

SEDE VACANTE!

Part One: Dogmatic Ecclesiology Applied to Our Times



GRIFF RUBY

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Foreword by John Gregory

Does the Catholic Church really have a pope today? The bizarre antics of Pope (?) Francis have raised doubts about that in the minds of many. Consider that in a recent encyclical he teaches that it is morally licit for cohabitating couples and adulterers to receive the Eucharist while being guilty of those sins. Could someone so patently non-Catholic really be nevertheless a pope? And what about when he made it clear that it is not up to him to judge homosexuality, thus admitting his non-papal status? What would it mean to say that he isn't a pope, and how does that square theologically?

I first encountered Griff and his theory on when the Pope lost his office back around 2004. Some of the questions about Francis today were being raised by me back in the early 2000's about John Paul II. I first started communicating with Griff after I started writing for Daily Catholic. I found his series about his theory intriguing. I was somewhat surprised that it did not catch on as his theory was a thorough explanation of what he believed happened. The Siri theory in particular has diverted attention from this theory. Reason being, I suppose, is that there is indeed evidence that strange goings on happened in the conclaves of 1958 and 1963 and because conspiracies are much more captivating. Additionally, a proper understanding and possible legitimate solutions to this topic requires a great deal of familiarity with quite a variety of ecclesiological doctrines. But obviously, many other theories have diverted people. Many of us prefer to be entertained rather than informed, as many of us would prefer watching a Soap Opera over instruction on mathematics.

Numerous serious and devout traditional Catholics hold different opinions on precisely how we got to where we are but all sedevacantists are agreed that a valid pope cannot do what the heads, of what most people around the world presently mistake for the Catholic Church, have done since Vatican II. A sedevacantist is a Catholic who believes that the apparent papal claimants ruling from Vatican City in recent years are not truly Successors of the Apostle Peter. Sedevacantists are those who agree that a valid Pope cannot bind the Church to heresy, doubtful Sacraments, and "Saints" who worshiped

in false religions for their entire lives, or be public heretics and apostates. These things were rather obvious in better times. This Novus Ordo Church (a “New Order” not only of liturgy, but of belief and of a religious society in general) is entirely distinct from the Catholic Church apart from some of the exteriors, such as fake clerical garb, candles, and in some Churches – pews. Our position on the vacancy of the Holy See is based upon sound theological principles, the infallible teaching of Ordinary Universal Magisterium, dogma, and divine law. All sedevacantists are in agreement that since the approval of Vatican II those who have claimed the office of the Papacy are public heretics. The early Church fathers, doctors, saints and popes who have spoken to the issue have all taught that a public heretic cannot legitimately hold ecclesiastical office and if a valid pope were to teach heresy he would, by that fact alone, lose that office. They base this teaching upon divine law.

This interesting tidbit is from Archbishop John Baptist Purcell of Cincinnati after his return from the Vatican I Council, as reported on the Novus Ordo Watch website:

The question was also raised by a Cardinal, “What is to be done with the Pope if he becomes a heretic?” It was answered that there has never been such a case; the Council of Bishops could depose him for heresy, for from the moment he becomes a heretic he is not the head or even a member of the Church. The Church would not be, for a moment, obliged to listen to him when he begins to teach a doctrine the Church knows to be a false doctrine, and he would cease to be Pope, being deposed by God Himself.

If the Pope, for instance, were to say that the belief in God is false, you would not be obliged to believe him, or if he were to deny the rest of the creed, “I believe in Christ,” etc. The supposition is injurious to the Holy Father in the very idea, but serves to show you the fullness with which the subject has been considered and the ample thought given to every possibility. If he denies any dogma of the Church held by every true believer, he is no more Pope than either you or I; and so in this respect the dogma of infallibility amounts to nothing as an article of temporal government or cover for heresy [And yet, how the Novus Ordo leadership has indeed exploited people’s flawed and limited understanding of infallibility to use it as a “cover for heresy” – JG]. (Abp. John B. Purcell, quoted

in Rev. James J. McGovern, *Life and Life Work of Pope Leo XIII* [Chicago, IL: Allied Printing, 1903], p.241; *imprimatur* by Abp. James Quigley of Chicago; underlining added.)

What follows is what led to the point of my accepting the sedevacantist finding. This is the record of my encounter with Griff Ruby's theory on when the papacy was lost, his understanding of where the hierarchy is, and how that resonated with me.

Much like the author of this book, I have always wanted to get to the root cause of problems. Growing up incredibly ignorant and worldly, but sincere, I could not help to notice how unstable families were and how depraved society was. A proximate root cause of this is contraception. The purpose being the prevention of allowing human life coming into existence. Though, gravely evil as this is, often the result is the (unknown) death of the fertilized ovum not being able to attach itself to the uterine wall. This is because chemical contraception makes the uterine wall hostile to implantation. The result of chemical "contraception" in many cases is not conception prevention, but birth prevention i.e. the death of a child, otherwise known as abortion, which is murder.

The truth about marriage and the evilness of preventing children from coming into existence within that sacred bond led me to seek all the teachings of the Church. The author of this book, like me has a strong desire for truth and for solutions to the most important problems that ail us. Problems pertaining to the soul and where we will end up eternally, and why, as opposed to things pertaining to carbon footprints and the necessity of recycling anything we possibly can. In fact, it was in 2002 that I saw an article by John Galvin in Latin Mass Magazine that did a comparison between the teaching of the Novus Ordo establishment and the Catholic Church on marriage where the stark difference in the realm of clarity between *Casti Connubii* by Pius XI in 1930 and *Humane Vitae* by Paul VI in 1968 was shown. Up until this time I read the modernist Church's documents with a "they must be right" mentality and would not question them or look at them critically. After reading his article I did my own comparison of the two mentioned documents and found the Catholic document to be very refreshing, especially when compared to the Novus Ordo establishment's documents I had been reading. I also noticed that in *Humane Vitae* Paul VI mentioned the spacing of births once and the phrase "responsible parenthood" seven times.

These phrases were not seen in *Casti Connubii* at all. Paul VI also replaced the primary purpose of marriage, the procreation and education of children, with the unitive aspect. Here is where I stopped assuming that every official teaching of the Novus Ordo enterprise must be true.

That issue is what lead me to take the Catholic Faith more seriously and study it more. During this time, during the 1990's, I was also sensing trouble with the Novus Ordo establishment from a liturgical perspective. I assumed that the Novus Ordo establishment (lead by John Paul II) I was raised in was the Catholic Church. I used to go to daily Mass and I saw great inconsistencies from one Mass to the next. It seemed to me that the Mass was made in the image and likeness of the particular presider of the day. One presider would not use Eucharistic "ministers." Others used them as much as possible. Some did not have "the sign of peace," others left the sanctuary and seemed to shake hands with almost all in attendance. Some did not mind when people knelt for Communion, others would yell at people who did so. Some began the Mass with a long personal greeting, others avoided the greeting entirely. Some used the canon where martyrs of the early Church who died for the Faith and the Mass were named (Eucharistic prayer number one), others avoided that entirely. Saint Joseph – added to the canon in 1962 by dubious Pope John XXIII – died before the Church was established. The canon i.e. fixed rule had been established for 1500 years before "Pope" John decided on this change. Additionally, some presiders seemed to ad lib their way throughout the Mass while others seemed to stick to the script. This made quite an impression on me. Twenty years later I still vividly recall it.

The hunger for truth led me to study and love the Faith more deeply. Church teaching is traditional. You cannot learn Catholic truth without becoming what is labeled today as a "traditional" Catholic; much as being modest is labeled "prudish" or the understanding that it is impossible for members of the same gender to be married is labeled "old fashioned". I became a true Catholic as I studied Catholic truth. I have read the Bible, the book the Church gave us, cover to cover many times. Further, having learned that the Catholic Church had the answers to questions pertaining morality, and while beginning to understand the differences between the true Mass and the new Mass, I joined a religious order and studied in the seminary for a short time.

Truth is often more effectively learned in the light of objections to that truth. The objections must be raised in the most plausible light possible and

then accepted, rejected, or left open, based upon all authoritative and infallible Church teaching on the subject. This book does that in spades.

I have always tended to lean towards what is considered to be conservative in regard to the Mass and my moral beliefs. My beliefs in the morality realm were considered “conservative” because most in the Novus Ordo establishment managed to convince themselves that contraception was fine regardless of what the Church taught on the issue, as even the Novus Ordo establishment taught in some small handful of their more official documents that it is gravely evil to deliberately prevent conception (apart from Natural Family Planning). But obviously, they seemed to feel no obligation to accept it in practice, and that contraception is considered fully acceptable behavior. Today, their present head, “Francis I,” seems to be raising doubts as to that official policy formerly upheld, at least in this general area.

I was also considered to be a “conservative” Catholic because I did not like having Eucharistic ministers and the friendly greeting of the priest at the beginning of Mass, and unlike others I did not feel special if the priest left the sanctuary to shake my hand. I felt angry. He abandons the purported Eucharist on the altar to do this. That is when I began thinking something was wrong with the Novus Ordo establishment. As you can see, there were two main things going on during my conversion process. I was concerned with infallible teaching pertaining to morality and I had a great respect for the liturgy. So, when I started seeing odd or different teaching pertaining to marriage, and that the Mass was becoming more and more like a social enterprise where the duties of the priest were usurped by the laity, both male and female, I became concerned. This is what started me looking more carefully at both the pre-Vatican II teachings of the Church and the teachings of the Novus Ordo enterprise established at Vatican II.

Eventually I needed to know how the Mass was supposed to be offered so I got my hands on *The Reform of the Roman Liturgy* by Monsignor Klaus Gamber with the forward written by Cardinal Ratzinger. Cardinal Ratzinger, like John Paul II, was someone I admired at the time. The book really opened my eyes about the Mass. I learned that the Mass was organically developed and was not intended to be reinvented. I learned that the new Mass was a complete break with tradition. This was actually horrifying to me. Why the need to completely reinvent the Mass?

I started posing questions to my conservative friends and on websites about the true Mass and was informed about the indult. I learned that the indult was

an updated version (1962) of the true Mass which the Popes allowed those attached to it to attend where permission was granted by the bishop. I thought it was great that the Catholic pope was decent enough to allow Catholics to go to the Catholic version of the Mass. I couldn't help but wonder why we needed permission to go the true Mass, as the exception, when it should be the rule. Basically, we were asking the "pope" permission to be Catholic i.e. worship as Catholics always had. So, I started rotating between the indult rushed through by the Novus Ordo priest who gave rather dull sermons and a Latin version of the Ad orientem (facing "liturgical East" or God i.e. "with his back to the people") new Mass accompanied by polyphony and better sermons. I was rather content with both of these Masses when compared to the typical Novus Ordo service (not "Mass" because the Body of Christ is not present) throughout the country. These were the exceptions in the Novus Ordo Church that you had to go hunting for.

At this point I had become familiar with *The Wanderer*, *The Remnant* and *Catholic Family News* periodicals and was learning how bad the bishops were from the *Wanderer*, and how bad the "pope" was from *The Remnant* and *Catholic Family News*. The "pope" being at the root of the problems was something I had not considered. I truly figured that the pope was some helpless guy in Rome who really could not help what was going on in all the Churches throughout the world.

I mentioned that I like to get to the root cause of problems. By now it was quite obvious to me that there was a problem with the Novus Ordo, both the Church and its Mass. When trying to get to the root cause here, Vatican II kept popping up. "Vatican II is when everything changed." "Vatican II is where it all went wrong." "Vatican II just needs to be properly implemented." It had been thirty years (at the time) since Vatican II closed. How long does it take to properly implement a Council? So, by this point I am learning that things have been done to the Mass that should have not been done and that a Council was approved that should not have been approved. The question arises, who approved these things? The answer is "the Pope." Now we get to the "Pope" question. Can a pope approve such things?

In my studies, I eventually learned that in addition to the Council, which has increasingly come under fire from all truly serious, pious, and knowledgeable Catholics regarding its heretical teachings on ecumenism and religious liberty, and the Mass, which was disemboweled and protestantized, that the Church had changed all of the Sacraments! Who instituted and

approved these changes? The “pope” of course. Now I really start looking at the top, the pope, as the root cause of all the problems. I came to find that all the Sacraments apart from Baptism, Penance and marriage were doubtful or certainly invalid, though the Rites of the still valid Sacraments were changed as well. What was most disconcerting, apart from the Eucharist itself, was that the rite of ordination (of priests) was doubtful and that the rite of consecration (of bishops) was certainly invalid.

This means that any Sacrament performed by a priest ordained in the new rite or ordained by a bishop consecrated in the new rite was invalid (other than Baptism which can be administered by anyone). I knew that a valid pope could be sinful, cowardly, and imprudent, but that the Rock upon which the Church was built could be the same rock which destroys it seemed unlikely at best. Now I was fully convinced that the papacy had been usurped by false claimants.

Here is where I decided that I needed to extricate myself entirely out of the Novus Ordo establishment as this could not possibly be the true Church which was founded by Christ and would be with us until the end of time. I had begun going to a “schismatic” (schismatic from heretical Rome) Church which offered the true Mass and was offered by a validly ordained priest. What a novel idea. I do hope this valid priest offering a valid Mass idea catches on eventually. In fact, the first time I went to Mass at this Church (shortly before I learned what is related above about the new Sacraments) was the last time I went to any Mass within the Novus Ordo structure including the indult. This was based upon supernatural reasons. It was not long after that I realized that the indult was mostly offered by invalid priests and even if offered by a valid priest he could distribute the “Eucharist” invalidly consecrated at a Novus Ordo service to the faithful at the Mass, as hosts left over from a previous Novus Ordo service is what is usually distributed to a number of the faithful. Additionally, when you support the Novus Ordo Church, even through attendance at the indult Mass, you are supporting everything the Novus Ordo does, such as wrecking Churches, paying for lawsuits to cover their crimes, and abusing and protestantizing our children.

It was around this time, late 2004, that I shared my views with Michael Cain of Daily Catholic and he asked if I would like my views published. I agreed, and the result was, “Legitimate Reasons Why There Are Doubts About the Conciliar Popes”, published in Daily Catholic on May 8, 2005.

At that point, merely accepting the sedevacantist finding was a big deal in light of all the opposition against it. I believed that finding itself resolved everything. Finding out why all these things happened to the Mass, Sacraments and Church in general is all I was looking for. The fact that it was not a pope who instituted all these changes answered that. But as I came to find out later, it does not resolve everything. It simply shows why things are the way they are in the Novus Ordo Church and why the true Church is the way it is, scattered and disoriented, as this is what happens when “the Shepherd is struck.” I did not even consider how the Church would obtain her next pope. Griff believes the pope (Paul VI) visibly lost his office with the promulgation of the documents of Vatican II. My main objections to this pertained to Vatican II itself and how we could accept any of it at all as having come from a legitimate authority; additionally, I believe John XXIII may have taught heresy in the encyclical *Pacem in Terris*, and further, many other sedevacantists seemed convinced that Pius XII was the last Pope. Despite all this I still believe, thirteen years later, that Griff’s theory on this issue is the most reasonable.

I did not think it was that big a deal whether the Papacy was lost in 1958, 1964, or anywhere in between, and am still open to the Papacy having been lost anytime within that timeframe. Certainly, by the end of Vatican II Paul VI legitimacy was unacceptable to the dogmas of the Church in regard to papal theology. John XXIII and Paul VI (up until the promulgation of Vatican II documents) could properly be regarded as “papa dubious” (doubtful pope) which – in practice anyway – equals “papa nullis,” (no pope) even if the Church should subsequently rule otherwise. So, for example, the CMRI (Congregatio Mariae Reginae Immaculatae i.e. The Religious Congregation of Mary Immaculate Queen) praxis is therefore perfectly obedient in implementing those things imposed by Pius XII and ignoring those things imposed by doubtful popes. This book will go to show that as of Vatican II, Paul VI and his successors ceased to be even “doubtful” as to papal claims, but positively and officially non-papal.

The most difficult objection against sedevacantism is “where is your Church since no one has been around for over fifty years to give the papal mandate?” Who has the ability to produce new valid and lawful clerics with Catholic authority? Griff contends that Catholic bishops possess this; others, Novus Ordo and otherwise, contend that heretics possess this, and yet others contend that no one has it.

After reading this book the answer became clear. Then why is so much ink spilled on it? Because so many people refuse to accept that answer. In this book, Griff gives each and every theory to the contrary a full voice. He leaves no stone unturned. I do not think there is an objection possible that he does not raise and respond to in the book. This book comes in two parts. The first part is a detailed crash course in the applicable ecclesiological doctrines, and the second pertains to the theory on where our hierarchy is today. I believe this book, in addition to being a solution to the crisis, will be a great reference book for many years to come. Even if the theory does not prove out, the first Part of this work remains a vital textbook in Catholic ecclesiology, an essential guide for all seminarians and clergy and other interested parties.

From the beginning of my conversion until now I naturally assumed in my pure and simple piety that the traditional clergy were the hierarchy. But obviously, the location of the hierarchy should be something we can be sure about if possible since the Church is to continue until the end of time. I was shocked to learn how many self-appointed lay experts seem to be absolutely positive that the traditional clergy are not the hierarchy.

