



Binding Power of Papacy Voids Traditionalist Acts

Pt. I: *Only the Bishop of Rome Is Truly InDEFECTible*

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Introduction

One would think that well-intending Catholics would have figured out by now that Traditionalists, so-called, in no way correspond to the meaning of their own adopted name. Strangely, it seems never to have occurred to these people to look up the true meaning of “Tradition.” Most understand the term to mean what was passed on orally by our Lord to His Apostles (Divine tradition) and what the Apostles passed on orally to their disciples, (Apostolic tradition). But this cannot explain to us what Traditionalists today do and believe. That is because as Catholic Encyclopedia editor Jean Bainvel defines the term, this is only one part of Tradition. It is the second part that should have applied to Traditionalists, who because they never knew its true meaning could not possibly understand their strict obligation to preserve and defend the faith *in its entirety*.

“There is, therefore in the Church progress of dogma, progress of theology, progress to a certain extent of faith itself, *but this progress does not consist in the addition of fresh information nor the change of ideas. What is believed has always been believed, but in time it is more commonly and thoroughly understood and explicitly expressed.* Thus, thanks to the living magisterium and ecclesiastical preaching, thanks to the living sense of truth in the Church, to the action of the Holy Ghost simultaneously directing master and faithful, TRADITIONAL truth lives and develops in the Church, always the same, at once ancient and new — ancient, for the first Christians already beheld it to a certain extent, new, because we see it with our own eyes and in harmony with our present ideas. *Such is the notion of TRADITION in the double meaning of the word; it is Divine truth coming down to us in the mind of the Church and it is the guardianship and transmission of this Divine truth by the organ of the living magisterium, by ecclesiastical preaching, by the profession of it made by all in the Christian life,*” (http://www.catholicity.com/encyclopedia/t/tradition_and_living_magisterium.html).

The one thing Traditionalists have consistently ignored and minimized is papal teaching, when this is the very essence of Tradition. Popular websites will tell you they are Traditionalists because they attend only the Latin Mass, eat fish on Friday, participate in popular devotions, wear long skirts, etc. But Traditional should only be a descriptive adjective for Catholic, not a determination or self-destination of its own. It is really the definition of who is a Catholic that is at stake here, for no one who does not fit the description can be considered a member of the Church. St. Robert Bellarmine’s definition of the Church has been adopted as the preferred definition by theologians ever since that saint’s time: “The Church is a union of men who are united *by the profession of the same Christian faith* and by participation in the same sacraments, *under the direction of their lawful pastors, especially of the one representative of Christ on earth, the Pope of*

Rome,” (De eccl. mil. 2.) And from Mystici Corporis: “68. Now since its Founder willed this social body of Christ to be visible, the cooperation of all its members must also be externally manifest through their profession of the same faith and their sharing the same sacred rites, through participation in the same Sacrifice, **and the practical observance of the same laws.”**

Clearly, by St. Robert Bellarmine’s definition, the juridical Church, at least, no longer exists. Surely no Traditionalists profess the same Christian faith, for there are as many varieties of Traditionalists as there are models of cars. Get them all together and none can agree on what doctrines bind Catholics, whether or not there is a true pope, who is or is not a true bishop, who may or may not be refused absolution and Holy Communion, how jurisdiction is supplied — the list is truly endless. And these are doctrines on which the true faith necessarily hinges. They may believe they participate in the same Sacraments and Sacrifice, but they do not do so by the hands of lawful pastors, obedient to and in communion with the Roman Pontiff. And they certainly do not observe the same laws, or any laws for that matter. So where is the Church? How can Traditionalists call themselves Catholics if they do not fit the descriptions provided by the great doctor St. Bellarmine and the Roman Pontiff himself? For if they are not subject to lawful pastors — and the evidence provided by the Popes and Councils themselves and the theologians writing under the Church’s direction prove this — then neither are their Mass and Sacraments lawful or even valid. This too can be proven from papal and conciliar documents, as will be demonstrated in Part II and III of this work.

Without the Pope there *IS* no Church

Not only do Traditionalists falsely style themselves as Catholic (see Part III on schismatics below), they pretend the Church can exist and function without Her Supreme Head for an extended period of time. While Christ is the true Head of the Mystical Body, the Supreme Pontiff is its visible head on earth. The testimony of the theologians tells us that without the Pope, the juridical Church cannot exist.

St. Thomas Aquinas writes: “In order that the Church exist, there must be one person at the head of the whole Christian people,” (Summa Contra Gentilis, Vol. IV, 76).

The Catechism of the Council of Trent teaches: “***It is the unanimous teaching of the Fathers that this visible head is necessary to establish and preserve unity in the Church,***” and this from Christ’s guarantees to St. Peter found in Holy Scripture, (Revs. McHugh and Callan edition, p. 104.).

The Vatican Council documents teach concerning Christ’s promise to St. Peter: “No one is permitted to interpret Sacred Scripture itself...contrary to ***the unanimous agreement of the Fathers,***” (DZ 1788).

Pope Pius IX taught concerning the mark of unity in the Church: “The true Church of Jesus Christ was established by divine authority and is known by a fourfold mark, which we assert in the Creed must be believed; ***and each one of these marks so clings to the others that it cannot be separated from them; hence it happens that the Church which***

truly is, and is called Catholic should at the same time shine with the prerogatives of unity, sanctity and apostolic succession,” (DZ 1687).

Rev. E. Sylvester Berry, in his “The Church of Christ,” one of the most reliable and leading works on the Church from the (early) 20th century, emphasizes the necessity of doctrinal unity among Catholics. Rev. Berry gives a very thorough and enlightening explanation of unity of doctrine in his work. According to Matt. 28: 19-20, “The Church must teach *all* the doctrines committed to Her; She must teach them to *all* nations, at *all* times, *even to the consummation of the world*...The Church enjoys the most perfect unity; Her doctrines are the same at all times and in all places...She must teach *all* truths at *all* times and in *all* places...*Unity in profession of faith is a natural consequence of the unity of doctrine*. Members of a society must accept its principles, because he who rejects the very principles of a society by word or act thereby rejects the society itself and ceases to be a member. Therefore every member of the Church must accept its teachings, i.e., *he must make at least an outward profession of faith, ‘for with the heart we believe unto justice, but with the mouth, confession is made unto salvation,’* (all emph. here is Berry’s). “The Church has always demanded the strictest unity in the profession of faith; those who refused to profess even a single doctrine were condemned as heretics *who had already ceased to be members.*” And no one can deny that *all* these doctrines of faith have NOT been taught and believed by Traditionalists, (far less professed) as prescribed by the Church. For Traditionalists teach only those doctrines they have attenuated themselves in order to prop up the validity of their false clergy.

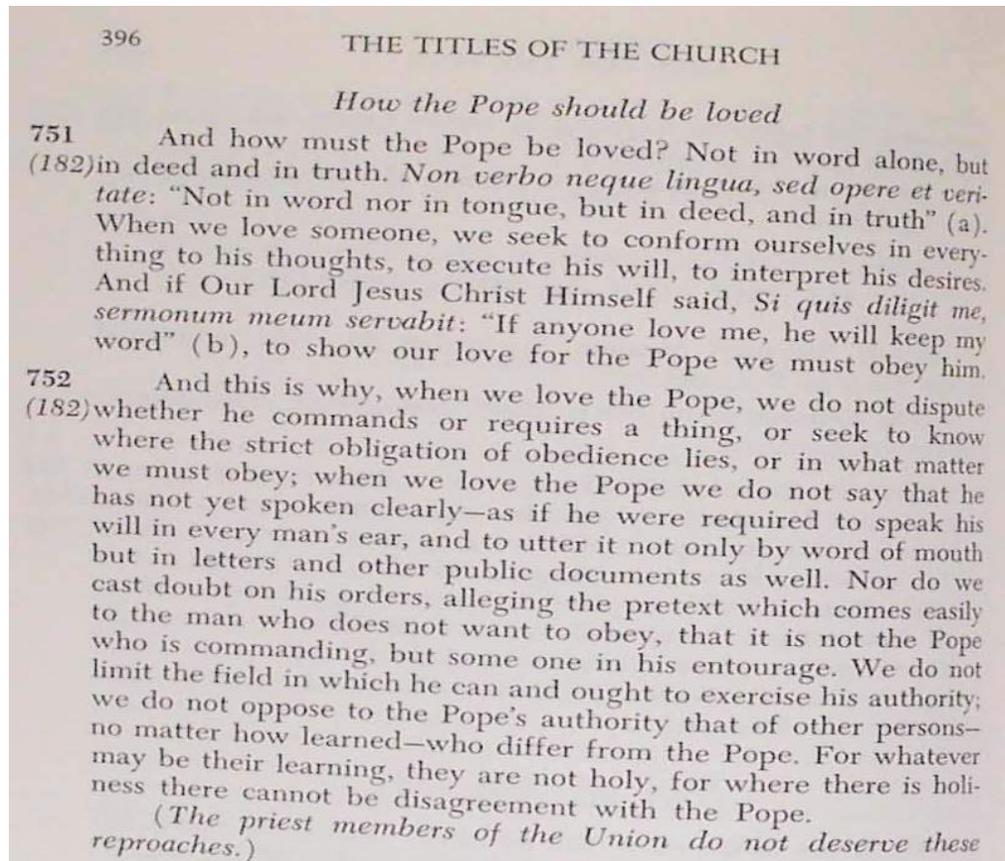
Are *you* loyal to the Church established by Jesus Christ which teaches all things as Pope St. Pius X, in his Oath Against Modernism, wrote: “I accept sincerely the doctrine of faith transmitted from the apostles through the orthodox fathers, *always in the same sense and interpretation, even to us*; and so I reject that heretical invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had...”? Do you hold as binding all papal documents, even if expressing only opinions, placing them above anything a Traditionalist “priest or bishop” has said or written? Because if this is not the case, you are not a member of *the one, true Church on earth, as Jesus Christ constituted it*, which holds as inviolable the belief that the Roman Pontiff alone possesses the supremacy of jurisdiction and apostolic primacy over the entire Church. Unity of profession of faith is always possible but is not in evidence today because only a canonically elected pope can be the guarantor of that unity. This is probably some of the best evidence available that the Apostolic See is vacant.

Revs. Devivier and Sasia, whose work was personally endorsed by Pope St. Pius X, wrote: “As it is to the character of the foundation that a building owes its solidarity, the close union of its parts, and even its very existence, *it is likewise from the authority of Peter that the Church derives Her unity, her stability, and even Her existence Herself. The Church, therefore, cannot exist without Peter,*” (Christian Apologetics, Vol. II).

