celebrating the Novus Ordo an Heretical Act?

Vatican II teaches: *For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change.¹⁵⁶* However, in looking at the changes made in the Sacramental rites,¹⁵⁷ one must wonder at just what elements are considered *unchangeable*. In the Mass, **substantial changes were made.** The offertory, which is considered essential by many theologians, was totally changed. The *chalice of salvation* has become the *work of human hands*.¹⁵⁸ The consecration of the bread into the Body of Christ has also been substantially changed by the addition of the words: *which was given up for you.* The Council of Trent issued a decree called De Defectibus to be added to the Roman Missal. It states: Any substantial change, addition, or omission in the consecration form invalidates the form. This applies especially to the consecration of the wine. Two changes were made. The first appears apparently only in the vernacular. The words *pro multis* in the Latin are translated into the vernacular of every language that we have consulted as: *for all*. Obviously, many does not mean all. If I say many people support me, then you know that some do not, whereas; if I say all, then you know that these people are unanimous in their support.

¹⁵² This has never really been defined. Some accept the changes of Roncalli and Rubricarum Instructum. Some even accept the addition of Saint Joseph to the Canon and the 1962 Missal. While the last group rejects everything from 1950 on. This would include: The lawful restoration of Holy Week, change of the Calendar of Pope Pius XII, and the Feast of Saint Joseph the Workman instituted for May 1.

¹⁵³ These bishops are notorious schismatics for accepting a heretic as their Pope. They are heretics for signing this heretical document as many others were at Vatican II.

¹⁵⁴ From divine things, that is: administering the Sacraments or sacramentals.

¹⁵⁵ Canon 2372.

¹⁵⁶ Sacrosanctum Concillium, paragraph 22. (Emphasis mine).

¹⁵⁷ See Will the Catholic Church Survive the Twentieth Century? and Imposter Popes and Idol Altars for more details.

¹⁵⁸ For a complete discussion of the true meaning of this, please see Imposter Popes and Idol Altars.

Antipope Paul VI, in his decree Missale Romanum¹⁵⁹ gives the consecration form to use: *Over the bread: "Take this, all of you, and eat it; this is my Body which will be given up for you."*¹⁶⁰ *Over the wine: "Take this, all of you, and drink from it; this is the cup of my Blood, the Blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me."* The words, "The mystery of faith," spoken by the priest are to be taken out of the context of the words spoken by our Lord, and used instead to introduce an acclamation by the faithful.

Before continuing, the official Latin text at the Vatican website¹⁶¹ contains *pro multis*, the official translation into Italian, and at the same website can also be found *per tutti* which means: *for all*.¹⁶² This indicates that when they say *pro multis* in Latin, they intend, *for all*, despite the fact of using different words. This perverse intention **alone** is heretical and invalid. However, there are two other changes to be noted. First of all, the words *do this in memory of Me*, which were previously said by the priest **after** the consecration while he genuflected to adore our Lord in the Blessed Sacrament, now they are attached to the form itself. The genuflection is omitted.¹⁶³ However, the most notable change is to be found in even the Latin, that is the *memorial acclamation* ordered by Missale Romanum. *Christ has died, Christ has risen, Christ will come again. Wait a minute. Isn't Christ supposed to have come onto the very altar at the consecration? By reciting these words, the priest and people deny this. The priest has this denial in mind prior to the very mass*¹⁶⁴ itself. Therefore, his intention cannot be valid. This addition of this *memorial acclamation* invalidates the whole service if nothing else does, and many other things do.¹⁶⁵ Therefore, we must conclude that celebrating the Novus Ordo Missae is a heretical act, as well as not being a valid Mass. It is heretical to celebrate a Sacrament with an invalid rite. This disdains the rites of the Church.

The result of this is that any priest or bishop who celebrated the Novus Ordo Missae became a heretic by that very act, (if he wasn't one already), and incurred all of the same consequences enumerated for the bishops above.

Surely This Cannot Be True

This may sound absurd, even impossible. Remember: The Jewish sacrifices were abrogated when Jesus died on the Cross and the Temple curtain was rent.¹⁶⁶ However, for

¹⁵⁹ April 3, 1969.

¹⁶⁰ Capitalization omitted in the original.

¹⁶¹ www.vatican.va.

¹⁶² Unlike many other documents, there is not an official English translation at this website. The others on the internet revert to Latin for the actual form, although attendance at a Novus Ordo service will instantly indicate which form is truly in use.

¹⁶³ This omission of the genuflection prior to elevating the Sacred Host and Chalice indicates the heresy that the people's participation is somehow necessary to transubstantiation. It should be noted that many no longer believe in transubstantiation.

¹⁶⁴ I do not capitalize here because we are now certain that this service is not even really a Mass.

¹⁶⁵ Imposter Popes and Idol Altars, also more briefly in Will the Catholic Church Survive the Twentieth Century?.

¹⁶⁶ Matthew 27:51.

almost 40 years the sacrifices continued in the Temple until shortly before it was destroyed in 70 AD. Let us look at Catholic History from An Outline History of the Church by Joseph McSorley:¹⁶⁷

Schism of 1054: This was the tragic outcome of numerous and ancient differences between the Greek Church and the Holy See. Michael Caerularius, Patriarch of Constantinople, without raising any strictly theological issue, built up a quarrel with the pope out of protests against the eating of things strangled, the custom of fasting on Saturdays, the omission of the Alleluia during Lent, the use of unleavened bread for the Eucharist, and many other Latin practices. In all there were thirty-three distinct objections. On the strength of these, he decreed the closing of the Latin churches in Constantinople. Pope Leo IX sent Cardinal Frederick, the Future Stephen IX (X), and Cardinal Humbert to negotiate with Caerularius. Their efforts were ineffective. On July 16, 1054, they entered the Church of Santa Sophia as service was about to begin. Laying upon the altar a papal bull excommunicating Caerularius and two Eastern bishops. Michael, in turn, excommunicated the pope.

Thereafter, the Church of Constantinople with the other Oriental Churches formed a group known as the "Orthodox Eastern Church," in which the patriarchate of Constantinople possessed a certain precedence. The only Orientals retaining communion with Rome were the Byzantine Greeks in Italy, and the Maronites in Syria. As a result of the Greco-Latin break, the East was cut off from the guidance and protection of the papacy, and from the developing Christianity of the West. Latin Christianity was deprived of all those rich contributions which might have come from the Orientals and the Russians.

Although these people started out by going into schism, part of them also fell later on into heresy. The Eastern Orthodox retained the Rites of the Mass. The Sacraments were unchanged, and the Eastern Orthodox Catholic retained the doctrine on these and their Mass. The Sacraments are considered valid, but Catholics are forbidden to receive the Sacraments from the Eastern Orthodox because they are at least schismatics. Let us return to this book:¹⁶⁸

Near the beginning of the Period, that is, soon after 1500, "The Protestant Revolt" broke out. Within a short time, a new religion aided by aggressive propaganda and armed force drew a large part of Germany and Northern Europe away from the Catholic communion. Thirty years later a reform program was adopted by the Council of Trent and put into operation by Pope Pius IV. The Church regained most of the lost area. By the end of the century, Western Christendom included two irreconcilable religious bodies, ... one-half of Europe having repudiated the authority of the pope, and other essential dogmas inherited from apostolic times.

The first attack produced the Orthodox. The Orthodox merely repudiated the authority of the Pope, but the second attack added the heresy of *personal infallibility*. This *personal infallibility* makes each individual his very own pope. He decides for

¹⁶⁷ Pages 318-9.

¹⁶⁸ Page 533.

himself which doctrines and practices to accept and reject. The next attack began with liberalism. Liberalism moved on into Modernism, described as follows:¹⁶⁹

Liberalism, thus conceived, calls for the establishment of a political system in which the sovereign people are absolutely free. The sovereign people are completely unrestrained by conscience, by Church, or by God.

There is much more to consider than we have space for here. It is sufficient to report that the liberal doctrines, condemned by Pope Pius IX, are now taught as *doctrine* in the Vatican II Church.

But My Priest Never Said the Novus Ordo

For this he deserves praise. Several priests never said the Novus Ordo. However, did he ever accept the four antipopes of the Vatican II apostate church?¹⁷⁰ If so, he became a schismatic, thus incurring all of the results enumerated above. The presumption of law is that we must presume this has occurred **for the good of the Church**. We are not judging his soul, but the results of his outward actions. Only a pope can declare to the contrary. No priest can demonstrate that he has departed completely from the Vatican II Church, and obedience to its heretical antipopes. In fact, few priests today claim that John Paul II certainly is not pope. Most of the Traditionalist priests hold to some form of validity for Karol Wojtyła's claim to the papacy, no matter how remote this claim may be.

Conclusion

We must conclude that all of the priests and bishops have defected from the Faith by their association with the Vatican II church, in one way or another. Therefore, they have lost all authority in the Church. They must not celebrate Mass or confer the Sacraments for any reason. They must seek the pope in order to be reconciled with the Church. The bishops departed on, or before, December 4, 1963.¹⁷¹ Priests likewise departed on, or long before, April 3, 1969 when Montini promulgated Missale Romanum.¹⁷² Many may wish that there was an exception, preferably, their own priest, but this can only be proven in an ecclesiastical court of the Apostolic See. Until this is done, we must presume no exception exists.

Aren't you denying the necessity of the priesthood, and therefore, the episcopate? As stated above, there is an exception. There are those priests and bishops who do not have any knowledge of Vatican II. Therefore, they cannot be held accountable for what has happened there. That God has preserved at least one bishop is without question. To

¹⁶⁹ Page 535.

¹⁷⁰ This church has usurped the name of Catholic and has not given itself a name. However, many have given it various names from *Montinian church* to *bastard church*. All of which seem quite appropriate.

¹⁷¹ Many had already departed by publicly heretical statements prior to this date. Also, they accepted Angelo Roncalli as Pope. They were at least material schismatics, and this most likely became formal schism prior to Vatican II.

¹⁷² These priests should have read the decrees of Vatican II, especially those affecting their duties in administering the Sacraments. Thus, discovering their heresies contained therein.

state the contrary is most likely heretical. It is most likely that this bishop (or hopefully more than one) exist in either Russia or China. Due to persecution they are unable to make contact with the Apostolic See.¹⁷³ Due to the ongoing persecution, they have been unable to determine where the Pope really is. Therefore, they have not made contact. Let us pray this soon ends.