When I started discussing the hierarchy with Griff I would go to the traditional Catholic forums and look for manuals and commentary from authoritative sources. There was one forum in particular where there is an abundance of manuals available for perusal. The abundance of anti-traditional clergy postings in regard to them being the legitimate hierarchy was rather disconcerting. So, I would bring these posts to Griff's attention. I would then post his responses on the forums or post in my own words a summation of what Griff taught me and found that his responses were irrefutable. A person could willfully choose to reject the responses (and with it the whole of sound Catholic ecclesiology), but the almost total lack of any attempt to refute it constitutes a most astonishing evidence that in all likelihood it cannot be refuted. I have not seen anyone other than Griff respond with, what seems to me, a satisfactory answer. Some intelligent sedevacantists simply claim the location of the hierarchy is a "mystery." They say this knowing that the Church must be visible and that a hierarchy must exist but claim its location is "mystery", perhaps as a polite way of agreeing to ignore the elephant in the room and "not talk about" things they don't want to think about, things they have in fact given up on finding any answers to. But the idea that the hierarchy could become such a mystery that it cannot be found or identified by anyone contradicts the dogma of a visible Church.

Other traditional Catholics who are not sedevacantists have preached systematic disobedience to what they mistake for legitimate authority for almost half a century (just another shade of the “mystery” argument) as a way to claim that the Church must be visible. The incredible irony is that such Catholics end up advocating for an apostate pope. A stranger phenomenon could not be imagined. A valid pope is the unifying head of the One, Holy, Catholic and Apostolic Church. Keep in mind that papal theology teaches that a valid pope is “the sure norm of Faith” and must be submitted to. Systematic disobedience to a pope at all, let alone a string of them all in a row for over half a century, is an incredible contradiction to Catholic papal theology as a valid pope cannot be a public heretic, let alone apostate; and it must be mentioned again that valid popes must be submitted to on all things they bind on the Church, especially councils, sacraments, liturgy, canon law and saints in order for salvation to be possible.

If anyone is familiar with internet forums, you will be quite aware of the lack of charity that is rather prevalent on almost all of them when it comes to controversial topics. I have witnessed Griff defending his thesis on traditional Catholic forums and have never seen him reply in snide manner. Yet his defense of this theory resulted in Griff being permanently banned from one such, not because he could not prove his theory, but because he could.

If the traditional Catholic clergy is not the hierarchy, then who is? The responses, not from Griff, but from the other sedevacantists whom we respect seemed rather strange, ranging from, “hidden among the Novus Ordo hierarchy” through “nobody knows” to “they don’t exist.” Is that the best the sedevacantists have to offer in the place of Catholic ecclesiology? No wonder sedevacantism finds so few takers despite the strength of the finding itself!

Time went on and Griff and I have kept contact throughout with me asking the questions and him giving the answers. I played devil’s advocate to the hilt but he was very patient with the responding to all my objections. Eventually we both started writing for the Four Marks, headed by a wonderful lady by the name of Kathleen Plumb. In this most reputable publication, Griff had an article entitled, “The Mystery of the Hierarchy” September 2012, which described most briefly each of the four options: Novus Ordo (whether open, resisted, or hidden), unknowns, nonexistent, or traditional clergy. This explained by process of elimination his view that the traditional Catholic clergy have to be the hierarchy.

My discussions with Griff on where the Church was inspired me to

continue reading more and more serious theological manuals on ecclesiology. I find Griff's theory on where the hierarchy is to be a systematic refutation of all the objections. The only thing that kept causing me to doubt and seek to challenge whether it is correct, along with my lack of theological qualification, is the sheer number of serious Catholics (the vocal minority) who haven't accepted it, though again, they do not make any case in a convincing fashion. I ultimately found the usual sedevacantist explanations on where the hierarchy is inadequate; mainly because the explanation they give is more about where the hierarchy is not rather than where it is. The one other concept that made the most sense to me was the Siri theory as this at least explained how we could have a "pope" that was not infallible. All these theories are weighed carefully and objectively in this book. In fact, all that I have read from those who object to the theory that the only known Catholic clergy are the hierarchy, has shown me that they do not make a case at all. They always seem to have supposed proofs about where the hierarchy isn't, but cannot show where precisely, and who, therefore, the hierarchy is. Their "proofs" have one and all proven unsatisfactory.

Griff wonderfully presents in this book his theory on when precisely the papacy was lost and even more wonderfully where the hierarchy is. I am a firsthand witness of his theory on the hierarchy emerging as something stronger and stronger, and to which no legitimate refutation has even been attempted.

To conclude I will add that one of the things that impressed me most about this book is that the author relies heavily on renowned theologians such as Msgr. G. Van Noort's great work "Dogmatic Theology" and many others as well such as Berry, Journet and Ott. Bona fide theologians make clear the Catholic teaching, presenting what has been commonly taught throughout the ages. On the occasion where they present a viable minority opinion they make the readers aware that this opinion is a minority opinion or one's own opinion. Van Noort as we should expect makes this clarification when necessary. It is important to note that it is the common teachings and the doctrines of the Church which Griff relies on from Van Noort and all the other sources he has referenced. There is nothing dependent upon any minority finding (though some few are discussed), nor does this work pretend to resolve any of the legitimate theological questions existing before the outset of our current situation.

When seeking safe, secure and untainted truth we should all rely on

approved Church teaching rather than our own wit. I implore all who would seek to become, or who function as, Catholic clergy, and all other interested parties, to look to the authoritative teachings found in the pre-Vatican II era rather than the current writings of most Catholics which seem to be long on sensationalism but short on sound doctrine, especially in regard to ecclesiology, for the solution to this Crisis. They can start by carefully reading and studying this book. May Almighty God be praised!

Author's Preface and Protest

The title, *Sede Vacante!*, was selected for this book so as to bring it right out up front, not beat around the bush, the fact that this study (these two volumes) is about the *Sede Vacante* circumstance of the Roman Catholic Church since at least as far back as somewhere in Vatican II, and possibly as far back as the election of Roncalli as John XXIII. The Catholic Church, established by our Lord Jesus Christ those nearly two millennia ago, and perpetually meant to be led by the Vicar of Christ, the Apostle Peter and his Successors, has been bereft of the Voice of Peter for over fifty years.

Though that unhappy fact cannot be meaningfully disputed, this work is not a litany of all the doctrinal failures of Montini (Paul VI), Lucian (John Paul I), Wojtyla (John Paul II), Ratzinger (Benedict XVI), and now (as of this writing) Bergoglio (Francis I), of which there are a great many, more than can be counted. I gladly leave that work to others, of which there are many and easily found, and many more such are doubtless sure to arise in the years to come. This work bypasses all of that on the premise that we all know what the symptoms of the problem are. What is not so well known is the root cause, what the solutions are, and what deeper understandings of our present circumstance are needed just to understand those solutions, let alone act on them effectively. There are Catholic doctrines which are themselves at stake which have long been blithely ignored, or even abused and exploited against the interests of the Church, and these too must be presented and applied properly. That is the object of this work.

If it were only a matter of the survival of individual Catholics as such, it would be sufficient merely to find some arrangement by which one will be unmolested by the anti-Catholic direction being imposed by putative Popes, Cardinals, Bishops, and Priests, or else to resist such anti-Catholic directions, whenever and wherever encountered, and simply pressing on as all individual Catholics, cleric, religious, and lay, know they must. And certainly, this survival is key and central to the overall solution to be sought. For without there being such actual and living and practicing Catholics at all times, there can be no Catholic Church ever again. The survival and continuance of such individual practicing Catholics, clerical and lay, is therefore essential to the

survival of the Catholic Church itself, and the importance of that must never be minimized. But is that enough?

It is one thing to resist the occasional bit of bum advice one may receive from one's leader, or even some outright anti-Catholic direction and teaching, but the bare fact of having to do this, not merely with some very rare and occasional event, but as a long and consistent, systematic, and uninterrupted pattern of outright anti-Catholic directions, teachings, and mandates, adds up to what is at least in practice an absence of Catholic leadership. And deals made with such purported leaders tend to take on the flavor of deals with the Devil. They come with a heavy spiritual cost, at least potentially fatal, and promises made that are ever and anon broken. And once again one attempts to function in practice as if there is an absence of Catholic leadership. They might be called leaders, but you cannot afford to follow them into their errors.

It is not enough merely for everyone to carry on in that manner. At least some, and especially the clergy, need to lift up their heads, look around, survey the lay of the land, gain one's bearings, and learn the truth about our present ecclesial circumstance. One of the first and most crucial discoveries to be often made by those who take that step is to realize that the practical absence of Petrine Catholic leadership is caused by an actual absence of Petrine Catholic leadership, i.e. the Church has no Pope. What this further implies is that those who have purported to lead the Church, certainly from the time of Vatican II onward, have obviously therefore not been real Catholic Popes, real successors of Peter, but instead intruders, impostors, antipopes, or most precisely, heresiarchs. This is properly called the Sede Vacante finding, and those who make this discovery or else having considered the case made by those who made this discovery, have come to agree with it themselves, are often referred to as sedevacantists. What I have produced here is an openly and unabashedly sedevacantist study.

The Sede Vacante finding is a major boon to those who embrace it, since it explains much. It explains why we don't need to follow the recent and current Vatican heresiarchs into their errors and heresies. It explains why we need not concern ourselves with being putatively excommunicated by them or with what they think of us. It explains how they can teach such errors and heresies and have to be resisted and opposed on all levels, and how they could make such a mess of things despite God's promises. Most importantly (at least to me), the Sede Vacante finding brings in the first bit of real

Catholic theology which has ever been brought to bear upon the whole question. It is the teachings of Catholic theology itself which convict the recent and present Vatican leaders, first of heresy in their flagrant contradictions of known and infallible Catholic teachings, abandonment of Catholic discipline, and condemnation of faithful Catholics merely for continuing the Church, and second of not being actual Popes owing to the particular Catholic doctrine that a heretic cannot be a Pope.

Popes, as peccable human beings, can fail us in a great many ways, but where they cannot fail us is in the area of Catholic truth. Even the Pharisees and Sadducees of our Lord's own day who then "sat in the Chair of Moses" could be rightly followed as to their advice; it was only their example which was to be eschewed. But today even the advice and teaching (let alone example) of today's Vatican leadership positively must not be followed if one is to save their soul. Catholic doctrine clearly establishes the parameters within which a Pope is guaranteed to function, come whatever else may. For a purported Pope to function as such outside those parameters can only be evidence to the effect that the man is no Pope, since he is not even a member of the Church.

To some, this finding itself seems shocking; to others it solves all things. While it certainly does solve many things, and especially those relating to the practical needs of individual Catholics, clerical and lay, to carry on faithfully in our times, the fact cannot be ignored that the Sede Vacante finding, while solving one batch of questions, raises another. These new questions were intimidating enough to cause Archbishop Lefebvre to hesitate, as he mused, "But can one, practically speaking, maintain the formal heresy of a pope? Who will have the authority for that? Who will give the necessary warnings to the pope that it might be recognized? Furthermore, this line of reasoning in practice 'puts the Church in an inextricable position.' Who will tell us where the future pope is? How can he be designated, since there are no cardinals, because the pope is not pope?" Some followed Lefebvre in this hesitation while others, embracing the Sede Vacante finding, accepted its solutions, but then simply ceased to explore the doctrinal questions any further than that necessary to convict the Vatican heresiarchs, or at most contenting themselves with only the most unsatisfactory attempts at an answer.

But the same theology which teaches that a heretic cannot be a Pope also teaches us practically everything else we need to know about our present ecclesial circumstance, if only we research it out, discerning what it says,

what it means, and how it is to be applied today, a simple enough step which many could and should have taken, but no one ever actually did until now.

One might ask, “What review of this study has there been by qualified theologians or active clergy?” Drafts of Part One, the Doctrinal portion of this study, have been provided to many of the remaining faithful clergy today of several different stripes, and it can be honestly stated that no negative response has ever been received. However, that said, neither has any positive response been received, nor indeed any response at all, and this is despite all such having had at least a year, and up to two, to make a response or provide some critique. In all justice, I would therefore be excused in taking such a non-response as a sign of implied consent on the part of each and every one of them who has had a draft of it for that substantial period of time. Even a review of a theological work for an Imprimatur or the Nihil Obstat is usually allocated three to six months; an extension would be requested if more time was needed, and no such request for extension has been received, either. Even so, in fairness I must point out that faithful clergy are by far the busiest people on the planet. Never before has the harvest been so due, to the tune of over seven billion living souls at stake, and the workers so pitifully few, about a thousand or so priests worldwide and about a dozen or two real Catholic bishops. It is very easy for things promised to fall into the cracks between other far more immediately pressing obligations.

There is also to be considered the complexity of the issues discussed. A truly Catholic academia no longer exists, with real seminaries having to focus on churning out as many priests as possible before the last of the old timers passes away, and with more academic seminaries formerly held by the Church now all fatally compromised, having everything now taught there predicated on the false positions of Vatican II. One might as well look to even the most “highbrow” Protestant seminaries for a Catholic academia. It simply doesn’t exist today. It is easy to say, “These issues are above my pay grade,” but in that sense, they are above everyone’s. It is far too easy, especially in the midst of a frantically busy life, to set aside these studies, to let other concerns pile up on top of this, to defer this for some later and more peaceful time which may never arrive. However, in another sense this is within everyone’s pay grade, that “pay” being an Eternity right with God. We all have a right to know where the saving Church is.

Though the clerical response to the finished work has been silence, the basic theme and outlook of this work underpins my previous book, *The*

Resurrection of the Roman Catholic Church, which was generally met with favorable reviews. And prior to the outset of this work, one crucial bit of advice received from the clerical direction (though not expressed in so clear a manner) was that I must separate out the Theory from the Doctrine. Previously this was not done as I typically interwove the two together, since they go together so well. But the fact remains that the Doctrine and the Theory are two separate things, and it is this separation which drives the structure of the present work. Part One focuses exclusively upon the Doctrine, showing what is true from the standard theological handbooks, all without the faintest trace of any theory. The Doctrines verified in Part One cannot be meaningfully challenged without rejecting the whole of Catholic theology itself. Though meant to serve as a textbook in applied ecclesiology for these confusing times, one difference is that the questions listed at the end of most sections are not review questions answerable from the content of the section, but research questions raised therein, to be addressed only later within this work. Part Two, meant to be read only in the context of Part One, focuses exclusively upon the Theory, presenting it, and showing how it matches up to the Doctrines, also answering questions which the Doctrines alone cannot answer. Where one cannot reject Part One without rejecting Catholic theology, one is morally free to reject Part Two as being merely a theory which I therein pose, though that would be rash, without some other theory or scenario in hand that is at least as good, and preferably better. An Appendix to Part Two compares this Theory, alongside each other known scenario, to the Doctrines verified in Part One. Until or unless accepted, it would be best and most wise to say, “While we refrain from endorsing the Theory of Part Two, individual Catholics may adopt it as an opinion if they find it edifying, providing they do not insist upon it.”

And perhaps another reason for the silence could be a matter of wanting to stand at a distance and see how the findings and Theory each prove out and hold up in the public forum of ideas, logic, and proof. For that reason, I can afford to meet silence with patience, as Seminary Professors, active clerics, seminarians and those contemplating the ministry, concerned and educated Catholics, truth seekers, and others discover the truths of Part One and then try on for size the Theory of Part Two to see for themselves how well it fits. This time, it is my sincerest desire that it finally “takes,” that honest inquirers who see the truth of the findings of Part One finally understand their theology books, reading them at last with comprehension and the ability to apply their

teachings to our present circumstance, and to be able to measure any theory against Doctrine.

For despite the tremendous and abiding hope which this book must bring to every truly Catholic and Catholic-at-heart reader, that all is well, that God is still in Heaven, and that all which the Church has confirmed as true remains as true as ever, the fact is that for me this book was borne not of hope but of disappointment. When I first wrote and published my *Resurrection of the Roman Catholic Church* book some years ago, I had documented therein the actual steps being taken by many Catholics, cleric and lay, towards continuing and sustaining the Church through these times. Every traditional Catholic, no matter of what stripe, or role, or lineage, and despite the rivalries and internecine doubts and criticisms, was already behaving (and had been so from the beginning) exactly and precisely as if they were already aware of what I present herein, at least on an intuitive and inarticulate level. In short, the Theory is already vindicated in the actual practice of all actively traditional Catholics, bar none. But without it they cannot explain themselves intelligibly. Surely, such an explanation, even presented primarily in a historical and anecdotal manner as it was in my *Resurrection* book, rather than the formal theological manner contained herein, should have been enough impetus for people to look in the right direction, to equate the traditional Catholic community with the institutional Church of all history, and from there to move forward with restoring all things in Christ, with confidence, faith, and assurance. But that is not how things went.

Some few years ago, John Lane, a well-known sedevacantist writer wrote:

There is no “complete” published sedevacantist theory except the Guérardian one (and even that has not been published in any [other] language than French, and even in French it was not put into a systematic form and published in a volume, but rather it appeared scattered throughout issues of a journal). Yet non-sedevacantists are attacked for failing to adopt “sedevacantism”. This only needs to be stated for its absurdity to be immediately apparent. Can any reasonable and just man condemn another for refusing to accept a theory which, as far as he can see, [seems to] involve the denial that the Church has a hierarchy? Can anybody really be condemned for not adopting a theory which nobody has even *bothered* to present in a professional and complete form?