Pope Pius IX teaches this fact from his own mouth: “May God give you the grace necessary to defend the rights of the Sovereign Pontiff and the Holy See; *for without the*

Pope there is no Church, and there is no Catholic Society without the Holy See,
(Allocution to religious superiors, June 24, 1872).

This is the very Vicar of Christ who convoked, presided over and approved the Vatican Council. He is telling Traditionalists and all Catholics everywhere that not only is there no visible Church without the pope, but no Catholic society whatsoever. There are those who will argue that this is not an infallible decree; we can choose to believe it or not to believe it. But unfortunately this is not the constant teaching of the Catholic Church. Pope St. Pius X, in his address to the Apostolic Union, Nov. 18, 1912, expresses it well.



The six founding fallacies of Traditionalism

Above we have a true picture of how Traditionalist "clergy," especially, should have proceeded; how they should have instructed the people who followed them in the truths issuing from the continual magisterium. How did these clergy justify themselves to those who at least had the decency to question their authority and the doctrinal grounds on which they operated? What pretexts did they disingenuously produce to convince them that they were perfectly within their rights? Six primary examples come to mind.

1. Traditionalists are fond of insisting that the reflex principle, "***Necessity knows no law***" gives them free reign to do as they please but do so without even knowing its actual application. This reflex principle has been offered as the *raison d'etre* of Traditionalist existence since the founders of Traditionalism first appeared on the

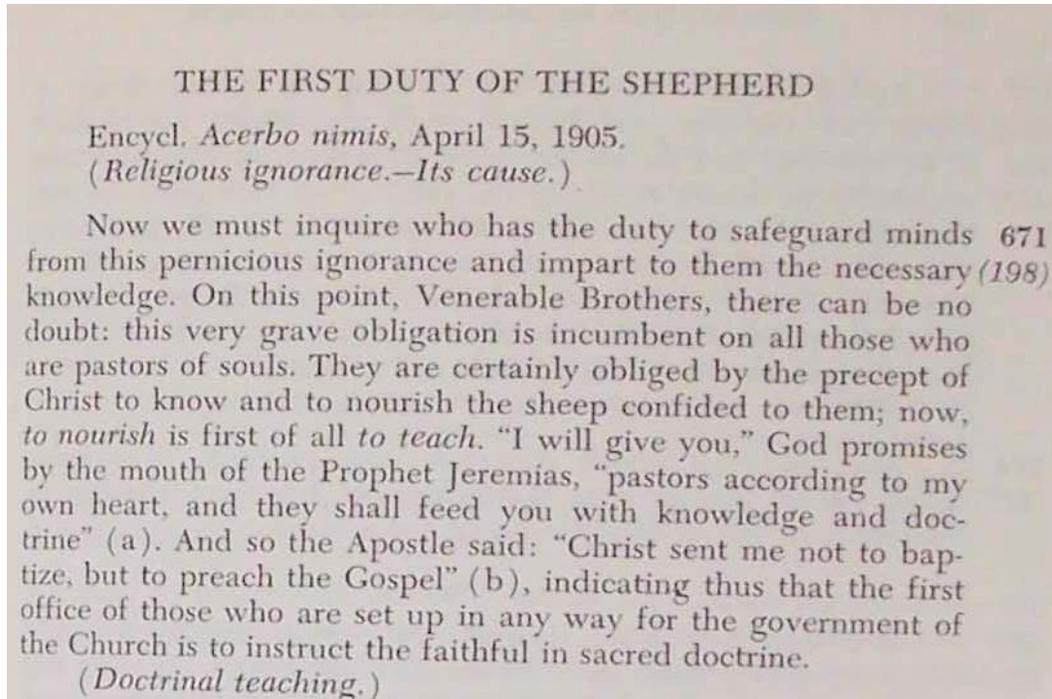
scene. But this principle really means that, "***No law can bind a subject to do that which is impossible or morally evil***," ("Summary of Scholastic Principles," Bernard Wuellner, S. J., 1956; # 334; confer 337c: "Necessity knows no law.") Number 484, also referenced, reads: "No one ever has a right to do a wrong." This is a far cry from how this law is presented to Traditionalist followers by their leaders, who use it to justify unlawful ordinations and consecrations, which are morally evil!

Reflex principles are to be used, Rev. Dominic Prummer teaches in his Handbook of Moral Theology, only when reaching certainty is impossible. "The *direct* method consists in diligently searching after the truth until at length certainty is attained. If this direct method is impossible, then the doubt may be removed *indirectly* by so-called reflex principles." He cautions that in matters regarding the Sacraments and the means necessary to salvation, probable opinions cannot be used. This is Bl. Innocent XI's teaching in DZ 1151 on the use of probabilism. Canon 21 instructs the faithful: "***Laws made to guard against a common danger bind, even when there is no danger***," and certainly there is danger whenever there is the possibility of unlawful or invalid sacraments and the resultant sacrilege or idolatry. Here Msgr. Cicognani states that the presumption of danger must be proven. He lists as these dangers, "Sin or fraud, deception or perversion," among others, which certainly corresponds with moral evil. When a danger to the common good would occur if the law was not observed, the law certainly binds, for this is the very purpose for which it was enacted. In his "Canon Law," Cicognani notes: "***The common good demands certitude concerning the validity of acts***... The common welfare demands that these laws have absolute effect." This excludes the use of reflex principles. Given the circumstances, it would be difficult indeed to disprove the fact that Catholics have every right to suspect there is a danger of sin, fraud, deception or perversion.

Rev. Francis Miaskiewicz, in his "Supplied Jurisdiction According to Canon 209," 1948, Catholic University of America, writes: "***To protect the faithful against deception and to assure them of competent and worthy ministers***, the Church has ever insisted, and still does insist, that those who are to minister unto the faithful in the name of Christ and of the Church, must FIRST receive the approval and authorization necessary for the valid and licit performance of jurisdictional acts. She requires that they prove themselves worthy of the signal honor and capable of performing all the obligations and duties incumbent upon the minister of the Church. In a similar way, to warn the faithful against the insidious poison of some unholy practices, the Church finds it necessary to withdraw certain sins from the power of the ordinary priest to absolve." Such guarantees are impossible without the supervision and infallible guidance of a true pope. None of the faithful should ever assume that competent authority, if it existed, would ever have approved of any of those ministering to them today.

2. "The primary mission of the Church is the salvation of souls" is yet another excuse they offer. These priests strike their breasts and loudly proclaim that they have a strict obligation to provide Mass and Sacraments, to save souls. True enough, if they indeed are lawful pastors (which they are not) and if other things are first taken into consideration. But it all depends on how the CHURCH, not Traditionalists, defines

salvation. Mass and Sacraments, the only parts of Tradition honored by Traditionalists, may have satisfied their wants, but scarcely addressed their educational needs. Below we read from Pope St. Pius X's infallible decree on catechetical instruction, "Acerbo Nimis":



Here Pope St. Pius X is infallibly defining the meaning of Divine revelation. Now it is clear that the cause of so much ignorance among those calling themselves remnant Catholics today may be laid directly at the door of Traditionalists claiming to possess valid orders. For their FIRST duty was NOT to offer Mass and administer the Sacraments, even Baptism; it was "***to instruct the faithful in sacred doctrine.***" This ignorance sadly issued from the failure of Catholics to exercise their God-given reason; to obey God and not men.

3. And this brings us to the third fallacy. In order to think with the mind of the Church, we must use our God-given reason; we must obey God not men. Only the pope is infallible in matters of faith; he alone can interpret the words of Holy Scripture and decide matters of faith, morals and discipline. Pope Pius IX teaches in "Qui Pluribus:" "Human reason, lest it be deceived and err in a matter of so great importance, ought to search diligently for the fact of Divine revelation, so that it can know with certainty that God has spoken." How simple for Catholic, who know the Roman Pontiff alone can proclaim this meaning! And yet Traditionalist clerics claim the power to interpret these definitions, twisting them to their own liking (see how Pope St. Pius X on "How the pope should be loved," above). Yet they have no power to gainsay or misconstrue the clear words of the popes. This, never.

4. In yet another heresy concerning salvation, Traditionalists also teach that the graces necessary to save souls can be obtained only from their hands and certainly not by a mere Perfect Act of Contrition, a heresy similar to that taught by Fr. Leonard Feeney. This is entirely contrary to the Church's true teaching on this matter (see the Council of Trent, DZ 898, 915; also DZ 1295, 1379). Fr. Henry Semple, S. J., in his "Heaven Open to Souls," refers to the rigorist doctrine denying remission of sin by a Perfect Act of Contrition as a Jansenist error. The scriptural teaching contrary to this error can be found in Jonas, Ch. 3. First Semple cites the anathema from the Council of Trent against those denying the efficacy of the Perfect Act of Contrition from Session 14, Ch. 4, Can. 5, (DZ 898, 915). "That this contrition is perfect because of charity and reconciles man to God, before this sacrament [Penance] is actually received, this reconciliation nevertheless must not be ascribed to the contrition itself without the desire of the sacrament included in it," and this is duly stated in the Perfect Act of Contrition itself. Semple then remarks on p. 155: "Each one of the leaders of the Jansenists taught errors identical, or almost identical with these, and were duly condemned by the Holy See."

5. But most ironically of all, for all their puffed up insistence about being commanded to minister to their followers because "the Church's primary mission is eternal salvation," they criminally omit Boniface VIII's infallible definition in *Unam Sanctam*, "We declare, say, define and proclaim to every human creature that **they, by necessity for salvation, are entirely subject to the Roman Pontiff,**" (DZ 469). And if this pontiff is not visibly with us, it is even more important to understand and obey those teachings they left us, teachings of the living or continual magisterium "the doctrine of faith transmitted from the apostles through the orthodox fathers, **always in the same sense and interpretation, even to us...**" ("Oath Against Modernism").