*To adhere to a false Bishop of Rome is
to be out of Communion with the
Church.*¹⁷⁴

Offertory (From the Mass for the election of a Pope): They shall not partake of holy things until a high priest shall arise for evidence and truth. (III Esdras 5:40)

Prayer (from the Mass for the healing of schism): O God, Who settest straight what has gone astray, and gatherest together what is scattered, and keepest what Thou hast gathered together, we beseech Thee in Thy mercy to pour down on Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service. Through Christ our Lord. Amen.

For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.¹⁷⁵

¹⁷³ Rumors have circulated that when political things eased they made contact with Apostate Rome, and seen that this is not the Catholic Church.

¹⁷⁴ Saint Cyprian. <http://www.wandea.oorg.pl/sedevacantism.html>

¹⁷⁵ Ecclesiasticus 2:13.

A Prophetic Overview

*So extreme is the general perversion that there is room to fear ... that the son of perdition, of whom the Apostle speaks, has already arrived on earth.*¹⁷⁶ Pope Saint Pius X wrote this in his first Encyclical. *Let no man deceive you by any means: for unless there come a revolt first, and the Man of Sin be revealed, the Son of Perdition who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.*¹⁷⁷

Sometime in history, there will be the Antichrist, the man of sin, Son of Perdition. Sacred Scripture relates a lot about a time of such persecution that *even the elect will be deceived.*¹⁷⁸ Imagine such confusion that even God's elect can be deceived by His enemies for a time. There are certain things that **must happen** sometime in history.

*And the angel took the censer and filled it with the fire of the altar and cast it on the earth: and there were thunders and voices and lightnings and a great earthquake.*¹⁷⁹ This is the seventh seal just before the trumpets of Apocalypse 8 and 9. With the recent tsunami¹⁸⁰ that shook the whole earth, according to some reports, some are speculating that we are about to enter into these two chapters of the Apocalypse. After detailing many disasters in the Apocalypse, we are told: *And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils and idols of gold and silver and brass and stone and wood, which neither can see nor hear nor walk: Neither did they penance from their murders nor from their sorceries nor from their fornication nor from their thefts.*¹⁸¹ Whether or not we are about to enter into these tribulations, other tribulations are foretold in Scripture. If there were not to be any tribulations at all, we should still heed this advice from Scripture: *No, I say to you: but except you do penance, you shall all likewise perish.*¹⁸²

We must not be like those Saint Paul describes: *This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they, which creep into houses, and lead captive silly women laden with sins, led away with divers lusts and pleasures, ever learning, and never able to come to the knowledge of the truth.*¹⁸³

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, Speaking lies in hypocrisy

¹⁷⁶ II Thessalonians 3:3. Antichrist is known by various names. Here Saint Paul calls him the *man of sin* and the *son of perdition*. Apocalypse 13 and parts of the book of Daniel also refer to Antichrist.

¹⁷⁷ II Thessalonians 2:3-4.

¹⁷⁸ Matthew 24:24.

¹⁷⁹ Apocalypse 8:5.

¹⁸⁰ December 2004.

¹⁸¹ Apocalypse 9:20-21.

¹⁸² Luke 13:5.

¹⁸³ II Timothy 3:1-7.

*and having their conscience seared. Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful and by them that have known the truth.*¹⁸⁴

*Whose coming is according to the working of Satan, in all power and signs and lying wonders: And in all seduction of iniquity to them that perish: because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: That all may be judged who have not believed the truth but have consented to iniquity.*¹⁸⁵ Saint Paul is referring to the Antichrist, but notice that the reason people perish is that they do not love the truth which are the Divine and Catholic Faith. If we do not love the Catholic Faith and the saving truths it teaches us, then God will send us the operation of error to believe lying.

We must not only respect the Catholic Church founded by Jesus Christ, but we must love it. And what does it mean to love something? When we love something, we think about it all the time. Imagine a couple of young lovers who are preparing for marriage. Their only thought is on their future spouse and making them happy. We must love the Church more strongly than this! What do we do when we love? We expend a lot of effort to please our beloved. And so, we should spend a lot of effort on the Church. We wish to know more about our lover. Therefore, we must spend time learning more about the Church. Can we ever be totally satisfied? Here on earth it is not possible. For our total satisfaction can only be obtained in heaven, but we can have a foretaste of these joys in meditating upon the sublime truths of the Holy Catholic Faith.

Let us take this as a warning to *know, love, and serve God* as the basic catechism advises. And first of all, we must *know God* by studying about Him from the Catechism as discussed in the first chapter. Only by learning about God and His plan of salvation for us can we love Him. When we love God with our **whole** heart, soul, mind, body, and strength, then we will serve Him as we ought.¹⁸⁶

Saint John Eudes reminds us: *All the holy Fathers agree that after the death of antichrist the whole world will be converted, and although some of them assert that the world will last but a few days after his death, while others say a few months, some authorities insist that it will continue to exist many years after. St. Catherine of Sienna, St. Vincent Ferrer, St. Francis of Paula, and a number of other saints have predicted this ultimate universal conversion.*¹⁸⁷ Although we may be in the *worst time ever*, let us never lose hope. One person¹⁸⁸ said that the whole message of Apocalypse is that we Catholics are on the winning team!

The Worst Time Ever

For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been

¹⁸⁴ I Timothy 4:1-3.

¹⁸⁵ II Timothy 3:9-11.

¹⁸⁶ Deuteronomy 6:5; Matthew 22:37; Mark 12:30; Luke 10:27.

¹⁸⁷ Saint John Eudes, page 319, The Admirable Heart of Mary.

¹⁸⁸ I can't remember who.

*shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.*¹⁸⁹

*But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.*¹⁹⁰

*For in those days shall be such tribulations as were not from the beginning of the creation which God created until now: neither shall be. And unless the Lord had shortened the days, no flesh should be saved: but, for the sake of the elect which he hath chosen, he hath shortened the days.*¹⁹¹

Notice that both Gospels state that this will be the worst time in history, but both Gospels say: *neither shall be*, indicating that better times will come after these great trials. I recommend reading all three Gospel accounts in Matthew 24; Mark 13; and Luke 19.

Antichrist

Much has been written on Antichrist, especially in the last half a century. There is not space here to consider Antichrist in detail. At least three sources indicate that Antichrist has already come and gone.¹⁹² If Saint Pius X's fears are justified, then we must presume that Antichrist has come and gone. Many will immediately object. We did not see and recognize him. The reason is simple: Many are following the Protestant theory that Antichrist will be a one-world dictator who would be the worst in history. However, to be truly *anti-Christ*, Antichrist must be a **spiritual leader**. We must remember that Jesus Christ came as a spiritual King, establishing a spiritual kingdom, the Catholic Church. His Kingdom consists of three parts: the Church Triumphant in Heaven, the Church Suffering in Purgatory, and the Church Militant here on earth.¹⁹³

Antichrist is considered in several sections of Sacred Scripture.¹⁹⁴ Here let us consider just one of the things Antichrist does. *And it was magnified even to their prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary. And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.*¹⁹⁵

¹⁸⁹ Matthew 24:21-22.

¹⁹⁰ Daniel 12:1.

¹⁹¹ Mark 13:19-20.

¹⁹² Pope Saint Pius X as indicated above, Will the Catholic Church Survive the Twentieth Century? and The Man of Sin.

¹⁹³ Let us remember that all of us enrolled in an army when we were baptized to fight against *principalities and powers*, and at Confirmation we were declared ready to go on the front lines.

¹⁹⁴ I John 2:18,22; I John 4:3; II John 1:7; Apocalypse 13:1-8, II Timothy 3; Daniel 7, 11 and 12 to name a few.

¹⁹⁵ Daniel 8:11-12.

The Holy Sacrifice of the Mass Will Cease Entirely For Some Time

Saint Alphonsus confirms that the Mass will cease **entirely** for a time, referring to Daniel: *And it was magnified even to their prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary. And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.*¹⁹⁶ Cardinal Manning proves that this is infallibly true: *The Holy Fathers who have written upon the subject of Antichrist, and of the prophecies of Daniel, without a single exception, as far as I know,—and they are the Fathers both of the East and of the West, the Greek and the Latin Church—all of them unanimously,—say that in the latter end of the world, during the reign of Antichrist, the holy sacrifice of the altar will cease.*¹⁹⁷ Therefore, we must conclude that at sometime in history the Mass will cease to be celebrated.

Antichrist takes away the Sacrifice of the Mass because of the sins of those who claim the name of Catholic, *but do lie.*¹⁹⁸ *And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.*¹⁹⁹ Is the main sin for which we lose the Sacrifice of the Mass our failure to learn the truths of the Faith? For it says: *and truth shall be cast down...*

*And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination unto desolation.*²⁰⁰ Notice that the continual sacrifice is taken away so that the abomination of desolation can be put in its place. Based upon all of this, many identify Giovanni Baptiste Montini as Antipope Paul VI, The Antichrist, since he replaced the Sacrifice of the Mass with the Novus Ordo Missae.²⁰¹

Objection

Montini never performed any miracles. The latter part of Apocalypse 13 says the Antichrist will perform miracles. Here is where we need to read carefully. Apocalypse 13, verses 1-8 talk about a *beast*. Then notice a transition. *And I saw another beast coming up out of the earth: and he had two horns, like a lamb: and he spoke as a dragon. And he executed all the power of the former beast in his sight. And he caused the earth and them that dwell therein to adore the first beast, whose wound to death was healed.*²⁰² Notice it is this beast, **not Antichrist**, who performs miracles.

¹⁹⁶ Although Saint Alphonsus refers elsewhere in Daniel, this is most appropriate to consider. Daniel 8:11-12.

¹⁹⁷ Cardinal Manning. Remember we determined that when the Fathers of the Church unanimously agree on how to interpret Sacred Scripture, their interpretation is infallibly true.

¹⁹⁸ Apocalypse 3:9.

¹⁹⁹ Daniel 8:12.

²⁰⁰ Daniel 11:31.

²⁰¹ The best presentation of this is in [Imposter Popes and Idol Altars](#). See also [The Man of Sin](#) and [Will the Catholic Church Survive the Twentieth Century?](#).

²⁰² Apocalypse 13:11-12.