The time for that has come. My hope was to find some wise and knowledgeable traditional bishop, or at least priest (one of known gravitas and respectability), and work together with such a cleric to formalize what I had heretofore expressed in an informal and piecemeal manner, though I had not yet (by then) made the theological references to what I consider basic teachings of the Church. These teachings are simply those which any more informed traditional Catholic, and certainly any trained and formed and ordained cleric, should have been at least somewhat familiar with, and perfectly capable of looking up in his own library. In this vein, I prepared a draft of a document, outlining some basic parts of what I had discovered and how it fit with known history and what I knew then of the applicable theology, and presented it to someone who had already long earned my complete loyalty, admiration, trust, and respect, and someone to whom I genuinely felt I could look up as a mentor to guide me and work with me in honing what I had discovered into a theologically presentable form. This was furthermore a person who had read with approval my *Resurrection* book which was based on the same Theory, albeit expressed on a simpler level more appropriate to the laity.

To my utter shock and dismay, instead of finding a mentor I found an adversary, and not one to argue honorably with a position legitimately disagreed upon or critique it for actual faults, but for no comprehensible reason at all, and who furthermore went behind my back in ways that are not fit to describe here. Very little was said to me, and what little of that there was amounted to “I choose to reject what you are saying, not for any reason but simply as an expression of my power to disagree.” No reasons were given, no authorities cited, no doctrines alluded to. A short summary I had also then provided was simply spat back at me, with every doctrine I alluded to simply labelled “error,” even what quotes I provided from the standard handbooks. To this day, I have absolutely no idea what possessed this person to behave so dishonorably.

Before long, I realized that I have come to be in the middle of a war, between the infallible truths of the Church and the fallible opinions of men. The earliest draft I have of what would eventually emerge as this work was titled, “Do You Know What You Are Asking?” I was being asked by this would-be mentor and then adversary to believe that the moment the Church accepted Roncalli as Pope the Church just disappeared. I was being asked to believe that all authority and jurisdiction no longer existed. I was being asked

to believe that the Church just invisibly went from being the Church to being merely some apostate sect. I was being asked to believe that the divine promises and protections guaranteed to the Church just simply and silently evaporated, and without so much as a word to anyone at all. I was being asked to believe that no mechanism existed anymore to appoint individual men to offices in the Church, on any level. I was being asked to believe that no known cleric has any authority except by “supplied jurisdiction” due to common error, and that the Church no longer exists as a juridical body in this world. That is what the rejection of what I present here really amounts to.

For all that, nevertheless one useful thing emerged from this, namely that instead of working with fallible human teachers I instead turned to the great teachers of the Church, to the approved theologians and their writings themselves whose works have proven far more clear and exact than I even expected, at times even seem to be written as though they knew that such times as ours could one day arrive. It is from these I have derived my solace for these past several years. The material that comprises Part One consists of this teaching of the theologians, gathered and assembled as needed to understand our condition. It was good for me to learn of this and to become thoroughly acquainted with their teachings in such detail. It is they who have been my guides, my mentors, my teachers, and the ones who have by far most supported this work.

Even so, I present this work with some rather considerable trepidation. I am of all persons most painfully aware that I, as putatively an untrained layman, might very reasonably be faulted for daring to put forth a volume of a topic most fit for trained clerics, with many letters after their name, to have written. To balance that however, the era of truly trained clerics and others with creditable letters after their names has passed. Though some number of priests yet remain who were ordained “way back when” and who, presumably, would have taken a semester class in ecclesiology some 45 years ago or more, that hardly counts as their being truly trained and qualified to write, let alone evaluate, in the manner of a board of Seminary Professors, what here amounts to the content of a Th.D. thesis. In short, I doubt there shall ever be any such “letters” after my name in my lifetime since no one has arisen who is fit to award them.

Today, all living theologians of truly Catholic belief are self-taught. Fortunately, several historical eras of a flowering of Theology, that of the ancient Church Fathers, the High Middle Ages, and again the past half-

millennium or so up until Vatican II came along, have furnished scholars today with a most astonishing array of books of strong, solid, sound Catholic Theology, and what was known and understood once can be known and understood again. This work is meant to stand on its own, on the strength of its inner arguments, its carefully sound and balanced scholarship, and on the strength of the theological sources cited, and on all approved Catholic theological sources, all of whom are in a truly startling degree of agreement with the teachings on these relevant subjects addressed herein, with those quoted herein. The further they drill into a given subject, the more they agree, and the more apparent differences boil down to mere semantics. Real legitimate questions, though often sided one way or another as theologians argue one side or the other, are honestly presented by them (and also by me where they enter in) as being such questions in which both sides are acknowledged.

Further, I cannot expect anything but to come under attack, from self-professed “traditionalists” who seek to define Catholic authority out of existence (for they resent the prospect of any cleric having such authority over them), or else from such who oppose the Sede Vacante finding (by now merely out of pride in refusing to admit they have been wrong about that for all these years), and most of all from the Novus Ordo apparatus (which stands to lose any and every amount of their ill-gotten gains which they have stolen from the true Church). There may even be some temporary resistance from the Church, owing to ignorance or fear of Man, and this may be the hardest to endure; but that cannot last. To attack this work would be to undermine the basis of their own ministries, and provoke rebellion in their congregations. In the meantime, should that arise I may even find myself obliged to resist the very authorities I extol, even as the Curial officials of John XXII had to resist their Pope in his radical thoughts regarding the afterlife until, finally persuaded by them, he relented of his radical opinion just before he died. However necessary, nothing could make me more uncomfortable. Or perhaps this work will be drowned in silence, or else poo-pooed or otherwise dismissed without comment. It may also be lied about. But what will not ever exist would be a creditable scholastic refutation, since the very attempt would be self-refuting. And even if I could be silenced, since the findings of this work are true, others would at least eventually rediscover the same facts and truth on their own. The cat is now out of the bag, the genii is uncorked from the bottle; there is no putting it back in. Might there be further volumes to

this work? Possibly, though such plans remain vague at this point. Perhaps if any significant new findings, new applicable doctrines, new sources, new adjustments, or even new challenges, should arise, then certainly they must be addressed. It may also be of interest to assemble other essays I have already written.

What I have done here is for the love of God, of Humanity, and of the Church. I cannot believe that God would, in His Providence, permit me to make such discoveries as are so vital to the very life and livelihood of the Church, merely to comprise my own inner edification. I have seen souls lose their faith for ignorance of these findings. I have seen souls grow arrogant and readily judge others as heretics over the most trivial disagreements about one thing or another, all because no one knows who or what to trust. I have seen souls get bounced back and forth between contradictory opinions as first one doctrine, then another, is taken as paramount, fit to trump all other doctrines, as I watch them, knowing within myself that no real doctrine, properly understood, ever really contradicts any other real doctrine, properly understood. Knowing what I know, and what good it necessarily must and will result in, it would be positively criminal of me to keep it to myself. I therefore proceed with what God has put me here to do. This is the hill I am prepared to die on, and if die I must, then so be it.

In obedience to the decrees of Urban VIII, of holy memory, I protest that I do not intend to attribute any other than human opinion to any theory as to the ultimate cause of the fall of the Vatican organization from Catholic teaching, including my own. Such theories can only be regarded as such until confirmed by the Holy Roman Catholic Church and by the Holy Apostolic See, when a living and Catholic Pope is restored to the Throne of Peter. I profess myself to be an obedient son, to the reliable Popes from Peter to Pius XII, and yet to come, and therefore I submit whatever I have written in this book to their judgment.

May Almighty God grant to the reader the grace to be inspired and strengthened in the Gospel, and to know the true direction to take from here. Amen.

Introduction Goals, Rules, and Parameters

Traditional Catholics are those who specifically choose to remain with the Catholic Church of all history, as personally founded by Jesus Christ. The word “Traditional” has become necessary as a clarifying appellation to add to the name of Catholic, much as the word “Roman” became similarly necessary back in sixteenth century England. As then in England, so now around the world: parishes and cathedrals, once occupied by officers of the Catholic Church, came to be occupied by traitors and defectors, in nearly all cases the very same men. With such stolen resources at their nefarious service they have corrupted the understanding of many as to what Catholicism itself actually is.

So when they said “Roman Catholic” back then, or we say “Traditional Catholic” today, it is not some new arrival, but the ancient reality which is referred to in using a new expression. Nevertheless, at each time both then and now there was a new arrival. The new arrival in each case stole the buildings, the apparent seats of authority, and the organizational institutions, courts, and resources of the Church, leaving to the Church Herself only the barest rudiments of Her inherent structure. As a result, the new arrival ended up with the lion’s share of the general run of the Laity and even a widespread recognition among the clueless as being “the Church,” while the Church found Herself having to function with far less than a skeleton crew and no general public recognition.

It is outside the scope of this work to itemize or document the numerous differences between the Traditional Roman Catholic Faith and the religion hastily being cooked up by today’s new arrival, to explore the doctrinal, moral, and sacramental injury done to the sacraments, to the changes in fundamental doctrines and dogmas, to the systematically lax manner of instruction and discipline which has outright encouraged mockery of God and disbelief in all things supernatural. For the remainder of this work, such knowledge shall be taken as prerequisite, assumed on the part of the reader. For those who have not as of yet acquired this knowledge, it can be gleaned from: *A Bishop Speaks* by Abp. Lefebvre; *Open Letter to Confused Catholics*

by Abp. Lefebvre; *The Ottaviani intervention: Short Critical Study of the New Order of Mass* Translated by Fr. Cekada; *The Problems With the New Mass* by Dr. Coomaraswamy; *The Problems With the Prayers of the Modern Mass* by Fr. Cekada; *The Reform of the Roman Liturgy: Its Problems and Background* by Msgr. Klaus Gamber; *Peter, Lovest Thou Me?* by Abbe Le Roux; *Iota Unam* by Amerio Romano; *The Great Façade* by Ferrara and Woods; *We Resist You To the Face* by Guimarães, Vennari, Horvat, and Matt, the *Books of Accusations* by the Abbé de Nantes; *The Robber Church* by Patrick Omlor; *What has happened to the Catholic Church* by Frs. Radecki; the eleven volume work (still in preparation) titled *Eli, Eli, Lamma Sabacthani?* by Atila Sinke Guimarães, such periodicals as *The Angelus* and *The Reign of Mary*, and the Novus Ordo Watch website. It is also of great benefit to become thoroughly acquainted with the Papal teachings, Councils, Church Doctors, Ancient Fathers, and the truly great Roman Theologians and Canonists of the past couple centuries or so leading up to the time of Vatican II. The more familiar with these a reader is, the more rankly conspicuous the Modernist heretical errors and ways show themselves to be.

The significance of what has happened cannot be emphasized enough. When the Protestants of a former era contended that the Catholic Church had corrupted the original Gospel of Christ, St. Francis de Sales could challenge them thus (in his work, *The Catholic Controversy*, The Rule of Faith, Article III, Chapter XII):

Tell us now, I pray you, – quote the time and the place when and where our Church first appeared after the Gospel? – the author and doctor who called it together. I will use the very words of a doctor and martyr of our age, and they are worthy of close attention.

“You own to us, and would not dare to do otherwise, that for a time the Roman Church was holy, Catholic, Apostolic. Certainly then, when it deserved those holy praises of the Apostle (Rom. i xv. xvi.): *Your faith is spoken of in the whole world. ... I make a commemoration of you always. ... I know that when I come to you I shall come in the abundance of the blessing of the gospel of Christ. ... All the Churches of Christ salute you. ... For your obedience is published in every place* ; then, when S. Paul, in prison free, sowed the Gospel; when S. Peter was governing the Church assembled in Babylon; when Clement, so highly praised by the Apostle, was

stationed at the rudder; when the profane Caesars, like Nero, Domitian, Trajan, Antoninus, were massacring the bishops of Rome; yea and then also when Damasus, Siricius, Anastasius, and Innocent were holding the Apostolic helm; this on the testimony of Calvin himself, for he freely confesses that at that time they had not yet strayed from the Evangelic doctrine. Well then, when was it that Rome lost this widely renowned faith? When did it cease to be what it had been? – at what time? – under what bishop? – by what means? – by what force? – by what steps did the strange religion take possession of the City and of the whole world? – what protest, what troubles, what lamentations did it evoke? How! – was everybody asleep throughout the whole world, while Rome, Rome I say, was forging new Sacraments, new Sacrifices, and new doctrines? Is there not to be found one single historian, either Greek or Latin, friend or stranger, to publish or leave behind some traces of his commentaries and memoirs on so great a matter?

And, in good truth, it would be a strange hap if historians who have been so curious to note the most trifling changes in cities and peoples had forgotten the most noteworthy of all those which can occur, that is, the change of religion in the most important city and province of the world, which are Rome and Italy.

I ask you, gentlemen, whether you know when our Church began the pretended error. Tell us frankly; for it is certain that, as S. Jerome says, “to have reduced heresy to its origin is to have refuted it.” Let us trace back the course of history up to the foot of the cross; let us look on this side and on that, we shall never see that this Catholic Church has at any time changed its aspect – it is ever itself, in doctrine and in Sacraments.

But now however, we have before us exactly what the Protestants of his day and for centuries since could not produce, an identified time at which such an error began, historians and commentators galore who all attest to the radical changes made, and to the confusion, consternation, perplexity, protests, and lamentations of the Faithful (and simultaneous to that, the gloating of the world, the flesh, the Devil, and even of the faithless Catholics who were already known for their indifference, their laxity, and their

worldliness, and who were already an open scandal) at the sudden rejection of the old Sacraments, Sacrifices, and doctrines, all in favor of new Sacraments, Sacrifices, and doctrines quite alien in nature, source, and content to anything ever seen in all of Catholic Church history. And most of all we have a specific point, time and place, at which it ALL began, namely Vatican II. If, as St. Jerome says, “to have reduced heresy to its origin is to have refuted it,” then indeed is all of the innovation of Vatican II surely refuted, for (apart from dissident “theologians” whose works were most rightly censured by the Church, and sectarians of various sorts long condemned by the Church) it has no past; any such “older” innovations had their first “official” existence in Vatican II.

Therefore, it must be taken as a defining point of reference that the organization or group or institution or society (whatever one wants to call it) which is commonly regarded by billions of the clueless as being the Catholic Church absolutely HAS fallen into a severe degradation and corruption of purpose. This is not merely a matter of some proportion, even a very large one, of heretics filling in so many positions within an organizational framework that could itself still be Catholic, but of that framework itself having been turned against the interests of the Catholic Faith and Church. The scope, scale, and nature of our present circumstance go way beyond merely that of a failed pope; the true Church could never accept such conspicuously false claimants to the papacy. Anyone who obstinately refuses to be cognizant of that fact will of course neither find any useful purpose in what is to follow herein, nor in any credible Catholic theology ever written by any of the great Fathers and Doctors of the Church. To paraphrase from a talk given by Bp. Sanborn, such willfully clueless ones might as well put on their clown suit and join the fun. This colossal fall from sterling truth to rank error and heresy is a historical fact which confronts us today, and which cannot be denied.

Given this tremendous fall from full Catholic orthodoxy to such a complete overrunning by heretics, modernists, liberals, revolutionists, and communists, such that even its most official policies, practices, directives, and teachings cannot be safely followed by anyone interested in saving their soul, it is the question of HOW such a thing can happen that concerns us here. And even here, by this “HOW” I do not refer to historical circumstances of this or that time, interactions among various personalities, or even to conspiracies that the Enemy of souls has ever hatched against the Church. One must explain

this new lack of supernatural protection of the Vatican organization.

The “HOW” that is referred to here pertains to the doctrines of the Church, and most particularly, to those doctrines of the Church which pertain directly to the existence and functioning of the Church itself, namely a particular theological area of study referred to as “ecclesiology.” Most individual Catholics and Catholic-at-hearts, even the least educated, have at least some dim understanding that an organized entity known of as the Catholic Church exists and is rightly owed a special kind of religious respect not owed to any other agency in the world. Many have heard the phrase “infallibility of the pope,” even if their understanding of it may be rather murky and confused. Many have heard of the Scriptural promises that God made to His Church, namely that “the gates of hell shall not prevail against it” and “I shall be with you always.” A few may even have heard of “indefectibility of the Church,” but often with very limited understanding.

Somewhere between the death of Pope Pius XII and the more openly nefarious later portions of the hideous career of “Paul VI,” things went seriously askew. The series of events leading from one circumstance long familiar to another quite unfamiliar needs to be explained and tracked in the context of the Church’s own doctrines regarding itself. And what has happened needs to be reconciled, or at least shown to be reconcilable, to these doctrines, else the doctrines (infallibly confirmed by the Church) would be false and our Lord Jesus Christ a liar. The Sede Vacante finding, though itself indisputably true, needs to be set within a full theological/ecclesiological framework, something that has never been attempted before like this. And also, there is no room to deny that current events must eventually result in a considerable deepening and clarification of our understanding of these doctrines, especially in their practical application to historical events and persons. To study these doctrines and learn of their contemporary application is to gain an apodictic and dogmatic certainty about these issues, where before all one has is guesswork, arrogant posturing, and fear-mongering.

Nor is the above mention of the Sede Vacante finding being true meant to be an indication that only those who fail to accept that finding would be inconsistent in their position. The SSPX and SSPX-like clergy and associations can be faulted for wanting to have it both ways, wanting to claim the Vatican leader as Pope and therefore as source of the Church’s supplied jurisdiction, while at the same time acknowledging him as the heretic that he is, whose teachings one dare not follow if one wants to save their soul. But

when it comes to this whole situation on the broader and more ecclesiological level, many sedevacantists seem to have done the exact same thing; they prove quite satisfactorily and even compellingly how the Vatican apparatus could not possibly be the Church, and yet refuse to look elsewhere for any Society as would match the criteria for being the Church, as if they still expect the Vatican organization to still be the Church even though it plainly isn't. Unless sedevacantists follow through on this as they have on the "Pope" issue, their position is internally as inconsistent as that of the SSPX.