6. And finally there is Traditionalists' false teaching on indefectibility, their doggedly held contention that true bishops and priests must exist until the consummation and **they** are those bishops and priests. Here Traditionalists entirely reverse the Vatican Council teaching declaring that Christ "wished" (Denzingers 1821) pastors and doctors to exist in His Church until the consummation, by successfully taking this teaching out of context, with nary an objection from "faith-full" Catholics. For what that passage from the council really says is this: "So in the Church, He **wished** pastors and doctors to be 'even to the consummation of the world,' (Matt. 28:20). **But that the episcopacy itself might be ONE AND UNDIVIDED, and that the entire multitude of the faithful through priests closely connected with one another might be preserved in the unity of faith and communion, placing the blessed Peter over the other apostles, he established in him the perpetual principle and visible foundation of both unities upon whose strength the eternal temple might be erected.**"

The whole temple was to be built on the foundation of Peter, the indestructible rock, for without him nothing could stand! As Revs. Devivier and Sasia note: "The foundation of an edifice, and especially an edifice of this nature, must necessarily **last**, as long as the edifice itself, according to the divine promise, until the end of time," (Ibid). Would

anyone deny that devoid of a foundation, a house would topple? What we see among us today is the resurgence of the Gallicanist heresy and Febronianism, (DZ 1500), which placed bishops and faithful superior to or equal to the pope. These heresies had at their core the belief that bishops received their jurisdiction directly from Christ and could exercise it independently. Pope Pius XII decided this matter, ruling that the Apostles all received their jurisdiction from Christ but the bishops cannot exercise it without authorization by the Roman Pontiff, (“Mystici Corporis,” “Ad Sinarum Gentum”). Many bishops may have secretly resented this definition and retaliated by cooperating with ecumenism and the false Vatican 2 council.

In his “The Church of Christ,” (1910), Rev. E. S. Berry confirms that the Vatican Council only declared *St. Peter and His successors indefectible*, not the bishops. Berry states in his work: “*The Apostolic See of Rome is the only particular Church to which the promise of perpetual indefectibility has been made.*” This only echoes the teaching of Pope Leo XIII in Satis Cognitum:

The Head of the College of Bishops

608 But it is opposed to the truth, and in evident contradiction
(58, with the divine constitution of the Church, to hold that while
153, each bishop is individually bound to obey the authority of the
190, Roman Pontiffs, taken *collectively* the bishops are not so bound.
228- For it is the nature and object of a foundation to support the unity
229) of the whole edifice and to give stability to it, rather than to *each*
component part; and in the present case this is much more appli-
cable, since Christ the Lord wished that by the strength and
solidity of the foundation the gates of hell should be prevented
from prevailing against the Church. All are agreed that the divine
promise must be understood of the Church as a whole, and not
of any certain portions of it. These can indeed be overcome by
the assaults of the powers of hell, as in point of fact has befallen
some of them.

Conclusion

Because Traditionalist clergy so-called did not embrace the scholastic system of St. Thomas Aquinas, as commanded by the popes, and failed to follow it, Traditionalists were led astray. They abandoned the reality of logic for the philosophies of this world and we see the results. In his “The Essentials of Formal Logic,” Rev. Michael J. Mahony, S. J., provides a list of what is known in philosophy as a fallacy of argument or a sophism — “*A FALSEHOOD HIDDEN UNDER THE APPEARANCE OF TRUTH.*” ***Let that resonate for a moment, because it is the key to everything that Traditionalists have done for the past five decades.*** Under the heading of “Fallacies” in Ch. XI of his 1918 work, Mahoney lists the following under the subhead of false induction: “*False observation, false interpretation, SEEING WHAT WE WISH TO SEE, NOT SEEING WHAT WE DO NOT WISH TO SEE.*” Traditionalists refused to accept the fact that only under St. Peter’s successor and teaching in communion with him can the bishops claim any guarantee of indefectibility. The Church can be said to exist as indefectible only if it remains one undivided whole. If

the pope dies and there is an extended interregnum, Rev. Berry, along with Rev. O'Reilly, Rev. Journet (following Cardinal Cajetan) and others, declares that such an interregnum will not mean the Church has entirely ceased to exist. "For although the See be vacant for many years, the Church always retains the right to elect a legitimate successor," ("The Church of Christ"). The bishops can defect, as all the bishops defected at the time of Vatican 2. But the bishops of Rome can never be seen to fail because this is the promise of Christ; and Christ is always true to His promises.

Pt. II: Consecrations by Lefebvre and Thuc Null and Void

Introduction

There has never been any doubt, in the minds of those who witnessed the deliberate destruction of the Church and the exodus of the faithful in the late 1960s, early 1970s, that they were witnessing an unprecedented event, a betrayal of the Church, a dismantling of all that had ever been considered Catholic. Only a very few realized that the false Vatican 2 council and formal introduction of the Novus Ordo Missae was the culmination of the Great Apostasy, or gradually understood that it was the fulfillment of all the prophecies concerning the Antichrist. Yet even among the most simple it was obvious that a clear line of demarcation existed between the pontificates of Pope Pius XII and the reign of Roncalli and Montini — a day and night contrast. Once he who withholdeth was taken out of the way, the abomination of desolation or as St. Paul calls it, the "mystery of iniquity," and again, "the lawless one," was able to be revealed. We know from the teaching of Pope Paul IV, in *Cum ex Apostolatus Officio* (1559) that the abomination of desolation will be a usurper reigning as a true pope, or as the Catholic Encyclopedia styles Antichrist, "a king who reigns during an interregnum." In his "Temporal Power of the Vicar of Jesus Christ," Henry Cardinal Manning is convinced that the withholding power is the Supreme Pontiff. St. Paul warns us again and again of the lies that will necessarily be the hallmark of the Man of Sin: lying signs and wonders, the operation of error to believe lies, and the lies that will be so cunning that they will, if possible, deceive even the elect. The Gospels warn us of false christs and prophets, of wolves in sheep's clothing and hirelings, and still it is as though these prophetic words remained unspoken.

False christs came to those fleeing the Vatican 2 church when they began their plaintive cries for Mass and Sacraments, not realizing the signs of the times in which they lived. The beloved saviors of the day, Marcel Lefebvre and later Peter Ngo Dinh Thuc, then Giuseppe Siri, each in their own way, offered a much-desired way out for those seeking it. The faithful who could not bring themselves to separate completely from Rome or consider the usurpers as false popes were allowed to view them as evil, but still valid, and the church they headed as still the one founded by Christ, which they could somehow refashion one day to their own liking. For those who believed the see was vacant there was Thuc, and while many expected this group would set up a rival papacy to ground itself, this never happened although it was briefly considered shortly after the first consecrations. (Thuc may have been reluctant to risk another fiasco such as occurred following the Palmar de Troya consecrations, which resulted in the election of a false pope.) Instead Guerard des Lauriers managed to gain support for his impossible materialier/formaliter theory, and many simply sat back to await the *presto chango* of a

Roman usurper into a holy pope as each new pretender came along. Then there was the Siri fiasco, with its air of mystery and clandestinity, claiming Siri was a secret pope, held captive in Rome, who had reigned all along to continue the papal line unbroken. This soap operatic affair is too foolish to even spend much time describing. Like Lefebvre and Thuc, Siri never left the Novus Ordo church and this has been demonstrated repeatedly. For that very reason he was a doubtful pope at best, and certainly never qualified canonically as even possibly elected.

Clearly those leaving the Novus Ordo in the 1960s and 1970s believed that the Church was no longer the Church because the Mass had disappeared; they believed that by staying they could no longer be Catholic. Traditionalists could not have considered Novus Ordo attendees guilty of “cookie worship” or accused them of engaging in false sacramental rites, conferred by those invalidly ordained and consecrated in the revised 1968 Novus Ordo rites, if they really thought they were members of the same Church. It is therefore bewildering, to say the least, that they could accept any of these three men as true Catholic hierarchy, when all of them still had strong ties to the Novus Ordo church, ties that were never broken. And yet they did not seem to find it hypocritical to accept these men while condemning Novus Ordo attendees as not Catholic.

Lefebvre and Thuc never left the Novus Ordo

There is of course Lefebvre’s doubtful validity owing to his ordination and consecration by Achille Lienart. Regardless of any arguments to the contrary, Lienart was already suspect of endorsing evolutionism during Pius XII’s reign and he was scarcely the only possible Masonic connection in Lefebvre’s life. And then there is Thuc’s lengthy history of vacillation back and forth with Rome, his involvement in the Palmar de Troya affair and his abominable habit of ordaining and consecrating anything that showed up on his doorstep, including notorious homosexuals and other questionable characters. This certainly gives cause for serious doubt at best of any valid intention in ordaining and consecrating. In the end, he reportedly died as a member of the Novus Ordo church. As for Siri, who never left the Novus Ordo and was a functioning member of that church until his death, it is difficult to see how anyone could think he was ever sympathetic to Traditionalism in the first place. The same is true of Lefebvre, for that matter, who never left the Novus Ordo or declared its pope usurpers, and whose priests and bishops were created with the idea that if any of Lefebvre’s attempts at reconciliation succeeded, they would march right back to Rome. So whether for Lefebvre’s own St. Pius X Society, in limbo until that reconciliation, or for the Novus Ordo outright, these men claiming to be clergy were really creatures of the church they were thought to oppose all along. Isn’t this a fine example of the operation of error to believe lies?!

P. Pourrat, in his Theology of the Sacraments, stated that: ***“The intention of the minister is that of the church he represents.”*** This is an important statement because the Catholic Church has never recognized as valid the orders of any sect other than Her own. Clearly Lefebvre represented the Novus Ordo church, albeit a conservative branch. His intention was obviously to remain a member of that church. For all the noise about his declaration and bogus special powers, Thuc still retained the title of the Archbishop of Bulla Regiae, granted him by Paul 6. A true bishop would know that no title granted by an antipope could ever be valid; he even mentions Pope Paul IV’s Cum ex... in his Declaration, but

surely he never really intended to separate himself from Rome. Siri officiated at the funerals of Paul 6 and John Paul 2, and concelebrated “masses” with Roman officials. So in all three cases there can be no certitude of any kind concerning the validity of their internal intent, which is indicated by outward actions. And as will be proven below, the constant practice of the Roman Pontiffs was to declare ministrations of those lacking jurisdiction and Church authorization in such cases of no effect. It is true that Traditionalists use the proper matter and form for ordination (which is invalid for other, jurisdiction-related reasons) but they do not use it for episcopal consecration, as they must omit the papal mandate; this itself renders their ministrations invalid. For when an alleged bishop who possesses no power or authority himself attempts to create another “bishop,” the attempt is automatically null and void as papal documents below attest. No papal documents were ever cited to validate their actions because they did not exist. All was based on the wants and needs of the faithful. Canon Laws were either dismissed as non-binding altogether without ever consulting the rules laid out in the canons themselves to determine this or they were wildly misinterpreted to justify the actions of these men.

