

He that is of God heareth the words of God.

The light of the Holy Ghost is of so much value, that without it even the clearest doctrines of faith are not understood. (Goffine's The Church's Year, page 118) Before beginning a study of the doctrines and applying them to the events of the past half of a decade, we must implore the Holy Ghost to guide us.

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

V/ Send for Thy spirit

R/ and they shall be created.

V/ Let us pray. O God who didst instruct the lights of Thy faithful with the light of the Holy Ghost, grant us in the same light to be truly wise and ever rejoice in His consolation. Through Christ our Lord. R/ Amen. (The Novena to the Holy Ghost is also strongly recommended before commencing study.)

And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. 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 28:18-20)

Teaching them to **observe** all things whatsoever I have commanded you. (Matthew 28:19) If the Apostles and their successors are bound to teach us to observe all that Jesus commanded, then we are bound to learn and observe these things, even if they fail to teach us!

Act of Faith (from the Catechism): 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.

As you study the following article(s), please keep in mind that it is our duty to conform ourselves to the teachings of the Catholic Church **without question**. The only question we may legitimately ask is whether or not these teachings truly come from the Catholic Church. As Fr. Fahey says: *It is not merely a question of believing the mysteries of our faith, but of adjusting one's life to them and of habitually judging everything by their light.*

If you have any questions, feel free to contact the author. (Box 74 Delia, Kansas 66418 USA www.VaticaninExile.com) Also feel free to verify the accuracy of any and all quotes from Catholic teaching and contact the author, if ANY mistakes are found.

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

Remember no one is so blind as he who will not see.

STATUS OF THE CATHOLIC CHURCH?

Introduction

This was originally prepared for presentation at an egroup. It was planned to post one proposition per day. Since that time this document has been expanded and collected for publication as a single document. In June 2007, this document is being expanded once again. We hope this document proves useful. It is recommended to visit www.VaticanInExile.com and www.CatholicResearch.org where questions can be asked and research done.

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Heresy

But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. (Galatians 1:8-9)

What Is Heresy?

The Vatican Council 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. (DZ 1792; Denzinger’s Enchiridion Symbolorum, which is in English translation as The Source of Catholic Dogma)

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.” ... Canon 1325. (All quotes are from the 1917 Code of Canon law, the Code of Canon Law in force at the time of the incidents in question.)

Nor is it possible for one who has a false opinion of God, to know Him in any way at all, because the object of his opinion is not God. Therefore, it is clear that the sin of unbelief is greater than any sin that occurs in the perversion of morals. (Summa Theologica. II-II, Q-10, A-3.)

It belongs to faith not only that the heart should believe, but also that external words and deeds should bear witness to the inward faith, for confession is an act of faith. Saint Thomas Aquinas, On the other hand, there are unbelievers, who at some time, have accepted the faith and professed it, such as heretics and all apostates.

Wherefore, if any should presume to think in their hearts otherwise than as it has been defined by Us, which God avert, let them know and understand that they are condemned by their own judgment; that they have suffered shipwreck in regard to faith, and have revolted from the unity of the Church; and what is more, that by their own act they subject themselves to the penalties established by law, if, what they think in their heart, they should to signify by word or writing or any other external means. Ineffabilis Deus, December 8, 1854, Pope Pius IX (DZ 1641)

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. States the Vatican Council. (DZ 1820 restated in the 1917 Code of Canon Law in Canon 1324)

Canon 2315 provides: *If a person suspected of heresy, does not amend within six months... he shall be considered as a heretic and be liable to the penalties for heresy.*

Canon 2316 provides: *A person who of his own accord and knowingly helps in any manner to propagate heresy, or who communicates in sacred rites with heretics in violation of Canon 1258, incurs suspicion of heresy.*

Canon 1258 tells us: *It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics.*

The Holy Office on June 22, 1859 declared: *Communication with heretics can be either in a condemned doctrine, or in rites and other signs indicative of adherence to a false sect, with the accompanying scandal of the faithful, to whom the Church therefore forbids this communion, lest the faith be lost or endangered. Whence St. John the Evangelist strictly commands: "if anyone comes to you and does not bring this (i.e. the Catholic) doctrine, do not receive him into the house, or say to him, Welcome. For he who says to him, Welcome, is sharer in his evil works." II John 20. These words evidently imply that everything is forbidden that is expressed by a welcome, in so far as it constitutes liturgical actions instituted to signify ecclesiastical unity. Wherefore we read that a law was enacted by the Fathers of the Council of Carthage 'against praying or singing with heretics' as is cited by Benedict XIV. It is therefore illicit to invite heretics to a choir during sacred services, to sing alternately with them, to give them peace or sacred ashes and other such tokens of external worship, which are rightly and reasonably regarded as signs of interior bond and agreement. This is to be done neither in the active sense,*

namely by giving them such things, or in the passive sense, by accepting from them in their sacred services.

Saint Thomas also says: *On the other hand, ... the Church forbids the faithful to communicate with unbelievers who have forsaken the faith they once received, either by corrupting the faith as heretics, or by entirely renouncing the faith as apostates, because the Church pronounces excommunication on both.*

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. Canon 2200. In other words, if a person appears to be a heretic, then we must presume he has become one willfully, as far as Canon Law is concerned. The proof of his innocence is his duty, canonically. The reason for this law is that we must make judgements in some cases. We are not judging the state of a person's soul, as this is God's duty, not ours!

There are, indeed, other shepherds who say that they are Your companions and are not. They have flocks and their fields are filled with deadly weeds upon which they feed their flocks neither with You nor through You. Their pastures I have not entered, nor have I even approached near them. They are the very ones who say: "Lo, here is Christ: lo, He is here." (Mark 13:21)), promising richer pastures of wisdom and of knowledge. And many believe them and flock to them and that make them the children of hell twofold more than themselves. Why is this unless it be that with them there is no clear light of midday so that truth may be clearly recognized, and falsity is easily mistaken for it on account of its likeness to truth, and in dim light it is not easily distinguished from the real truth, especially since "stolen waters are sweeter, and hidden bread more pleasant." (Proverbs 9:17) And on this account I pray that You show me "where Thou feedest, where Thou liest in the midday." Saint Bernard, On the Love of God, speaking of heretics, on pages 127-8.

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. (Pope Pius XII, Mystici Corporis Christi)

The Vatican Council also states: 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.

What Are the Consequences of Becoming a Heretic?

The very commission of any act which signifies heresy; e.g., the statement of some doctrine contrary or contradictory to a revealed and defined dogma, gives sufficient ground for juridical presumption of heretical depravity. There may be excusing circumstances which excuse from grave responsibility in the external forum, and the burden of proof is on the person whose action has given rise to the imputation of heresy. In the absence of proof, ALL such excuses are presumed not to exist. (The Delict of Heresy p. 35.)

I Timothy 1:18-20: This precept, I commend to thee, O son Timothy: according to the prophecies going before on thee, that thou war in them a good warfare, having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme. (All quotes are from the Douay-Rheims translation from the Latin Vulgate.)

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

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

- 1. Ipso facto excommunication;*
- 2. If they have been admonished and to not repent, they shall be deprived of any benefice, dignity, pension, office or other position which they may hold in the church; they shall be declared infamous, and, if they are clerics, they shall after renewed admonition be deposed;*

If they have joined a non-Catholic sect or have publicly adhered to it, they incur infamy ipso facto, and, if they are clerics and the admonition to repent has been fruitless, they shall be degraded. Canon 188, paragraph 4, provides, moreover, that the cleric who publicly abandons the Catholic Faith loses every ecclesiastical office ipso facto and without any declaration, Canon 2314, paragraph 1

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. (Cum Ex Apostolatus Officio, paragraph 6)

Summary of the Results of Heresy

Heresy comes with the following penalties:

- a. Excommunication (Canon 2314, paragraph 1)
- b. If they have joined a non-Catholic sect (and the Vatican II Church fits the definition), they are infamous by law. (Canon 2314, paragraph 2). Infamy may only be removed by the Apostolic See.
- c. Ipso facto resignation from all offices in the Church, if they have publicly abandoned the faith. (Canon 188, paragraph 4)
- d. They are irregular (Canon 984). Irregularity forbids the reception of Orders and the exercise of Orders already received.