In this day and age, even many of the clergy are typically untrained and unstudied in the area of ecclesiology. This is not meant as a criticism but as a salient fact. Those in the Novus Ordo have been brainwashed with all the pan-salvific ecumenical gibberish that renders them incapable of rational thought (unless they leave it all behind, and even then everything they have been taught is suspect). Such persons, so long as their minds are confused by the Novus Ordo, obviously would have nothing useful to contribute to any discussion. But those who have adhered faithfully to Tradition have numbered so few that it has been all they can do to attend to the immediate needs of the Faithful, so widely dispersed throughout the world. New priests being trained and formed in traditional seminaries are also so desperately needed in the field that they too receive only "immediate preparation for saying Mass, administering the sacraments, and other practical duties of their ministry" before being pressed into service as quickly as possible. Such limited training was typical in other eras of the Church, as Msgr. G. Van Noort documents (*Dogmatic Theology*, Volume 1, page xxxi):

Transitional Period (pre-scholastic):

Between the death of the last Father of the Church, St. John Damascene (d. 749), and the writings of St. Anselm (d. 1109) there stands a transitional period, now commonly labeled *pre-scholastic*. During this period there was no formal study of theology such as it is known in medieval or modern times:

When one speaks of the theological instruction furnished by the Carolingian schools, it would be a great delusion to conjure up a program of studies or a method of instruction such as were offered by the universities of the 13th century or the seminaries of the 17th century. There is scarcely any evidence that would

allow us to assign to the theological teaching of this epoch any other scope than explanatory reading of the Bible, a few works of some Fathers, and the explanation of liturgical rites and prayers (J. de Ghellinck, *Le Mouvement Théologique du XII^e Siècle*, 2nd edition, 1948, p. 10).

The same state of affairs continued during the next century, “the century of iron,” and in fact became even worse. The instruction of the clergy was extremely elemental and geared almost entirely to an immediate preparation for saying Mass, administering the sacraments, and other practical duties of their ministry.

There are other reasons to account for this widespread ignorance we have today regarding the foregoing Catholic doctrines among faithful traditional Catholics, most notable being: 1) the way some few articulate defenders of the Novus Ordo religion (such very few as one finds) have been known to abuse these teachings as a basis to claim that “all is well” and that we should all go spiritually back to sleep, blindly trusting the Novus Ordo guides into perdition, 2) pet theories arrogantly insisted upon on the part of many which may fit well enough with some one or two of the doctrines discussed herein, but which fly in the face of the rest of the doctrines, discouraging their proponents from ever learning them, and 3) a kind of despair, leading to apathy, that seems to have set in among many regarding the possibility of finding any real solution for reconciling these foregoing doctrines to the historical facts that confront us today, to the point of degenerating into sheer skepticism of there ever being any kind of answer.

So a common or typical response seems to be to push these doctrines to the back burner, pretend they don’t exist, and hope to heck that no one begins asking any tough questions about any of them. Perhaps the attitude is one of leaving it all for future ages to solve, should the world last long enough for there to be as sufficient a restoration as needed to make active scholasticism and real theological studies once again viable. So instead one merely redirects the focus of the inquirer, regaling him with tales of our historical circumstances or idiosyncrasies of our ecclesial celebrities, conspiratorial plots, or even a claim that what is seen today constitutes that final “Great Apostasy” as prophesized in the Bible which comes immediately before the End of the World.

Despite these understandable limitations, there remains one other historical

fact to be deemed of relevance to these deductions, namely the rise of the specifically traditional Catholics. One quick and apt summary description of these Traditional Catholics would be “those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II.” In this time of utter moral and doctrinal confusion these Traditional Catholics are those who have taken refuge in the one thing that cannot be changed, namely the historical doctrines and morals and liturgy and Magisterium of the Church which, as with all the rest of history, is “all in the past,” utterly immutable and therefore the one unassailably safe place to be in times of confusion as we have today.

In late 1964 Fr. Gommar De Pauw started putting together what he would officially launch in March of 1965 and called the “Catholic Traditionalist Movement,” and in about the same time period, Eric de Saventem was organizing a lay association known as *Una Voce*. Subsequent to these, many further individuals and groups would arise espousing the cause of traditional Catholicism. Thousands of clergy and religious and millions of the laity would rapidly join up in this pious cause to preserve the already existing Church, and exist today as Traditional Catholics. It is outside the scope of this work to discuss in detail the various clergy, groups and societies, lay associations, and so forth which, all taken together, comprise this community of Traditional Catholics, other than to note their beginning, not as a new Church, but as a new effort on the part of particularly pious churchmen, specifically directed at preserving the already existing Church which had endured from the time of Christ, against an all-new attack, and also to note the stress they have put on being careful to preserve full apostolicity.

Rank and file Catholics and Catholic-at-hearts frequently pick up rather quickly on the unwillingness on the part of most traditionalists to address the relevant divine promises, or the foregoing Catholic teachings associated with them. This tends to give Tradition something of a shady flavor, as if it had something to hide. It also makes it very difficult for it to command the consciences of men. Most people can sense when we are not playing with a full deck, and then no matter how much they may like us personally, they will not trust us to tell them anything important. This is, in my opinion, one substantial reason why it is that Catholic Tradition, despite its uniquely unmistakable connection to the religion founded by Jesus Christ, just has not yet caught on to anywhere near the universal extent it should have done, in all

justice. Granted, there are also other reasons people might not join up, ranging from enslavement to sin through worldliness to laziness and apathy to misinformation and propaganda and the like, but these are things not much under our control, whereas getting our own act together by learning how to address these doctrines is most certainly something we can do something about.

The object of this work is to face each one of these crucial and most relevant Catholic doctrines squarely and directly, and in detail, instead of running away from them, and to acknowledge what they mean and what we can learn from them about our perplexing current ecclesial circumstance. I am concerned here primarily with itemizing these Catholic teachings, documenting them in some detail from a standard theological handbook, and deductively applying their content to the situation of Catholics today. It has become clear to me that even the fact of many of these doctrines needs to be demonstrated as well. Too often in my other works I have made the mistake of assuming that my readers would be familiar with these doctrines, such that I need merely allude to them. With theological notes ranging from “certain” to “dogma,” there are a number of very specific beliefs which a Catholic, as a Catholic, is morally and doctrinally constrained to adhere to and hold as being true. Yet many have demonstrated a considerable ignorance regarding these teachings, or at least ignorance of that full measure of what each of them means, as documented below.

A detailed dogmatic study of our present ecclesial circumstance is long overdue, and is the prime purpose of the present work. Had there been no “Church Crisis” of such epic proportions as we have witnessed in our own times and in need of explanation in the context of Church doctrines about itself, there genuinely would be absolutely no need for the deductions made herein, or for the theorizations to follow. Along that line it is correspondingly to be made clear that all facts, findings, conclusions, and theories to be discussed herein and to follow have no relevance to any other Church period except insofar as regards commonality with the working of the Church in other periods, or when comparisons are made between current events and those of history that serve as precedents. Also, this is admittedly a “first attempt.” No one has ever done before what I do here, but I most earnestly hope that others with more training and expertise, and certainly with more access to the Latin and Greek Fathers and theologians than I have, would be able to produce their own works of this sort, perhaps finding additional

doctrines of relevance that can tell us yet more about our present circumstance, building on what I present here, honing down some details, challenging, or even verifying yet further, the findings and conclusions drawn herein, and my theory to follow in another work.

For there is one other concern I have, namely that for quite some years, I have worked out a theory to account for all of what has happened. But it has become clear to me that there seems little point in bringing it up at all until the necessary theological groundwork has been laid, upon which either my theory, or any other as others may develop, must necessarily rest. In particular, the doctrinal Catholic teachings which have driven the creation of my theory (and presumably of everyone else's theories and hypotheses as well) need to be brought out in detail from solid and authoritative theological handbooks. The need for such a theory is also established beyond doubt, but this must be kept distinct from the contents of any theory itself (to be proposed and described in another work to follow) which are for others to evaluate as to whether my theory adequately addresses the remaining loose ends (or at least, does so better than any alternative theories), and without raising any new unsolvable problems.

There remains however a substantial number of important doctrinal facts that can be directly deduced from the below-listed doctrinal truths coupled with the historical facts (mentioned above) which confront us today. These deductively proven doctrinal facts are therefore necessarily true (worthy of a theological note of at least "proximate to Faith"), quite independently of my own theory about these things. Of the facts proven herein we can be utterly certain, and have a moral duty as Catholics to accept under pain of sin, regardless of whether my own theory to account for these historical facts proves to be correct, flawed, or even just flat wrong. One cannot deny the foregoing deductions without denying either these Catholic doctrines themselves (meaning one is a heretic) or denying the historical facts we have all witnessed (meaning one is delusional) or denying the logical process of deduction itself (meaning one is irrational).

I have identified sixteen distinct doctrinal categories pertaining to ecclesiology which have a direct bearing on "the crisis" and our present ecclesial circumstance. Failure to be aware of these doctrines or cognizant of their true content invariably places one in a false and compromised position in which one's adherence to Catholic Tradition can be defeated in that ever present debate against error and heresy. In recent years, a heresy has been

spreading among Catholics, a heresy which the clergy have thus far found themselves quite ill-equipped to respond to, but which continues to undermine their very ability to continue and rule and guide the Church into our own time and for the ages to come. This heresy will be discussed in the later sections of this work, but first the groundwork of the truth must be carefully laid down.

As to the main quoted sources used (volumes I through III of *Dogmatic Theology* by Msgr. G. Van Noort), while one might argue that this is only “one” source, it is a particularly good one, because it is in English (making it easier for all of us readers of it to understand and capture its nuances), because it deals with these theological issues with some rather considerable depth, discussing them not only from a dogmatic stance but also from an apologetic stance, proving them to be true by showing not only how they are true normally but also true during the exceptional periods of Church history in which the truth of them might seem to have been in doubt, because it acknowledges and at least briefly explores alternate theological opinions noted on certain points where the Church has not ruled (or had not for some consequential period of time during which the issue at question was discussed and disputed), and is careful to distinguish between personal opinions versus widely accepted teachings and interpretations of these teachings. Nevertheless, where helpful for clarifying or bringing out additional aspects of any doctrinal point, additional sources are also often brought in to bear, most frequently *The Church of Christ* by Fr. E. Sylvester Berry, S.T.D. If any reader should think that the statements of Van Noort and the others cited herein are in error or misrepresent the doctrines they discuss, and can document this from other theological sources of similar or greater weight, I most eagerly await and welcome the corrective.

The goal herein is to allow the theological authorities (Van Noort, Berry, and others) to expound, *at length*, directly to the topic at hand, thus making it impossible that their teachings would be misrepresented or misunderstood. Heretics and sloppy researchers can always “prove” just about anything through the use of short quotes taken out of context from even the most trustworthy authorities, but the one thing they dare not do is allow the theological authorities to speak for themselves directly to the topic, *ex professo*, and at length. In this work, the theological authorities will tell us about these Church teachings and what they mean, and in sufficient detail as to ascertain exactly what each of them means. From there, it is easily to be

seen just how they can be applied even to our bizarre and topsy-turvy present-day ecclesial circumstance, thus also showing that these doctrines remain true, and the Church thus described by them remains truly faithful and truly the Church. In proving the applicability of the doctrines to our current times, I have endeavored to follow the logical argumentation style used by these authorities themselves and as seen herein, with the one exception that I place my findings at the conclusion of each section instead of ahead of their proofs. Readers may compensate for that difference if they wish by skipping down first to read the findings for the section before reading the contents of the section itself.

At the conclusion of each section there are first “findings” which have been proven within the section, based on the quotes furnished within the section, or (in the final few sections – coming after the 16 sections devoted to each of the 16 doctrines – that put things all together), based upon the findings of previous sections as well as yet further quotations. Next come “questions” that arise in the discussion of the doctrinal point which cannot be resolved as of that point in this discourse, but which can be addressed later on, either in this work or else in the theoretical work to follow, or else which must remain open as legitimate questions beyond the scope of this manner of study. These questions are carefully tracked along with the findings, both by section and number where referenced or addressed, and also within the “Table of basic premises, findings, and questions” as found at the end of this work. This is a research work, meant to show what can be known, but also what is not known and remains therefore to be discovered.

It is the “position” of this writer that “the Traditional Catholic community (or movement) **IS** the (real) Roman Catholic Church of all history, the visible Mystical Body of Christ.” Anyone who accepts that most basic identity will observe over the course of this work that the doctrinal teachings documented herein all fit neatly and solidly into place, explaining the full nature of our present ecclesial circumstance from a doctrinal perspective. And just to clarify, by “Traditional Catholics,” I refer to “those clergy and laity who adhere to the traditional Mass (of whatever Rite, so long as it is the traditional form of that Rite’s Mass), liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II,” regardless of whatever affiliation or lack thereof anyone may have due to accidents of birth, upbringing, location, or other circumstances, and regardless of their take on any questions or disputes which either have no

basis in doctrine, or else if having a basis in doctrine, do so on doctrines upon which the Church has made no definition or arbitration, or dependent upon facts that are not certain or well-known, or else as of the Eve of this present day crisis have been permitted as divergent opinions to be held and advocated by the approved theologians of the various schools, at least within academic circles.

Anyone who rejects that most basic identity will find themselves forced to choose between any of several highly unfortunate theological positions. For they must either posit a “Church” which can go flagrantly against Her true nature continuously and consistently over a protracted period of time, or else a “Church” which cannot be defined or identified or even ascertained as to who belongs to it and who doesn’t, or else a “Church” whose very existence cannot be demonstrated at all beyond the bare dogmatic insistence that it “must” exist somewhere, albeit (now) unknown, or else a “Church” which has truly ceased to exist. The necessity for such unfortunate theological positions posited (or mine, as the one real alternative to them) patently did not exist during the reign of Pope Pius XII nor the time of any of his God-fearing predecessors to the Petrine throne clear back to St. Peter himself, but is undeniably with us today. Attempts to shroud our current conundrums under the category of the Divine Mystery of the Church or any other such Mystery are invalid in that there is no historical precedent for such basic questions to have posed a problem for Catholics. The aforementioned “heresy” I will get to later on invariably finds its roots in one’s recourse to any one or more of those unfortunate theological positions.

The aforementioned “theories” do not pertain to this “position” of mine of absolute identification of the Traditional Catholic community or “movement” with the real Catholic Church of all history and visible Mystical Body of Christ (for that is dogmatically shown herein), but to explanations as to exactly how and when and whether this Traditional Catholic community or “movement” came to inherit that Divinely-appointed prerogative.

From this Introduction, unlike the sections to follow which feature findings and questions, these here listed are instead the basic observations that have been made by a great many faithful Catholics that are of relevance to this work and prerequisite to it:

Observations:

- 1) The organization/apparatus/institution operated from Vatican City

today has significantly defected from the authentic Roman Catholic religion, in Faith, Morals, and Liturgy.

- 2) A certain ignorance of basic theological and ecclesiological truths, perhaps excusable, certainly understandable, but also disastrous, on the part of a great many individual Catholics, even including clergymen, has existed in various times in the past, and exists today.
- 3) Traditional Catholics have concurrently emerged as a community or movement of faithful Roman Catholics, holding to the eternal Liturgy, Faith, and Morals as perennially taught by the Church.

It is hoped that the presentation of the material herein will embolden our clergy to speak the Gospel with authority as the Church has given them, and to act responsibly in dealing with each other and their flocks in accordance with standard Church Law.

Doctrine #1

The Indefectibility of the Church

Some Catholics have heard of the doctrine of the Indefectibility of the Church. Few of those who have, however, realize that it not only means that the Church cannot fall into any corruption of purpose (e.g. into error or heresy), but also that it cannot disappear either. The doctrine of the Indefectibility of the Church can tell us at least three basic facts regarding our present ecclesial circumstance, as explained by Msgr. G. Van Noort (Volume 2, page 25):

PROPOSITION: *In founding His Church, Christ made it indestructible.*

This proposition is *certain*.

The present question has to do with the perpetuity of that Church which alone was founded by Christ, the visible Church. Any society can fail in either of two ways: it can simply cease to be, or it can become unfit for the carrying out of its avowed aim through a substantial corruption. The Church cannot fail in either way. Since its aim, namely, the supernatural sanctification of mankind, cannot be achieved except through the proper administration and practice of the religion of Christ, the Church would corrupt and fall apart if it either abandoned or adulterated Christ's religion in its dogmatic or moral content. Hence indestructibility comprises two elements: (a) that the visible Church will endure until the end of the world, and (b) that, right up to the end of time, it will keep Christ's religion incorrupt. "Right up to the end of time," for as long as there are men wandering about on earth, they will depend for their sanctification on Christ working through His Church. After that, the kingdom of glory will take the place of the Church Militant.

It is also a basic law of logic and deduction, known as Contraposition, that if the truthfulness of one proposition ("A") logically implies the truthfulness

of another proposition (“B”), then the contrapositive of that implication is also true, namely that the falsity of the second proposition (“not B”) would equally imply the falsity of the first proposition (“not A”). For example, saying that “if (A) a man is pope, then (B) the man is infallible under the conditions set by the Church,” also implies that “if (not B) a man is not infallible under the conditions set by the Church, then (not A) the man is not pope.”