True bishops would have elected a pope

Both Lefebvre and Thuc could easily have proven their good faith and intentions by denouncing Roncalli and Montini as antipopes, actively working to remove them from Rome and recruiting other bishops to help elect a true pope, in the absence of the cardinals. This would have satisfied all the conditions of Cum ex..., released them from any and all censures incurred from following an antipope and provided the Church with a solid new start. This was the suggestion of St. Robert Bellarmine, who wrote in the 1500s: “They [the bishops] can and ought to decide, when occasion demands, who is the legitimate pope; and if the matter be doubtful *they should provide for the Church by having a legitimate and undoubted pastor elected. That is what the Council of Constance rightly did,*” (Rev. E. S. Berry, “The Church of Christ,” Bellarmine, de Concillio, ii, 19). This was also the opinion of the Western Schism-era cardinal Zabarella, as well as Cardinal Cajetan. In fact St. Bellarmine wrote after Zabarella, and may well have adopted his teachings.

In Ch. 14 of this same work, St. Bellarmine continues: “In no case can a true and perfect council be convoked to define matters of faith without the authority of a Sovereign Pontiff. But in both cases (of an heretical or insane pope) an imperfect council can be convened to give the Church a Chief, but without a Chief, many matters cannot possibly be defined.” Pope Paul IV decreed in Cum ex... that those leaving a false pope would not be liable to censures for adhering to him and could even employ officials of the secular government to dethrone him. Pope Pius XII, in his Vacantis Apostolica Sedis, paragraph 34, even provides for the election of a pope by those not cardinals: “No Cardinal can in any way be excluded from the active and passive election of the Supreme Pontiff on the pretext or by reason of any excommunication, suspension, interdict, or other ecclesiastical impediment whatsoever; We, in fact, suspend these censures only for the effect *of an election of this sort*; they will remain in their own force in other circumstances,” (and here Pius cites several other election laws from his predecessors). This means that no excommunicated bishops could participate in a papal election, regardless of the reason for the excommunication. And paragraph 36 automatically

eliminates even cardinals from any election who are guilty of heresy, apostasy or schism, so certainly bishops would be forbidden to elect on this score as well.

In the 1200s, one vacancy of the Holy See lasted for two years and nine months. “To prevent a recurrence of this evil,” the Catholic Encyclopedia relates under papal elections, “the Second Council of Lyons under Gregory X (1274) decreed that ten days after the pope's decease, the cardinals should assemble in the palace in the city in which the pope died, and there hold their electoral meetings, entirely shut out from all outside influences. If they did not come to an agreement on a candidate in three days, their victuals were to be lessened, and after a further delay of five days, the food supply was to be still further restricted.” In its documents the Council also states: “Where greater danger exists, there without doubt a fuller deliberation is necessary. ***How grave are the losses resulting from a prolonged vacancy, and how full of dangers it is to the Roman Church is shown by a prudent consideration of the past...***” The Council further beseeches the cardinals to consider the gravity of the matter and not “strive after private advantage, but with no one but God influencing their judgment, with minds unhampered and with a clear knowledge of their duty, let them as far as is possible, by every effort, and solicitude, attend freely to the common good; keeping before their minds this only, ***that they speedily give to the Church a suitable head. Those however who act otherwise shall be subject to divine punishment and their offense, unless they do severe penance on its account, is in no way to be remitted.***” And yet those daring to consider themselves bishops such as Lefebvre and Thuc were entirely devoid of such a consideration or the common good, men undoubtedly well-schooled in Church history whose “ignorance” in these matters could only have been affected, or feigned. Here Siri is not even factored in. For had he been elected as claimed (which cannot be held even as a probability), he was the greatest failure, both as a cardinal and a pontiff, in Church history.

But the behavior of these men is not surprising, in retrospect. Many Traditionalists do not recognize the infallibility of the ordinary magisterium (see this as defined by the Vatican Council in DZ 1792) and also teach that graces necessary for salvation can be obtained only from their hands and certainly not by a mere Perfect Act of Contrition (see the Council of Trent, DZ 898, 915; also DZ 1295, 1379). But most ironically of all, for all their puffed up insistence about being commanded to minister to their followers because “the Church’s primary mission is eternal salvation,” they criminally omit the fact that ***all Catholics must first and foremost be subject to the Roman Pontiff***, (NOT PRIMARILY THE BISHOPS)! as Boniface VIII infallibly defined in Unam Sanctam, (DZ 469). And these are only three of many ***Catholic dogmas*** Traditionalists either entirely ignore or misconstrue. It is easy to see why they did not want the world to know what Pope Pius XII had infallibly decreed in Vacantis Apostolica Sedis. Because it totally destroyed any hope of these bishops reigning supreme sans any supervision; of creating for themselves a Traditionalist kingdom independent of papal rule. Cardinal Lienart is said to have gleefully declared from his deathbed, no less, “The Church is dead!” And lo and behold, *his* successor was the one who at that time lay claim to the throne.

As bishops consecrated under Pope Pius XII, Lefebvre and Thuc were capable of validly ordaining priests as long as no canonical or papal law prevents them. But these laws did prevent them, first the infamy of law they incurred by adhering to a schismatic sect (Can.

2314 no. 3) and then the violation of Pope Pius XII's infallible papal election constitution, *Vacantis Apostolica Sedis*. Canon 2294 §1 reads: "A person how has incurred infamy of law is not only irregular, as declared by Can. 984, n. 5, but in addition he is incapacitated...***and must be restrained from the exercise of sacred functions.***" In their canon law commentary, Revs. Woywod-Smith comment under the heading of "Of Common Vindictive Penalties," (Can. 2294 §1 and §2): "The person who incurred infamy of law cannot validly obtain ecclesiastical benefices, pensions, offices and dignities, nor can he validly exercise his rights connected with the same, nor perform a valid legal ecclesiastical act." Commenting on Can. 2396, these same authors write concerning infamy of law: "The exercise of acquired rights may be rendered invalid...by incurring a disqualification, but the right itself is not taken away unless the law or sentence explicitly states the additional penalty of deprivation of office." In this case ***the law does***, for those who incur the penalties of Can. 2314 n. 1-3 also automatically incur those of Can. 188 n. 4.

And invalidating laws are not subject to *epikeia*, as Rev. Joseph Riley explains in his dissertation on the subject. "Human laws sometimes cease to bind; but *epikeia* may not be applied to human invalidating laws...The purpose of invalidating laws is to protect and promote the common good by warding off from society fraud, deception and other evils," ("The History, Nature and Use of *Epikēia* in Moral Theology"). And nothing can save Lefebvre and Thuc from *Vacantis Apostolica Sedis* and its infallible norms. Nor can anyone claim that these laws are canon laws that are being "misinterpreted" to deliberately discredit Traditional clergy. This law is clear in itself as will be shown below, and canonists commenting on it agree that it prohibits acts against the law and the usurpation of papal jurisdiction.

What *Vacantis Apostolica Sedis* forbids

In his constitution, Pope Pius XII forbids cardinals or anyone else (para. 109) to violate his commands concerning the rights of the Church and observance of Her laws during an interregnum. He also forbids anyone to usurp the jurisdiction enjoyed by the pope in his lifetime. In these circumstances the most glaring violations of this command are:

1. Assumption of supplied jurisdiction, which only the pope can provide and has historically provided over the centuries, being the supreme source of all jurisdiction. No jurisdiction can be supplied during an interregnum, for Pope Pius XII says all is to be left to the future pope.
2. The absence of the papal mandate in all Traditional "consecrations" of bishops, especially those attempted by Lefebvre and Thuc.
3. Exercise of orders and participation in sacred functions, without the dispensation from infamy of law, available only from the pope, (Can. 2295).

Under the heading "Jurisdictional rights and prerogatives of the pope," see the additional matters that only a pope can decide at <http://www.newadvent.org/cathen/12260a.htm> .

Anyone who attempts to change papal laws, in whole or in part, dispense from them, take away or add to them; anyone who usurps papal jurisdiction in any way or who violates

the rights of the Church, is censured as follows: “*We declare invalid and void any power or jurisdiction pertaining to the Roman Pontiff in his lifetime, which the assembly of Cardinals might decide to exercise (while the Church is without a Pope)... If anything contrary to this prescript occurs or is by chance attempted, we declare it by OUR SUPREME AUTHORITY to be null and void.*” So when applied to the actions of Lefebvre and Thuc, the following can be concluded: since they possessed no jurisdiction to ordain, having been *deprived* of their offices and dioceses, their ordinations are null and void as ecclesiastical acts, as are all their consecrations for lack of the necessary papal mandate. The consequences of this for the faithful are that since no priests are able to validly exercise their orders, since Lefebvre and Thuc’s ordinations are of no effect, they never validly received the Sacraments they conferred. As Pope Pius VI wrote in *Charitas*, “They must not grant dimissorial letters for ordinations. Nor must they appoint, depute, or confirm pastors, vicars, missionaries, helpers, functionaries, ministers, or others, whatever their title, for the care of souls and the administration of the Sacraments **UNDER ANY PRETEXT OF NECESSITY WHATSOEVER... For We declare and proclaim publicly that all their dimissorial letters and deputations or confirmations, PAST AND FUTURE, as well as all their rash proceedings and their consequences, are UTTERLY VOID AND WITHOUT FORCE...**”

For it is *NOT* just *Vacantis Apostolica Sedis* which condemns the actions of these men, but also Church teaching throughout history. Leaving aside the question of validity, the nullification of their actions by Pope Pius XII, since it speaks directly to us in our situation, is sufficient. Until the canonical election of a true pope, no decision can be made concerning the validity of the orders of those ordained by Lefebvre and Thuc. These ordinations, insofar as they were undertaken (either assuming supplied jurisdiction for those ordained from the *Novus Ordo* antipopes or under Canons 209 and 2261 §2, which cannot supply at all in the absence of the pope), may have been received but could never be validly exercised, since such exercise (not the orders themselves) is null and void. On the other hand, the validity of those (ordained and) consecrated by men consecrated by Lefebvre and Thuc is invalid, for this second generation of schismatic consecrators never became bishops, and therefore cannot create priests, far less bishops. They remain priests perpetually suspended from exercising their orders under penalty of invalidity, until dispensed by a true Pontiff.

One final note

Some have expressed confusion over the many ways that the validity of Traditionalist clergy have been drawn into question. In one article on this site I have pointed out that first tonsure is an act of jurisdiction, according to Rev. Charles Augustine and others, and that the men who were consecrated by Lefebvre and Thuc neither possess such jurisdiction nor are true bishops, but remain priests (if they ever received valid ordination). Therefore they cannot call other men to the priesthood or make them priests on two different counts. Now that they never became actual bishops is certain because Pope Pius XII nullified and voided the usurpation of papal jurisdiction by Lefebvre and Thuc in *Vacantis Apostolica Sedis*. What is not known for certain is whether these men received the actual *mark* of ordination or consecration and could not use it validly or received nothing, either because they were illicitly ordained or not ordained at all. Let us follow this chain of thought as we did in the initial article on validity for a moment.