Isn't Antichrist supposed to kill the *two witnesses* of Apocalypse 11? Apocalypse 11 deals with the two witnesses who preach for three and a half years. Many hold these two witnesses to be Enoch and Elias.²⁰³ *And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them and shall overcome them and kill them. And their bodies shall lie in the streets of the great city which is called spiritually, Sodom and Egypt: where their Lord also was crucified.*²⁰⁴ Nowhere else is reference made to the *beast from the abyss*. There are beasts in Daniel and The Apocalypse, one of whom is Antichrist proper. Could this *beast from the abyss* be the second beast of Apocalypse 13:11-18? If so, then the two witnesses will soon appear, as will this second beast.

Aren't You Speculating?

We must of course always conform our opinion of Sacred Scripture to the opinion of the Church. However, there are several opinions on the meaning of some parts of Scripture. Also, with prophecy, it becomes crystal clear **after the fact**, while it remains obscure until that time. That the Mass has been taken away and the abomination of desolation set in its place, should be obvious.²⁰⁵ There is not space in this booklet to consider prophesy in detail. Prophesy must be left for another book(let), or to others.

*Even if Catholics faithful to Tradition are reduced to a handful,
they are the ones who are the Church of Jesus Christ.*²⁰⁶

We must consider one last point. *Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition...*²⁰⁷ This *revolt* is also called by some, the *falling away*, or the *great apostasy* from the Greek word used here. The Latin word from the Vulgate translates *departure*. This *departure* is considered by many authorities to be so large that only a few remain in the Church, possibly even a mere *handful*. Since this is the worst time ever,²⁰⁸ couldn't this handful be a small number indeed? *And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.*²⁰⁹

Conclusion

The main point to remember is that there will be a terrible time in history that will cause a great loss of faith (great apostasy). The great apostasy causes all but a handful

²⁰³ A minority opinion say Elias and Moses. I personally think Enoch and Elias because neither has yet died.

²⁰⁴ Apocalypse 11:7-10.

²⁰⁵ This is discussed in greater detail in other places and I will not go into that much detail here.

²⁰⁶ Emphasis mine, from a Letter of Saint Athanasius to his flock, during the Arian heresy.

²⁰⁷ II Thessalonians 2:3.

²⁰⁸ Matthew 24:21-22; Daniel 12:1; Mark 13:19-20.

²⁰⁹ Isaias 10:19.

of people to depart from the Church.²¹⁰ Even the elect will be deceived.²¹¹ Antichrist will appear and take away the Sacrifice of the Mass. This will happen because of the sins of those who are Catholics in name only, but do not live the Faith. Fortunately, after all of these trials there will be a universal conversion to the Catholic Faith.

Prayer (Saint Clement Hofbauer):²¹² *O my redeemer, will that terrible moment ever come, when but few Christians shall be left who are inspired by the spirit of faith, that moment when Thine indignation shall be provoked and Thy protection shall be taken from us. Have our vices and our evil lives irrevocably moved Thy justice upon Thy children? O Thou, the author and finisher of our faith, we conjure Thee, in the bitterness of our contrite and humbled hearts, not to suffer the fair light of faith to be extinguished in us. Remember Thy mercies of old, turn Thine eyes in compassion upon the vineyard planted by Thine own right hand, and watered by the sweat of the Apostles, by the precious blood of countless Martyrs and by the tears of so many sincere penitents, and made fruitful by the prayers of so many Confessors and innocent Virgins. O divine Mediator, look upon those zealous souls who raise their hearts to Thee and pray without ceasing for the maintenance of that most precious gift of Thine, the true faith. We beseech Thee, O God of justice, to hold back the decree of our rejection, and to turn away Thine eyes from our vices and regard instead the adorable Blood shed upon the Cross, which purchased our salvation and daily intercedes for us upon our altars. Ah, keep us safe in the true Catholic and Roman faith. Let sickness afflict us, vexations waste us, misfortunes overwhelm us! But preserve in us Thy holy faith; for if we are rich with this precious gift, we shall gladly endure every sorrow, and nothing shall ever be able to change our happiness. On the other hand, without this great treasure of faith, our unhappiness would be unspeakable and without limit! O good Jesus, author of our faith, preserve it pure within us; keep us safe in the bark of Peter, faithful and obedience to his successor and Thy Vicar here on earth, that so the unity of Holy Church may be maintained, holiness fostered, the Holy See protected in freedom, and the Church universal extended to the benefit of souls. O Jesus, author of our faith, humble and convert the enemies of Thy Church; grant true peace and concord to all Christian kings and princes and to all believers; strengthen and preserve us in Thy holy service, to the end that we may live in Thee and die in Thee. O Jesus, author of our faith, let me live for Thee and die for Thee. Amen.*

Latin's gone, peace is too, Singin' and shoutin' from every pew, Altar's turned 'round, priest is too; Commentator's yellin', "page twenty-two." Communion rails goin', stand up straight!

²¹⁰ II Thessalonians 3.

²¹¹ Matthew 24:24.

²¹² Raccolta #699 500 days indulgence

Kneelin'; suddenly went outta date.
Processions are formin' in every aisle,
Salvation's organized single file.
Rosary's out, psalms are in.
Hardly ever hear a word against sin.
Listen to the lector, hear how he reads.
Please stop rattlin' them rosary beads.
Padre's lookin' puzzled, doesn't know his part;
Used to know the whole deal in Latin by heart.
I hope all the changes are just about done,
That they don't drop Bingo before I've won.²¹³

Reaction to the *Changes*

This is an apt description of the happenings in Catholic churches in the 1960's. *Further, the general reform of the liturgy will be better received by the faithful if it is accomplished **gradually**, ...*²¹⁴ If the Novus Ordo Missae had been introduced suddenly, half the people would have headed for the exits. So the *changes* were introduced over time. Actually, the *changes* began prior to the approval of the Liturgy decree by the Second Ecumenical Council of the Vatican. On his own authority, John XXIII had added Saint Joseph's name to the Canon, contrary to the clear prescriptions of Pope Saint Pius V's bull Quo Primum. This Bull forbade any change in the Mass. Also, the Prayers at the foot of the altar had been shortened. Soon the vernacular began to creep into the readings at Mass.

There is a story about cooking a frog. Drop a frog into boiling water and he will jump out. Place the frog in cool water, and then raise the heat slowly, he will stay in and cook. The Enemy knew that there would be a reaction to the institution of the Novus Ordo. This is the reason why the liturgy was slowly brought into the vernacular, and *modified*, until one day the Novus Ordo was instituted in its place. This was the final *change*. Another name for this process is *gradualism*, first used by the Socialists and Communists.

The devil hates the Mass. Many began to believe that the Devil was gaining the upper hand when Kumbayah replaced the Kyrie; a table, the altar; and the Mass was replaced with a meal. The Devil knew that there would be a reaction to the implementation of the Novus Ordo Missae. Some simply would not accept this in place of the Latin Mass.

In 1970, Brothers Francis Schuckardt and Dennis Chicoine began going around the country speaking to groups about the Novus Ordo Missae. They spoke against the Novus Ordo. They concluded by saying to their audiences that anyone who went to a Novus Ordo service after hearing their speech would commit mortal sin. Soon they

²¹³ T. Lincoln Bouscaren, The Updated Church: a Conservative's Comment, April 1965, Homiletic and Pastoral Review

²¹⁴ Inter Oecumenici, 26 September, 1964 Instruction by the Sacred Congregation of Rites.

found a priest to join with them.²¹⁵ They also found an Old-Catholic bishop. They had the priest *reconcile* the Old-Catholic bishop with the Church.²¹⁶ This old-Catholic bishop ordained Schuckardt to the priesthood, and consecrated him bishop. Br. Dennis was also ordained. Thus, the Congregation of Mary Immaculate was born, also known as the CMRI.²¹⁷ This organization worked in Coeur d'Alene, Idaho. CMRI was one step ahead of the Society of Saint Pius X in obtaining a vacant seminary in Spokane, Washington in the late '70's.

However, the CMRI was not what many people wanted. People wanted priests that had been ordained in the Catholic Church. Many departed from the Novus Ordo to minister to these people in the early '70's. One of the first to depart from the Novus Ordo was Fr. James Dunphy. He went coast to coast and border to border in the United States. He simply told people to reject newer things, and that there were no real answers to the problems. He did encourage spirituality, but soon he was *grounded* by his superiors. Fr. James Dunphy stayed home in Saint Louis. This is where he remains to this day. Other priests left the Novus Ordo and provided various forms of the *Latin Mass* to Catholics throughout the world. However, these were seen as a *dead end street*, as some day, they must all die. No, there had to be a long term *solution*.

On Christmas Eve, 1971, a conversation started in Ecône, Switzerland between Archbishop Marcel Lefebvre and Fr. Guerard des Lauriers about whether it was better to use the Latin Mass, or the Novus Ordo. Fr. Guerard des Lauriers, who is said to have written the *Ottaviani Intervention*, asked: *Monseigneur, it is a pity that, while maintaining Tradition, you have been celebrating something called a "New Mass"?*²¹⁸ Thus, the Apostles of Jesus and Mary became the center of the *Traditionalist Movement*.²¹⁹ Lefebvre was to cement his position when he declared the Novus Ordo a *bastard rite*.²²⁰ Here was a bishop, ordained and consecrated in the Catholic Church standing up against the Novus Ordo. Lefebvre proceeded to found seminaries and priories throughout the world to serve the requests of Traditionalists.²²¹ Lefebvre promised to provide solid well trained priests to serve the needs of Traditionalists.

Lefebvre decided to hold to the position that Paul VI and then John Paul II were valid Popes, although they permitted many things to happen which were unacceptable. Lefebvre claimed that Vatican II was merely a *pastoral council*. Therefore, it must be interpreted *in the light of tradition*.

²¹⁵ Does anyone know the identity of this priest?

²¹⁶ Remember that this is reserved to the Local Ordinary, and further only the Pope can restore an old-Catholic bishop to exercise of the priesthood. This is only done after a complete seminary course to make sure they know what the Catholic Faith teaches.

²¹⁷ The foundation of an organization like this is reserved to the Local Ordinary of the place where it is founded. Also, each Ordinary must give permission for such an organization to move into his diocese.

²¹⁸ This information comes from an article by Fr. Des Lauriers, "MONSEIGNEUR, WE DO NOT WANT THIS PEACE."

²¹⁹ Most will know this organization by its public title. The Society of Saint Pius X.

²²⁰ *Apologia Pro Marcel Lefebvre*, volume 1, page 262, quoting from the sermon at Lille August 29, 1976. Many of the quotes are translations from the French, and some of the translations are not that good. Please bear with us as we have chosen to use the exact translation circulated.