Using the Law of Contraposition, if we take as proposition A that “the Vatican organization is the Church so spoken of by this doctrine,” then that would imply proposition B, namely that “it has not defected from the Church’s original and ostensible purpose.” We know that it HAS in fact fully defected from the Church’s original and ostensible purpose, and in fact has even become positively destructive of that purpose (this Proposition B being false), then by this Law of Contraposition we know that the first proposition that would have implied it (Proposition A) must also be false. From this we can draw the following three crucial facts:

- 1) An organization, society, group, “church,” institution, economy, or whatever, which can fall so seriously into error and heresy and destruction of Faith and Morals as we have seen absolutely cannot be that visible Church that Jesus Christ founded, for it has undeniably “become unfit for the carrying out” of Christ’s will “through a substantial corruption.” Though some people vaguely speak of “Modernists” out there somewhere, that fails to clarify that these “Modernist” heretics have taken over the institutional chains of command within and throughout what I shall henceforth refer to herein as the “present day Vatican organization.” It is this present day Vatican organization which has been “the Church that has done these evil things [false and invalid new ‘Mass,’ new teachings, and new laws which are ‘harmful to the Faith’], though [sadly, and confusingly] this new Church continues to call itself ‘Roman Catholic.’” It is rightly and truly said by some that “the true Church of Christ, protected as it is by infallibility, cannot be identified” with this false new church or present day “Vatican organization.” This is deduced from the above, where it states, “Any society can fail in either of two ways: [1] it can simply cease to be, or [2] **it can become unfit for the carrying out of its avowed aim through a**

substantial corruption. The Church cannot fail in either way,” and “Hence indestructibility comprises two elements: (a) that the visible Church will endure until the end of the world, and (b) **that, right up to the end of time, it will keep Christ’s religion incorrupt.”**

- 2) There must nevertheless still exist today some organization, society, Church, institution, economy, community, or whatever people may see it as being, which really and truly qualifies as “the true Church of Christ,” being actually the Mystical Body of Christ, and henceforth referred to herein as the “real Catholic Church.” This society must really exist, be discoverable, and be comprised of real and identifiable individuals, sufficiently organized as to be fit to carry out Christ’s will. It cannot be reduced to a state of being merely some non-instantiated Platonic ideal. It has been rightly said that this “true Church of Christ” would be “found among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II.” There is, after all, no other place the real Catholic Church could possibly be found today. And just as the new “Vatican organization” today cannot be the real Catholic Church, conversely, neither can the real Catholic Church be this new “Vatican organization” today. The two are really and truly separate and distinct entities, from a societal or organizational standpoint. This is deduced from the above, where it states, “Any society can fail in either of two ways: [1] **it can simply cease to be,** or [2] it can become unfit for the carrying out of its avowed aim through a substantial corruption. **The Church cannot fail in either way,”** and “Hence indestructibility comprises two elements: (a) **that the visible Church will endure until the end of the world,** and (b) that, right up to the end of time, it will keep Christ’s religion incorrupt.”
- 3) This real Church must exist visibly as such even right up to the End of the World. This rules out any attempt to explain our present ecclesial circumstance by an appeal to our times being that of the Final Apostasy. For even in that time, the real Catholic Church, however small in numbers and scattered and weak, will nevertheless fully exist recognizably as such, holding to the true liturgy,

sacraments, and teachings, and be led by truly apostolic pastors united to the See of Peter. This is deduced from the above, where it states, “that, **right up to the end of time**, it will keep Christ’s religion incorrupt. **‘Right up to the end of time,’ for as long as there are men wandering about on earth, they will depend for their sanctification on Christ working through His Church. After that, the kingdom of glory will take the place of the Church Militant.**”

If one considered today’s Vatican organization to be the Church, one would be honor-bound to explain the mass defection of this “Church” (?) and (per Doctrine #2, below) the fallibility of its leader, or “pope” (?), in fact not possible per these doctrines. But if instead one acknowledges that the present day Vatican organization is not the Church, and that the real Catholic Church continues to exist, whole and intact and faithful, and therefore somewhere else as something organizationally separate and distinct from it, its defection ceases to be a doctrinal problem for Catholics. Only the Church itself is divinely guaranteed to be protected from such a defection; no such guarantee can be ascribed to any other society of any kind.

But conversely, as one also cannot concede a disappearance of the Church (per these same doctrines), then since the present day Vatican organization is not the Church then some other organizational entity, separate and distinct from the present day Vatican organization, absolutely has to be the Church. The Church cannot have simply “stopped” or disappeared. To deny that (as certain ones have done that I shall refer to as “Canonical Pessimist” or “Anti-clericalist”) would be to deny these doctrines and make oneself a heretic. I do note here however that some writers have separated this aspect of indefectibility off into a separate “attribute” called “perpetuity” (e.g. Fr. Sylvester Berry, who defines perpetuity as “indefectibility of existence”), but even so this remains as much a doctrine as the incorruptibility aspect of indefectibility.

It is fully demonstrable that there must be (at least) two separate and distinct societies of relevance to this discussion, one being the fallen Vatican organization and the other being the unfallen real Catholic Church. Proof by contradiction: Posit there being only the one society, somehow forced to serve in both capacities. Either it is still the Church or it is not. If it is the Church, then the Church has defected through corruption of purpose in its

wide fall into error and heresy. But per the doctrine of Indefectibility this is not possible. If it is not the Church, then (in the absence of any alternate society to serve as the Church) the Church has disappeared altogether and no longer exists, at least as any sort of recognizable and visible society. But per the doctrine of Indefectibility this too is not possible. Ergo, the notion posited, namely that there would be only the one society, leads to contradiction and therefore cannot be true. There must, therefore, be (at least) two separate and distinct societies. Given that the present day fallen Vatican organization cannot be the Catholic Church, some other society, unfallen, must be the real Catholic Church, and must really exist. Other doctrines discussed here will go on to tell us more about this real Catholic Church, but at this point we have positively established only the existence of the real Catholic Church as a society separate and distinct from the Vatican organization.

The importance of understanding the distinction between the real Catholic Church and the present day “Vatican organization” cannot be stressed enough. Many Catholics today have halted on two conflicting opinions, being partially aware of this distinction and yet also trying to read the present day Vatican organization as though it still possessed some claim, however vestigial, to being in some unknown way “the Church.” Some seek its approval (and, adding yet further to the confusion, some fewer still even obtain it!), while others are more at peace with remaining indifferent to it. The two organizations are really and truly as distinct from each other as religious is from secular, for indeed the God-centered real Catholic Church and the Man-centered present day Vatican organization differ from each other in an analogous and parallel manner. It is also worth keeping sight of the fact that while the fallen present day Vatican organization truly is merely a human organization, the true Church, the real Catholic Church, though also necessarily and intrinsically possessing an “organizational” status to it, is also supernaturally something far more, namely the Mystical Body of Christ.

These facts however do not explain how or when such a distinction between the real Catholic Church and the present day Vatican organization came about, nor do they identify what legal, or organizational, break exists between the Vatican organization of former days (certainly in the time of Pope Pius XII and his predecessors, and probably for some brief time afterwards) during which time it simply WAS the real Catholic Church, and the degraded and non-Catholic present day Vatican organization. The Vatican

organization's loss of its former status as the real Catholic Church cannot have been caused directly by its fall from the Faith, for then that would constitute a defection of the Church. Its ontological essence had to be changed first, from being itself the Church, the visible Mystical Body of Christ, to being that of any other sort of organization, even a Catholic one, but which is not itself the Church (and therefore with the real Church having to continue on as "something else" separate and distinct from it), and then its fall could come. This is deduced from the fact that without such an antecedent ontological change, its defection truly would be the defection of the Church.

Superficially, there seems to be a direct continuity between the former Vatican organization which was the real Catholic Church clear through to the present day Vatican organization which is plainly not the real Catholic Church, but that apparent continuity cannot be real; there simply has to have been a real break somewhere. Nevertheless these doctrinal facts demonstrate with no uncertainty that the society which exists today as the real Catholic Church came to be able to exist as an organization while the Vatican organization has separated and distinguished itself therefrom.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) The true Church of Christ and the false new church or present day Vatican organization comprise two separate and distinct societies.
- 2) The true Church of Christ cannot be identified with this false new church or present day Vatican organization.
- 3) The false new church or present Vatican organization did not come about through a corruption of the true Church of Christ.
- 4) The true Church of Christ, His Mystical Body, must nevertheless still exist as a corporate entity which cannot be identified with the false new church or present day Vatican organization.
- 5) The true Catholic Church will and does nevertheless fully exist, holding to the true liturgy, sacraments, and teachings, as led by truly apostolic pastors united to the See of Peter clear until the end of the world.

Questions:

- 1) At what point, or with what event, did the Vatican organization cease to equal the real Catholic Church?
- 2) How, or as what distinct organization, did the real Catholic Church exist, truly, corporately, and visibly, once the Vatican organization ceased to be it?

Doctrine #2

The Infallibility of the Pope and Church

If there is one Catholic teaching about the Church itself that most people have at least heard of, it would be the dogma of the Infallibility of the Pope. Several basic facts emerge from this dogma as well, as Msgr. G. Van Noort explains it (Volume 2, pages 102-103, 104, 114-116, 119-120, 290-291):

I. Meaning of the Term

The word infallibility itself indicates a necessary immunity from error. When one speaks of the *Church's infallibility*, one means that the Church can neither deceive nor be deceived in matters of faith and morals. It is a prerogative of the whole Church; but it belongs in one way to those who fulfill the office of teaching and in another way to those who are taught. Hence the distinction between *active* infallibility, by which the Church's rulers are rendered immune from error when they teach; and *passive* infallibility, by which all of Christ's faithful are preserved from error in their beliefs.

Passive infallibility depends on and is caused by active infallibility: for the faithful are kept free from error in religious matters only by loyally following their rulers. Consequently, it is limited by the same restrictions as is active infallibility, and it will therefore suffice to treat only the latter. Active infallibility may be defined as follows: *the privilege by which the teaching office of the Church, through the assistance of the Holy Spirit, is preserved immune from error when it defines a doctrine of faith or morals.*

The words *through the assistance of the Holy Spirit* indicate that this freedom from error is something derived; the words *when it defines a doctrine of faith or morals* limit this inerrancy to definite subject matter.

...

III. The Fact of Infallibility

PROPOSITION: *When the teaching office of the Church hands down decisions on matters of faith and morals in such a way as to require of everyone full and absolute assent, it is infallible.*

This is a *dogma of faith*.

The teaching office of the Church or, as they say, “the teaching Church,” is made up of those to whom God entrusted the right and the duty to teach the Christian religion authoritatively. The words “in matters of faith and morals *in such a way as to require of everyone full and absolute assent*” are included in the proposition because, according to Catholic teaching, the Church’s rulers are infallible not in any and every exercise of their teaching power; but only when, using all the fullness of their authority, they clearly intend to bind everyone to absolute assent or, as common parlance puts it, when they “define” something in matters pertaining to the Christian religion. That is why all theologians distinguish in the dogmatic decrees of the councils or of the popes between those things set forth therein by way of definition and those used simply by way of illustration or argumentation. For the intention of binding all affects *only the definition*, and not the historical observations, reasons for the definition, and so forth. And if in some particular instances the intention of giving a definitive decision were not made sufficiently clear, then no one would be held by virtue of such definitions, to give the assent of faith: a doubtful law is no law at all.

Although this proposition has never been defined in the precise form in which it is here stated, it is a *dogma of faith* by reason of the universal teaching of the Church. Moreover, the Vatican Council did define that the Roman pontiff “enjoys that infallibility with which the divine Redeemer wished His Church to be equipped in defining a doctrine of faith or morals.”

...

Assertion 3: The Church’s infallibility extends to the general discipline of the Church. This proposition is theologically certain.

By the term “general discipline of the Church” are meant those *ecclesiastical laws passed for the universal Church for the direction of Christian worship and Christian living*. Note the italicized words: *ecclesiastical laws*, passed for the *universal Church*.

The imposing of commands belongs not directly to the teaching office but to the ruling office; disciplinary laws are only indirectly an object of infallibility, i.e., only by reason of the doctrinal decision implicit in them. When the Church’s rulers sanction a law, they implicitly make a twofold judgment: 1. “This law squares with the Church’s doctrine of faith and morals”; that is, it imposes nothing that is at odds with sound belief and good morals. * This amounts to a *doctrinal decree*. 2. “This law, considering all the circumstances, is most opportune.” This is a decree of *practical judgment*.

[Footnote reads:] * An example may help to clarify the matter. If the whole Christ were not present under the appearances of bread alone, the law forbidding lay people to drink from the chalice would offend against the faith. Or if the words increase and multiply (Gen. 1:28) constituted an ordinance binding every individual man, then the law of celibacy would be opposed to right morals. The same conclusion would hold if virginal purity were morally impossible for men. [Main text continuing:]

Although it would be rash to cast aspersions on the timeliness of a law, especially at the very moment when the Church imposes or expressly reaffirms it, still the Church does not claim to be infallible in issuing a decree of practical judgment. For the Church’s rulers were never promised the highest degree of prudence for the conduct of affairs. But the Church is infallible in issuing a doctrinal decree as intimated above—and to such an extent that *it can never sanction a universal law which would be at odds with faith or morality or would be by its very nature conductive to the injury to souls*.

The Church’s infallibility in disciplinary matters, when understood in this way, harmonizes beautifully with the *mutability* of even universal laws. For a law, even though it be thoroughly consonant with revealed truth, can, given a change in circumstances, become less timely or even useless, so that prudence may dictate its

abrogation or modification.

Proof:

1. From the *purpose of infallibility*. The Church was endowed with infallibility that it might safeguard the whole of Christ's doctrine and be for all men a trustworthy teacher of the Christian way of life. But if the Church could make a mistake in the manner alleged when it legislated for the general discipline, it would no longer be either a loyal guardian of revealed doctrine or a trustworthy teacher of the Christian way of life. It would *not be a guardian of revealed doctrine*, for the imposition of a vicious law would be, for all practical purposes, tantamount to an erroneous definition of doctrine; everyone would naturally conclude that what the Church had commanded squared with sound doctrine. It would not be a teacher of the Christian way of life, for by its laws it would induce corruption into the practice of religious life.

2. From the official statement of the Church, which stigmatized as "at least erroneous" the hypothesis "that the Church could establish disciplines which would be dangerous, harmful, and conducive to superstition and materialism."

Corollary

The well-known axiom, *Lex orandi est lex credendi* (The law of prayer is the law of belief), is a special application of the doctrine of the Church's infallibility in disciplinary matters. This axiom says in effect that formulae of prayer approved for public use in the universal Church cannot contain errors against faith or morals. But it would be quite wrong to conclude from this that all the historical facts which are recorded here and there in the lessons of the Roman Breviary, or all the explanations of scriptural passages which are used in homilies of the Breviary must be taken as infallibly true. As far as the former are concerned, those particular facts are not an object of infallibility since they have no necessary connection with revelation. As for the latter, the Church orders their recitation not because they are certainly true, but because they are edifying.

...

V. The Nature of Infallibility

1. The privilege of infallibility is not merely actual absence of error, but the *impossibility of erring*. It is of course a *supernatural gift*, and since it works not to the advantage of the recipients themselves but to that of the whole Church, it is a *gratia gratis data* or charism. It is often called “the charism of truth.”

2. Infallibility must not be thought of as a habit permanently residing in the minds of the Church’s official teachers, a habit which would express itself in the making of a dogmatic definition, as e.g., the habit of faith expresses itself in an act of supernatural faith. It is rather a *privilege which depends for its exercise on some objective external help*. This privilege can be called habitual in the sense that it was promised by a definite divine decree. But it is in *actual* existence only when something is being defined.

...

3. The person endowed with the prerogative of infallibility is the currently-reigning Roman pontiff. That is why the Gallican theory could not possibly be squared with the Vatican Council definition. The Gallicans make a distinction between the see and its occupant. Thus the individual popes could err, but God would prevent “error from taking deep root” in the Roman see or Roman Church. In other words, God would see to it that an error committed by one pope would be swiftly repaired either by the same pope or at least by his successor. Obviously this opinion is not reconcilable with the statement of the council that “*the Roman pontiff,*” is infallible when speaking *ex cathedra*; nor with the necessary conclusion of the same council: “and consequently definitions made by the same pontiff are *of themselves*, and not because of the consent of the Church, irreformable.”

The Gallicans wrongly appeal to Leo the Great’s epigram, “Sees are one thing, those who sit upon them another” (*Epistula* 106. 6). By that saying, Leo simply meant that the rights of a see do not

depend upon the *holiness* of its occupant, “For even though those who occupy sees may differ at times in their merits, still the rights of the sees remain” (*Epistula* 119. 3).