A young man raised in a devout Traditionalist household applies to a Traditionalist seminary. He was born in 1969 and his parents have been Traditionalists since Vatican 2. For a time they followed an independent priest, then joined the Society of Pope St. Pius X and accepted John Paul 2 as pope. Later they became sedevacantists. This young man has never doubted his Traditionalist faith; he believes he is a Catholic. But in reality he labors under several disabilities that make it impossible for him to ever be considered priest material. For one he was baptized into the Novus Ordo church before his parents left that sect. This was an illicit baptism in a non-Catholic sect that must be conditionally re-administered; “Sacred ordination can be validly received only by a baptized man,” (Canons 968, 986). Secondly, his parents technically were both non-Catholics, having dabbled in three Traditionalist-style sects. These parents, and this young man after reaching the age of 14, were guilty of schism and infamy of law for having adhered to these non-Catholic sects. Canons 984, 985 and 986 declare these irregularities as permanently barring a man from receiving Holy Orders or exercising the order received, even if he is not culpable for the irregularity, (Can. 968). And only the Roman Pontiff can dispense from infamy of law, or consider any case in which a man pleads he was innocent of the irregularity. This is because, as canonists Woywod-Smith and others teach, Can. 2200 holds such individuals guilty of an external violation of the law because the evil will is presumed.

Therefore it should be easy to see how difficult it would be for a Traditionalist or Novus Ordo man to even be admitted to orders by a certainly valid and licit bishop, even if one could be found! There need only be SERIOUS DOUBT about such validity, and this has been unquestionably provided. The problems of incapacitated and doubtfully valid bishops and positively disqualified candidates for the priesthood, by themselves — even without any consideration of Vacantis Apostolica Sedis or other papal laws — are impossible of remedy without a true pope. And we can thank all the apostate cardinals and bishops of Vatican 2 for making it impossible to elect a true pope.

Conclusion

What Traditionalists have done all these years, in essence, is to dictate to our Lord how and in what manner His Church on earth will be preserved. By their failure to act and their silence; by their total disregard for the laws of the Church and the necessity of jurisdiction, they have gradually and successfully coerced those believing themselves to be the remnant Church into accepting them as legitimate authority. Slowly but surely they are leading them back into the Novus Ordo and those who are not engaged in this are conniving to elect their own “pope” a move proven to be disastrous to those engaging in it. For they cannot possibly produce a validly and licitly ordained priest, elected by priests and bishops who themselves are validly and licitly ordained, who could then canonically elect such a candidate as a true successor to Pope Pius XII.

It is absurd to even entertain the thought that two bishops (and a stray cardinal) who had unmistakably adhered to a non-Catholic sect then consistently violated the laws and teachings of the Church; who had sided with the usurpers of the very Seat of Christ’s kingdom on earth, could possibly be considered the leaders of true Catholics and

champions of orthodoxy! How could any of these men be hailed as heroes when they themselves failed to safeguard the Church's very existence and continued survival on this earth, according to the will of its Divine Founder? All these men were but so many Satanic decoys set up to lure the gullible further into the enemy's iniquitous designs, then seduce them. The old alchemic process of dissolution — thesis, antithesis, synthesis — has worked quite well for them. Many St. Pius X Society members are being reabsorbed by Rome, as predicted long ago by the orchestrators of Vatican II. Sedevacantists are waning. Some former Traditionalists have, on their own, chosen to embrace the indult mass. Distill something long enough and there is nothing left but the fungible residue at the bottom. Those who hold to the dogmas of faith, especially the necessity of the papacy and the Church's true teachings on indefectibility, will constitute that residue, the dregs from which Christ one day will resurrect His Church.

Pt. III: *Proofs from the Continual Magisterium*

It goes without saying that the teachings of the Roman Pontiffs, even if not infallible, are to be accepted and obeyed above any reasoning presented by the theologians, who themselves must be subject to the magisterium. As Revs. Pohle-Preuss write in *The Sacraments*, Vol. IV: “It matters not what the private opinions of...theologians [are]. ***It is not the private opinions of theologians but the official decisions of the Church by which we must be guided.***” On the other hand, Pope Pius XII cautioned the faithful about accepting the works of those who did not even bother to consult or follow the teachings of approved theologians, presenting their own opinions instead after the fashion of the Traditionalists. He wrote in his infallible encyclical, *Humani Generis*:

“17. Hence to neglect, or to reject, or to devalue so many and such great resources which have been conceived, expressed and perfected so often by the age-old work of men endowed with no common talent and holiness, ***working under the vigilant supervision of the holy magisterium*** and with the light and leadership of the Holy Ghost in order to state the truths of the faith ever more accurately, ***to do this so that these things may be replaced by CONJECTURAL NOTIONS and by some formless and unstable tenets of a new philosophy, tenets which, like the flowers of the field, are in existence today and die tomorrow; this is supreme imprudence and something that would make dogma itself a reed shaken by the wind.*** The contempt for terms and notions habitually used by ***scholastic theologians*** leads of itself to the weakening of what they call speculative theology, a discipline which these men consider devoid of true certitude because it is based on theological reasoning.”

Therefore all papal decrees are proofs of the first order as Canon Law teaches; all other proofs are to be considered as secondary to these, and then only if they agree with the teachings of the Roman Pontiffs. The reader should keep this order in mind while perusing the proofs below.

Pope Pius IX, *Quartus Supra* (1873)

“ 6. ***The chief deceit used to conceal the new [Armenian] schism is the name of 'Catholic.'*** ***The originators and adherents of the schism presumptuously lay claim to this name despite their condemnation by Our authority and judgment.*** It has always

been the custom of heretics and schismatics to call themselves Catholics and to proclaim their many excellences in order to lead peoples and princes into error. St. Jerome, presbyter, referred to these men, among others, when he said: ‘The heretics are accustomed to say to their king or to Pharaoh, *We are the sons of wise men who have handed down to us from the beginning the Apostolic teaching; we are the sons of ancient kings who are called kings of the philosophers; and we possess the knowledge of the scriptures in addition to the wisdom of the world.*’”

“Definition of a Schismatic

“12. But the neo-schismatics say that it was not a case of doctrine but of discipline, *so the name and prerogatives of Catholics cannot be denied to those who object*. Our Constitution *Reversurus*, published on July 12, 1867, answers this objection. We do not doubt that you know well how vain and worthless this evasion is. *For the Catholic Church has always regarded as schismatic those who obstinately oppose the lawful prelates of the Church and in particular, the chief shepherd of all. Schismatics avoid carrying out their orders* and even deny their very rank. Since the Armenian faction of Constantinople is like this, *they are schismatics even if they had not yet been condemned as such by Apostolic authority*. For the Church consists of the people in union with the priest, and the flock following its shepherd. ...Furthermore, as Our predecessor Pius VI warned in his Apostolic letter condemning the civil constitution of the clergy in France, *discipline is often so closely related to doctrine and has such a great influence on its preservation and its purity, that the sacred councils have not hesitated to cut off from the Church by their anathema those who have infringed its discipline*.

“13. But the neo-schismatics have gone further, since ‘*every schism fabricates a heresy for itself to justify its withdrawal from the Church.*’ Indeed, they have even accused this Apostolic See as well, as if We had exceeded the limits of Our power in commanding that certain points of discipline were to be observed...Nor can the Eastern Churches preserve communion and unity of faith with Us without being subject to the Apostolic power in matters of discipline. *Now such teaching is not only heretical after the definitions and declarations of the Ecumenical Council of the Vatican on the nature and reasons for the primacy of the Sovereign Pontiff, but it has always been considered to be such and has been abhorred by the Catholic Church*. It is for this reason that the bishops of the Ecumenical Council of Chalcedon, openly declared the supreme authority of the Apostolic See in their proceedings; then they humbly requested Our predecessor, St. Leo, to sanction and confirm their decrees, even those which concerned discipline.”

Three years after writing “*Quartus Supra*,” we also hear the following from Pope Pius IX, in “*Quae in patriarchatu*”: “In fact, Venerable Brothers and beloved Sons, it is a question of recognizing the power (of this See), even over your churches, not merely in what pertains to faith, *but also in what concerns discipline. He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema,*” (emph. mine — Pope Pius IX, September 1, 1876, to the clergy and faithful of the Chaldean Rite.)

“The Communication of Catholics with Schismatics”

*(Quotes below are from this work by Rev. Ignatius Szal, A.B., J.C.L.;
Catholic University of America Canon Law dissertation, 1948):*

“...There was no doubt about the *validity* of orders [by a schismatic bishop] *if the minister had been validly consecrated and had used the proper matter and form. The question of the validity of the orders conferred by schismatics is rather a dogmatic than a juridic consideration,*” which is an important distinction. Szal admits that the ordinations of “Oriental dissidents...the Jansenists in Holland and the Old Catholics...are generally considered as valid. However, because of recent development among the Oriental dissidents and among schismatics in general, much doubt has been cast upon the validity of the orders of certain schismatic priests, and consequently each individual case should be judged on its own merits.

“Clement VIII, in his instruction Sanctissimus of August 31, 1595, stated that those who had received ordination at the hands of schismatic bishops who apart from their schismatic status were properly consecrated — the necessary form having been observed — did indeed receive orders, but not the right to exercise them. In this he repeated the doctrine of the glossators. Benedict XIV, in the Constitution Etsi pastoralis, of May 26, 1742, confirmed this doctrine of Clement VIII. On the question of schismatic ordinations these two papal documents present a practically identical wording. Not only was the recognized validity of schismatic orders established, but further points were clarified.

- “1. Schismatic bishops were not to be admitted for the conferring of orders or for the administration of any of the other sacraments.
2. Persons ordained by schismatic bishops were, upon a proper rectification or amendment in their status, to be reconciled and absolved.
3. An appropriate penance was to be imposed on them.
4. If they had embraced any errors, they had previously to abjure them.
5. If they had not embraced any errors, they had nevertheless to renounce the schism of their ordaining prelate.
6. The abjuration was to be made publicly or secretly, as the case directed.
7. *Before the ordained persons could exercise their Orders, it was necessary for them to receive from the Holy See a dispensation from the irregularity which they had incurred.*”

On November 21, 1709, when the Holy See was presented with the question of whether or not Armenians could seek Orders from schismatic bishops because no other bishops were available, permission was denied. Szal comments: “In no way could that be allowed [because] those who had been ordained by such bishops were irregular and suspended from the exercise of their Orders.” Szal cites Canons 1258 § 1 and 2372, noting that exceptions are made for the reception of orders in good faith.