²²¹ Basically, a Traditionalist is commonly held to be anyone who wants a *Latin Mass*, as opposed to those happy with the Novus Ordo. There are various forms of the *Latin Mass* in use today. However, since John Paul II's death, he has been called a *Traditionalist* because he held to traditional doctrine on a few moral issues. This has introduced confusion into this term because Traditionalists reject most of John Paul II's doctrines. Especially those doctrines on religious liberty.

*The heresy which is now being born will become the most dangerous of all; the exaggeration of the respect due to the Pope and the illegitimate extension of his infallibility.*²²² Fr. Le Floch was head of the French Seminary in Rome when Lefebvre was a seminarian there. Lefebvre applied this principle to the *changes*. Lefebvre declared that none of these things were infallible. In fact, he went so far as to declare that Vatican II was only a *pastoral council*, and therefore never defined anything infallibly. And so, Catholics could happily maintain Paul VI as their Pope while disobeying his *wish and hope* that we accept the Novus Ordo Missae and the accompanying new Sacramental Rites, and the New Religion they represent. The lines were drawn when Paul VI suspended Lefebvre. Lefebvre declared that he must continue to defend *tradition*, hence the term *traditionalist*. The term traditionalist has been applied to all who reject the Novus Ordo, and accept the Latin Mass in some form.

The Society of Saint Pius X founded by Lefebvre was not the only place to find the Traditionalist Mass.²²³ In the early to mid 1970's, many priests departed from the Novus Ordo in order to serve the many Traditionalists throughout the world. A few priests joined with Lefebvre in his Society, but many more remained *independent*. These priests simply set up a chapel, or chapels, and served them. A *de facto emergency* was implicitly declared and these priests ministered as if they had full approval by the Church to do so. For the young men wanting to be priests, there was only one route: Lefebvre. Lefebvre refused to ordain for others than his own Society and a few sympathetic upshot monasteries in Europe.

With Lefebvre's continual insistence that Paul VI was Pope, and then, John Paul I and II, people began to wonder. How could a true Pope give us a *bastard rite* of the mass? Thus, increasingly, priests and people began to reject Paul VI's claim to the papacy. This included a number of Lefebvre's own followers.²²⁴ But what are these priests and people to do for priests in the future?

Papal Theories

Before continuing, we must discuss the three main theories ventured about whether or not John XXIII and Paul VI, and their successors, John Paul I and II, were in fact, Pope. The first theory is that of Lefebvre: They were merely *bad popes*. We are fully justified in resisting them. We should, however, obey their *lawful decrees*, but who is to decide? Lefebvre decided to accept the reduction of the Communion fast to one hour. This was instituted by Paul VI. Lefebvre also accepted all of the *changes* introduced by John XXIII, except the omission of Psalm 42 in the Prayers at the Foot of the Altar.²²⁵ Many who hold this position have accepted the concessions granted by John

²²² Fr. Le Floch, head of the French Seminary in 1926.

²²³ The Latin Mass will be referred to as the Traditionalist Mass. There are various forms in use by the various Traditionalists.

²²⁴ In fact, reports to this day indicate a number of Society of Saint Pius X followers, and even some of their priests reject the claim of John Paul II to the Papacy. One of their bishops has declared that the next papal election held in Rome, when John Paul II dies or resigns, will be invalid. (Note this book was being written prior to John Paul II's death.)

²²⁵ A recent discussion with a follower of the Society of Saint Pius X indicates that they are no longer obliged to observe the fast laws of the Church. The Society of Saint Pius X accepts the elimination of

Paul II. Thus, they returned to the Vatican II Church, while being allowed to have the *John XXIII Missal*. Let us remember: *To adhere to a false Bishop of Rome is to be out of communion with the Church.*²²⁶

The second theory is that by the implementation of the Novus Ordo Missae, Paul VI became a heretic. Thus, Paul VI instantly lost the papacy. The followers of this theory are called *sede vacantists*, taken from the Latin words describing the situation in the Church when the Pope has died, until a new Pope is elected, a *sede vacante*.²²⁷ Many are full sede vacantists, although, some are *mitigated sede vacantists*. These people say they are not totally sure, but they think that there is no pope.

The third theory was proposed by Fr. Guerard des Lauriers, a former professor from Lefebvre's Econe seminary. Des Lauriers proposed that John Paul II is only *materially pope*, but not *formally pope*. This is because John Paul II was elected, and sits in the Chair of Peter. In fact, John Paul is a heretic, and not formally pope.

Archbishop Peter Martin Ngo-Dihn Thuc

There is a lot said about this man. There is not space here to consider all of the rumors about this man, but we must reflect on the facts. First, Archbishop Ngo-Dihn²²⁸ was a friend of Archbishop Lefebvre. Reports are that Lefebvre invited him to teach at Econe. When Cardinal Achille Lienart, whom Lefebvre asked to consecrate him as bishop was discovered to be a high level Freemason,²²⁹ Ngo-Dihn wrote to Lefebvre: *You have been consecrated a bishop by Cardinal Lienart, (who) never believed in our religion, so your consecration by him has been nulled. I am ready to consecrate you a bishop or you can find a bishop to consecrate you secretly.*²³⁰

In late 1976, a *seer* from Palmar de Troya, Spain, Clemente Dominguez, approached Lefebvre. Clemente Dominguez stated that the Blessed Virgin Mary had told him to be ordained and consecrated. Instead of dismissing him, Lefebvre told Clemente to go to Archbishop Ngo-Dihn who went to Palmar and performed the requested ordinations and consecrations.²³¹ Ngo-Dihn *repented* when Paul VI excommunicated him, and he was received back into the Novus Ordo Church. He was to remain with the Novus Ordo Church until 1982. Then he declared that the Papacy was vacant. Now the *independent priests* had an alternative.

It was becoming increasingly obvious that Rome would not give in to the Traditionalists any time soon. The future of Traditionalism required more than a steady supply of new priests. Traditionalism required bishops to carry on the *apostolic*

fasting implemented by Paul VI.

²²⁶ St. Cyprian. <http://www.wandea.org.pl/sedevacantism.html>

²²⁷ Ironically, the whole world are sede vacantists now that John Paul II has died. This is because the world thinks that the See of Peter is vacant. Hence, the term *sede vacante*.

²²⁸ In Vietnamese, the family name comes before one's given name. Catholics add a Baptismal name at the front.

²²⁹ This has been confirmed by several sources, including a book, *The Broken Cross*, and admitted to be true by Lefebvre.

²³⁰ Letter of Archbishop Thuc to Archbishop Lefebvre, June 1977, *They Doubly Tear Down*, Terence Fulham, www.Tampabay.rr/TheyDoublyTearDown.htm

²³¹ There is a great deal of circumstantial evidence to link Lefebvre with Palmar de Troya at this time.

succession. It was arranged in the spring of 1981 for Archbishop Ngo-Dihn to consecrate Fr. Des Lauriers as bishop. However, Fr. Des Lauriers began promoting his papal theory. Thus, two Mexican priests were brought to Europe to be consecrated bishops in the fall of 1981. To justify these later consecrations, Ngo-Dihn declared the papacy vacant in early 1982. Archbishop Ngo-Dihn gave rise to two groups of Traditionalists. The first group of traditionalists accept the theory of Fr. Des Lauriers: John Paul II is materially pope, thus impeding any permanent solution. The second group of traditionalists are known as *sede vacantists*. They have rightfully followed Archbishop Ngo-Dihn Thuc in declaring that John Paul II is a usurper of the papacy. However, these two groups do not have unity, even among their own ranks. They are divided and subdivided. A whole book could and should be written on Traditionalism.²³²

The Society of Saint Pius X Splits

In the late 1970's, many of Lefebvre's American priests had become de facto *sede vacantists*, but they remained within the Society. Lefebvre chastised them. But because he needed priests, he kept them in. Finally, by the spring of 1983, some of Lefebvre's machinations had become too much for these priests. But they had a problem: They had five men in the seminary they wanted ordained. Unfortunately, these priests had commissioned an article: Two Bishops In Every Garage, denouncing the *Thuc-line*²³³ bishops. This route now was not open to them. And so, they departed from the Society right after the first two of these men were ordained priests. To deepen the scandal Lefebvre required all of his priests to vow acceptance of Wojtyla as their pope, John Paul II. All of these men signed this vow, but they immediately rejected it.

Were their complaints unfounded? No, some were well founded. For instance, Lefebvre admitted priests ordained in the New Rite of Ordination into the Society. He did not require conditional reordination in the true Rite of Ordination.²³⁴ They complained that Lefebvre allowed the Modernist decree of John XXIII, Rubricarum Instructum to be implemented in the Society. This reduced many feasts to mere *commemorations*, while eliminating others. Thus, the *changes*. began.

The next year the scandal would repeat with three more men vowing acceptance of John Paul II, accepting ordination at Lefebvre's hands, then immediately departing to join with the rest of the priests that had formed the *Society of Saint Pius V*. This brought their number to twelve.

The Society Splits Again

Lefebvre announced a successor in 1978. His successor was an old-Catholic bishop, Georg Schmitz. But, it was becoming obvious that Lefebvre needed to follow

²³² Michael Cuneo has written a chapter on the subject. This subject is contained in his book, The Smoke of Satan. Much more could and should be written.

²³³ Those bishops descending in any way from Archbishop Ngo-Dihn Thuc are called *Thuc Bishops*. Indeed, there are many such claimants.

²³⁴ The New Rite of Ordination has been demonstrated to be invalid in Will the Catholic Church Survive the Twentieth Century?.

Ngo-Dihn's example. Lefebvre needed to consecrate bishops of his own to continue the Society. On June 30, 1988, Lefebvre, assisted by Bishop Antonia de Castro Meyer, consecrated four of his own priests as bishops. Lefebvre formalized his *separation* from Rome. Or did he? Lefebvre called John Paul II an Antichrist to his dying day. He also called John Paul II his pope, but refused to obey him. There was an immediate reaction. John Paul II excommunicated Lefebvre, de Castro Meyer, and the four new bishops. John Paul II immediately authorized the use of the *John XXIII Missal*. John Paul II accepted many of Lefebvre's followers back into his church, thus, forming The Society of Saint Peter. The Society of Saint Peter retains the *Latin Mass*, but the new priests of this society are ordained by Novus Ordo bishops.

Meanwhile...