Dispensation from public irregularities is reserved to the Apostolic See (Canons 990 and 991)

e. Cannot administer any Sacrament. (Canon 2260 and 2261)

f. If they have joined a non-Catholic sect they may not be a sponsor at Baptism. (Canon 765, paragraph 2) Nor at Confirmation, (Canon 795, paragraph 2)

g. May not receive Holy Communion. (Canon 855)

h. May not be a witness in an ecclesiastical trial. (Canon 1757, paragraph 2)

i. May not vote in an ecclesiastical election. (Canon 167, paragraph 3. If they have joined an heretical or schismatical sect, or fallen away from the Faith, they also may not vote. (Canon 167, paragraph 4)

Irregularity: The Forgotten Result of Heresy

Irregularity is not a censure, but a state that comes from something that renders one unfit to be ordained or to exercise Holy Orders. Irregularity was first declared at the First Council of the Church at Nicea. Irregularity occurs in two ways, either by crime or by defect, the latter not being on account of sin, but on some defect that renders one unfit for the sacred ministry. Those who are irregular are barred from Holy Orders, because they are considered unfit, not because they are necessarily sinners. For instance, a man, who has been legitimately married twice is considered irregular, although there is no sin involved. The Church requires more in her clergy, because of the responsibility they have. The man, who is to minister at the altar must be worthy of such a sublime calling.

Canon 985 states: *The following are irregular from crime: 1. Apostates from the faith, heretics and schismatics.* Canon 986 states: *These offenses do not cause irregularity unless they are mortal sins, committed after Baptism, and unless they are external, whether public or occult.* Remember the presumption of law is that if the action is performed, one does so knowingly **until the contrary is proven.**

Further Canon 984 states: *The following are irregular from defect: (5) Men who have incurred infamy of law.* Canon 2314 states *All apostates from the Christian religion* (Remember Christian and Catholic are

equivalent) and each and every heretic or schismatic incur the following penalties: (3) if they have joined a non-Catholic sect or have publicly adhered to it, they incur infamy *ipso facto* (that is by this very fact), ...

There is no exception, allowing any exercise of Holy Orders already received, as there is in some limited cases for excommunication and suspension. Also the removal of an irregularity is reserved **exclusively to the Pope**. The irregular man may not receive Holy Orders, nor may he exercise Orders already received, until recourse is had to the Pope. Even a claim of innocence from the crime is reserved **exclusively to the Pope**, because the excommunication is reserved. (Absolution is committed to the Local Ordinary by Canon 2314, **but absolution from the excommunication does not provide removal of the irregularity**, since these are two totally separate effects of heresy.)

What Is Required to Make an Offense Public?

There is a distinction between a sin and an offense. To commit the mortal sin of heresy, it is sufficient to doubt or deny some article of Faith.

“Wherefore, if any should presume to think in their hearts otherwise than as it has been defined by Us, which God avert, let them know and understand that they are condemned by their own judgment; that they have suffered shipwreck in regard to faith, and have revolted from the unity of the Church” Ineffabilis Deus, December 8, 1854, Pope Pius IX (DZ 1641)

However, if they do not express their view in any way, all they have committed is a mortal sin, but not an offense against Canon Law. For instance if I were to doubt that Jesus is the Son of God, then I commit the sin of heresy, but not the offense, unless....

“and what is more, that by their own act they subject themselves to the penalties established by law, if, what they think in their heart, they should signify by word or writing or any other external means.” Ineffabilis Deus, December 8, 1854, Pope Pius IX (DZ 1641)

If I state that I doubt that Jesus is the Son of God, then I commit the offense of heresy and suffer all of the penalties attached thereto.

*“An offense is public, if it has already been divulged, or if it was committed under or attended by such circumstances that its divulgation **may and must be prudently considered easily possible.**”* (Canon 2197)

Woywod in A Practical Commentary on the Code of Canon Law, comments on this Canon and states: *“In the first place the number of witnesses to an offense and the number of inhabitants of the place where the offense was committed, must be taken into consideration to determine whether an offense may be said to be public. It is maintained by canonists that at least six persons in a small town or community must know of the offense before it can be called public, and more persons in proportion to the greater number of inhabitants before it may be called public in larger places. ... The Code calls an offense public when knowledge of it has been spread among the people (divulgatum), or when it was committed under circumstances which make it practically impossible to keep the offense secret.”*

Charles Augustine in his A Commentary on Canon Law, volume 8, pages 15 and 16: *“A crime is public if committed under, or accompanied by, circumstances which point to a possible and likely divulgation thereof. Canonists enumerate different degrees of publicity: almost occult (pene occultum), which is known to at least two witnesses; famosum or manifestum, which not only can be proved, but is known to many; and finally, notorium. From this it will be seen that a real intrinsic distinction between a public crime and a crime notorious in fact can hardly be established.”*

Other Canonists confirm this publicity. A crime is certainly public, if it is published in a book or newspaper, is seen on television, or is viewed on a better publicized website.

Saint Thomas Aquinas quotes the Decretals (II-II Q2 Reply 3): *“By no means should we accuse of heresy those who, however false and perverse their opinion may be, defend it without obstinate fervor and seek the truth with careful anxiety, ready to mend their opinion, when they have found the truth.”* This cannot be applied to any of the men in question here, because as Bishops, they are required by Divine and Canon Law to know their Faith, since they are part of the ‘Teaching Church’.

“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.”, Canon 2200. In other words, if a person appears to be a heretic, then we must presume he has become one willfully, as far as Canon Law is concerned. The proof of his innocence is his duty, canonically. The reason for this law is that we must make judgements

in some cases. We are not judging the state of a person's soul, as this is God's duty, not ours!

Can a Heretic Become Pope?

How can a man be head of a Church he is not a member of? asked Saint Robert Bellarmine. Cum Ex provides that a heretic cannot become Pope, answering Saint Robert Bellarmine's question.

De Romano Pontifice, Saint Robert Bellarmine: *This principle is **most certain**. The non-Christian cannot in any way be Pope, as Cajetan himself admits. The reason for this is that he cannot be head of what he is not a member, now he who is not a Christian is not a member of the Church, and a manifest heretic is not a Christian, as is clearly taught by Saint Cyprian (Liber 4, Epistle 8), Saint Athanasius (Scr 2 Contra Arianus), Saint Augustine, (liber de grat. Christ. Caput 20), Saint Jerome (contra Lucifer.) and others; therefore the manifest heretic cannot be Pope.*

Is The Papacy A Sacrament; A Part of Holy Orders?

The Papacy can be compared to a Sacrament with matter, form and intention:

Matter: The man elected Pope and the electors

Form: The election itself

Intention: To elect a Pope.

Since the Papacy can be resigned, and has on two occasions, Gregory XII and Saint Celestine V, we know that the Papacy is not a Sacrament. (Canon 220) However, using this analogy we can analyze the matter:

The Matter is the Elected and the Electors: These must all be Catholics by Divine Law, and the Elected must be a man and have the use of reason, be baptized and not be an apostate, heretic nor schismatic.

The Form is the election, and no matter how faulty, it is considered valid. Saint Alphonsus states: *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*

The Intention is presumed, because why elect a Pope, if this is not what you intend to do?

Saint Alphonsus talks about the form of the election, and not the matter.

Saint Thomas Aquinas states (II-II Q10 A10): “*First, we may speak of dominion or authority of unbelievers over the faithful as of a thing to be established for the first time. This ought by no means to be allowed, since it would provide scandal and endanger the faith, for subjects are easily influenced by their superiors to comply with their commands, unless the subjects are of great virtue: moreover unbelievers hold the faith in contempt, if they see the faithful fall away. Hence the Apostle forbade the faithful to go to law before an unbelieving judge. And so the Church altogether forbids unbelievers to acquire dominion over believers, or to have authority over them in any capacity whatever.*” In speaking of heresy, Saint Thomas states (II-II Q11 A1): “*Falsehood is contrary to truth. Now a heretic is one who devises or follows false or new opinions. Therefore heresy is opposed to the truth on which faith is founded; and consequently it is a species of unbelief.*”

Can the Pope Be Judged?

*The sovereign is said to be ‘exempt from the law’, as to its coercive power, since, properly speaking, no man is coerced by himself, and law has no coercive power save from the authority of the sovereign. Thus then is the sovereign said to be exempt from the law, **because none is competent to pass sentence upon him** if he acts against the law. ... (I-II, Q96, A5)*

*The Primatial See can be judged by no one. Canon 1556. This is a restatement of the Vatican Council (1870) in DZ 1830, which refers to DZ330: *The first seat will not be judged by anyone.*, Saint Nicolas I to Michael the Emperor, 865. Saint Leo IX on September 2, 1053 states (Chap. 32) . . . *As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because “the highest See is judged by no one.”* (DZ 353)*

Although we cannot judge a Pope, we are allowed to judge whether or not a person was validly elected Pope, when there is a good reason to question this. Some may object that Saint Alphonsus states: *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. Saint Alphonsus is following the basic principle that no matter how faulty the election, if a man is considered as Pope, he is Pope, provided he was capable of being elected in the first place. Now a heretic cannot become Pope, because how can one become head of the Church, when he is not a member of the Church? Now heretics are manifestly outside of the church. However, Cum Ex infallibly states that a heretic cannot become Pope or have any position in the Church. What Saint Alphonsus is referring to is the principle that no other crime prevents a man from becoming Pope.