Canon 1258: “It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics. At the funerals of non-Catholics, at their marriages, and similar solemnities, provided there is no danger of perversion or scandal, *passive or merely material presence on account of a civil office or for the purpose of*

showing respect to a person may be tolerated for a grave reason, which in doubtful cases must be approved by the bishop.” Rev. Szal comments from his dissertation as follows: “Canon 1258...declares illicit not only the communication in rites which are of their nature non-Catholic, **but also in rites which are Catholic in nature but exercised under the direction of a non-Catholic sect. Too much familiarity with non-Catholics gives rise to doubts concerning the faith**, to a sense of indifferentism, and frequently leads to the contracting of mixed marriages. The acts of religious worship performed by schismatic sects is superstitious and hence are illicit.”

“If one considered a schismatic merely as being in a state of mortal sin, *one could receive the Sacraments from him for a just cause. Even if the schismatic was considered bound by a censure, the faithful could receive the sacraments from him for any just cause as long as he was not a vitandus or under censure upon a condemnatory or declaratory sentence. BUT THE SCHISMATIC MINISTER CANNOT BE CONSIDERED MERELY AS ONE IN THE STATE OF MORTAL SIN OR AS ONE BOUND BY A CENSURE.* He is more than that. *He is the minister of an unauthorized sect.* Only a person in danger of death could receive the sacraments from him...**THE ACT OF SEEKING OR RECEIVING THE SACRAMENTS FROM A SCHISMATICAL MINISTER IS FORBIDDEN IN VIRTUE NOT ONLY OF THE DIVINE LAW BUT ALSO OF THE LAW ENACTED IN CAN. 1258 §1**...The prohibition against the communicating with non-Catholics in the dispensing of the sacraments has existed since the earliest times. There is a reference to this in the decree of Gratian, [citing a letter of St. Augustine against the Donatists]. It was there stated that only in danger of death should one seek baptism from a heretic or schismatic, and that it would be gravely illicit to do so outside any such necessity...” (pgs. 59-60). And in doubt of the law concerning such situations, (raised by Traditionalists who insist that they are “covered” by Canons 209 and 2261 §2), one would revert to the old law, according to Can. 6 §4 concerning what to do in a doubt of law. But even this is superseded by the fact that during an interregnum, there is not even any reason to revert to Can. 6 §4, since only the pope can supply jurisdiction under the canons Traditionalists cite, and we have no pope.

Church practice concerning illicit orders

(The following decisions of the Holy Office reflect the mind of the Church concerning Holy Orders attempted by lapsed Catholics and schismatics):

1. Nov. 18, 1931: A lapsed Catholic who receives orders from a schismatic bishop can be received back into the Church only on the understanding that **such ordinations, even if valid, will be completely disregarded**, (Dr. Leslie Rumble, Homiletic and Pastoral Review: “Are Liberal Catholic Orders Valid,” 1958).
2. The Australian convert Dr. Leslie Rumble told his readers in the above publication that even if the Liberal Catholic “bishop” Willoughby who repented before his death had lived, **he could never have been admitted even to conditional ordination, far less to Episcopal consecration**. Many of the Liberal Catholics issued originally from the Old Catholics.
3. Dr. Orchard, a famous congregational minister, was secretly ordained a priest by a bishop allegedly issuing from the Syro-Chaldean rite. Upon his conversion to the

- Catholic faith, Rome conditionally (re)ordained Orchard in 1935, according to Dr. Rumble.
4. The Old Catholic “bishop” Giebner, *upon his conversion to Catholicism*, was *(re)ordained sub conditione* following World War II, (*Addenda/Corrigenda, Bishops at Large*, by Peter Anson).
 5. Nov. 9, 18, 1926: When Joseph Thiessen, an Old Catholic bishop, converted to Catholicism, he was warned by the Bishop of Cologne that because he had received ordination from the Old Catholics, *he could not even function as a priest*. Thiessen eventually returned to his schism, (*Ibid.*, Anson, p. 320).
 6. In his *Faiths of the Few*, (1963) William J. Whalen noted the following: “The Catholic Church follows the Augustinian theory that a bishop who is validly consecrated retains the power to transmit valid but irregular orders. *In practice, the Church ignores orders received by apostates from schismatic bishops. These men, if reconciled to the Church, need not recite the Divine Office or even observe celibacy.*” Whalen noted that it was the opinion of Cardinal Merry del Val, owing to the *commercialization of orders* by the notorious renegade Old Catholic bishop Vilatte (something Vilatte had in common with Thuc), that *none of these orders were valid*. Vilatte reconciled with Rome, relapsed once again *and was eventually buried as a layman*. This, Whalen reported, despite the fact that “a number of Catholic theologians were prepared to admit that his orders were valid.” Already in the early part of the 20th century, then, the tendency to bend the rules on validity was apparent.
 7. In his 1956 work *Anglican Orders and Defect of Intention* Rev. Francis Clark, S.J. observes: “To what an extent a visible separation from the true Church of Christ exerts an influence on the external rite itself, that is, whether such a rite does or does not continue the ritual profession of the faith of the Church must be determined by the Church, Herself. It belongs to the true Church to determine whether a rite performed in given circumstances is an “exteriorization” of Her own faith — that is, whether it is *her own act* — or whether it is, on the contrary, an act expressing the faith of another separated Church, *qua* separated,” (*qua* meaning in what manner or how being defined by the Church). “In this latter case, the rite is not valid. *Thus Pope Leo XIII decreed in the concrete that Anglican ordinations do not remain acts of the true Church; in them ‘ritual contact’ with the faith of Christ’s Church is not maintained,*” (*ibid.*, Dr. Rumble). Also in *Satis Cognitum*, speaking of the powers Christ gave solely to St. Peter, we read: “If the divine benignity willed anything to be in common between him and the other princes, whatever He did not deny to the others He gave only through him. So that whereas Peter alone received many things, *He conferred nothing on any of the rest without Peter participating in it.*”

These decisions only confirm the practice of the Holy See, seen in the documents below, *to consider any episcopal orders conferred by non-Catholics invalid for want of a papal mandate.*

Pope Pius VI, *Charitas*

18. “...Moreover, this power of giving jurisdiction as a consequence of a new practice

established now for several centuries and confirmed by general councils and even by concordats, has returned to its point of origin and does not belong in any way to metropolitans, ***but resides solely in the Apostolic See***. So today the Pope as a duty of his office appoints bishops for each of the churches, and no lawful consecration may take place in the entire Catholic Church without the order of the Apostolic See (Trent, session 24, chap. 1, de Reformat.).

“24. We therefore severely forbid the said Expilly ***and the other wickedly elected and illicitly consecrated men***, under this punishment of suspension, to assume episcopal jurisdiction or any other authority for the guidance of souls ***since they have never received it***. They must not grant dimissorial letters for ordinations. Nor must they appoint, depute, or confirm pastors, vicars, missionaries, helpers, functionaries, ministers, or others, whatever their title, for the care of souls and the administration of the Sacraments ***UNDER ANY PRETEXT OF NECESSITY WHATSOEVER. Nor may they otherwise act, decree, or decide, whether separately or united as a council, ON MATTERS WHICH RELATE TO ECCLESIASTICAL JURISDICTION. For We declare and proclaim publicly that all their dimissorial letters and deputations or confirmations, PAST AND FUTURE, as well as all their rash proceedings and their consequences, are UTTERLY VOID AND WITHOUT FORCE...***”

25. “We also command and prohibit under the same punishment of suspension ***both the men consecrated and their consecrators from illicitly conferring the sacrament of confirmation or of orders, or exercising in any way the episcopal office from which they have been suspended. Consequently anyone ordained by them should realize that he is suspended and will be guilty of irregularity if he exercises the orders he has received.***”

Pope Pius IX, 1873 Encyclical Etsi Multa

Addressing the illegitimate “election” as bishop of a “certain notorious apostate” priest by schismatics, Pope Pius IX wrote:

“24. ***But these men*** having progressed more boldly in the ways of wickedness and destruction, as happens to heretical sects from God's just judgment, ***have wished to create a hierarchy also for themselves... They have chosen and set up a pseudo-bishop, a certain notorious apostate from the Catholic faith, Joseph Humbert Reinkens. So that nothing be lacking in their impudence, for his consecration they have had refuge to those very Jansenists of Utrecht, whom they themselves, before they separated from the Church, considered as heretics and schismatics, as do all other Catholics.*** However, this Joseph Humbert dares to say that he is a bishop, and, what passes belief, he is recognized and named in an explicit decree by the most serene Emperor of Germany and is proposed to all his subjects as a lawful bishop. But as even the rudiments of Catholic faith declare, no one can be considered a bishop who is not linked in communion of faith and love with Peter, upon whom is built the Church of Christ...

Therefore following the custom and example of Our Predecessors and of holy legislation, by the power granted to Us from heaven, We declare the election of the said

Joseph Humbert Reinkens, performed against the sanctions of the holy canons to be illicit, null, and void. We furthermore declare his consecration sacrilegious. Therefore, by the authority of Almighty God, We excommunicate and hold as anathema Joseph Humbert himself and all those who attempted to choose him, and who aided in his sacrilegious consecration. *We additionally excommunicate whoever has adhered to them and belonging to their party has furnished help, favor, aid, or consent.* We declare, proclaim, and command that they are separated from the communion of the Church. *They are to be considered among those with whom all faithful Christians are forbidden by the Apostle to associate and have social exchange to such an extent that, as he plainly states, they may not even be greeted,*” (Etsi Multa, On The Church In Italy, Germany, and Switzerland, Nov. 21, 1873 — all emph. mine; <https://www.ewtn.com/library/encyc/p9etsimu.htm>). *Reinkens publicly denounced the definition of infallibility then attempted election as an Old Catholic “bishop.” If Pope Pius IX considered him a “notorious apostate,” isn’t it likely he would consider Traditionalist “bishops” the same?*