While the Lefebvrites were busy with establishing their church, the sede vacantists and the material-formal²³⁵ crowd were busy with their churches. The CMRI founded by Schuckardt split from Schuckardt. They invited Bishop Musey to come and conditionally reordain them.²³⁶ Thus, the CMRI was received into mainstream Traditionalism. Soon, Bishop Carmona, one of the two Mexicans consecrated in 1981 by Archbishop Ngo-Dihn Thuc, consecrated one of the CMRI priests as bishop, establishing them as a firm sede vacantist organization.

It would not end here. The Society of Saint Pius V split into three factions. Two factions obtained consecration of one of their own as bishop by a Thucite. The third faction employed another Bishop, Bishop Mendez. Bishop Mendez was a former Bishop of Arecibo, Puerto Rico. This now puts three bishops in their garage!

Many groups and theories abound. There is not space to consider them all. However, with the exception of a few remaining *independent priests*, including some recent *converts* from the Novus Ordo, the only sources of the so called true Catholic Sacraments stem from either Lefebvre or Ngo-Dihn Thuc.

It Is the Mass That Matters

At the time of the Protestant Reformation, the Reformers knew well that in destroying the Mass they could separate souls from the Church. As Adrian Fortescue wrote in the Catholic Encyclopedia: "The words of the Reformers, 'It is the Mass that matters' was true." Fortescue explained that all King Henry VIII needed to do was outlaw the Mass; "a general denial of the whole system of Catholic dogma was unnecessary." Unaware it was a Protestant slogan, Catholics in the early days following

²³⁵ This is the theory spoken of above. John Paul II is only materially pope, but not formally pope.

²³⁶ Musey stated in the banquet afterwards: This conditional reordination was a mere formality. This places his intention in doubt.

*the abolition of the Tridentine emblazoned those words on the banner of their opposition: "It is the Mass that matters."*²³⁷

Need for the Mass. Traditionalists justify themselves to do anything they need to do to obtain the Mass. This is *at all costs*, even sacrificing the Faith. Further theories have been developed to justify things the Church has never condoned in Her history. Bishops, priests, and laymen delve into the theological and canonical texts looking for the exceptions to the law needed to justify Traditionalist operations. Instead, they should be determining the exact extent of the problem and its solution. But all is done in service of providing the Mass.

Is It Valid?

Many presume that because a man uses the proper matter and form in the administration of the Sacraments, the Sacrament must be valid. True, they will mention intention, but presumption is always present unless the contrary is explicitly expressed. In fact, this theory was first put forward by the Society of Saint Pius X in defense of the validity of Lefebvre's ordination and consecration by Achille Lienart: a high level Freemason.

A question that has not been addressed is whether or not someone who has regularly recited the Novus Ordo can have the proper intention in the administration of Holy Orders. It has been proven that the New Rites of the Sacraments are invalid.²³⁸ But what if a bishop returns to the old Rite of administering Holy Orders? Can he proceed validly? Certainly it is possible, but what are we to judge of his intention?

In a footnote to an article on the validity of Liberal Catholic Orders²³⁹ Fr. Rumble states: *It may be worth noting that a Catholic who lapses from the Church and receives orders from a schismatical bishop can be received back into the Church only on the understanding that such ordination, even if valid, will be complete disregarded.*²⁴⁰ The reason for this is that when bishops depart from the Faith, often they have departed from the proper intention in the administration of the Sacrament of Holy Orders. Before allowing a priest ordained outside the Church to function as a priest, the Church must be absolutely sure he is validly ordained. The Church must also be sure that he is truly fit to function as a priest. This is why the priest must go through a full seminary course.

By reciting the Novus Ordo Missae, a priest or bishop departs from the Faith as demonstrated in an earlier chapter. Further, the New Rite of Ordination is heretical. The New Rite of Ordination conveys a false idea of the priesthood, as does the Novus Ordo Missae. So the question arises. Can a bishop who has regularly recited the Novus Ordo Missae have the proper intention to ordain? Certainly he can have the proper intention, but can we be sure he does? The principle here is: A man has the intention to administer the Sacraments of the church that he belongs to. So we must presume that both Lefebvre and Ngo-Dihn Thuc are members of the Novus Ordo church. The former because he

²³⁷ Imposter Popes and Idol Altars, page 211.

²³⁸ See Will the Catholic Church Survive the Twentieth Century? and Imposter Popes and Idol Altars.

²³⁹ Homiletic and Pastoral Review, March 1958, page 568.

²⁴⁰ He then cites a decree of the Holy Office from November 18, 1931: *Ecclesiam non habere neque unquam habituram esse oratorem tamquam ordinatum, eumque propterea nullis obligationis statui clericali annexis teneri.*

accepts its head as his head; the latter because he was visibly united to the Novus Ordo until after his consecrations. In a matter as important as Holy Orders we must have certainty. **Only the Pope** can pronounce definitively on this question.

This is not an idle question. Lefebvre recited the Novus Ordo regularly until the end of 1971, and again in 1973 several times. Ngo-Dihn Thuc was a regular celebrant of the Novus Ordo. He also maintained a confessional in the Cathedral of Toulon, in France, until early 1982. This was after having consecrated three Traditionalist Bishops. Until a Pope pronounces in favor of validity, we must implement the principle quoted above: disregard these Orders and the Sacraments they administer.

Jurisdiction

From its birth, until the early 1980's, Traditionalists simply presumed that their priests had authority to give them the Sacraments. The necessity of jurisdiction, which is required for the validity of Sacramental absolution in the Confessional, was totally ignored.²⁴¹ However, a loophole was found: Canon 209. Fr. Paul Trinchard²⁴² states: *Some argue that, according to the 1917 Code of Canon Law, the Church supplies this essential and absolutely required priestly jurisdiction to individuals or to groups operating outside of the Church. They contend that this code assures them that "ecclesia supplet-extra ecclesiam."* This ultra-liberal thesis is completely false. He goes on to declare that all Traditionalist priests are merely *simplex-priests*. That is: priests who can celebrate Mass, as the Cure of Ars was in his early days as a priest.

Basically, there are two keys: The superior key of jurisdiction and the key of Orders. Orders can be validly exercised without jurisdiction, as in the case of an Eastern Orthodox Bishop ordaining a priest. But their use is sinful because it is not exercised within the authority of the Church. Only a pope can permit exceptions or declare on the lawfulness of their use in extraordinary cases.

Priest Co-Consecrators

Lefebvre and Ngo-Dihn Thuc omitted a part of the Rite of Consecration: the use of co-consecrators. This may seem like a small matter, but this is similar to the practice of the old-Catholics and other heretics who only admit bishops as co-consecrators in consecrating bishops. The Church has consistently insisted on the use of priest co-consecrators when the required three bishops cannot be obtained. The most public example is that of Lefebvre's consecrations on June 30, 1988. Lefebvre was assisted by de Castro Meyer that day, but Lefebvre also had many priests available who could have been a priest co-consecrator. Lefebvre could have employed his first *successor*, the old-

²⁴¹ For a complete discussion see: [Jurisdiction, During the Great Apostasy](#) in [Will the Catholic Church Survive the Twentieth Century?](#) or on the internet at www.PopeMichael.Homestead.com/jurisdiction.html

²⁴² [Guidelines For Going Outside the Church for Mass and Confession](#), page 19.

Catholic bishop, Georg Schmitz, if he was available. In the first of Ngo-Dihn Thuc's consecrations there was not another priest present. So one could argue absolute impossibility. But in the second consecration, this was not the case. There were two Mexican priests present. There should have been two consecrations. The first consecration was with Ngo-Dihn Thuc as one priest co-consecrator.²⁴³ The second consecration was with two bishops. In 1808, Pope Pius VII appointed three bishops for the United States. Bishop John Carroll, the first American Bishop, consecrated all three bishops in three ceremonies. The first consecration was with two of the bishops elect, (that is mere priests), as co-consecrators. In the second and third ceremonies, a previous bishop assisted with one of the newly consecrated bishops. This previous bishop was consecrated in 1800 with two priest co-consecrators by Bishop John Carroll.

Home Alone

Although this movement started over two decades ago, it only recently was given a name. Traditionalists seeing the confusion, the disunity, and the outright scandal,²⁴⁴ realized these priests and bishops could not function on behalf of the Catholic Church. They decided to leave these men and simply stay home with their Goffine,²⁴⁵ Rosary, and Scapular. They await the final trumpet!

Act of Faith: O my God! I firmly believe that Thou art one God, in three Divine Persons, Father, Son and Holy Ghost: I believe that Thy Divine Son became Man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who can neither deceive nor be deceived. Amen.

Act of Hope: O my God! Relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.

Birds resort unto their like: so truth will
return to them that practise her.²⁴⁶

The Church Comfortable

²⁴³ Where was des Lauriers? He should have been summoned!

²⁴⁴ A whole book could be written on this. A chapter of a book has been written on this. The Smoke Of Satan by Michael W. Cuneo.

²⁴⁵ This is a reference to Fr. Leonard Goffine's Ecclesiastical Year, which gives explanations of the Epistle and Gospel for the Sundays and many feast days. This is now in reprint as The Church's Year.

²⁴⁶ Ecclesiasticus 27:10.

Vatican II finished establishing the *Church Comfortable*. In fact, Catholicism in the first half of the Twentieth Century had been reduced to Mass on Sunday, fish on Friday, and five dollars in the collection plate. There had been various appeals by the popes to the laity to work in harmony under the direction of their pastors for the good of the Church. The appeals went mostly unheeded. In fact, the pastors themselves ignored the reminders of the popes of their solemn duties as pastors.

In Catechism we learn about the Communion of Saints, the Church Triumphant in Heaven, which we all should want to join, the Church Suffering in Purgatory for those who don't quite make Heaven and the Church Militant here on earth. The Church Militant fights for the rights of God and His Church. They also fight the three enemies of salvation: the world, the flesh, and the Devil.

No, I have not added to the Communion of Saints. The Church Comfortable consists of those who do not live the Catholic way of life. I do not just mean those who commit the obvious gross sins, but also those who are *lukewarm* to the point of negligence. *I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth.*²⁴⁷ Those in the Church Comfortable may live the *good life*²⁴⁸ here on earth, but they will suffer eternally in hell for their negligence and failure to do the will of God. *He who is content with saving himself and neglects the salvation of others cannot secure his own salvation.*²⁴⁹ Our duty is not just to save our own soul and to the souls of our family. Our duty is also to our neighbor. Our neighbor is everyone we meet in our life. One of the saints said that everyone we come in contact with should be better off for having known us. This means for a moment or for a lifetime. And this is the real *good life*.