Baldus de Ubaldis, during the debates circulating during the Western Schism wrote: *Canon law expressly states that nobody shall try a Pope; on the contrary, Canon Law lays down the dictum that in doubtful situations, the man elected has to be held as Pope, (DIST. lxi).*

Can a Pope Become a Heretic?

The Vatican Council in 1870 infallibly declared: *And indeed all the venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that **this See of Saint Peter remains ever free from all blemish of error**, according to the divine promise of the LORD our SAVIOUR made to the Prince of His disciples: "I have prayed for thee that thy faith fail not; and when thou art converted, confirm thy brethren."* (Luke 22:32) (DZ 1836)

Saint Leo IX on September 2, 1053 states (DZ 351): *Chap. 7 . . . The holy Church built upon a rock, that is Christ, and upon Peter or Cephas, the son of John who first was called Simon, because by the gates of Hell, that is, by the disputations of heretics which lead the vain to destruction, it would never be overcome; thus Truth itself promises, through whom are true, whatsoever things are true: "The gates of hell will not prevail against it". The same Son declares that He obtained the effect of this promise from the Father by prayers, by saying to Peter: "Simon, behold Satan etc." [Luke 23:31]. Therefore, will there be anyone so foolish as to dare to regard His prayer as in anyway vain whose being willing is being able? By the See of the chief of the Apostles, namely by the Roman Church, through the same Peter, as well as through his successors, have not the comments of all the heretics been disapproved, rejected, and overcome, and the hearts of the brethren in the faith of Peter which so far neither has failed, nor up to the end will fail, been strengthened? ... (DZ 353) Chap. 32 . . . As the hinge while remaining immovable opens and closes the*

door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because “the highest See is judged by no one.”

Pope Pius IX also infallibly condemned the error: *The Roman Pontiffs and the Ecumenical Councils have trespassed the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals.* (DZ 1723)

Benedict XV, page 270-1: *First Cardinal Giorgi read the profession of Faith formulated by the Tridentine and Vatican Councils. The Pope’s rochet, pectoral cross, and stole were put over his night clothes, but he was too weak to sit up and read the formula. Therefore, it was read a few words at a time, and the dying Pope repeated it. What the ritual demands is that the dying pontiff with what is almost his last breath prove that he holds securely to the deposit of Faith of which he was the supreme guardian.*

Canon 188, paragraph 4 cannot be applied to the Pope, because he cannot become a heretic. (Note this does not answer the controversy whether or not a Pope can become a heretic **as a private person**. It can be stated that prior to the death of Pope Pius XII in 1958, this has never happened, and all are agreed on this.)

Heresy Is Not Necessary for the World, But Faith Is!

Act of Faith (from the Catechism): 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.

I believe these and all the truths, which the Holy Catholic Church teaches. The Popes (See the Summa II-II Q1 A10) have written several Professions of Faith. This part of the Act of Faith is inspired by the Profession of Faith prescribed by the Lateran Council in 1102 (DZ 357) ... , affirming what the holy and universal Church affirms and condemning what she condemns. If the Catholic Church has defined it as true, I accept it, and if the Catholic Church has condemned it as false, I condemn it. 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.

Today the Catholic Church prescribes the Profession of Faith promulgated by the Council of Trent, as amended by the Vatican Council in 1870 for use by all Catholics. (DZ 994-1000 See appendix)

The Apparent Popes

Was Angelo Roncalli a Heretic Prior to His *Election*?

From the book about Angelo Roncalli entitled Pope John XXIII, page 258: *Does the entire responsibility (for the schism) belong to our separated brothers? It is part theirs, but in the great part it is ours, since it has been up to us to soften the sorrow of those who suffer in schism, with gestures, with words, with the example of our humility and charity.*

The book We Have a Pope on page 36 reports the same speech in a different translation: *In September, 1957, when delivering the opening discourse at the Eastern Christianity Week at Palermo, he concluded his speech with the question: "Is the responsibility all on the side of our separated*

brethren? It is partly theirs, but largely also ours, since it belongs to us to soothe the grief of those who suffer in schism, be deed, word, the example of our humility, and charity-above all by those virtues which triumph over every obstacle.

This is a key statement of Roncalli. Basically, the Church is largely responsible for the Great Schism, according to Roncalli. Is it a sin to insist on obedience to the Pope? Remember the definition for heresy, *Any baptized person who, doubts any of the truths proposed for belief by the divine and Catholic faith.* By placing the blame for the Great Schism largely on the Church, he doubts the indefectibility of the Church

Pope John XXIII, page 213: (1952): *My thoughts and my heart turn not only to our Catholic brethren but in the same way to all Christians of whatever persuasion who share with us Our Lord's message of love and to the great masses of many different races*

The Syllabus of Errors of Pope Pius IX condemns the following: *Protestantism is nothing else than 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)

Pope John XXIII, page 143: *I have encouraged the Catholics in their attitude of not making a public issue from the diversities existing between the two religions.* (In addressing the difference between Catholic and Orthodox)

Pope John XXIII, page 257: *I will tell you in confidence that from the time when the Lord led me in the pathways of the world to encounter men and people of an inspiration and civilization other than Christian, **which is our summary grace**, I have divided the 'canonical hours' in my daily recitation of the breviary so as to embrace in priestly prayer both the East and the West.* (Emphasis mine)

In 1952 Roncalli addressed UNESCO, We Have A Pope, page 90-91: *As representative of the most ancient and vast cultural organization in the world, called into existence under the motto: eunts docete, "Go and teach," UNESCO appeared henceforth to be not what everyone feared it might be at first, that is, a great museum destined for the intellectual or cultural distraction of a curious crowd, but as a great living hearth, the sparks of which would everywhere enkindle energies and cooperation for the ends of justice,*

liberty, and peace for all peoples of the earth, without distinction of race, language or religion.

Yes, without distinction of race, language or religion. (Since when is the Catholic Church a cultural organization?)

Mission to France, page 8 (Paris 21 January, 1945): *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 in Christ.*

The Syllabus of Errors of Pope Pius IX condemns the following:

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 than 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)

Mission to France, pages 140-1 (Unesco in Paris, 18 June, 1951): *Now I have noticed that among the seventy diplomatic missions, of which only thirty are Catholic, those who seem most responsive to the Apostolic Nuncio's words, when he is inspired by this religious sense, are the Ambassadors in whose lands prevail a Buddhist, Confucian or Moslem tradition.*

There are then certain elementary principles of a moral or religious character which constitute the original patrimony of all peoples, and upon which an understanding must be based, as the irreplaceable foundation of a common effort to succeed in the construction of the true social and world order of justice and peace. 1.

These principles, perhaps not yet clearly defined with some peoples, and confused with others, transfigured or disguised by the superimposition of ulterior growths, are nevertheless clear and glowing to the mind of a Catholic, who sees in them the immediate solution of the great problems of life and history. 2.

Unesco does not claim to have any direct concern with these: but in its search for forms and methods for the diffusion of culture it takes considerable notice of them. The Catholic who works with Unesco and in Unesco, with the maximum of prudence and discretion which Christian charity suggests and with the maximum respect for other men's freedom of thought,

draws light and strength from these in his calculable contribution to the final success of our common efforts.

1. The above statement contains Modernism: Saint Pius X states in Pascendi: *Here it is well to note at once that, given this doctrine of experience united with the other doctrine of symbolism, every religion, even that of paganism, must be held to be true. What is to prevent such experience to be met with in every religion? In fact that they are to be found is asserted by not a few. And with what right will Modernists deny the truth of an experience affirmed by a follower of Islam? With what right can they claim true experiences for Catholics alone? Indeed Modernists do not deny but actually admit, some confusedly, others in the most open manner, that all religions are true. Now the religious sentiment, although it may be more perfect or less perfect, is always one and the same; and the intellectual formula, in order to be true, has but to respond to religious sentiment and to the Believer, whatever be the intellectual capacity of the latter. (Basically Modernists hold that all religions contain truth, which is opposed to the teaching that only the Catholic Religion founded by Jesus Christ contains all truth.)*

2. It is also Modernist on the following basis from Pascendi: *In the conflict between different religions, the most that Modernists can maintain is that the Catholic has more truth because it is more living and that it deserves with more reason the name of Christian because it corresponds more fully to the dogma of Christianity. For the Modernists to live is a proof of truth, since for them life and truth are one and the same thing. Hence again it is given to us to infer that all existing religions are equally true, for otherwise they would not live.*

No wonder Roncalli found a note in his file, that he was suspect of Modernism.