From this we can draw the following five crucial facts relevant to this discussion, two of which we saw affirmed in connection with the Indefectibility of the Church, but are also reconfirmed here from the somewhat different perspective of this doctrine:

- 1) The present day Vatican organization cannot be the real Catholic Church, as amply demonstrated through the extreme and wild fallibility of its leadership. Furthermore, the Vatican organization demonstrates this extreme and wild fallibility, not only in the lack of active infallibility on the part of its leader, but also in the lack of passive infallibility on the part of its other members. The man teaches error and heresy, and the many followers go along with it. The Vatican organization elects, and peacefully accepts as “pope,” patent non-Catholic after patent non-Catholic. Therefore the present day Vatican organization deceives, and is deceived, thus proving that it is not the Church. This is deduced from the above, where it states, “When one speaks of the *Church’s infallibility*, one means that **the Church can neither deceive nor be deceived** in matters of faith and morals.”
- 2) The real Catholic Church nevertheless still exists, albeit elsewhere. Though the Church can function without a pope for some period, even in the absence of the pope the Church itself still possesses passive infallibility, a trait widely observed among “those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II.” Directly implicit with this also however is the Church’s capacity to provide Herself with a new pope. Passive infallibility as a divine characteristic of the Church would be meaningless if not accompanied with the fact that one elected and accepted to lead the entirety of the Church (community of those possessing passive infallibility) would therefore receive active infallibility. Without a living and ruling pope, or at least this ability to elect one, the office of teaching the Church infallibly would not exist, and in fact the doctrines

pertaining to its eternal existence would be false. Ergo, the real Catholic Church must still also exist as a society normally ruled by an infallible pope. This is deduced from the above, where it states, “Moreover, the Vatican Council did define that the Roman pontiff ‘enjoys that infallibility with which **the divine Redeemer wished His Church to be equipped** in defining a doctrine of faith or morals,’” and the fact that the divine desire to so equip the Church implies the continued existence of a Church worth so equipping and the means for it to so equip itself. The bare fact of this doctrine does not tell us what the exact means would be for providing Herself with Her next Pontiff, only that She can.

- 3) It is to be noted that while infallibility directly pertains to those usages of a Pope’s supreme and extraordinary (“ex cathedra”) magisterium, it also pertains, though only secondarily, to the general discipline of the Church, which includes the approved formulae for public worship within the universal Church. In particular, while it is acceptable to modify the liturgy, for example to add a new feast day or saint to the calendar, it is nevertheless totally against the infallibility of the Church and Pope that the real Church would ever promulgate a liturgy (for general use) which contains doctrinal errors (e.g. the Arian statement made in the preface to go with the Novus Ordo’s “Fourth Eucharistic Prayer” that “Father in heaven, it is right that we should give you thanks and glory; you are the one God, living and true,” or the mutilation of the consecration formula of the Mass, given verbatim by Christ, to a form that claims that the fruit and advantage (and not merely the value) of His Passion extends to all persons), or systematically eliminates any particular doctrine (such as the merits of the saints).
- 4) It at least savors of the Gallican heresy to speak of judging the occupant but not the First See itself. Undeniably, one must always tread extremely carefully when dealing with anything that even looks like one might be judging the First See. While there are some doctrinal aspects to this, the principal issue here is a spiritual one rather than a doctrinal one. This will be revisited herein after the doctrinal issues have been addressed. This is deduced from the above, where it states, “The Gallicans make a distinction between the see and its occupant,” and “The Gallicans wrongly appeal to

Leo the Great's epigram, 'Sees are one thing, those who sit upon them another.'

- 5) The recent and current leaders of today's Vatican organization cannot possibly be real Roman Catholic popes. This is, of course, the oft-controverted Sede Vacante finding. Not only do we see this demonstrated in the man's extreme fallibility, but it also stands to reason that he who has not been elected to lead the entire real Catholic Church, but only to some other office, leading some other organization which today's Vatican organization indeed is, could of course not be pope, assuming the offices of pope and present Vatican leader are sufficiently incompatible. Even though infallibility might not apply strictly to most actions on the part of a pope, it does apply to those instances in which certain criteria are met in the defining of a doctrine of faith or morals. It also implies that the laws and disciplines imposed by the pope would never be harmful to faith or morals. With the recent and current Vatican leaders however, such harm has been widely observed: "the [invalid] New Mass, the new liturgy, the new teachings, and the new Code of Canon Law are harmful to the Faith." And there have been times that the usual formulas for what should have been infallible pronouncements have been employed in the promulgation of error and heresy. With the extreme fallibility of the recent and current leaders of the Vatican organization so confirmed as a fact, one can safely conclude that they are not real Catholic popes. This is deduced from the above, where it states, "**When the teaching office of the Church hands down decisions on matters of faith and morals in such a way as to require of everyone full and absolute assent, it is infallible,**" and the fact of the wild fallibility of the recent and current Vatican leadership. Every sedevacantist worthy of the name has made this one same exact deduction for himself, but by the same logical process all other things proven herein must also be true.

Once again, the historical facts and the Catholic doctrine (in this case a dogma) combine to show that there have to be two separate and distinct organizations we are concerned with here, one of which being the present day Vatican organization which many persons mistake for the Catholic Church,

and the other one being itself the real Catholic Church and supernatural Mystical Body of Christ, and neither one can be the other. The present day Vatican organization cannot be the real Catholic Church; the real Catholic Church cannot be the present day Vatican organization.

See here now the Sede Vacante finding in its true context, as only one of a great many doctrinal facts that emerge from a careful study of our current ecclesial circumstance. Thoughtless non-sedevacantists tend to think that only sedevacantists have run afoul with any of these sorts of doctrines, and therefore need to explain themselves, or to explain how all these other doctrinal questions can be answered in the context of the Sede Vacante finding itself. But as these first two doctrines examined show, nearly all the doctrines discussed herein present fully as much of a problem for the non-sedevacantist as for the sedevacantist. They differ only in how these doctrines present seeming problems. The non-sedevacantist has to explain a Church which has defected (while somehow remaining “the Church” throughout its defection) and “popes” (now a whole string of them all in a row) who have proven to be quite fallible, while the sedevacantist needs to explain a Church which seems to have disappeared, though the absence of a pope is easier to explain, in view of the many times before that the Church has been without one, albeit never before for such a prolonged period of time.

It is in the realm of the general discipline of the Church, and especially with regards to the Liturgy that the deviations from the Catholic Faith on the part of the recent and current Vatican leaders makes itself most commonly and immediately present and known. Per the third principle listed above, every one of these men starting with Paul VI have promulgated or sustained vicious laws which vandalize the sacred liturgy and the sacred places, teach error, and which positively cannot be reconciled with the secondary object of infallibility, both of Pope and Church. Therefore, though these things are only secondarily implied by the dogma of infallibility, nevertheless they provide immediate and clear evidence of a departure from the Faith, and demonstrate that infallibility simply cannot apply to them at all, as could befit only someone who is not a real Roman Catholic Pope.

This whole feature of there having been not merely some one single fallible Vatican leader but now “a whole string of them” and furthermore all in a row, without letup, presents one other curious and seemingly anomalous historical observation. That even one “pope” (?) could prove so fallible was always most seriously doubted, though not categorically ruled out, by all the Doctors

and most important Roman Theologians. The possibility of there being not merely one such, but many, would be that many times more unlikely. But that there has been as many as there have been so far, when also coupled with the fact of their all being “in a row” without letup, and furthermore, while seriously deviating from the Faith, all deviating pretty much into the same errors, goes utterly beyond the realm of mere statistical unlikeliness. Something “more” must be happening than merely the personal failings of any of these particular men.

One fact which easily and naturally follows from the societal distinction between the real Catholic Church and the present day fallen Vatican organization is that the leading offices of each respective society would of course be as separate and distinct from each other as the two societies are themselves. Even as one society does not equal the other society, neither can the leadership office of the one society equal the leadership office of the other society. For example, the mere breaking off of the Church in England into being a new Church of England, of itself, made the offices of the Pope and of the new “Head of the Church of England” into separate, parallel (and rival) offices. Ergo, the leadership office of the present day Vatican organization is not equal to the office of the Roman Catholic Papacy. Occupancy of either of these offices does not, of itself, imply occupancy of the other. And as the purposes of the Vatican leadership office diverged from the purposes of the Roman Catholic papacy the two offices gradually came to display open incompatibilities. The “false popes,” all in a row, while conspicuously playing false to the standard of the Roman Catholic Papacy, have all nevertheless in at least some sense played true to the new “standard” (of sorts) of the present day Vatican leadership office as newly defined by the Vatican II documents.

The difference between these two offices of these two distinct societies shows in their respective influences upon those who attain them. When Giovanni Maria Mastai-Ferretti was elected Pope in 1846, he had a reputation for being a liberal, and thereby a source of joy to the Freemasons and other non-Catholics, but upon his election and attainment of the Papacy, he utterly disappointed those liberals and others, a striking example of the power of infallibility that comes upon a Pope. By contrast however, Joseph Ratzinger, who, despite his immersion in the Modernist cult, nevertheless could rightly say of the new “Mass” service: “in place of liturgy as the fruit of development came fabricated liturgy. We abandoned the organic, living

process of growth and development over centuries, and replaced it - as in a manufacturing process - with a fabrication, a banal on-the-spot product,” seems to have lost sight of that fact upon attaining the leadership position of the present day Vatican apparatus, from which he would equate the Catholic Mass and the new service as “a twofold use of one and the same rite,” and that there were “spiritual richness and the theological depth” to the “banal on-the-spot” new service.

So now, realizing the fact of two separate and distinct organizations as proven in discussing these first two doctrines, this seeming anomaly immediately clears up. Since the present day fallen Vatican organization is not the Church, of course neither would any of its leaders be infallible Catholic popes. Only he that leads the real Catholic Church would be infallible, per these doctrines. So, once this distinction between the two organizations was set up, then of course he that leads the one which is not the real Catholic Church could and would prove to be quite fallible, as also would all of his successors in the same role. Being the head of any organization, even a Catholic one (other than the Church itself), does not make one a head of the Catholic Church, and would of itself even bar one from being the head of the Catholic Church if there be any incompatibility between the two offices. But at this point in our deductions regarding this one doctrine it is the distinction between the real Catholic Church and the present day Vatican organization which is deduced from the fallibility of the latter’s leadership, not the other way around. Nevertheless, this lines up with what Doctrine #1 above, also teaches us regarding the Indefectibility of the Church.

Still, per the fourth principle listed above however, we must (at least at this point) tread carefully regarding anything that could be construed as judging individuals, especially any putative “pope.” When we speak of the recent and current Vatican leaders as not being popes, we cannot presume to know for absolute certain that they are personally evil and/or willfully heretical, only that they have contradicted known doctrinal and moral teachings of the Church and instituted policies which have proven destructive to Faith and Morals. At this level, we have no means to ascertain that their heresies are formal, no matter how obviously unlikely the scenario would happen to be that their heresies would all be merely material. One who does not seem to have departed physically from the House of Faith and is not known to be formally (but merely materially) in error or heresy has to be considered a

member of the body, in all charity. Hence, the “can’t be head of a body which one is not a member of” argument cannot be applied here. There is also the questions as to what fundamental incompatibility first existed between the office of current Vatican leader and the office of the papacy, and how, or with what event, did this incompatibility arise?

There is no need at this level to prove the recent and current Vatican leadership to be formal heretics since it is sufficient to prove that they have been publicly material heretics, and to so grave and serious of a degree, for even that much is not possible in the official actions and teachings of a real Catholic pope. Nor would it be possible for a true pope to learn one doctrine through his “charism” of infallibility but then teach a contrary doctrine to the Church, because as quoted above, “It is of course a *supernatural gift*, and since **it works not to the advantage of the recipients themselves but to that of the whole Church**, it is a *gratia gratis data* or charism.” The argument that should therefore be applied here might be described as “can’t be a fallible head of a body of which the head thereof would intrinsically be infallible.” Fr. E. Sylvester Berry enlarges and clarifies this concept on page 248:

[I]nfallibility does not exclude, but rather presupposes, the use of natural means to avoid error. The divine protection is only to supply the deficiency of natural means and thereby preclude the possibility of error, but since the exclusion of error is the end to be obtained without fail, neglect on the part of the human agent will not prevent the Holy Spirit from realizing that end. Hence if the person endowed with infallibility fails to use the natural means at hand for discovering the truth, he commits sin, but will be protected from error none the less, because infallibility is a *gratia gratis data*,—a gift freely bestowed for the good of others.

Ergo, if the man were truly still the visible head of the Church, then the gift would protect him from teaching error, even if he neglects the natural means to avoid error. But admittedly, neither author has here addressed the question of what would happen if a pope maliciously intended to distort doctrine, or if through ignorance and ill-training he sincerely held to some number of false beliefs. Perhaps in the latter case he would be silenced by hesitation or curial aides, but in the former? Perhaps such doctrinal malice is not possible to a pope, though it certainly would be possible to anyone who, a priori and

antecedent to his promulgation of maliciously conceived doctrinal distortions or denials, was already not pope, as independently verifiable through other means.

There is also to be noted the doctrine of passive infallibility on the part of the Church. Van Noort acknowledges this doctrine, mentioning it only rather briefly, preferring to focus on active infallibility. He does point out that “Passive infallibility depends on and is caused by active infallibility: for the faithful are kept free from error in religious matters only by loyally following their rulers.” But the existence of passive infallibility is no mere inference from the existence of active infallibility, but rather is in fact rooted in Sacred Scripture itself: “*And when he has let out his own sheep, he goes before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.*”—John 10:4-5. Every traditional Catholic has taken his stand specifically as such due to having detected the contradiction between what the Church had already quite infallibly taught him (and to which he loyally adheres in obedience to the Church’s rulers) versus what he was being taught now, on topic after topic. One sees this passive infallibility of the Church dynamically at work each time any Catholic or Catholic-at-heart ever said to himself, of some new innovation being foisted upon him, “Hey wait a minute; this can’t be right.”

Archbishop Lefebvre himself alluded to this very point during Vatican II when making his Intervention against *Gaudium et Spes*, a prominently heretical Vatican II document under consideration at that time: “This pastoral Constitution is not pastoral, nor does it emanate from the Catholic Church. It does not feed Christian men with the Apostolic truth of the Gospels and, moreover, the Church has never spoken in this manner. We cannot listen to this voice, because it is not the voice of the Bride of Christ. This voice is not that of the Spirit of Christ. The voice of Christ, our Shepherd, we know. This voice we do not know. The clothing is that of the sheep. The voice is not the voice of the shepherd, but perhaps that of the wolf (*I Accuse the Council*, page 80).”

Adolphus Tanqueray, describing the nature of the Ordinary Magisterium in his work, *A Manual of Dogmatic Theology*, sections 295 and 296, pages 181-182, has this to say about the passive infallibility of the Church, after having described the first three sources, to wit: (1) The preaching and proclamations of the Corporate Body of Bishops, (2) universal custom or practice associated

with dogma, and (3) the consensus or agreement of the Fathers and of the Theologians:

4. The Common Understanding of the Faithful

295 Revealed doctrine can be discovered not only among the Pastors and other leaders who teach with the Pastors, but also among the faithful who with a common or general understanding profess a unanimous faith.

In order that this common understanding be a criterion of revelation, it must be: (a) certain and clear,

(b) unanimous,

(c) concerned with important matters of faith and of morals.

The fact that the general agreement of the faithful is then a criterion of revelation is proved:

a. *From the indefectibility of the Church.* We have already stated that the Church cannot fail. But the Church would be failing in essentials if she were a society of erring souls. Therefore.

b. *From the Fathers.* For example, St. Augustine, in refuting the Pelagians, proved the existence of original sin in little children and the need, therefore, of baptism for these, from the common understanding of the faithful. This he regarded as a very strong argument of faith.

296 Other pertinent notes on this subject are these:

a. This infallibility in believing is often-times called passive infallibility; it depends on active infallibility (in teaching) which should always direct it.

b. We should avoid the error of those who think that the Church teaching merely confirms the opinions of the Church learning. For the Church teaching must pass judgment on these opinions, approve them or condemn them, and in this way direct the faith of her subjects and turn them from error.

c. Therefore, the faithful in the Church are in no way the teachers, they do not define authoritatively, but they give their belief. The Teachers impart and define the truth which all believe. But God is able to employ the faithful to promote some devotion, for example, the devotion to the Sacred Heart of Jesus; but even in such an instance all proceeds under the authority of the Bishops — they alone are the authoritative judges and proclaimers of the faith.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) The true Church of Christ and the false new church or present day Vatican organization comprise two separate and distinct societies.
- 2) The present day Vatican organization deceives, and is deceived, proving it cannot be identified with the true Church of Christ.
- 3) The present day Vatican organization demonstrates its total lack of passive infallibility through its total and peaceful acceptance of non-Catholics as “popes.”
- 4) The recent and current leaders of today’s Vatican organization cannot possibly be real Roman Catholic popes.
- 5) The true Church of Christ, which is the Mystical Body of Christ, must also nevertheless still exist as a corporate entity normally ruled by a true pope.
- 6) Passive infallibility also exists, causing the true Church of Christ to reject the “new direction” as the voice of a stranger and not of the shepherd.
- 7) It savors of the Gallican heresy to speak of judging the occupant but not the First See itself.
- 8) The charism of infallibility cannot be the personal “toy” of the pope, to use for informing himself of one thing while teaching the Church another.
- 9) The Church always has the power and the means (and right and duty) to provide Herself with a new pope whenever the papal See is vacant.
- 10) The historical anomaly of so many fallible “popes,” all in a row, after so many centuries without anywhere near so much as the same degree of doctrinal failure on a pope’s part, would be easily

explained by their being leaders not of the true Church of Christ but rather of a separate and distinct Vatican organization which is not that true Church, if the leading offices of the two be incompatible.

Questions:

- 1) What fundamental inconsistency exists between the office of current Vatican leader and the office of the papacy?
- 2) How, or with what event, did this inconsistency between the two offices arise?
- 3) By what means (who and how) can the Church provide Herself with a true Pope?