By defining that a person can be saved in the practice of any religion whatsoever, the Vatican II Church eliminated the need for conversions, pretending all along that the need for conversion was desirable. Yes, the Vatican II Church will accept converts. But the Vatican II Church is not zealous in obtaining converts. They believe all men ultimately will be saved.

One would think that the Traditionalists would be zealous fighters for converts. Yet, the Traditionalists are just about as zealous as the Vatican II church. They have found their comfortable niche where they obtain Mass on Sunday, eat fish on Friday, etc. They observe the externals of Catholicism as their ancestors did in the first half of the twentieth century, completely ignoring the Popes as their ancestors did. For Traditionalists, Catholicism consists of a Latin Mass, the Rosary, and the Scapular. However, the Sabbatine Privilege is too much effort for them. They content themselves with wearing the scapular. They also get some Traditionalist priest to commute the Little Office of the Blessed Virgin Mary to their daily Rosary.

Finally, the last group. This group rejects both the Vatican II Church and the Traditionalists. They content themselves with leaving off the illegitimate Latin Masses of the Traditionalists, but they retain the Rosary and the Scapular.

²⁴⁷ Apocalypse 3:15-16.

²⁴⁸ As the world defines it.

²⁴⁹ Saint John Chrysostom, Chapter 18 of Matthew, Sermon 60.

Speak to any of these groups of a crusade to spread Catholicism throughout the world and do you know what you will find instead? A crusade against your call for a crusade!

Catholic Action

Catholic Action is not a recent invention, it is a command of Jesus Christ, Himself! *Fear not therefore: better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.*²⁵⁰ Jesus obliges us to confess Him before men. Lest some think this is reserved to the clergy and religious, let us read what Saint John Chrysostom has to say: ²⁵¹ *He not only requires faith which is of the mind, but confession which is by the mouth, that He may exalt us higher, and raise us to a more open utterance, and a larger measure of love. For this is spoken not to the Apostles only. **But to all.***²⁵² Saint Hillary amplifies this further: *This teaches us, that in what measure we have borne witness to Him upon earth, in the same shall we have Him bear witness to us in heaven before the face of God the Father.* What more consoling thought can there be?

*My brethren, if any of you err from the truth and one convert him: 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.*²⁵³

I would like to remind the Church Comfortable of what Jesus said: *For what is a man advantaged, if he gain the whole world and lose himself and cast away himself? For he that shall be ashamed of Me and of My words, of him the Son of man shall be ashamed, when he shall come in his majesty and that of his Father and of the holy angels.*²⁵⁴ We may be comfortable here on earth, but our true home is Heaven. We must work so that all could come to Heaven.²⁵⁵

Saint Gregory Nanzianzen gives us some sage advice: *We must first be purified and then purify others; be filled with wisdom and make others wise; become light and give light; be near to God and lead others to Him; be sanctified and sanctify; guide others by the hand and counsel them with knowledge.* We purify ourselves by fighting against our vices and implanting virtue in their stead. But this is only the beginning.

The next step is to learn the truths of the Faith thoroughly as directed by the Popes. We should pay special attention to Saint Pius X in [Acerbo Nimis](#). This we do by laying the foundation with the study of the Catechism. We then move forward from the Catechism to a good understanding of the current situation in the Church. The necessary solution must be implemented according to the Will of God.

²⁵⁰ Matthew 10:32-33.

²⁵¹ In Saint Thomas [Catena Aurea](#).

²⁵² Emphasis mine.

²⁵³ James 5:19-20.

²⁵⁴ Luke 9:25-6.

²⁵⁵ We must work for the conversion of all to the Divine and Catholic Faith. The must not be confused with the heresy of universalism of Karol Wojtyla and the Vatican II Church that all **will** be saved. It is only through submission to God and His holy Church that we can be saved, and all are called to make this submission.

Since it is a fact that in these days adults need instruction no less than the young, all pastors and those having the care of souls shall explain the Catechism to the people in a plain and simple style adapted to the intelligence of their hearers. This shall be carried out on all holy days of obligation²⁵⁶, at such time as is most convenient for the people, but not during the same hour when the children are instructed, and this instruction must be in addition to the usual homily on the Gospel which is delivered at the parochial Mass on Sundays and holy days. The catechetical instruction shall be based on the Catechism of the Council of Trent; and the matter is to be divided in such a way that in the space of four or five years, treatment will be given to the Apostles' Creed, the Sacraments, the Ten Commandments, the Lord's Prayer and the Precepts of the Church.²⁵⁷

Prayers (from the Raccolta):

That Thou wouldst vouchsafe to bring back into the unity of the Church all that stray, and to lead all unbelievers to the light of the Gospel, we beseech Thee to hear us, O Lord.

Almighty and everlasting God, Whose will it is that all men should be saved and that none should perish, look upon the souls that are deceived by the guile of Satan, in order that the heart of them that have gone astray may put aside all the perverseness of heresy, and, being truly repentant, may return to the unity of Thy truth. Through Christ our Lord. Amen.

O God, Who guidest that which is gone astray, and gatherest that which is scattered, and keepest that which is gathered together; we beseech Thee, mercifully pour forth upon the Christian people the grace of Thy unity; that they may reject the spirit of dissension and unite themselves to the true Shepherd of Thy Church, and may thus be enabled to serve Thee worthily. Through Christ our Lord. Amen.

Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.²⁵⁸

What Is Most Important

²⁵⁶ The holydays of obligation are all Sundays, as well as certain major feast days, which vary by country.

Please see your Catechism for more information

²⁵⁷ Acerbo nimis, paragraph 24. April 15, 1905

²⁵⁸ Wisdom 5:6.

The Mass or the Faith?

We have seen the motto: *It is the Mass that matters*. This motto was inspired by the Protestants. The Protestants attempted to destroy the Mass. Some have reasoned that if a Mass is valid, then it is pleasing to God. The Roman Catechism²⁵⁹ states: *Whoever will eat the Lamb outside of this house is profane: whoever is not in the Ark of Noah shall perish in the flood.*

At the time of the Protestant Reformation, the Reformers knew well that by destroying the Mass they could separate souls from the Church. As Adrian Fortescue wrote in the Catholic Encyclopedia: "The words of the Reformers, 'It is the Mass that matters' was true." Fortescue explained that all King Henry VIII needed to do was outlaw the Mass; "a general denial of the whole system of Catholic dogma was unnecessary." Unaware it was a Protestant slogan, Catholics in the early days followed the abolition of the Tridentine. The Catholics emblazoned those words on the banner of their opposition: "It is the Mass that matters." But while Fortescue observed that "the Mass is the central feature of the Catholic religion," he said something else even more important. This was something overlooked by those early champions of the Tridentine who were eager to preserve the liturgy.

"As union with Rome is the bond between Catholics, so is our common share in this, the most venerable rite in Christendom, the witness and safeguard of that bond." The Mass, then, is the external expression of our union with Rome, our obedience to and reverence for the papacy. By itself, it is NOT the bond that guarantees unity, only its safeguard. This is the teaching of Pope Pius XII in "Mystici Corporis," where the Pope stated: "By means of the Eucharistic Sacrifice, Christ Our Lord willed to give to the faithful a striking manifestation of our union among ourselves and with our Divine Head...The Sacrament of the Eucharist is itself a striking and wonderful figure of the unity of the Church..." When Montini abolished the true Mass, he effectively announced that the safeguard of that unity was no longer needed. The watchdog was irrelevant because the master had expired. Clinging only to the safeguard, as Traditionalists insisted upon. It was tantamount to mistaking the watchdog for its master. A new master to protect the Church was what was needed and the watchdog could scarcely seek that master for itself.

The Reformers and those evil men working behind the scenes to destroy the Church learned a valuable lesson. They reversed the order necessary to accomplish their ultimate goal. Destroying the Mass alone was not the answer, although, certainly it was the first step in their graduated plan to eventually overthrow the Holy See. It is important to remember that irregularities in the liturgy cropped up worldwide long before Pope Pius XII issued "Mediator Dei," (November 30, 1947). When the problem continued, Pope Pius XII extended Canon 1, paragraph 2 of the Oriental Code of Canon Law to the Universal Church. That law states: "Patriarchs, Archbishops and other Ordinaries should

²⁵⁹ Under the Ninth article of the Creed. All should read this article.

zealously care for the faithful protection and the accurate observance of their rite, nor are they to permit or to tolerate any change in the rite." This should be seen in its true light by those so zealous to preserve the Mass. Without Canon Law and the power of the Holy See to interpret it, add to or subtract from it, the Mass is vulnerable to attack and perversion. Those wishing to sidestep Canon Law in other matters need to realize that without these laws the integrity of the Church cannot be preserved. The "revision" of the Code of Canon Law by Wojtyla in 1983 was scarcely a coincidence.

Only the pope can protect the Mass; the Mass by itself cannot constitute or represent the unbroken totality of Church unity. The papacy was the guarantor of the existence of the Holy Sacrifice from the beginning. The papacy's cessation was only an indicator of the Church's (apparent) demise. Pope St. Pius X gave evidence of this essential connection in his encyclical, "Pascendi Dominici Gregis." Teaching against the errors of vital permanence and the collective conscience, he sternly reminded Catholics that "the triple authority in the Church (is): **disciplinary, dogmatic, and liturgical.**" While the Modernists taught that the Church is obliged to join the State in adopting "democratic forms of procedure," Pope St. Pius X defined as "mad (those) who think that the sense of liberty now flourishing," could ever cause the Church to change Her God-given form of government or teaching. The Church, image of the Trinity Itself cannot change what God has ordained. What the faithful saw was exactly the opposite of what they think they perceived. The authority Montini arrogated did not exist: it derived from a diabolic source. Paul 6, as Pope Leo XIII predicted in his long version of the St. Michael's Prayer, was "the abominable impiety" in the Holy Place. Paul 6 pretended to be the voice of God. He revealed his true identity in abolishing the Latin Tridentine Mass. Montini was not pope — he was the antithesis of all that was holy.²⁶⁰

The Devil hates the Papacy. Jesus founded His Church upon a Rock (Petrus): *And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.*²⁶¹ The Devil knows that the only way to *destroy* the Church is to destroy the Papacy.²⁶²

*For the mystery of iniquity already worketh, only that he who now holdeth do hold, until he be taken out of the way.*²⁶³ Let us see what this means: *Concerning this quote from St. Paul, Reverend E.S. Berry writes: "The words of St. Paul to the Thessalonians may be a reference to the papacy as the obstacle to the coming of Antichrist."*²⁶⁴ Let us apply this to our situation. By attempting to elect the heretic Angelo Roncalli as pope in October 1958, the cardinals gave us an antipope instead of giving us a pope.