Mission to France, page 97 (Paris 2 April, 1949): *'You are Peter and on this rock I will build my Church, and the powers of death shall not prevail against it I will give you the keys of the kingdom of heaven, feed my sheep and my lambs. Strengthen your brethren in the faith I am with you always, to the close of the age. (Cf. Matthew 14:18-19; 28:20; John 21:16-17; Luke 22:32)* (This is the quote given by Roncalli. Look at the actual quotes given below and contrast them)

Matthew 14:18-19: *Who said to them: Bring them hither to me. And when he had commanded the multitude to sit down upon the grass, he took the*

five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

Matthew 28:19-20: *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.*

John 21:16: *He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.*

Luke 22:32: *But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.*

Notice these last two references: *I am with you always, to the close of the **age**.* Says Roncalli.

Matthew 28:19-20: *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**.* Says Sacred Scripture.

There is a big difference here between the end of the *world* and the end of the *age*. The latter indicates that there is another age coming, which is contrary to the teaching of Saint Augustine, who says that we are in the last age. This is the teaching of the New Age Movement.

What Are the Results of Roncalli's Heresy?

First of all Angelo Roncalli ceased to be a member of the Catholic Church, therefore he was incapable of becoming head of the Church in 1958. Since he did not become Pope, he actually became the second AntiPope John XXIII, the first being in 1410 to 1415, during the Western Schism. In fact Roncalli hauled out a statue of the first AntiPope, Hippolytus, and displayed it prominently in the Vatican. This made Roncalli the 41st AntiPope in history. However, there is one major difference, Roncalli became an AntiPope during an interregnum,

which is a first in history. In the past there was always a Pope reigning concurrently with the AntiPope.

II Thessalonians 2:6-7: *And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way.* The Pope is this withholding power, which Saint Paul is referring to.

II Thessalonians 2:3: *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.* When the Pope is taken out of the way and ceases to withhold, then the Man of Sin, the Antichrist can come. However, I do not think that Roncalli is the Man of Sin.

Further results:

The appointment of 35 Cardinals, including Giovanni Baptiste Montini were invalid. This would make the 1963 election invalid for admitting so many unqualified electors. (85 entered the 1963 election, and 35 is more than one third, thus rendering the 1963 election invalid.)

The change in Calendar in 1960 is invalid, which reduced many feasts to mere commemorations. (See the decree Rubricarum Instructum and the supporting decrees as well as the Calendar, which is based on Modernist propositions.)

The First Session of Vatican II was not a Catholic Council, as well as all subsequent sessions.

The consecration of Albino Luciani as Bishop by Roncalli was illicit.

Was Giovanni Baptiste Montini a Heretic Prior to His Election?

The Rhine Flows Into the Tiber, page 27: *Cardinal Montini also declared his wholehearted support of the principle that "ceremonies must once again be reduced to a more simple form."*

Pope Pius VI condemned the following Jansenist proposition (DZ 1533): *The proposition of the synod (of Pistoia) by which it shows itself eager to remove the cause through which, in part, there has been introduced a forgetfulness of the principles relating to the order of the liturgy, "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"; as if the present order of the liturgy, received and approved by the Church, had emanated in some part from the forgetfulness of the principles by which it should be regulated,—rash, offensive to pious ears, insulting to the Church, favorable to the heretics against it.

In the early 1960's Montini wrote a book called The Church. Since this was all written prior to his 'election', any heresy here obviously disqualifies him as papabile. We shall quote from this on various subjects:

Liturgy

The Church, page 56: *Again, we might mention the incipient use of living languages in the liturgy. This contradicts the infallible teaching of the Council of Trent: If anyone says that the rite of the Roman Church, according to which a part of the canon and the words of consecration are said in a low tone, is to be condemned, or that the Mass ought to be celebrated in the vernacular only, or that water should not be mixed with wine that is to be offered in the chalice because it is contrary to the institution of Christ: let him be anathema. (DZ 956)*

Separation of Church and State

The Church, page 98: *Providence has blessed us with one great fortune, that of providing us with a vicar of Christ who is no longer burdened with any territorial sovereignty, unless we mean to refer to the surviving fringe of land that is certainly useless as an instrument of power and is but a tiny though unmistakable symbol of independence and freedom.*

Pope Pius IX condemned the error: *The abolition of the civil power which the Apostolic See possesses, would be extremely conducive to the liberty and prosperity of the Church. (DZ 1776)*

The Church, page 105: *Whereas in the Middle Ages there was one sole concept of society, Christendom as governed by two powers, today we think of two societies as separate and sovereign yet sharing the same citizens.*

The Church, page 183: *The process involving the progressive distinction and separation of Church and State excludes any participation whatsoever by civil society in the Council itself. This separation also excludes any interference by worldly powers and temporal interests in the course of this*

magnificent event, at once human and religious. It is a very great historical event, a great human and visible phenomenon,

Pope Pius IX condemned the error: The Church is to be separated from the state, and the state from the Church. (DZ 1755)

Modernism

This is a difficult heresy to pin down and identify, although it pervades this whole book. In reading this book (The Church by Montini), I found various Modernistic terms to appear regularly. (In preparing a new presentation on an old subject, I review the research, looking at any new sources I may have available.) Words, such as immanence, phenomenon, and experience, appear regularly. (I strongly recommend reading Pascendi of Pope Saint Pius X.)

The Church, page 218: *A council proves and confirms another fundamental point of ecclesiology as it corroborates doctrine with experience, for doctrine is founded on experience: in this case, the Church's social constitution. In Pascendi, Pope Saint Pius X quotes the Vatican Council: If anyone says that divine revelation cannot be made credible by external signs, and that therefore men should be drawn to the faith only by their personal internal experience or by private inspiration, let him be anathema. He goes on further to state: For the Modernist Believer, on the contrary, it is an established and certain fact that the divine reality does really exist in itself and quite independently of the person who believes in it. If you ask on what foundation this assertion of the Believer rests, they answer: In the experience of the individual.*

The Church, page 206: *It may well be that a new certitude has yet to be reached after all, though its need has certainly been acknowledged. Modern man needs, craves for a reality that is neither physical alone nor economic, scientific, rational alone, but spiritual as well. And not: I am speaking of reality and not of myth.*

The Church, page 210: *Now this vital aim that the apostolic mission has adopted as its own law admits and demands that the religious message, in its authentic content, be adapted to the intelligence and in part also the taste of men who in the course of centuries have changed their language and mental habits. It is a question of cleaning up and restoring the external appearance of religion, of facilitating its circulation through the language, culture and art of our age. And this the Council will do, even if it should defend Latin as a*

sacerdotal and universal language, even if it should preserve our immortal liturgy in its genuine and marvelous expressions. And there will be more things of interest to our world, I believe. (Montini is urging us to adapt to the taste of men, which is part of the experience on which Modernists say doctrine is based.)

The Church, page 185: *It (The Church) will divest itself, if necessary, of any old royal cloak still remaining on its sovereign shoulders, so that it may clothe itself with the simpler forms demanded by modern taste.*

Miscellaneous Quotes

Before proceeding it is strongly recommended that all read A catechism of Modernism, which is based on Pope Saint Pius X's Encyclical Pascendi.

The Church, page 54-5: *There is another manifestation that likewise bears witness to the Church's solicitude to help us share in the benefits of its faith and civilization. It is the elaboration of a social doctrine. Both human and receptive, this doctrine acknowledges that the changes which modern life brings about in social structures are both right and inevitable-and it is imperative that as new institutions arise they should find already formulated, a general plan of justice and human goodness. (Here is another mention of evolution.)*

The Church, page 113: *If the Church's dogmas are true and express realities; if they are contained within the sphere of thoroughly meditated concepts and thoroughly examined formulations, so that they deny nothing that is certain and affirm nothing that is uncertain, why should we renounce them? It will be difficult to prove that these assertions are true, but if they should turn out to be so, why should the man of culture, the man of thought reject them?* The Church, page 118: *The Church is a mystery because it is a divine thought. "I will build my church," says Christ, architect of this immense **human edifice**. (Matthew 16:18) (Emphasis mine)*

The Church, page 106: *The Church is a problem. And here we face a strange phenomenon indeed.*

The Church, page 187: *We are thus led to reflect for a moment on that cast and multi-dimensional category of brothers who are Christians, still privileged to bear such a great name though separated from the unity of the Catholic Church.*

What Is the Result of Montini's Heresy?