Doctrine #3

The Authority of the Church

Authority runs through the warp and woof of the entire Church and flows in its veins with every beat of its Sacred Heart. Jesus Christ delegated authority for the operation of His Church to Peter and the Apostles, who in turn re-delegated this same authority to successors, and to those empowered to elect popes, and so forth, a living and personal chain of re-delegation from His own day until ours, and upon which He promised the protections described in Doctrines #1 and #2 discussed above. It is doctrinally impossible for the Church to exist as such without authority. Msgr. G. Van Noort explains (Volume 2, pages 32-33):

II. The Church of Christ is a Hierarchical Society

Catholic teaching holds that Christ Himself established a sacred authority in His Church, and that this authority, invested first in the apostolic college, was uninterruptedly perpetuated, and in fact perdures today in the college of bishops.

PROPOSITION 1: Christ established a sacred authority in His Church when He directly bestowed on the college of the apostles the power to teach, to function as priests, and to rule.

The first part of this proposition affirms the general truth that the Church, by the institution of the Lord Himself, is an unequal society, i.e., one in which some govern and others are governed. The second part states precisely who were put in authority over others and what powers put them in a class apart. A proof of this latter statement will suffice.

The power *to teach* is the right and the duty to set forth Christian truth with an authority to which all are held to give internal and external obedience.

The power *to function as priests* or ministers is the power to offer sacrifice and to sanctify people through the instrumentality of outward rites.

The power *to rule* or govern is the power to regulate the moral conduct of one's subjects. Since this power is exercised chiefly through legislation and then through judicial sentences and penalties, it comprises *legislative, judicial, and coercive* powers. The power to pass judgment and to punish is a necessary complement of the power to make laws, for all by themselves, laws usually have little effect. They must be bolstered by courts and by penalties.

The threefold power to teach, to function as priests, and to rule corresponds to the threefold office with which Christ as man was invested, for He was Prophet, Priest, and King. And so, by bestowing on the apostles the aforesaid threefold power, He made them sharers in the same powers which He (in His human nature) received from the Father, although not in the same fullness.

We frequently mention in this connection the *college* of the apostles; the aforementioned powers were given to the apostles, not as to so many individuals having no ties one with the other, but inasmuch as they constituted a unit, a "college." Indeed, why would Christ, who wanted to found one Church, have given the power to rule to eleven men completely independent of one another? This matter will be treated explicitly in *Article II*.

Finally, the sacred power was conferred on the apostolic college *directly*. This rules out the opinion of the Synod of Pistoia mentioned above.

The proposition is a *dogma of faith*, as we know from various definitions of the Church. See the Council of Trent, *Sess. 23, c. 4*; the Vatican Council, constitution *De ecclesia*, Preamble (DB 960,1821).

The appearance of seeming authority on the present day Vatican organization (and useful to its own internal operations) has absolutely no relevance to the authority of the real Catholic Church, since that real

authority can only reside among real Catholics, and exist for the purpose of guiding, strengthening, and edifying real Catholics in their own adherence to and practice of the Faith. It is therefore the real Catholic Church alone with which this consideration must be exclusively concerned. We do however note, for the record, that obviously any organization which is not the real Catholic Church would of course obviously have no spiritual or religious authority over Catholics.

The Mystical Body of Christ which is the real Catholic Church today not only **MUST** have real and habitual authority, but necessarily **DOES**. This is therefore no mere directive for us Catholics to “go out and get some authority from somewhere” as if we altogether lacked it, but a declaration that we Catholics, or at least someone from among us, already possesses this kind of authority, regardless of whether this fact be acknowledged, recognized, or known, or not, even by those holding it. Such real and habitual authority cannot reside with those who are conspicuously not Catholics, i.e. those who comprise and direct the present day Vatican organization. But it necessarily must and does reside among those who are conspicuously Catholics, namely Traditional Catholics. This is deduced from the above, where it states, “Christ Himself established a sacred authority in His Church, and that this authority, invested first in the apostolic college, was uninterruptedly perpetuated, and in fact perdures today in the college of bishops.” So even without a pope, real authority continues to exist in what Van Noort calls “the college of bishops,” presumably even if they would not be, strictly speaking, a “college” per se at all times. However, this authority operates insofar as the bishops function as a unit, acting together, or only as the rest would (or at least should) act, or at least all act in a similar manner. This is deduced from the statement above where it says that “the aforementioned powers were given to the apostles, not as to so many individuals having no ties one with the other, but **inasmuch as they constituted a unit**, a ‘college.’ Indeed, why would Christ, who wanted to found one Church, have given the power to rule to eleven men completely independent of one another?”

Another point to be gleaned from another writer about authority is the fact that it cannot be rightfully ignored, nor become such that it would have to be ignored, even for a limited time. As Fr. Sylvester Berry writes (in *The Church of Christ*, page 32):

Christ instituted the Church for the salvation of all men, and

endowed it with certain powers and characteristics necessary for this work. If the Church should lose any one of these necessary qualifications, it would not be capable of doing what Christ intended it to do; in fact, it would cease to be the Church instituted by Him. Moreover, if the Church could fail in any of its essentials, even for a time, it would lose all authority to teach and to govern, because the faithful could never be certain at any time that it had not failed,—that it had not ceased to be the Church of Christ, thereby losing all authority. But 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.

Observe the principle: **“an authority that may be justly doubted at all times is no authority.”** While the direct application made by Fr. Berry pertains to authorities as are by their nature of doubtful worth (i.e. those such as Protestants who make no claim to indefectibility), this same principle also applies to “authorities” regarding whom there exists either “positive or probable doubt about either law or fact,” or else could have jurisdiction only through common error, per Canon 209. Elsewhere in the same work (page 229), the same author again alludes to the principle that “a superior whom no one is bound to obey is in reality no superior at all,” by which he explains St. Bellarmine’s point that a doubtful pope is no pope. In particular, a cleric whose legal status is of “positive or probable doubt about either law or fact” or whose jurisdiction can only be supplied by the Church as a result of common error would hardly qualify as a “superior” whom one can be morally obliged to obey. Furthermore, the Social Reign of Christ could never have been exclusively based on supplied jurisdiction from common error.

It is therefore one thing that the Church should permit Her sacred ministers to utilize this “supplied jurisdiction” where requested by the Faithful of priests and bishops who happen to be travelling outside their jurisdiction, or even that this could extend to priests and bishops who have no jurisdiction anywhere (being themselves either between assignments, suspended, excommunicated, schismatic/heretical, chosen and appointed by a heresiarch, etc.) as may be willing to respond properly to the request made, but it is quite another thing to have it that ALL of the Church’s ministers would function by nothing but “supplied jurisdiction” with which to accomplish anything, and even that only as common error. For example, if such a priest without any

legitimate flock were to observe that a soul was to be in need of discipline which that soul does not request, there is nothing he can do, as he is not that soul's pastor, leaving the soul perfectly free to just not request anything of that priest. But if the priest were the soul's own regular parish priest, who as such does have regular faculties over him, that priest most certainly can inflict some necessary discipline, regardless of whether the soul requests it or not. The cleric whose only possible jurisdiction over a given soul would be that of "supplied jurisdiction" based on common error can rightly be simply not approached by that soul. That would be a cleric whom no one would be in any way bound to obey, apart from any such purely voluntary request on his part. Certainly, once the request is made and the cleric deigns to accept it and provide the requested juridical act, then that act is as good as the same act by that soul's regular priest or bishop would be. But clerics who can be rightly ignored have no real authority. So therefore, if all Catholic clergymen had only supplied jurisdiction, then no Catholic would be a member of anyone's flock, and that would as much equal a church with no authority as would a church that rejects the claim of indefectibility. Ergo, at least some faithful and traditional clerics necessarily must and do possess real and habitual jurisdiction, even if many persons including even themselves may be subjectively "in doubt about law or fact."

What is not explained by this deduction is the exact details of what I shall call here the "canonical mechanism" by which any faithful Catholic bishops today have legally and visibly obtained this "re-delegation" of the Church's authority. For that, the only things we can trivially know is that this authority did not arrive at the authority-holding Church officers from, or through the hands of, heretics. Correspondingly, neither is it in the hands of heretics to deprive any of the Church's legitimate officers of their authority. Neither can this authority have fallen to them merely "by default." There absolutely has to have been some direct and legal re-delegation of authority from the real Catholic Church of ages past to the real Catholic Church today. Once again, we know THAT something is true, but as will be seen later, though we can infer a large part of how that would be true, something more is needed to supply the remaining part and complete the connection, and to inform us of precisely who has what authority over whom, and why.

There is one other observation to be made from the Fr. Berry quote given here above, namely that "if the Church could fail in any of its essentials, **even for a time**, it would lose all authority to teach and to govern, because the

faithful could never be certain at any time that it had not failed.” This pertains to the fallen Vatican organization since it lost many of the Church’s essentials, and thereby lost its authority to teach and to govern. There are those who speak of “the pendulum” someday swinging back into Catholic truth for that fallen organization. The Rock of St. Peter cannot ever be some “pendulum” ever swinging (vacillating) between truth and error, for a “Rock” is called such on account of its immovability. Msgr. G. Van Noort, as quoted under Doctrine #2 above, similarly dismisses it as a mere Gallican error to claim that “God would see to it that an error committed by one pope would be swiftly repaired either by the same pope or at least by his successor,” since “this opinion is not reconcilable with the statement of the council that ‘*the Roman pontiff,*’ is infallible when speaking *ex cathedra.*” Indefectibility can never merely mean that “the Church” will, one day, return to orthodoxy, but that the Church can never depart from orthodoxy in the first place. Ergo, those who wait for the fallen Vatican organization to “come to its senses” or for “Catholic sensibilities” to come back into vogue with them, or “the pendulum to swing back to orthodoxy,” are all waiting in vain for something that legitimately may never occur. Even if it ever did “swing back” to orthodoxy it still would not be the real Catholic Church.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) Real habitual and apostolic authority necessarily must and does reside with the real Church, which can only exist among those who are conspicuously Catholics, namely those known today as Traditional Catholics.
- 2) There can be no apostolic, spiritual, or religious authority residing with the present day Vatican organization since it is not the real Catholic Church.
- 3) The authority of real Catholic bishops pertaining to issues of the whole Church is dependent upon their acting as a unified “college” rather than as isolated apostolic authorities.
- 4) It is impossible for the Church hierarchy to consist entirely of ministers who, one and all, have absolutely no jurisdiction save that which is “supplied” to those whose authority is only the product of common error.

- 5) It is impossible for the real Church to swing like a pendulum between truth and error, so even if the fallen Vatican organization were to one day swing back into Catholic truth, that would not make it the Church.

Questions:

- 1) What is the exact “canonical mechanism” by which those who hold habitual and apostolic authority in the real Church of Christ obtained it?
- 2) How is this authority divvied up among those who lawfully hold and wield it (or, who has what authority over whom)?

Doctrine #4

The Visibility of the Church

Some few Catholics today may have heard some dim suggestion that “the Church is visible,” but what that would mean is unclear to most. However, Msgr. G. Van Noort explains this teaching thus (Volume 2, pages 7-8, 12-13):

PROPOSITION 1: *Christ personally founded a Church which is a true society.*

This proposition contains a twofold assertion, *a*. Christ Himself *directly* founded a Church. This rules out any indirect founding through the agency of others to whom Christ would have entrusted or left the whole affair, *b*. This Church is, as Christ Himself founded it, *a society in the strict sense*, not merely a religious academy.

A society is a *permanent assembly of many people united for the attainment of a common goal*. Not any and every group of people is a society, but only one which pursues a common goal in a permanent manner. Now this stable unification of many people is effected by means of certain bonds which unite the minds and the active efforts of the group. The chief of these bonds is authority. And so the *matter* of a society is the group itself; its *form* is the unifying bonds, authority in particular; its founder or *author* is he who unites the group by applying the bonds.

This proposition is a *dogma of the faith* in both its parts, for it is contained equivalently in the Vatican Council, which asserts that “the eternal Shepherd and Bishop of our souls determined to build a holy Church.” The council then proceeds to reproach those who pervert “the form of rule established by Christ the Lord in His Church,” and, finally, adds the remark that “St. Peter was established by Christ as the visible head of the whole Church,” and that he “directly and immediately received from the same our Lord

Jesus Christ the primacy of real and genuine jurisdiction.” So also the *Oath against Modernism*: “With unshaken faith I believe that the Church was immediately and directly established by the real and historical Christ Himself while He was living in our midst, and that this same Church was built upon Peter, the head of the apostolic hierarchy, and upon those who will succeed him to the end of time.”

...

PROPOSITION 2: *It is due to the institution of Christ Himself that the Church is visible.*

This proposition is *certain*.

That the Church is visible follows necessarily from the fact that it is a real society, for there can be no genuine society in the world of men unless it be visible. But since Protestants constantly attack with might and main the visible character of the Church which Christ founded, it is necessary to give the question special consideration. The visible form of the Church which is the subject of this present discussion must not be confused with what is strictly its knowability. It is one thing to ask whether the Church which Christ founded is a public society, and quite another to ask whether that society can be recognized *as the true Church of Christ* by certain distinguishing marks. Its being formally recognizable presupposes its being visible, but the two are not identical. Furthermore, the present discussion centers on the visible character of the Church insofar as it is a society. No one denies that the Church’s members are visible, for they are flesh-and-blood people; but some do question whether, by the institution of Christ Himself, these members are bound together by external bonds so as to form a society that can be perceived by the senses, a society of such a nature that one can readily discern who belongs to it and who does not. Mark well the words “the institution of Christ Himself,” for the question is precisely this: Did Christ personally found a visible Church, one which by its very nature would have to be an external (public) society, so that an invisible Church could not possibly be the true Church of Christ? For once one proves that the one and only Church which Christ founded is visible from its very nature, then it necessarily follows:

(a) that an invisible Church such as that to which Protestants appeal is a pure fiction, and (b) that all the promises which Christ made to His Church refer to a visible Church. Note, lastly, that to insist on the Church's being visible is not to claim that all its elements are immediately apparent to the senses. Just as a man is really visible even though one cannot see his soul directly, so too the Church must be adjudged truly visible even if some element which is an essential part of its make-up cannot be seen directly—provided that this element be by its very nature joined to and externally manifested by some visible element.

Since the present day Vatican organization is not the Church, despite its existence as a visible organization (of sorts), one can also deduce that the real Catholic Church, the Mystical Body of Christ, must also exist today as a visible organization (of sorts), separate, parallel, and distinct from the present day Vatican organization. It is therefore a dogmatic truth that the real Catholic Church, as an organizational entity, and existing separate and distinct from the present day Vatican organization, MUST BE and IS not only a visible society (and not merely an “academy” as mentioned by Van Noort) but also recognizable as the true Church of Christ by certain distinguishing marks, and comprised of individuals at least some of whom can be positively identified specifically and personally by name and address as being Her canonical officers. This society can only exist “among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II,” that is, Traditional Catholics, for there are no other persons alive today who are at all visibly recognizable as Catholics. (For a person to be rightly described as being merely “Catholic-at-heart” is to be united in spirit (invisibly) to the true Church, and as such is not an actual and visible member thereof. The actual membership of such persons, providing they die justified, would commence with their entry into the Church Suffering, or Triumphant.) This manner of visibility is deduced from the above, where it states, “these members are bound together by external bonds so as to form a society that can be perceived by the senses, a society of such a nature that one can readily discern who belongs to it and who does not,” and also, “This Church is, as Christ Himself founded it, *a society in the strict sense*, not merely a religious academy.”

Several others of the various doctrines discussed herein are also (indirectly) implied by this one, namely the authority of the Church, and the existence of (the four) distinguishing marks, specifically as marks. This is deduced from the above, where it states, “A society is a *permanent assembly of many people united for the attainment of a common goal*. Not any and every group of people is a society, but only one which pursues a common goal in a permanent manner. Now this stable unification of many people is effected by means of certain bonds which unite the minds and the active efforts of the group. **The chief of these bonds is authority,**” and “that society can be recognized as *the true Church of Christ* by certain distinguishing marks. Its being formally recognizable presupposes its being visible, but the two are not identical.” However, this deduction does not tell us for sure who among us possess this authority, only that this authority is indeed possessed among us by at least someone. Likewise, though this doctrine informs us that identifiable persons must be actual members of the Church neither does this deduction of itself tell us who is an actual member, nor what to do if, for example, competing societies with equal claims to membership in the Church were to arise claiming Church membership for their own particular members.

Though the retained visibility of the present day Vatican organization is of little relevance to the Church, when it comes to its Novus Ordo religion, one particularly striking contrast between that Novus Ordo religion versus the Catholic religion of the real Catholic Church is with regards to their respective visibility in former ages. Fr. Sylvester Berry in his work cited previously writes of the doctrine of visibility and the problem Protestants had with it on page 39:

The various Protestant doctrines just reviewed, all agree in denying that there is any one visible society which can claim to be the Church of Christ to the exclusion of all others. The reason for this was candidly stated by a writer in the *British and Foreign Evangelical Review* some years ago: “Everything depends upon the answer to the question, ‘What is the Church?’ If it is an external society of professors of the true religion, then it is visible as an earthly kingdom; if that society is destroyed, the Church is destroyed, and everything that is true of the Church is true of that society. Then, in short, Romanism must be admitted as a logical consequence.” As a matter of fact the pseudo-Reformers

[Protestants] of the sixteenth century at first held the Church to be visible, but were soon forced to change their doctrine, as Palmer explains in his work on the Church: “The Reformed seem generally to have taught the doctrine of the visibility of the Church, until some of them deemed it necessary, in consequence of their controversy with the Romanists who asked them where their church existed before Luther, to maintain that the church might *sometimes* be invisible.”