What solution was pursued to end the confusion of the Western Schism? First, we had one pope. Then, the cardinals said they were coerced. They left Rome and elected a second claimant. The Council of Pisa deposed the claimant from each of the two lines and elected a third. This is beyond the authority of a Council. Finally, the

²⁶⁰ Imposter Popes and Idol Altars, pages 211-212.

²⁶¹ Matthew 16:18.

²⁶² It is infallible that neither can be destroyed, but they can be severely crippled.

²⁶³ II Thessalonians 2:7.

²⁶⁴ Will the Catholic Church Survive the Twentieth Century? Page 74.

Council of Constance deposed Antipope John XXIII who had called it. Pope Gregory XII resigned in favor of a new election. Then, the Council deposed the final claimant.²⁶⁵ This being done, the Papacy was certainly vacant. The Council proceeded to elect Pope Martin V.

In our time it can be certainly demonstrated that the papacy became vacant on October 9, 1958. The apparent elections of 1958, 1963, and 1978 are also certainly invalid. Each man apparently elected in all four cases was a heretic prior to his election. In the cases of the 1963 and 1978 elections there are other irregularities.²⁶⁶ The solution to the crisis is to accept or elect a pope who can set all else back in proper order.²⁶⁷

Pope Gregory XVII?

Which one? Today there are two men who claim to be Pope Gregory XVII.²⁶⁸ There is a third man that some claim was Pope Gregory XVII. The first two can be dismissed because they were not elected, but appointed by some alleged vision.²⁶⁹ However, the claim for the third Gregory should be addressed briefly.

*The Siri Theory - ... His death ended the hopes of many traditionalists that he had somehow been elected pope in 1963 and had supplied for the See's vacancy ever since. ...*²⁷⁰ The hopes of the *Siri proponents* did not end with his death. It has been claimed that either he appointed *secret cardinals*, or that he appointed a successor that reigns in *secret*. These same proponents will object that he was elected in all four elections: 1958, 1963, and both 1978 elections. When the theory was first put forward, however, it was claimed someone else may have been elected in 1958. But Siri carried the day in 1963 and both 1978 elections.

There is evidence that there was confusion in 1958. Someone was apparently elected in 1958 and white smoke indeed went up, but ... We can summarize the Siri claim. First of all, Cardinal Siri never claimed to be Pope. Secondly, Siri publicly accepted, by his silence, men whom he knew to be antipopes. These men are: John XXIII, Paul VI, John Paul I, and John Paul II.²⁷¹ Siri interceded with Antipope Paul VI on behalf of Lefebvre. The reason Siri did this was to obtain an audience for Lefebvre with Paul VI. Siri participated in Vatican II, instituting the *Novus Ordo Missae*, and the accompanying new sacramental rites in his diocese of Genoa. This was something no true pope **could do**. We must conclude that Siri was not pope.

²⁶⁵ A Council can depose an Antipope, but not the true Pope because the Pope is above a Council.

²⁶⁶ See [Will the Catholic Church Survive the Twentieth Century?](#) for complete details.

²⁶⁷ It must be noted that all of the men claiming to be Cardinals will assemble shortly to elect a successor to John Paul II. They are heretics. Therefore resigned from being Cardinals.

²⁶⁸ Clemente, Antipope Gregory XVII has recently died. It is not known if his followers have elected a successor or someone has had yet another vision.

²⁶⁹ One lives in Palmar de Troya, Spain and was ordained and consecrated by Archbishop Ngo-Dihn Thuc. The other in St. Jovite, Canada.

²⁷⁰ [Will the Catholic Church Survive the Twentieth Century?](#) was written in 1989. It was published on January 25, 1990.

²⁷¹ If Siri was Pope, then he would **know** these men were Antipopes.

Papal Claimants

There are more claimants to the papacy today than at any other time in history, a fact Antipope John Paul II and the Vatican does not want you to know. We have mentioned three Gregorys XVII. There are more papal claimants that are appointed by alleged apparitions. However, there have been three Papal Elections held. The first on July 16, 1990, the second in 1995, and the third on October 28, 1998.²⁷²

Pope Benedict XIV says: *to-day it is evident that Urban VI and his successors were legitimate Pontiffs.* Urban VI was the first elected at the time of the Western Schism. A second claimant was elected by the same Cardinals six months later. A third line started at the Council of Pisa, which no one holds to be legitimate. Forty years after the election of Urban VI, his successor, the true Pope, Gregory XII, resigned in favor of a new election at the Council of Constance. This helps establish the principle that the *first in time is the first in right.*

This can be further demonstrated. The 1995 and 1998 elections did not address the previous election in 1990. The 1990 election addressed all of the claimants prior to its commencement.²⁷³ Many of the participants in the 1995 and 1998 elections possessed the book Will the Catholic Church Survive the Twentieth Century?. This book was written to call for a Papal Election in 1990. They also were aware of the result of the previous election(s).

Habemus Papam

Allow me to introduce myself. I am David Bawden. I was elected Pope on July 16, 1990. I have waited until now to introduce myself. This is because many dismiss my claim without considering the basis upon which I make this claim.

*Indeed we declare, say, pronounce, and define that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff.*²⁷⁴

It was not so much this infallible teaching of the Catholic Church that convinced me of my duty to work for a papal election on September 8, 1987. Rather it was the infallible teaching of the Vatican Council²⁷⁵ that Saint Peter will have a perpetual line of successors in the Papacy that prompted my actions.

If anyone then says that it is not from the institution of Christ the Lord Himself, or by divine right that the blessed Peter has perpetual successors in the primacy over the

²⁷² David Bawden as Pope Michael in 1990; Victor Von Pentz as Pope Linus II in 1995; and Lucian Pulvermacher as Pope Pius XIII in 1998.

²⁷³ See Will the Catholic Church Survive the Twentieth Century?.

²⁷⁴ Unam Sanctam by Pope Boniface VIII, November 18, 1302.

²⁷⁵ There is only one Vatican Council. It was held in 1869-79. Vatican II is not a Catholic Council.

*universal Church, or that the Roman Pontiff is not the successor of the blessed Peter in the same primacy, let him be anathema.*²⁷⁶

The solution to the current Church crisis was undertaken by a handful of Catholics in July 1990. Despite my strong desire to the contrary, I was elected Pope and chose the name Michael on July 16, 1990.

*For many are called but few chosen.*²⁷⁷ Actually, many were called. Will the Catholic Church Survive the Twentieth Century? was sent to *sede vacantists* throughout the world at no little effort. In fact, prior to its publication, much effort was put forth to encourage *sede vacantists* to end the vacancy in the papacy as the only solution to our problems. In 1989, and early 1990, some showed interest. Then they all began to make excuses why they did not want a papal election **now**. When, may we ask, would be a good time? The papacy had been vacant for three decades already. The second longest interregnum was ended with force.²⁷⁸ The cardinals had assembled. Instead of electing a pope they were *making merry*. The laity after over two years became frustrated with the cardinals. The laity boarded up the doors and windows. The laity cut the cardinals' rations to bread and water. When this did not work, the laity removed the roof. Soon the cardinals *came in out of the rain*. We can see what three decades of delay has wrought! Vatican II did not commence until five years after the vacancy began. The *Novus Ordo* was not instituted until the second decade of the vacancy. The vacancy has seen many other peripheral scandals. One of the many scandals being well publicized is the pedophile scandal. These scandals, serious as they are, pale in comparison to the heresies which *nominal Catholics* happily believe.

Truth, as the proverb says, is a very beautiful mother, but she usually bears a very ugly daughter; Hatred. St. John (the Baptist) experienced that speaking the truth very often arouses hatred and enmity against the speaker. Let us learn from him to speak the truth always, when duty requires it, even if it brings upon us the greatest misfortunes, for, if with St. John we patiently bear persecution, with St. John we shall become martyrs for truth.²⁷⁹

And you shall know the truth: and
the truth shall make you free.²⁸⁰

Recommended Reading

²⁷⁶ DZ1825 the Vatican Council.

²⁷⁷ Matthew 20:16.

²⁷⁸ 1268-71.

²⁷⁹ Goffine's Ecclesiastical Year is now in reprint as The Church's Year. Instruction for the Second Sunday in Advent

²⁸⁰ John 8:32.

In addition to the Roman Catechism, which is more popularly known as The Catechism of the Council of Trent, many other books need to be studied. A list of recommended books and their sources will be posted to the website www.TruthIsOne.Homestead.com.

Henry Denzinger's Enchiridion Symbolorum, which is in translation as The Sources of Catholic Dogma is an invaluable reference work.

Recommend a Church History, if possible.

Encyclicals

Although all of the encyclicals are important, certain ones stand out as being most appropriate. The more learned layman will want to spend time studying these wonderful works. Most are available online, as well as in print.

Satis Cognitum by Pope Leo XIII.

Mystici Corporis Christi by Pope Pius XII.

Pascendi by Pope Saint Pius X.

Acerbo Nimis by Pope Saint Pius X.

And there are many more.

The Internet

A website is being posted along with this e-book. www.TruthIsOne.Homestead.com
At this website important documents will be posted for further study. Links will also be given to other sources for documents. Further information can also be obtained at this address: Truth Is One, P.O. Box 74, Delia, Kansas 66418-0074 USA.

We thank all who helped so much in the preparation of this book, which We pray will prove edifying and useful to Catholics. Without their valuable help and the help of God, the Holy Ghost, this book would have been impossible to compile.

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PROFESSION OF FAITH OF TRENT

I, N, with firm faith believe and profess all and everything which is contained in the creed of faith, which the holy Roman Church uses; namely: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible; and in

one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten not made, of one substance with the Father; through whom all things were made; who for us men and for our salvation came down from heaven, and was made incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, died, and was buried; and he rose again the third day according to the Scriptures, and ascended into heaven; he sits at the right hand of the Father, and He shall come again in glory to judge the living and the dead, and of his kingdom there will be no end. And I believe in the Holy Ghost, the Lord, and giver of life, who proceeds from the Father and the Son; who equally with the Father and the Son is adored and glorified; who spoke through the prophets. And I believe that there is one, holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins; and I hope for the resurrection of the dead, and the life of the world to come. Amen." (DZ 994.)