The Church, page 74: *I remember the bleak experience I had in visiting certain cathedrals that were born in the Catholic faith, and remained in that faith for centuries, forming a kind of mystical hearth for the devotion and worship of apostles and fathers, or saints and the christian populace. Later, as these cathedrals were taken over by Protestants, their altars were removed, and I saw as it were a huge decapitated body: the hall was still capable of responding to hymn and prayer, yet something vital seemed to be missing, something like a burnt out fire. And I remember another impression, more tender and no less sorrowful, which I experienced in England this time. I entered magnificent cathedrals and frequently found them empty: for long periods of time empty of the faithful and invariably empty of the heart that for us dwells in the tabernacle-empty, that is, of Christ's mystical and real body. At evening time however the cathedrals became filled with the sweetest of songs, but whence they came I do not know. The whole cathedral seemed to be filled with its own singing, as a single violin producing sweet melodies that at times are as mournful as plaintive wails arising out of statues and tombs, and at other times as serene and brilliant as voices of invisible angels soaring about under those immense gothic vaults.*

In 1978-8 I visited Rome and something seemed to be missing from the great Basilicas. Montini as Paul VI lit the fire that removed our Lord Jesus Christ from the churches, and these churches were decapitated, the altars removed, etc. However, there were no angels flitting about, nothing redeeming in the rape that had been perpetrated on these basilicas, nay on all of our churches! Not even a Dies irae rose in these places to lament their pitiful condition.

Consequences of the Heresy of Montini

Montini did not become Pope. (There are two reasons he was not Pope; Roncalli's heresies and then his own.)

Vatican II is not a Catholic Council; therefore Catholics should pay no regard to the documents that came from it, any more than they would the Jansenist Synod of Pistoia.

The changes in the rites of the Sacraments are not to be accepted.

Any change in the laws of fasting and abstinence are to be ignored.

And many more

Was Albino Luciani a Heretic Prior to His *Election*?

In God's Name quotes Luciani as saying on page 24: *If you come across error, rather than uprooting it or knocking it down, see if you can trim it patiently, allowing the light to shine upon the nucleus of goodness that usually is not missing even in erroneous opinions.*

In God's Name quotes Luciani as saying on page 33: *1. It is easier, given the confusion caused by the press, to find married persons who do not believe they are sinning. If this should happen, it may be opportune, under the usual conditions, not to disturb them. 2. Toward the penitent onanist, who shows himself to be both penitent and discouraged, it is opportune to use encouraging kindness, within the limits of pastoral prudence.. 3. Let us pray that the Lord may help the Pope to resolve this question. There has never perhaps been such a difficult question for the Church-both for the intrinsic difficulties and for the numerous implications affecting other problems, and for the acute way in which it is felt by the vast mass of the people.*

In God's Name quotes Luciani as saying on page 60: *Protecting and promoting the inviolable rights of man is the essential duty of every civil power. The civil power must therefore guarantee to every citizen, through just laws and through other suitable means, the effective protection of religious liberty. From Dignitatis Humanae, on which Luciani commented: On other occasions the Church has found itself confronted by serious situations in society against which the only reasonable possibility was obviously not the use of repressive methods but the adoption of moral criteria and juridical methods which favored the only good which was then historically possible: the lesser evil. Thus Christian morality adopted the theory of the just war; thus the Church allowed the legalization of prostitutes (even in the Papal States), while obviously it remained forbidden on a moral level. And so also for divorce*

In the Encyclical, Quanta Cura, Pope Pius IX states: *And from this wholly false idea of social organization they do not fear to foster that erroneous opinion, especially fatal to the Catholic Church and to the salvation of souls, called by Our predecessor of recent memory, GREGORY XVI, insanity: namely, that 'liberty of conscience and of worship is the proper right of every man, and should be proclaimed and asserted by law in every correctly established*

society; that the right to all manner of liberty rests in the citizens, not to be restrained by either ecclesiastical or civil authority; and that by this right they can manifest openly and publicly and declare their own concepts, whatever they may be, by voice, by print, or in any other way."

Was Karol Wojtyla a Heretic Prior to His Election?

Note that there are many heresies attributed to Karol Wojtyla, which are documented in many places on the internet. It is sufficient to find one **pre-election** heresy to prove that Wojtyla was not papabile. Actually as a *Cardinal* of heretical Anti-Pope Paul VI, this alone is sufficient to prove the invalidity of his *election*.

Sign of Contradiction, Foreword to the American Edition by John Krol: *Cardinal Wojtyla preached the annual Lenten Retreat in March 1976 to Pope Paul VI and his co-workers. The full text of the twenty-two conferences delivered during the retreat are presented in this volume under the original title of "Sign of Contradiction."*

Canon 2203: *If the offender foresaw the infraction of the law and nevertheless, neglected to use those precautions which any prudent person would have employed, the guilt is practically equivalent to deliberate violation of the law. By his silence, Montini therefore participated in Wojtyla's heresies listed below, since this was a retreat given to him.*

Sign of Contradiction, page 40: *Forty days after the Nativity the Church celebrates an event full of spiritual significance. On that day the Son of God, as a tiny child of poor parents, born in a **rough out-house** in Bethlehem, was carried into the temple in Jerusalem. (Emphasis Mine)*

Sign of Contradiction, page 16: *This God is professed in his silence by the Trappist or the Camaldolite. It is to him that the desert Bedouin turns at his hour for prayer. And perhaps the Buddhist too, wrapt in contemplation as he purifies his thought preparing the way for Nirvana.*

This is Modernism, condemned by Pope Pius X: *Here it is well to note at once that, given this doctrine of experience united with the other doctrine of symbolism, every religion, even that of paganism, must be held to be true. (And this is what Wojtyla is implying, when we says that God is professed by the Trappist, the Camoldolite, the Bedouin (Moslem) and the Buddhist) What is to prevent such experience to be met with in every religion? In fact that they are to be found is asserted by not a few. And with what right will Modernists deny the truth of an experience affirmed by a*

follower of Islam? With what right can they claim true experiences for Catholics alone? Indeed Modernists do not deny but actually admit, some confusedly, others in the most open manner, that all religions are true. Now the religious sentiment, although it may be more perfect or less perfect, is always one and the same; and the intellectual formula, in order to be true, has but to respond to religious sentiment and to the Believer, whatever be the intellectual capacity of the latter. In the conflict between different religions, the most that Modernists can maintain is that the Catholic has more truth because it is more living and that it deserves with more reason the name of Christian because it corresponds more fully to the dogma of Christianity.

The Making of the Popes 1978, page 208, quoting Karol Wojtyla from the Second Vatican Council: *The church should so speak that the world may see that it is not only teaching but also seeking a just solution to human problems ... helping the world find the solutions by itself and excluding an ecclesiastical mentality; lamentations over the wretched state of the world ... moralizing and exhorting are to be avoided.* (Omissions omitted in the original)

Matthew 10:32-33: *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.* Isn't Wojtyla saying that we should deny the moral law given to us by Christ and let the world work out their own moral law. Isn't this denying Jesus?

Was Joseph Ratzinger a Heretic Prior to His Election?

Many websites produce many pre-election heresies of Ratzinger, so this work will not be repeated here. It should be sufficient that he celebrated the heretical *Novus Ordo Missae*, as did his two predecessors. One of these acts of heresy was witnessed by more people possibly than any act of heresy in history, that is the funeral of Karol Wojtyla. Let us depart from the normal format here and make some observations.

First of all to accept Joseph Ratzinger as *Pope Benedict XVI* it is absolutely necessary to accept the New Rite of Ordination as valid. The Papal Election Law of Montini and Wojtyla, as well as the 1983 Code of Canon Law require in addition to acceptance of election, valid episcopal consecration. In 1977, Montini promoted Ratzinger from a *paper pusher*

in the Vatican to Archbishop of Munich and then Cardinal. Thus he was consecrated as *bishop* under the New Rite of Ordination. If the New Rite of Ordination is invalid then Ratzinger's claim to the papacy is likewise invalid. The Society of Saint Pius X has recently declared the New Rite of Ordination valid in order to remedy this problem, which brings them closer to the Vatican II *Pog* Anti-Church. (People Of God, but certainly not the true God! This is from the Vatican II statement that the Church is the *People Of God*, which has been expanded to include everyone who does not specifically remove themselves from this *designation*.)