Supplied Jurisdiction According to Canon 209, Rev. Francis Miaskiewicz

In this 1940 Canon Law dissertation, Rev. Miaskiewicz, who later become a Doctor of Canon Law, wrote concerning this canon: *“When the Church, or more specifically the Roman Pontiff, is said to supply jurisdiction in any case whatsoever, be it common error or in doubt, it is readily understood that the Pope acts in virtue of the plenitude of the jurisdictional power Christ entrusted to his person...”* The popes have indeed made concessions concerning Canon Law in the past as one of their main jurisdictional prerogatives, but this is something reserved only to Christ’s Vicars, as Pope Pius VII explained when he wrote to the Irish bishops on ecclesiastical discipline Feb. 1, 1816. For he said: *“Who does not know that in matters of discipline legitimate authority can make some changes by reason of circumstances, interests and historical periods? This is a principle and a line of conduct which our predecessors themselves have always recognized and observed,”* (Benedictine Monks of Solesmes, “The Church”). But in this document he refers to legitimate authority as the Holy See (“our predecessors”), not the bishops to whom he is writing. It is to clarify this teaching of the Church that Pope Pius XII later defined in *Mystici Corporis Christi* that the bishops receive the jurisdiction promised them by Christ only from and through the Roman Pontiff. According to Pope Pius XII’s election law below, if Traditionalists attempt to invoke Can. 209 or 2261 §2, even if they *are* validly ordained, the attempt and all their acts afterwards are null and void. This is to protect the rights of the Church and the faithful, as Rev. Miaskiewicz also explains in his work above, (see Pt. I). *Christ binds papal law made on earth in heaven. When Pope Pius XII says they cannot do this, Christ binds his teaching, and having done this He cannot supply what His Vicar will NOT supply.* “Not only did Christ constitute St. Peter head of the Church, but in the words, ‘Whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed in heaven,’ *He indicated the scope of this headship,*” (Catholic Encyclopedia, under “Pope”). This is found reflected in Pope Leo XIII’s *Satis Cognitum* below:

those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X laid down in the fifth Council of Lateran "That the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teachings of the very Councils themselves." Indeed, Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the power of binding and loosening was granted to the apostles and to Peter; but there is nothing to show that the apostles received supreme power *without Peter, and against Peter*. Such power they certainly did not receive from Jesus Christ.

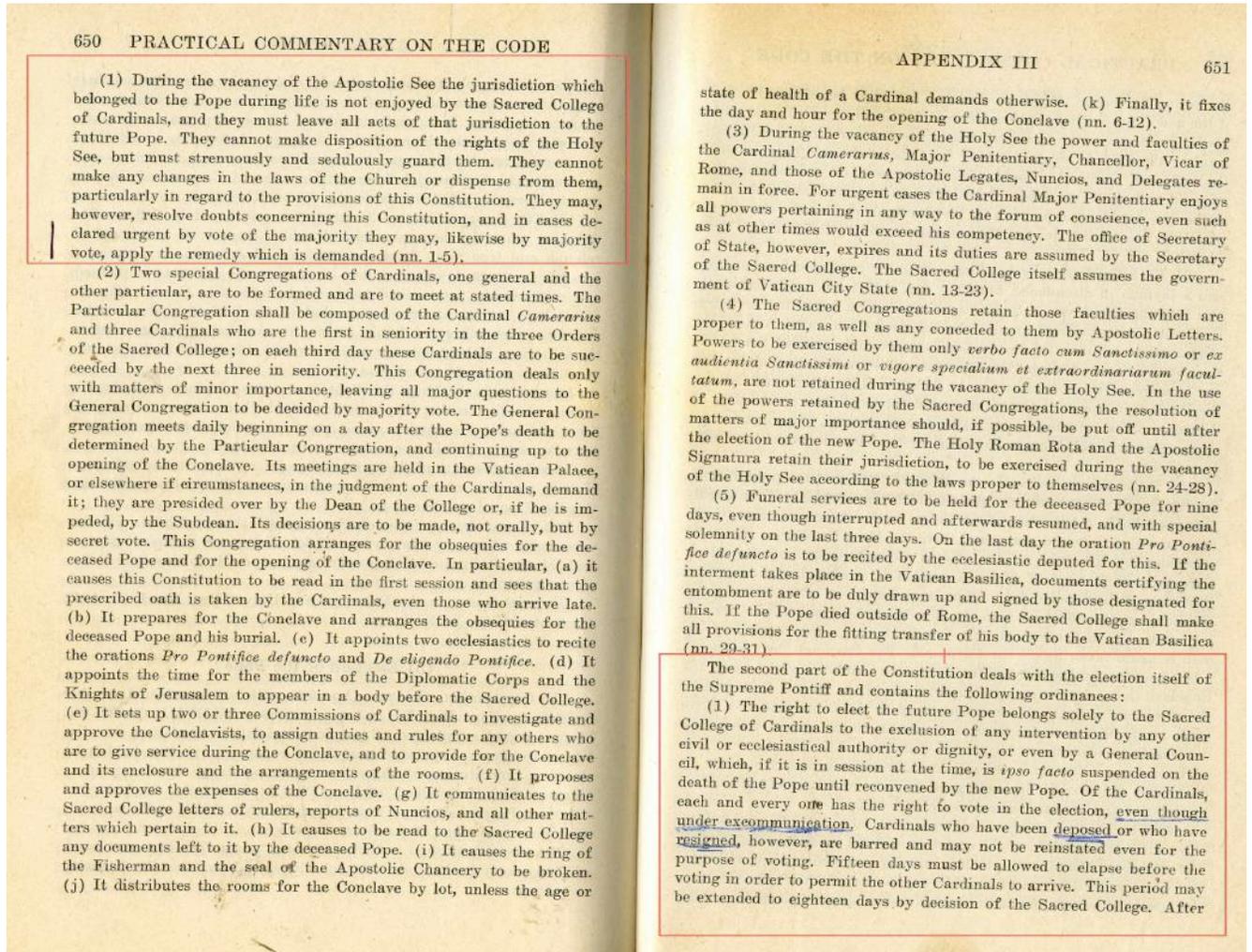
(Vacantis Apostolica Sedis)

Pope Pius XII

ON THE VACANT APOSTOLIC SEE

1. During the vacancy of the Apostolic See, regarding those things that pertained to the Sovereign Roman Pontiff while he lived, the Sacred College of Cardinals shall have absolutely no power or jurisdiction of rendering neither a favor nor justice or of carrying out a favor or justice rendered by the deceased Pontiff; rather, let the College be obliged to reserve all these things to the future Pontiff.¹ ***Therefore, We declare invalid and void any power or jurisdiction pertaining to the Roman Pontiff in his lifetime, which the assembly of Cardinals might decide to exercise (while the Church is without a Pope), except to the extent to which it be expressly permitted in this Our Constitution...*** (and the cardinals are only allowed to decide things strictly pertaining to the election).
2. Likewise we command that ***the Sacred College of Cardinals shall not have the power to make a determination in any way it pleases concerning the rights of the Apostolic See and of the Roman Church***, nor attempt in any way to subtract directly or indirectly from the rights of the same on the pretext of a relaxation of attention or by the concealment of actions perpetrated against these same rights even after the death of the Pontiff or in the period of the vacancy. On the contrary, We desire that the College ought to watch over and defend these rights during the contention of all influential forces.
3. ***"Laws given by the Roman Pontiffs are in no way able to be corrected or changed through the meeting of the cardinals of the Roman Church [the See] being vacant; nor is anything able to be taken away or added, nor is there able to be made any dispensation in any manner concerning the laws themselves or some part of them.*** This is very evident from pontifical Constitutions [on]...the election of the Roman Pontiff. ***But if***

anything contrary to this prescript occurs or is by chance attempted, we declare it by OUR SUPREME AUTHORITY to be null and void.” — (, paras.1- 3, Ch. 1, 1945; Acta Apostolica Sedis, Vol. XXXVIII, 1946, n. 3; pp. 65-99). Paragraph 109 repeats these same warnings, but applies them to **anyone** making an attempt to interfere with the election, changing of laws, violation of jurisdiction and Church rights, not just the cardinals. Below, Revs. Woywod-Smith comment on this constitution.



Next, please find the teachings of Fr. E. S. Berry in his “Church of Christ,” (1910), on jurisdiction. While I is a proven fact that Traditionalists do not possess office or jurisdiction in the Church, as seen above, Rev. Berry only upholds Church law and further strengthens the teaching on apostolic authority and how this is transmitted. Notice that the lawfulness, not the validity of these men is emphasized, which is only a reiteration of the teaching taken from the Council of Trent: “If anyone says that those who have neither been **rightly ordained nor sent** by ecclesiastical authority, but come from some other source, **are the LAWFUL ministers of the Word and of the Sacraments**, let him be anathema,” (DZ 424, 967; one must be a priest to be a bishop).

A formal, or legitimate, successor not only succeeds to the place of his predecessor, but also receives due authority to exercise the functions of his office with binding force in the society. It is evident that authority can be transmitted only by legitimate succession; therefore, the Church must have a legitimate, or formal, succession of pastors to transmit apostolic authority from age to age. One who intrudes himself into the ministry against the laws of the Church receives no authority, and consequently can transmit none to his successors.

Jurisdiction is authority to govern and must be transmitted in the Church as in any other society; it can be conferred only by a lawful superior, according to the constitution and laws of the society, and may be revoked at any time. Consequently jurisdiction in the Church can neither be obtained nor held against the will of her supreme authority; its transmission depends entirely upon legitimate succession. It is not sufficient,

... have a legitimate succession of ministers

Below Fr. Berry states that indefectibility is really promised only to the Roman Pontiff, which means without the pope the Church cannot exist. This St. Thomas Aquinas, the Council of Trent catechism and the popes themselves teach, (see above). Next, he repeats what other theologians and St. Robert Bellarmine teach, that the Church cannot do much of anything during an interregnum. Then he says even if the See of Rome is vacant for many years, a pope can always be elected, even though it may require a miracle from Christ Himself. This is also the opinion of Rev. Edmund O'Reilly, who writes: "***That the Church should remain thirty or forty years without a thoroughly ascertained Head and representative of Christ on earth, this would not be [Catholics reason]. Yet it has been, and we have no guarantee that it will not be again... We must not be too ready to pronounce on what God will permit...***" (*The Relations of the Church to Society — Theological Essays*)

Indefectibility has been promised to the Church as a whole, not to its various parts. The Church as it exists in particular places may fail; even the Church of a whole nation may fall away as history abundantly proves. The Apostolic See of Rome is the only particular Church to which the promise of perpetual indefectibility has been made.

Christ ordained that St. Peter should have successors in his primacy of jurisdiction over the Church, but He did not designate the person of the successor. It is left to the Church to elect, or otherwise designate, the person who then obtains the power of universal jurisdiction by virtue of divine institution, *i. e.*, immediately from Christ, not from those who have elected him. When the Apostolic See is vacant, there is no supreme authority in the Church; the bishops retain power to rule their respective dioceses, but no laws can be made for the universal Church, no dogmas of faith can be de-

³ No one can give what he does not possess.