"I resolutely accept and embrace the apostolic and ecclesiastical traditions and the other practices and regulations of that same Church. In like manner I accept Sacred Scripture according to the meaning which has been held by holy Mother Church and which she now holds. It is her prerogative to pass judgment on the true meaning and interpretation of Sacred Scripture. And I will never accept or interpret it in a manner different from the unanimous agreement of the Fathers." (DZ 995.)

"I also acknowledge that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and that they are necessary for the salvation of the human race, although it is not necessary for each individual to receive them all. I acknowledge that the seven sacraments are: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of the seven, Baptism, Confirmation, and Holy Orders cannot be repeated without committing a sacrilege. I also accept and acknowledge the customary and approved rites of the Catholic Church in the solemn administration of these sacraments. I embrace and accept each and every article on original sin and justification declared and defined in the most holy Council of Trent." (DZ 996.)

"I likewise profess that in the Mass a true, proper and propitiatory sacrifice is offered to God on behalf of the living and the dead, and that the body and blood together with the soul and divinity of our Lord Jesus Christ is truly, really, and substantially present in the most holy sacrament of the Eucharist, and that there is a change of the whole substance of the bread into the body, and of the whole substance of the wine into blood; and this change the Catholic Church calls transubstantiation. I also profess that the whole and entire Christ and a true sacrament is received under each separate species." (DZ 997.)

"I firmly hold that there is a purgatory, and that the souls detained there are helped by the prayers of the faithful. I likewise hold that the saints reigning together with Christ should be honored and invoked, that they offer prayers to God on our behalf, and that their relics should be venerated. I firmly assert that images of Christ, of the Mother of God ever Virgin, and of the other saints should be owned and kept, and that due honor and veneration should be given to them. I affirm that the power of indulgences was left in the keeping of the Church by Christ, and that the use of indulgences is very beneficial to Christians." (DZ 998.)

"I acknowledge the holy, Catholic, and apostolic Roman Church as the mother and teacher of all churches; and I promise and swear true obedience to the Roman Pontiff, vicar of Christ and successor of Blessed Peter, Prince of the Apostles." (DZ 999.)

"I unhesitatingly accept and profess all the doctrines (especially those concerning the primacy of the Roman Pontiff and his infallible teaching authority), handed down, defined and explained by the sacred canons and the ecumenical councils and especially those of this most holy Council of Trent (and by the ecumenical Vatican Council). And at the same time I condemn, reject, and anathematize everything that is contrary to those propositions, and all heresies without exception that have been condemned, rejected, and anathematized by the Church. I, N., promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic faith, outside which no one can be saved and which I now freely profess and truly hold. With the help of God, I shall profess it whole and unblemished to my dying breath; and, To the best of my ability, I shall see to it that my subjects or those entrusted to me by virtue of my office hold it, teach it, and preach it. So help me God and His holy Gospel. *[The words in parentheses in this paragraph are now inserted into the Tridentine profession of faith by order of Pope Pius IX in a decree issued by the Holy Office, January 20, 1877 (Acta Sanctae Sedis, X [1877], 71 ff.).]* (DZ 1000.)

Signature

Date

Witness

Witness

OATH AGAINST THE ERRORS OF MODERNISM

I, _____, firmly embrace and accept all and each of the things defined, affirmed and declared by the inerrant Magisterium of the Church, mainly those points of doctrine directly opposed to the errors of our time. And in the first place I profess that God, beginning and end of all things, can be certainly known, and therefore also proved, as the cause through its effects, by the natural light of reason through the things that have been made, that is, through the visible works of creation.

Secondly, I admit and recognize as most certain signs of the divine origin of the Christian religion the external arguments of revelation, that is, the divine deeds, and in the first place the miracles and prophecies. And I maintain that these are eminently suited to the mentality of all ages and men, including those of our time.

Thirdly, I also firmly believe that the Church, guardian and teacher of the revealed word, was immediately and directly instituted by the real and historical Christ himself, while dwelling with us; and that it was built upon Peter, prince of the apostolic hierarchy, and his successors till the end of time.

Fourthly, I sincerely accept the doctrine of the faith handed on to us by the Apostles through the orthodox Fathers, always with the same meaning and interpretation; and therefore I flatly reject the heretical invention of the evolution of dogmas, to the effect that these would change their meaning from that previously held by the Church. I equally condemn every error whereby the divine deposit, handed over to the Spouse of Christ to be faithfully kept by her, would be replaced by a philosophical invention or a creation of human consciousness, slowly formed by the effort of men and to be henceforward perfected by an indefinite progress.

Fifthly, I maintain in all certainty and sincerely profess that faith is not a blind feeling of religion welling up from the recesses of the subconscious, by the pressure of the heart and of the inclination of the morally educated will, but a real assent of the intellect to the truth received from outside through the ear, whereby we believe that the things said, testified and revealed by the personal God, our creator and lord, are true, on account of the authority of God, who is supremely truthful.

I also submit myself with due reverence, and wholeheartedly join in all condemnations, declarations and prescriptions contained in the encyclical *Pascendi* and in the decree *Lamentabili*, mainly those concerning the so-called history of dogmas. Likewise I reprove the error of those who affirm that the faith proposed by the Church can be repugnant to history, and that the Catholic dogmas, in the way they are understood now, cannot accord with the truer origins of the Christian religion. I also condemn and reject the opinion of those who say that the more learned Christian has a two-fold personality, one of the believer and the other of the historian, as if it would be lawful for the historian to uphold views which are in contradiction with the faith of the believer, or to lay down propositions from which it would follow that the dogmas are false or doubtful, as long as these dogmas were not directly denied. I likewise reprove the method of judging and interpreting Holy Scripture which consists in ignoring the tradition of the Church, the analogy of faith and the rulings of the Apostolic See, following the opinions of rationalists, and not only unlawfully but recklessly upholding the critique of the text as the only and supreme rule.

Besides, I reject the opinion of those who maintain that whoever teaches theological history, or writes about these matters, has to set aside beforehand any preconceived opinion regarding the supernatural origin of Catholic tradition, as well as the divine promise of a help for the perpetual preservation of each one of the revealed truths; and that, besides, the writings of each of the Fathers should be interpreted only by the principles of science, leaving aside all sacred authority, and with the freedom of judgment wherewith any secular monument is usually studied.

Lastly, I profess myself in everything totally averse to the error whereby modernists hold that there is nothing divine in sacred tradition, or, what is much worse,

that there is, but in a pantheistic sense; so that nothing remains there but the bare and simple fact to be equated to the common facts of history, namely, some men who through their work, skill and ingenuity, continue in subsequent ages the school started by Christ and his apostles. Therefore I most firmly retain the faith of the Fathers, and will retain it up to the last gasp of my life, regarding the unwavering charisma of the truth, which exists, has existed and will always exist in the succession of bishops from the Apostles; not so that what is maintained is what may appear better or more suitably adapted to the culture of each age, but so that the absolute and unchangeable truth preached by the Apostles from the beginning may never be believed or understood otherwise.

All these things I pledge myself to keep faithfully, integrally and sincerely, and to watch over them without fail, never moving away from them whether in teaching or in any way by word or in writing. Thus do I promise, thus do I swear, so help me God, etc.

Signature

Date

Witness

Witness

Profession of Faith Prescribed by Pope Michael

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ His only Son, Our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: He descended into hell; the third day he arose again from the dead; He ascended into heaven;

sitteth at the right hand of God the Father almighty: from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. I renounce Satan, and all his works, and all his allurements.

I accept everything the holy, Catholic and Apostolic Church teaches and believes, as She teaches and believes them, especially those things which are de fide; of faith.

I reject each and every error, which the one, holy, Catholic and Apostolic Church rejects, as She rejects and condemns them, without reservation. Furthermore, I declare anathema every heresy against the Holy Catholic Church, and likewise whosoever has honored or believes any writings beyond those which the Catholic Church accepts ought to be held on the authority, or any who have venerated them. Whatever the Holy and Universal Church believes and praises, I also believe and praise, and whoever they declare anathema, I declare anathema. (DZ349)

I promise obedience to the infallible Supreme Pontiff of the Apostolic See and to his canonically elected successor under the testimony of Christ, affirming what the holy and universal Church affirms and condemning what she condemns. (DZ357) I accept the authority of the Roman Pontiff, that when he shall decide a matter it is forever closed. I accept the laws of the Church as the Church interprets them and reject any interpretation that contradicts the interpretation of the Church. I submit fully to Pope Michael I, Successor of St. Peter.

Signature

Date

Witness

Witness

Explanation of the Profession of Faith Prescribed by Pope Michael

This Profession of Faith was compiled from previous Professions of Faith as noted in the notes in parentheses. (The *DZ* is a reference to Denzinger's Enchiridion Symbolorum.) We have numbered this so that it may be taken section at a time.

1. This is the Apostles Creed, the core of the Catholic Faith.
2. This was inspired by the Formula prescribe for all the cities of the Eastern Church at the Lateran Council in 1102 (DZ 357) ... , *affirming what the holy and universal Church affirms and condemning what she condemns.*

3. *Likewise, all other things I accept and profess, which the Holy Roman Church accepts and professes, and I likewise condemn, reject, and anathematize, at the same time all contrary things, both schisms and heresies, which have been condemned by the same Church.* (DZ 1473) This is from the Profession of Faith prescribed for the Orientals on March 16, 1743 by Pope Benedict XIV in the Constitution Nuper ad nos. The part in the Profession is taken from the Symbol of Faith of Pope Saint Leo IX, April 13, 1053.
4. *I promise and swear true obedience to the Roman Pontiff, the successor of Blessed Peter, the prince of the Apostles and the vicar of Jesus Christ.* DZ 1473) This is from the Profession of Faith prescribed for the Orientals on March 16, 1743 by Pope Benedict XIV in the Constitution Nuper ad nos. The Profession was inspired by the Lateran Council in a formula prescribed for the Eastern Church (1102; DZ 357): *I declare anathema every heresy and especially that one which disturbs the present Church, which teaches and declares that excommunication is to be despised and that the restrictions of the Church are to be cast aside. Moreover, I promise obedience to Paschal, the supreme Pontiff of the Apostolic See, and to his successors under the testimony of Christ and the Church, affirming what the holy and universal Church affirms and condemning what she condemns.*