Ratzinger committed several acts of *usurpation of Papal Authority* prior to his *election*. At one Novus Ordo service, he carried the crozier, which **only the Pope may do** in the Diocese of Rome. (Actually the Pope does not carry a crozier. Two reasons are given. First Saint Peter left his staff in a nearby town. The second is that the crozier represents a limitation of authority.) Secondly on the day the *cardinals* entered the *conclave*, which elected him, he was wearing the red stole over the mozetta, which is an action reserved solely for the Pope. It is interesting to note that several Traditionalist *Bishops* have done the same thing, which implies their assumption of papal authority in practice. This is confirmed by their assumption of virtual *universal jurisdiction* under the Gallican principle of Epikeia.

And There Are Many Other Things

These heresies are presented to demonstrate that these four men (i.e. Roncalli, Montini, Luciani and Wojtyla) were not *papabile*, that is they were incapable of being elected Pope. Many other heresies have been connected with these men. Further Ratzinger, who has followed in their steps was also a heretic prior to his election, as demonstrated in numerous places on the internet.

Just as mortal sin is contrary to charity, so is disbelief in one article contrary to faith. Now charity does not remain in a man after one mortal sin. Therefore neither does faith, after a man disbelieves one article of faith. (Saint Thomas in the Summa, II-II Q5 A3) *I answer that, neither living nor lifeless faith remains in a heretic who disbelieves one article of faith.* Therefore we must conclude that to reject one article of faith is to reject faith itself.

The Solution

Is It Necessary to Have a Pope?

Thirdly, likewise, with a firm faith I believe that the Church, guardian and mistress of the revealed word, was instituted proximately and directly by the true and historical Christ Himself, while he sojourned among us, and that the same was built upon Peter, the chief of the apostolic hierarchy, and his successors until the end of time. Oath Against the Errors of Modernism (DZ 2145)

Vatican Council (DZ 1825): *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 universal Church, or that the Roman Pontiff is not the successor of the blessed Peter in the same primacy, let him be anathema.*

Therefore we must infallibly conclude that it is absolutely necessary to have a Pope.

Saint Antonine of Florence (as reported in Studies in Church History, volume 2, page 530): *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.* However, note well, he requires them to be subject to the Pope. Since he wrote at the time of the Western Schism, he did not consider the possibility of an heretical claimant. However, in our times, certain claimants can be set aside for heresy, since it is impossible for someone to be head of the Church he has left by heresy.

Claimants to the Papacy

The claimants to the Papacy can be divided into three groups:

1. Angelo Roncalli (Anti-Pope John XXIII-II) and his successors, who have already been discussed
2. Those *self-appointed* by some apparition or “*divine inspiration*”.
3. Those who have been elected.

Self-Appointed

All of these claimants can be rejected, because the Pope is elected as demonstrated above. Note, some of these may be spurious claims. One *claimant* was apparently invented, using modern technology and does not even actually exist.

Clement XV (Michael Collin) Died 1974

Peter II (Only rumors exist about this man, who may be deceased.)

Gregory XVII-II (Clemente) 1978

Gregory XVII-III (Canada)

Chester Olszewski, Chriszekial Elias in 1977, then Peter II in 1980. Bradford, Pennsylvania. Defrocked Episcopalian priest. Source: [Philadelphia Inquirer](#), June 19, 1997, Page B01.

Unknown, Peter Athanasius II, 1984. Belgium then Canada. Possibly one of the Belgian Peter II's.

Pierre Henri Buboïs, Peter II, date unknown. Brussels, Belgium.

Francis Konrad Schuckardt, Hadrian VII, 1984. Spokane, Washington. Currently lives in San Francisco, California.

Fr. Valeriano Vestini, O.F.M. Cap., Valeriano I, 1990. Chieti, Italy.

Blasio Jesheck Ahitila, 1991. Deceased. Kenya, Africa.

Maurice Achieri, [Peter II](#), 1995. Le Perreux, France. Line of consecration: back to [Joseph Rene Vilatte](#) (Old Catholic roots).

Julius Tischler, Peter II, date unknown. Germany. Born in 1908, most likely deceased.

Leo XIV, no information reported

Gregory XIX, claims to be successor or replacement to Gregory XVII-III

Elected

Saint Alphonsus states: *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.*

Gregory XVII-I (Giuseppe Cardinal Siri)

The Siri claim is based upon rumor and probably fiction. It was originally claimed that he was elected in the '63 and both '78 conclaves, but prevented from proclaiming his election. As demonstrated above all three elections were invalid. However, after Will the Catholic Church Survive the Twentieth Century? proved this invalidity, the story changed to an 1958 election of Siri. Since he died without ever claiming to be Pope or appointing visible Cardinals, his claim can truly be said to be a *dead issue*.

Michael (David Bawden), July 16, 1990 The validity of this election is based upon the proofs set forth in Will the Catholic Church Survive the Twentieth Century? The news of this election was carried world-wide in the secular press. Not only did local news papers (Kansas City Star, and The Topeka Capital Journal) carry the news, the internal news wires carried the news world-wide, as requests for information were received from several countries. Reuters and UPI also carried news of the Papal Election.

Linus II Fr. Victor Von Pentz, Linus II, 1994. London, England.

Linus was aware of the previous election of Michael, but failed to investigate it as required. He relied on a calumnious rumor that Michael had resigned in favor of his election. However, an eyewitness to this election and participant Dr. Lopez-Gaston, reports that the claim of Michael as Pope was not considered in this election.

Pius XIII Fr. Lucian Pulvermacher October 24, 1998

One chapter of Will the Catholic Church Survive the Twentieth Century? was devoted to the refutation of Pulvermacher's heresies on jurisdiction, namely: Jurisdiction, During the Great Apostasy. As a heretic, Pulvermacher was not papabile. Furthermore, this election was held by phone, violating the laws of Pope Pius XII that no phone is permitted in the conclave and the general principle of Canon Law that only those electors physically present at the place of election may vote.

Leo XIV, OSCAR DE LA COMPASIÓN, 2006 elected in Argentina.

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 elected by the same Cardinals six months later and a third line started at the *Council of Pisa*, which none hold to be legitimate. 40 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.

Who Is the Pope?

Based upon the evidence presented, Michael is Pope, because he was the first man elected after the death of Pope Pius XII, who was capable of being elected. (Angelo Roncalli was not papabile, as proven above.) Following the precedent established by Benedict XIV in declaring Gregory XII Pope in the Western Schism, the first man elected is the Pope. Remember what Saint Alphonsus said: *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.*

However, a word should be said on the attempt to notify potentially qualified electors. 200 copies of Will the Catholic Church Survive the Twentieth Century? were sent world-wide to all sede vacantists on Radko Jansky's list. Efforts were made from 1987 to 1990 to contact people on this subject. Fr. Saenz was the first to promote an election, and it is entirely possible he was martyred in the late '70's for his efforts. At this time it was proposed to elect Lefebvre, but it has been demonstrated that he was a heretic at that time, and he admits to signing documents at Vatican II which can be proved heretical. Therefore Lefebvre was not papabile. Then the effort was carried on by Benjamin Dryden, who wrote promoting it, but nothing was ever done. Eventually Thomas Hempel of Missouri joined with Dryden. Meanwhile Bishop Thuc, who also participated in the heretical Vatican II and thus must be considered excommunicated, declared that the Papal See was vacant to support his consecrating bishops. It was rumored at the time (1982), that these men were consecrated to *preserve the Apostolic Succession*, until a Pope could be elected. Looking back it is obvious that he should have called for an election and submitted himself to the Pope thus elected for absolution and removal

of the irregularity attached to heresy, then consecrate the Pope bishop. Reading the attachments to his declaration on which it is based, especially Unam Sanctam (Boniface VIII, November 18, 1302), which states: *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.* The rumor appears to be true. Further Dr. Lopez-Gaston, who is consecrated in this line, states that Thuc proceeded to consecrate for this reason alone. Therefore these men are unfaithful to Thuc, when they refuse to submit themselves to the Roman Pontiff, but rather set up their own *little churches*, which Dr. Lopez-Gaston and two other Thuc-line bishops declare to be in schism in a 2001 declaration. After Thuc died the *prophecy* of one of the Lefebvrites came true with Two Bishops in Every Garage, including a couple in the *Dissident Dozen*, which broke from Lefebvre in 1983 over the sede vacante proposition, which opinion Lefebvre knew they held from 1978, but did nothing until 1983. Three of these men have attempted to become bishops; two in the Thuc line and another from Fr. Mendez, who was appointed bishop by anti-Pope John XXIII in 1960.