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finied, no legitimate council convened. In place of this supreme authority, the Church has the right and the duty of selecting someone upon whom Christ will again bestow it. It is evident, then, that the Apostolic succession cannot fail in the Apostolic See so long as the Church herself continues to exist, for although the see be vacant for many years, the Church always retains the right to elect a legitimate successor, who then obtains supreme authority according to the institution of Christ.

Unless Catholics admit Christ's promise to preserve Peter's faith whole and inviolate has failed, they cannot explain the heresies sanctioned and committed by the antipopes who followed Pope Pius XII. To admit such a thing would be to fall into heresy because Christ promised Peter's faith would never fail. Nevertheless it could *appear* to fail, precisely as Pope Paul IV described in *Cum ex Apostolatus Officio*. And it could also appear that as a result the Church had failed, at least for a time, because bishops abandoned the flock. But appearances can be deceiving, and Antichrist is capable of lying visions. Rev. Berry and the vast majority of saints, blessed and holy people believe that Christ's Church will rise again, when this dark night is over. In his "The Christian Trumpet," the missionary priest Gaudentius Rossi writes: "The pious and learned author, Fr. Edward Healy Thompson,

says: 'In respect to the great calamities which Anna Maria Taigi announced as impending over mankind, as well as the splendid triumph which will follow for the Pope and the Church, together with the renovation of the entire world, *one may say that such is the general object and the common end of all the prophecies*, whether ancient or modern, which bear upon these latter times.'" And Anna Maria Taigi prophesied that, "After many and varied trials and humiliations the Church shall achieve, before the eyes of the world, such a glorious triumph that men will stand in silent awe and admiration," Life of Pope Pius IX, Rev. Richard Brennan, A.M., 1878).

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pothesis would mean that the Church, as Christ founded it, ceased to exist with the death of the Apostles, and that the world has since been without the means of salvation; it would mean that Christ failed in His promise to be with the Church all days, even to the consummation of the world. If the bishops of the Church are not the successors of the Apostles, then there are no successors, for no one else has even claimed this distinction; in that case the power and authority committed to the Apostles have lapsed, and cannot be renewed, except by a direct intervention of Christ in conferring them anew and reëstablishing His Church. Such an act on the part of Christ would have to be confirmed by the performance of miracles as the only means by which we could be assured of its reality.

The following...

c) *Ministry.* It is evident that there can be no authority in the Church save that which comes directly or indirectly from her Divine Founder, Jesus Christ. But there is not the slightest intimation in Scripture or tradition that Christ ever promised to confer authority

³ Matt. xxviii, 19-20.

⁴ John xiv, 16, 20, 26.

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directly upon the ministers of the Church; consequently it can only be obtained by lawful succession from those upon whom Christ personally and directly conferred it, *i. e.*, from the Apostles. In other words, the Church must be Apostolic in her ministry by means of a legitimate succession reaching back in an unbroken line to the Apostles.

Fr. Berry joins the all those theologians who have taught these very things concerning the nature of apostolic succession. In his other stellar work, “The Apocalypse of St. John,” he relates that Antichrist will succeed in establishing a complete organization, “a church of Satan set up in opposition to the Church of Christ.” Finally he quotes St. Robert Bellarmine, providing a welcome clarification of the doubtful pope issue, (p. 402) and hope for a resolution of the crisis.

an authority that may be justly doubted at all times is no authority; it commands neither obedience nor respect as is evident in churches that reject the claim to indefectibility.

A DOUBTFUL POPE. When there is a prudent doubt about the validity of an election to any official position, there is also a similar doubt whether the person so elected really has authority or not. In such a case no one is bound to obey him, for it is an axiom that a doubtful law begets no obligation—*lex dubia non obligat*. But a superior whom no one is bound to obey is in reality no superior at all. Hence the saying of Bellarmine: a doubtful pope is no pope. “Therefore,” continues the Cardinal, “if a papal election is really doubtful for any reason, the one elected should resign, so that a new election may be held. But if he refuses to resign, it becomes the duty of the bishops to adjust the matter, for although the bishops without the pope cannot define dogmas nor make laws for the universal Church, they can and ought to decide, when occasion demands, who is the legitimate pope; and if the matter be doubtful, they should provide for the Church by having a legitimate and undoubted pastor elected. That is what the Council of Constance rightly did.”⁵

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As Rev. Berry says on page 19 of this work above, “**THERE IS NOT THE SLIGHTEST INTIMATION IN SCRIPTURE OR TRADITION THAT CHRIST EVER PROMISED TO CONFER AUTHORITY DIRECTLY UPON THE MINISTERS OF THE CHURCH...**” And as Pope Leo XIII says in *Satis Cognitum* above: “Holy Writ teaches that the keys to the kingdom of Heaven were given to Peter alone. **There is nothing to**

show that the Apostles received Supreme jurisdiction without Peter and against Peter. Such power they certainly did not receive from Jesus Christ.” No, that power can come only from legitimate succession. Thuc and Lefebvre willingly abandoned their offices as legitimate successors. No one can truthfully say that Roncalli and Montini were not doubtful popes and with excellent reasons. Below, proofs are presented that document the necessity of following the papal election laws in order to guarantee a legitimate election; otherwise the election is considered invalid, as Pope Pius XII’s election law *Vacantis Apostolica Sedis* states in no uncertain terms.

Procession of Divine and Canonical Jurisdiction from Canon Law, Denzingers

DZ 570d, 650, 652, 674; Cum ex Apostolatus Officio: It is of faith that “a pope *canonically elected*, who lived for a time after having expressed his own name, is the successor of blessed Peter, having supreme authority in the Church.” This was an article of faith proposed for belief to the Armenians and to Wycliffe and the Hussites. Rev. J. C. Fenton states that these articles are to be considered as dogmas of faith, (“The Concept of Sacred Theology,” pgs. 132-33). Pope Paul IV’s *Cum ex...* reads: “Subjects [are] bound in fealty and obedience to future Bishops, Archbishops, Primates, Cardinals and the *canonically established* Roman Pontiff,” even though they are allowed to depart “with impunity” from a man only appearing to be pope who is schismatic and/or is teaching heresy. All those whose elections are suspect owing to canonical irregularities enumerated in *Vacantis Apostolica Sedis* would fall under this category. This would include the absurd claims concerning Siri, his “successor” Gregory XVIII, the infamous Kansas “pope,” the late Lucian Pulvermacher, (“Pius XIII”) and others now claiming to reign. Roncalli’s election has long been suspect, rendering him a doubtful pope along with Montini. Before Montini usurped the papal throne, Roncalli had invalidly appointed an additional 33 cardinals to the college, meaning that a true two-thirds majority plus one of the electors could not be reached in electing Montini. Pope Pius XII clearly states in his election constitution that this two-thirds plus one majority is necessary for the validity of the election. And for those who claim that Siri was elected before any of this occurred, well PROVE IT according the rules of evidence prescribed by the very Catholic Church you brazenly claim to belong to. It cannot be done.

Canons 109 and 219: Both canons state that in the Supreme Pontificate, the person *legitimately elected* and freely accepting election receives the full power of supreme jurisdiction by divine law or divine right. This comes directly from God Himself, not the electors, who only designate the person who is to receive divine jurisdiction. Canon 109 specifically states that the laity and secular power are excluded from any involvement in ecclesiastical appointments, (DZ 967).

Canon 147: “An ecclesiastical office *is not validly obtained* without canonical appointment. *By canonical appointment is understood the conferring of an ecclesiastical office by the competent ecclesiastical authority in harmony with the sacred canons.*” Revs. Bouscaren-Ellis, in their commentary on Can. 145, define the term ecclesiastical office as something “permanently established...by law, divine or

ecclesiastical. The papacy is an office established by divine law; as is also the episcopate in general.” Canon 109 states all other degrees of jurisdiction outside the papacy are received by canonical appointment.

Canon 160: The election of the Roman Pontiff is governed exclusively by the Constitution, “Vacantis Apostolica Sedis.”

Vacantis Apostolica Sedis disqualifies those who are deposed from office:

“Canonically deposed Cardinals, or those who have renounced the cardinalial dignity with the Roman Pontiff’s consent, have no legal right at an election.” Cardinals who promote themselves before the election or allow others to do so incur an excommunication that can be lifted only by the Roman Pontiff, so therefore cannot vote in the election, (see Vacantis Apostolica Sedis, paras. 34, 36, 109). Based on the number of cardinals who accepted all the Vatican 2 changes and pledged allegiance to Roncalli and Montini, it is obvious that the majority of these men were no longer Catholic by the time of Roncalli’s election. And Roncalli had publicly made heretical statements years before his “election” as well.

Canon 2391 §1: “A college which knowingly elects an unworthy person is automatically deprived for that particular election of the right to hold a new election.” Here the commentators, Revs. Woywod-Smith, note that the term unworthy means excommunicated, suspended, interdicted, infamous, or a notorious apostate, heretic or schismatic. Those suspect of heresy, under Cum ex... and Can. 2200 also are included. While this is not mentioned specifically by Pope Pius XII in his election legislation, Rev. Anscar Parsons, in his Canon Law dissertation “Canonical Elections,” informs his readers that, “Historically the election for the Holy Father has been the prototype for the election of inferior prelates.” Moreover, those canon laws governing what to do when some provision is not covered in the law direct the enquirer to similar laws in the Code, and this would remain within the canonical framework intended by the Church for papal elections, (Can. 147). Before the book “Will the Catholic Church Survive...?” was released in 1990, citing this canon as applying to Roncalli and providing proofs he was a heretic pre-election, Siri proponents had claimed he was elected in 1963. They realized their mistake and changed the date to 1958 when the book was released.

As with those claiming to be Traditionalist clergy, there are a number of different and compelling reasons why these men could not have been popes. In reality no true bishops, known at least to the faithful today, existed following the election of Roncalli and his endorsement of Freemasonry, Communism and a false idea of religious liberty, in collusion with Montini. Those calling themselves bishops who issued from Lefebvre and Thuc were not bishops, so could not have validly elected a pope then and certainly could not validly elect one today. And in the absence of the pope, cardinals and the bishops, Rev. Berry, states, “*Only a direct intervention by Christ...confirmed by miracles*” can now re-establish the Church on a solid foundation, and this is supported by theologians commenting on those passages of Holy Scripture which refer to the latter days. Christ promised the gates of Hell would never prevail; He did not tell us how. All we know is that He will always be true to His promises, and that is something we can never question.