And so very little was done on the election front, except for an article by Teresa Bennis in the early '80's calling for an election and advising the electors to bring along a copy of Denzinger's Enchiridion Symbolorum and give their *placet* (it is pleasing) to every doctrine set forth by the Church and compiled by Denzinger in this book. However, nothing was done, until Bennis and Bawden got together on the project in 1987, contacting Dryden and Hempel. By 1989 there was a small group of people world-wide stating they wanted an election, but no one was doing anything, and Bennis and Bawden discovered that some were holding various heresies long ago condemned by the Church. Therefore they concluded that a book must be written in May 1989 commenced writing Will the Catholic Church Survive the Twentieth Century? The book went to press on December 12, 1989, and was published world-wide on January 25, 1990. (Note only one chapter had been completed prior to May of 1989, Jurisdiction, During the Great Apostasy, which refutes Lucian Pulvermacher's heresies on this subject, written in 1985 by Bawden. Bennis wrote most of the book, although both collaborated on the entire book.

What was interesting was the strange reaction, once Will the Catholic Church Survive the Twentieth Century? was finally published.

One by one the various people, who previously promoted an election decided they did not want to participate. Two men, Mock and Henry came the day before the election to attempt to prevent it, but failed. Three others, Thomas Hempel and two of his sons arrived an hour late on the day of the election, apparently with the same idea in mind. They were late, although they should have known how long a trip it was, since two of Hempel's children had made the same drive the year before. Also to arrive on the day of the election when you had notice of the date for some time is imprudent. And so, despite the efforts to summon electors from throughout the world, only six arrived. Canon Law provides that the electors who present themselves at an election can validly proceed, presuming the others that fail to present themselves give up their right to vote.

Where Peter Is, There Is the Church

Saint Ambrose penned this many centuries ago. With the election of Pope Michael the faithful could again submit to the Bishop of Rome, the Successor of Saint Peter. Now we must consider who the Church considers are Her members of the Church at this time, not what anyone else thinks. The reason is simple. It is the members of the Church that matter in accepting the Pope, and not those who find themselves outside of the Church, even if they have been deceived into thinking that they are within the Church.

By baptism a person becomes a subject of the Church of Christ with all the rights and duties of a Christian, unless, in so far as rights are concerned, there is some obstacle impeding the bond of communion with the Church, or a censure inflicted by the Church. (Canon 87) 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. (Pope Pius XII, Mystici Corporis Christi) 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. (Matthew 24:24) And what is to be thought of those, who have been deceived or honestly think they are in the Church, but are actually outside of the Church.

The practice of the Church in receiving those validly baptized in heretical or schismatic sects is to have them make the Profession of Faith, abjure their heresy and then be juridically absolved. Although

they have probably not incurred the censure of excommunication, the Church requires absolution in any case, therefore considering that they do not constitute a part of the Church until this is completed. The same is true of those baptized in the Church, but who defect into heresy or schism. Therefore, we must conclude that all who have been deceived are considered outside of the Church, until they are received back into the Church. (See Will the Catholic Church Survive the Twentieth Century? for a more detailed consideration of this subject. Let us go into more detail.

It is obvious that all *sede occupantists*, that is those who consider Karol Wojtyla to be pope are schismatics, because it can be easily demonstrated that he is an heretical usurper. Saint Antonine of Florence (as reported in Studies in Church History, volume 2, page 530): *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.* Although this is true, to accept a heretic is to join his heretical church. At the time of Saint Antonine, there were three claimants, but none were heretical.

The *materialiter-formaliter* crowd, who consider that somehow by sitting physically in the Vatican, Wojtyla is *impeding* (hence the other term *sedes impedita*) the Papacy are in essence rejecting the infallible decree of the Vatican Council, that Peter will have perpetual successors. (DZ 1825)

This leaves us with the *sede vacantists*, that is those who believe that Karol Wojtyla was not Pope and his successor Joseph Ratzinger is not Pope. When this term originated in the book, Sede Vacante, of the late Fr. Saenz, it meant those who knew Montini (Wojtyla's predecessor) was a heretic and therefore an antipope and were working toward electing a Pope. However, in the 1980's after Fr. Saenz was murdered this term came to mean those who accepted the fact that Roncalli, Montini, Luciani and Wojtyla are all antipopes, but also considered **in practice** that there will never be another Pope. The clerical leaders of the various *sede vacantist* groups have set up their own *mini-churches* similar to the Old Catholics and the Old Roman

Catholics. Their followers are at least material heretics, because in essence they are holding the heretical position that there will never be another Pope. There is a second group, the *home-alone* people, who accept the fact that the *Traditionalist* clergy have no jurisdiction (As proven in Jurisdiction, During the Great Apostasy in the book Will the Catholic Church Survive the Twentieth Century?). These people act as if there will never be another Pope. Therefore they are also material heretics.

And this leaves the faithful few, who worked for and eventually elected a Pope in 1990. Those who rejected this election are not Catholic, as Thomas Hempel stated in 1988, when discussing the matter. Mr. Hempel stated, that when we elected a Pope, those who refuse to accept him will not be Catholic. The 1990 election of Pope Michael was prepared for with proof that all the known claimants to the Papacy were either dead or invalidly elected, as demonstrated above and in Will the Catholic Church Survive the Twentieth Century? Neither the 1994 election of Victor Von Pentz, nor the 1998 election of Lucian Pulvermacher considered all of the claimants, ignoring Pope Michael. The same is apparently true of the recent election of Oscrá de la Compassion, although this has not been verified. The fact that the 1998 election of Pulvermacher violated the very principles of Church Law by being a *phone in election* and that the man elected was a heretic are further proof of the invalidity of that election.

The claims that Giuseppe Siri need not be considered for several reasons:

1. Siri never claimed to be Pope.
2. Siri participated in Vatican II and the invalid elections of 1963 and 1978.
3. Siri died on May 2, 1989, thus leaving a *sede vacante*, if he had been elected in 1958.
4. Those proposing the theory of his election stated that he was elected in 1963 and both 1978 elections, which have been demonstrated to be invalid in Will the Catholic Church Survive the Twentieth Century? and elsewhere.
5. Only after Will the Catholic Church Survive the Twentieth Century? proved the invalidity of the 1963 and 1978 election, did the *Siri theorists* propose that Siri was elected in 1958.

All other claims are either *new inventions* by The Enemy to deceive or have been long ago disproved.

Doctrine of the Papacy

Jurisdiction of the Pope

Matthew 16:15-19: *Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. 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.*

Canon 219: *The Roman Pontiff legitimately elected obtains, from the moment he accepts election, the full power of supreme jurisdiction by divine right.*

Canon 218: *As the successor to the primacy of St. Peter, the Roman Pontiff has not only the primacy of honor, but also supreme and full jurisdiction over the universal Church, in matters of faith and morals as well as in those pertaining to the discipline and government of the Church throughout the whole world. This power is episcopal, ordinary and immediate, and extends over each and every church, and over each and every pastor as well as over the faithful, and is independent of all human authority.*

- A. Writes and interprets Canon Law
- B. Judges greater matters. Canons 220; 1557/1
- C. Is judged by none Canon 1556
- D. Accepts appeals Canon 1559
- E. Judges the entire Catholic world. Canon 1597

Saint Leo IX on September 2, 1053 states; DZ 353 Chap. 32 . . . *As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because "the highest See is judged by no one."*

- F. Appoints Bishops, Archbishops and Cardinals. Canons 952 and 953
- G. Is not bound by Church Law, but of course by the Law of God.

Infallibility

Luke 22:31-32: *And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.*

Saint Leo IX on September 2, 1053 states; DZ 351 Chap. 7 . . . *The holy Church built upon a rock, that is Christ, and upon Peter or Cephas, the son of John who first was called Simon, because by the gates of Hell, that is, by the disputations of heretics which lead the vain to destruction, it would never be overcome; thus Truth itself promises, through whom are true, whatsoever things are true: "The gates of hell will not prevail against it". The same Son declares that He obtained the effect of this promise from the Father by prayers, by saying to Peter: "Simon, behold Satan etc." [Luke 23:31]. Therefore, will there be anyone so foolish as to dare to regard His prayer as in anyway vain whose being willing is being able? By the See of the chief of the Apostles, namely by the Roman Church, through the same Peter, as well as through his successors, have not the comments of all the heretics been disapproved, rejected, and overcome, and the hearts of the brethren in the faith of Peter which so far neither has failed, nor up to the end will fail, been strengthened?*

For the Holy Ghost was not promised to the successor of Peter that by His revelation they might disclose new doctrine, but that by His help they might guard sacredly the revelation transmitted through the apostles and the deposit of faith, and might faithfully set it forth. Indeed, all the venerable fathers have embraced their apostolic doctrine, and the holy orthodox Doctors have venerated and followed it, knowing full well that the See of St. Peter always remained unimpaired by any error, according to the divine promise of our Lord and Saviour made to the chief of His disciples: "I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren" (Luke 22:32), DZ 1836: Vatican Council.

Vulgate refers us to John 17:9, 11, 15:

John 17:9: *I pray for them. I pray not for the world, but for them whom thou hast given me: because they are thine.*

John 17:11: *And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are.*

John 17:15: *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.*

Brethren can mean the Apostles and their successors, the Bishops, as well as the Faithful.

Confirm: *1. To make firm; strengthen; establish; encourage.*

Saint Thomas quotes Saint John Chrysostom: *Now He said not, 'I have granted', but I have prayed. (It should be noted that Saint Thomas also teaches that Christ's prayers are always heard.) For He speaks humbly as approaching His Passion, and that He may manifest His human nature. For He who had spoken not in supplication, but by authority, "Upon this rock I will build My Church, and I will give thee the keys of the kingdom of heaven", how should He have need of prayer that He might stay one agitated soul? He does not say, "I have prayed that thou deny not," but that thou do not abandon thy faith.*

Then he quotes Theophylus: *For albeit thou art for a time shaken, yet thou holdest stored up, a seed of faith; though the spirit has shed its leaves in temptation, yet the root is firm. Satan then seeks to harm thee, because he is envious of My love for thee, but not withstanding that I have prayed for thee, thou shalt fall. Hence it follows, and once thou art converted, strengthen thy brethren. As if he says, After thou hast wept and repented thy denial of Me, strengthen thy brethren, for I have deputed to thee to be the head of the Apostles. For this befits thee who art with Me, the strength and rock of the Church. And this must be understood not only of the Apostles who then were, but of all the faithful who were about to be, even to the end of the world; that none of the believers might despair, seeing that Peter though an Apostle denied his Lord, yet afterwards by penitence obtained the high privilege of being the Ruler of the world.*

Pope Pius XII infallibly declares: *Nor must it be thought that what is expounded in Encyclical letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who heareth you, heareth Me"; and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time*

open to dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians. Humani Generis

Feed My Sheep

John 21:15-18: *When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep. Amen, amen, I say to thee, When thou wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee wither thou wouldst not.*

Saint Thomas quotes Alcuin, advising the Pope (commenting on John 21:16-17): *To feed the sheep is to support the believers in Christ from falling from the faith, to provide earthly sustenance for those under us, to preach and exemplify withal our preaching by our lives, to resist adversaries, to correct wanderers.*

Saint Thomas also quotes Theophylus: *He commits to Peter the superintendence over the sheep of the world, not to the others.*

Vulgate refers to I Peter 5:4:

I Peter 5:4: *And when the prince of pastors shall appear, you shall receive a never fading crown of glory. 5: In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another: for God resisteth the proud, but to the humble he giveth grace.*

Pope Pius IX in his Encyclical, Qui pluribus, November 9, 1846 says: *For this reason, as soon as We were placed, despite Our unworthiness, on this high See of the prince of the Apostles as the representative of the blessed Peter, and received from the eternal Prince of Pastors Himself the most serious divinely given office of feeding and ruling not only the lambs, that is, the whole Christian people, but also the sheep, that is, the bishops, We surely had no greater wish than to address you all with a deep feeling of love.*

Pope Benedict XIV in his first Encyclical, *Ubi Primum*, December 3, 1740, states: *The care of both the lambs of the Lord's flock (who are the people scattered through the entire world) and of the sheep (the bishops who act as tender parents of the lambs) is entrusted to the Pope.*

Final Commission of the Apostles

Matthew 28:18-20: *And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. 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.*

Commission to Forgive Sins

This commission is given after Easter, whereas the Apostles were ordained on Holy Thursday. Also Peter was appointed Pope prior to his ordination.

John 20:21: *He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. 22 When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. 23 Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.*

Perpetuity of the Papacy

Those genuine and clear truths which flow from the very pure fountains of the Scriptures cannot be disturbed by any arguments of misty subtlety. For this same norm of apostolic doctrine ensures in the successors of him upon whom the Lord imposed the care of the whole sheepfold, whom He promised He would not fail even to the end of the world, against whom He promised the gates of hell would never prevail, by whose judgment He testified that what was bound on earth could not be loosed in heaven. "Let whoever", as the Apostle proclaimed, "attempts to disseminate something other, than what we have received, be anathema" (Galatians 1:8f). Let no approach to your ears be thrown open to the pernicious plans of undermining, let no pledge of revising any of the old definitions be granted, because, as it must be repeated

very often, what has deserved to be cut away with the sharp edge of the evangelical pruning hook by apostolic hands with the approval of the universal Church, cannot acquire the strength for a rebirth nor is it able to return to the fruitful shoot of the master's vine, because it is evident that it has been destined for the eternal fire. Thus, finally, the machinations of all heresies laid down by decrees of the Church are never allowed to renew the struggles of their crushed attack., Pope Saint Simplicius in his epistle Cuperem

Vatican Council (DZ 1825): *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 universal Church, or that the Roman Pontiff is not the successor of the blessed Peter in the same primacy, let him be anathema.*

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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. Unam Sanctam

Since it is necessary to be subject to the Pope, as demonstrated above, it is necessary to have a Pope to be subject to. However, this necessity can be demonstrated by the rights of the Faithful, which are outlined in Canon Law. *In view of the primacy of the Roman Pontiff, any members of the faithful in the whole world may appeal his case to the Holy See-whether the case be civil or criminal and at any stage whatsoever of the procedure - or take it there in the first place. ...* (Canon 1569) As can be seen above, the clergy of today are all irregular and this irregularity is reserved **exclusively** to the Apostolic See, that is the Pope, and only the Pope may remove the irregularity which will permit these priests and Bishops to again celebrate Mass and confer the Sacraments. Until that time, their actions are illicit (illegal) and therefore not fruitful, but sinful and sacrilegious.

How Do I Submit to the Pope?

It belongs to the authority of the Sovereign Pontiff to draw up a symbol (of Faith), Saint Thomas Summa II-II Q1 A10. The Symbol of Faith is also known as the Profession of Faith. Let us read the complete quote: On the contrary, The symbol was drawn up by a general council. Now such a council cannot be convoked otherwise than by the authority of the Sovereign Pontiff, as stated in the Decretals. It belongs to the authority of the Sovereign Pontiff to draw up a symbol. In answer that, as stated above, a new edition of the symbol become necessary in order to set aside the errors that may arise. Consequently to publish a new edition of the symbol belongs to that authority which is empowered to decide matters of faith finally, so that they may be held by all with unshaken faith. Now this belongs to the authority of the Sovereign Pontiff, "to whom the more important and difficult questions that arise on the Church are referred", as stated in the Decretals. Hence our Lord said to Peter whom he made Sovereign Pontiff (Luke 2:32): "I have prayed for thee," Peter, "that thy faith fail not, and thou, being once converted, confirm thy brethren." The reason of this is that there should be but one faith of the whole Church, according to I Corinthians 1 :10: "That you all speak the same thing, and that there be no schisms among you:" and this could not be secured unless any question of faith that may arise be decided by him who presides over the whole Church, so that the whole Church may hold firmly to his decision. Consequently, it belongs to the sole authority of the Sovereign Pontiff to publish a new edition of the symbol, as do all other matters which concern the whole Church, such as to convoke a general council and so forth.

The Council of the Vatican amended the Profession of Faith of Trent to include acceptance of the doctrines of the Papacy infallibly declared at that Council. Therefore this Profession of Faith should be submitted, signed and witnessed, to the Pope at the above address. In addition Pope Michael has compiled a shorter Profession of Faith for use by the faithful in submitting to the true Pope. The Profession should be submitted together with proof of Baptism and curriculum vitae (autobiography). Also any certificates of Ordination and marriage should be submitted.

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.*

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, 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 him whosoever has honored or believes any writings beyond those which the Catholic Church accepts ought to be held on the authority or has 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 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

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

Witness

Date

Note well, that Pope Michael will not enter into any discussion on matters of the Divine and Catholic Faith with anyone, who claims to be Catholic, but refuses to make the Profession of Faith as prescribed by the Catholic Church.