The Novus Ordo of course has precisely the same problem as the Protestant “pseudo-Reformers” who could not identify where their “church” had visibly existed prior to Martin Luther. Where did the Novus Ordo religion, or the “Conciliar Church” (as it is occasionally referred to even by some of its own representatives, an unconscious but explicit admission of its recent origins), exist visibly prior to Vatican II? They didn’t, of course, unless they would care to claim some sort of exclusively invisible existence for all that span of time. But the visibility of Traditional Catholicism has been easily and amply traced from the apostolic era clear down to our own era, and was at least so acknowledged by all Catholic theologians.

Strangely enough however, the same question pertains to the visibility of the Church today, which if taken as being from among those who are obviously traditional Catholics presents no challenge or mystery at all, but against which certain ones have contended, hiding the Church’s truly appointed and canonical officers among the general run of Novus Ordo (non-traditional, even in the “Indult” or “Motu Proprio” sense) “clergy.” Such a position can only be characterized as a claim that the Church is now invisible. St. Robert Bellarmine, in his work *On The Marks of the Church*, commenting on this whole episode briefly related by Fr. Berry, explored it in far greater depth. Chapter V on the Mark of Antiquity, final paragraph, pages 27-28 of Ryan Grant’s translation, reads:

In the end, if the Church was so hidden as Calvin says, then it would follow that the Church of Christ was worse and more miserable than every heretical sect, and in that even worse off than the Jewish people after the destruction of Jerusalem, which certainly is a blasphemy, although God everywhere predicted the glory of the Church through the prophets, and promised that he would be with it always. What follows then, is obvious; for every sect has its temples,

its bishops, its sacraments. And in like manner, the Jews after the destruction of Jerusalem always had some synagogues, where they freely exercised their ceremonies, as can be seen in the times of Pope St. Gregory, and they were never compelled to worship false gods. Yet the Church which Calvin imagines was hiding for nearly a thousand years, had no temples, no sacred rites, no bishops, it did not even have a corner of the earth where it could freely exercise acts of its religion, and what is worse, was compelled to be in servitude to false gods, to adore idols, to communicate in sacrileges, which is an even more horrible and longer captivity, than there ever was among Jews; moreover, that Church of his would be even more deformed than the ruins of the synagogue.

The Visibility of the Church most certainly does require the open practice of its worship at least somewhere. But among those many Novus Ordo “bishops” approved by the modern Vatican apparatus (not counting the few who, through the Indults, the “Motu Proprio,” or else being of some Alternate Rite possibly not yet corrupted beyond the pale), where among them are any traditional Catholic “temples” wherein they could freely exercise acts of their traditional Catholic Faith? Who among any of them perform distinctively Catholic Rites? Who among them does not end up often adoring an unconsecrated host as though it were the consecrated Body and Blood of our Lord (idolatry)? Who among them, so long as they so remain such as they are, as members of the Vatican apparatus and unacquainted with traditional Catholicism, cannot be described as being in servitude to a false organization complete with its false gods, to adoring idols, to its known heresies, and to communicating in its sacrileges?

It is most curious but true that purveyors of that pernicious claim pay absolutely no attention to those few localized circumstances where some isolated cleric here or there within the Vatican apparatus is openly granted permission to celebrate the authentic traditional Catholic rites, using the “extraordinary form” as grudgingly permitted under the terms of the 2007 Motu Proprio, *Summorum Pontificum*, or else under whatever Alternate Rite as may not yet been corrupted beyond the pale. But really, the existence of these are the only possible existence of any part of the visibly institutional Catholic Church as being in any way trapped within any part of the Vatican apparatus. No, the focus of these objectors is, most anomalously, quite

exclusively upon those Novus Ordo “bishops” with no visible claim to active and valid membership in the Church.

But the Church can have no institutional or visible existence if it leaves no trace of itself. In the same place, St. Bellarmine noted this as his complaint against the Calvinist claim that the Church “was not seen through many ages, and now at length has appeared.” Pages 26-27 of Ryan Grant’s translation shows this response:

Fourthly, Calvin responds in the preface of the Institutes that his Church is not new, but very ancient; more so, it was the very Church which Christ founded, however, it was not seen through many ages, and now at length has appeared. But St. Augustine makes an argument against this same opinion which previously was held by the Donatists; either that [his] Church, which appears today, perished before and now has been resurrected; or it did not perish but had only been hidden, and now has raised its head. The first proposition cannot be, for it could not be reborn if the mother had perished. If it perished, St. Augustine asks, “Therefore from where did the Donatists appear? From what soil did it blossom? From what sea did it emerge? From what heaven did it fall?” Besides, the promises of Christ would be false: “The gates of hell will not prevail against it.” And in the last chapter of Matthew: “I am with you, even to the consummation of the age.” The second proposition cannot be, because then either that hidden Church professed its faith, or it did not profess it; if it professed, therefore it was not hidden, but manifest: and if manifest, how could nobody notice it? Why wasn’t it taken and coerced by inquisitors, who already arose in the Church a long time before Luther? Why is there no vestige, no memory of them? If they did not profess the faith, but truly and properly hid (which the other side is compelled to defend), therefore that was not the Church, and hence there was no true Church in the world. For, as they say, the confession of faith is a mark of the true Church: and “Confession by mouth is made unto salvation.”

But precisely the same would go for a Church so “hidden” somewhere (no one knows where) within the Novus Ordo apparatus. If they professed themselves, that could only be done by being among those few who practice Catholic tradition openly here and there “by the leave” of the heretics. For

those who practice Catholic tradition openly without any “by the leave” of the heretics and without any “place” within the Vatican apparatus are what are most commonly thought of when reference is made to traditional Catholic bishops and priests. Yet that one and only open profession of the Faith by any members of the Vatican apparatus goes unacknowledged by purveyors of that perverse doctrine, and one again has to ask, why? Note that without an open profession of the faith there would be “no true Church in the world.” Granted, the Catholic Church would not, unlike the Calvinists, see the open profession of the true faith itself as a Mark (since any false sect could still profess the true faith), but only as an attribute (more about that distinction next section), the fact remains that a lack of such open profession indicates a lack of any visible or institutional ecclesial presence. However sincere and innocent of any crime or sin of heresy Novus Ordo “bishops” may be, they are false bishops whom Catholics cannot follow, and as St. Bellarmine stated elsewhere in the same work (page 40), “it is not a true Church that has either no shepherds, or at least no true ones.”

With regards to this one doctrine at least, our situation differs markedly from that faced by Calvin and Luther. But let’s see what St. Bellarmine has to say about it. In the same reference again, page 27 of Ryan Grant’s translation says:

For that reason, if that were the case, how, when Luther and Calvin appeared, was there nobody who would have united themselves to them, except for those who were deceived by them? If many Lutherans and Calvinists were so hidden, wouldn’t many have soon recognized in the preaching of Luther or Calvin their friends, and even though they were not called, run to them? It was not so; for nearly everybody who is a Lutheran or Calvinist, affirms themselves to have been Catholic beforehand, and did not think that Catholicism was a new doctrine. Moreover, Luther himself affirms that he at some point was not Lutheran, but a Catholic monk, and celebrated masses for 15 years seriously and devoutly.

As history bore out back then, there had been no “closet Calvinists” or “closet Lutherans” within the Church, in the days before Calvin and Luther preached their message, hankering for Calvin’s and/or Luther’s message and at once grateful to have their private and interior faith publicly expressed at last, and only having previously gone along with Catholicism for lack of

there being any “better” alternative (from a Protestant stance). In this, our history does differ, in that there have been (and likely still exist) those who go along with the Novus Ordo religion for lack of there being any better alternative (from a fully Catholic stance) that they know of. These invariably rejoice to learn that “the old ways” have not perished, and are ready, with tears of gladness, to return to Catholic Tradition the moment it shows up on their doorstep. Such are ready because they cannot help but at least suspect that the Novus Ordo “new ways” represent a new doctrine. There have been from its beginning those within the Novus Ordo who indeed hanker after “the old ways,” for that faith in which they were raised, or at least their parents or grandparents, or even just in seeking that certain “something more” than the purely man-made Novus Ordo religion can offer them. But there is no visible and institutional Church among such persons, only isolated private individuals, interiorly and subjectively in their volition before God, aligned with Catholic Tradition, but nominally and visibly and externally going along as Novus Ordo practitioners.

Now to the crux of all of this. Is it possible that any of the Novus Ordo “bishops” could be among such “interiorly aligned” individuals? While the odds of that are by far not good, I must agree that such a possibility cannot be positively ruled out without an exhaustive search of some sort being conducted throughout all of them. The question is, assuming that such a “bishop” actually exists, could he be counted as a true Catholic bishop, that is to say, one with real apostolic authority and jurisdiction?

As an interesting comparison, let us consider if the positions were reversed. Suppose that Calvinism is what had actually been true from the beginning, and that there had therefore been some Calvinistic-leaning Catholics prior to Luther and Calvin, and that furthermore some one or more of them had been made bishops by the Catholic Church. Could one see that bishop accepted as a Calvinistic bishop on account of his appointment to the episcopacy by the Catholics? Remember that, despite whatever inner dispositions as would have secretly aligned this bishop with the Calvinists, he is visibly a Catholic bishop and not a Calvinistic bishop, in that he practices only Catholic worship and rites, even in his own place, and even in private, where he would presumably be free to act as he pleases and express his actual faith before God.

But as made clear by St. Bellarmine, even the presence of such interiorly aligned persons, all forced or tricked into practicing a faith which is alien to

that of their truest and deepest choice, would not constitute an institutional and visible existence of the Church to which such persons would be interiorly aligned. In short, such a “bishop” would be merely a private individual soul before God, capable of being granted His grace and forgiveness in the judgment, but in no way bearing any formal and visible ecclesial status in the Church of God, and certainly not as any officer thereof. One cannot be a visible Catholic ruler of any kind without being visibly a Catholic. On account of this, I therefore regard the claim that “some Novus Ordo ‘bishops’ could secretly and interiorly be true Catholic bishops, alone with real authority” to be categorically false, and perfectly opposed to the doctrine of the Visibility of the Church.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) The real Catholic Church (consisting of real (Traditional) Catholics) truly does exist as a visible society today.
- 2) This visible society which is the real Catholic Church is unified by bonds of authority and recognizable as the true Church of Christ by certain distinguishing marks.
- 3) The Novus Ordo religion, and its sponsoring institution, the present day Vatican organization (also referred to as a “Conciliar Church” owing to its having been spawned at the Council of Vatican II) had no visible existence as a society prior to Vatican II.
- 4) The real Catholic Church, with its authentically traditionalist Catholic Faith, has enjoyed a clearly visible existence as a society clear back to the apostolic age.
- 5) The authoritative and canonical officers of the real Catholic Church cannot be invisibly concealed among the practitioners of the Novus Ordo religion.

Questions:

- 1) Are all Traditional Catholics members of the true Church of Christ or only some, and if only some then which ones and how are we to know who?
- 2) If more than one competing society belongs to the true Church of Christ, then how is that possible?

Doctrine #5

The Four Marks of the Church, as Marks

Later editions of the Baltimore Catechism conclude with an Appendix titled “Why I Am a Catholic.” One of the questions addressed therein is “How can we prove that the only true Church of Christ is the Catholic Church?” Two good reasons are given, the first of which reads, “only the Catholic Church possesses the marks of the Church established by Christ, that is, unity, holiness, catholicity, and apostolicity.”

The Marks of the Church serve an essential function, namely that of demonstrating authenticity. It is quite trivial that any “church,” in seeking to gain credibility, can draft up some criteria by which it “proves” itself to be the real Church, or at least to be one from among whatever “group” of churches would comprise the real Church. One needs to only describe one’s own group in general terms and then perform a surprisingly short search for the group that fulfills the description. The Marks of the Church, as Marks, would have to be more than this, or else they would be worthless. The Marks must have some aspect of them which cannot be duplicated by creatures. Just as one can tell when they have encountered an artifact they could not have produced themselves, one can also tell when one has encountered something that by its nature cannot be produced by the hand of Mankind at all, and in this one meets up with evidence that not only points out which Church belongs to a Supernatural Being greater than Mankind, but also demonstrates and proves the bare existence of this Being, and that this Being established this Church of which this Being (God) is the true Owner and Founder. Msgr. G. Van Noort explains these Marks thus (Volume 2, pages 161-162, 165-166):

Catholics unanimously lay down *four* marks of the true Church. They take those marks from the Niceno-Constantinopolitan Creed which states: “I believe in the *one, holy, catholic, and apostolic* Church.”

These four qualities, unity, holiness, catholicity, and apostolicity,

must be examined to see if they meet all the requirements of genuine marks. That those four qualities are *necessary* and *inseparable* “properties” of the true Church of Christ has already been established in the preceding chapter. All that remains to do, then, is to see if they meet the remaining requisites for genuine marks: *a*. Are they visible? *b*. Are they easier to recognize than the thing sought?

...

2. It was stated at the beginning of this article that the real purpose of the study of the marks is to distinguish the genuine Church of Christ from all other societies using the name Christian. But even in our purely abstract discussion of the marks we have seen that each of these marks actually involves something miraculous—something beyond the power of creatures to produce. Unless there were some such external manifestations of the Holy Spirit who breathes life into Christ’s Church, there would really be no reason why founders of merely human sects could not imitate those marks in their own societies. * A merely human mark can always be counterfeited. Precisely because those marks of the Church are miraculous qualities, or moral miracles, they are not only suitable for identifying the church which possesses them as the genuine Church founded by Christ, but, even apart from the necessary presuppositions discussed above (see no. 124), they directly prove that a church possessing those marks—and the religion preached by that church—is a work of God. That is why a little deeper consideration of those same marks is sufficient to demonstrate the divine origin of the Catholic religion over all the religions in the world including the non-Christian religions.

[Footnote reads:] * The case is a bit different with the mark of apostolicity. For the mark of apostolicity, even if we prescind from the miraculous stability which is now factually implied by it (i.e., after the passing of so many centuries), fully proves the truth of the Church it belongs to because it rests upon an historic fact which once demonstrated can never be changed: the fact that the apostles planted *this* Church and no other.

It therefore stands to reason that the real Catholic Church, being the Mystical Body of Christ, would bear all four of these Marks, and so indeed we will find, but only among “those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II,” namely among Traditional Catholics. Just as conspicuously we find all four of these Marks missing from the present day Vatican organization.

We can therefore KNOW that there exists a real Catholic Church which possesses each of these marks, both because we can deduce the bare fact of its existence from the above, and because the Marks themselves can be observed in full flower today, albeit only within that which is the real Catholic Church. The first part of this is deduced from the above, where it states, “Catholics unanimously lay down *four* marks of the true Church. They take those marks from the Niceno-Constantinopolitan Creed which states: ‘I believe in the *one, holy, catholic, and apostolic* Church.’” The second part of this is observed from the foregoing remarks in the four sections that follow regarding the Doctrine for each Mark individually and how they are widely evidenced today, but only within the real Catholic Church.

Before moving on however, there is one other point which can be deduced from the above, namely that all four of these Marks “go together,” as it were. Where one is found, all are found, and where any are missing, all are missing. This is deduced from the above, where it states, “These four qualities, unity, holiness, catholicity, and apostolicity, must be examined to see if they meet all the requirements of genuine marks. **That those four qualities are necessary and inseparable ‘properties’ of the true Church of Christ has already been established** in the preceding chapter.” Msgr. Charles Journet writes (in *The Church of the Word Incarnate*, pages 530-531), “The essential properties of course, cannot be separated from the essence; they are distinguished from it conceptually, but identified with it in reality. Where apostolicity exists, there also are unity, catholicity, sanctity: and conversely. This also applies to the notes, which are simply the properties ‘in so far as these are externally apparent and known’. One note is enough to indicate the true Church, but where this one note is, there are all the others. It is possible to consider them separately however, since though identical in reality, they differ conceptually. They are manifold aspects of one and the same reality too rich to be seized in a single concept.”

Therefore, it would be rather strange to say, for example, that “it must be

concluded that this modern so-called Catholic Church no longer possesses the first two marks of the Church — Unity and Holiness.” While such a statement would be correct, so far as it goes (since the present day Vatican organization really does lack those two Marks), what it leaves unsaid is quite serious. What about the other two marks, Catholicity and Apostolicity? Are we to suppose that the “modern so-called Catholic Church” might somehow still retain them? That is simply not possible. If it loses one, then it has lost all four (as indeed the Vatican organization has), but if it were to have retained one, then it would have retained all four. The Marks cannot disappear either independently of each other or corporately, as independently verifiable realities unless the Church itself should disappear. And neither can they be separated from each other, with this one fulfilled in this society over here, and that one in that other society over there, etc.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) The real Catholic Church (true Church and Mystical Body of Christ) ought to possess these four Marks, even today.
- 2) These four Marks ought to be observable only among Traditional Catholics.
- 3) The four Marks “go together,” are inseparable from each other, such that it is not possible that one would be held only here in one society, and another only there in some other society, and so forth.

Questions:

- 1) Are these four Marks actually evidenced exclusively among the Traditional Catholics, as these deductions show as being what must be true?

Doctrine #6

The Attribute and Mark of Unity

The Church possesses seven attributes, four of which are also Marks, and the remaining three of which are not Marks, and have been addressed above, namely the Indefectibility of the Church (Doctrine #1 above), the Infallibility of the Pope (Doctrine #2 above), and the Authority of the Church (Doctrine #3 above). The remaining four that are also Marks exist somewhat differently as both attributes and as Marks. The Catholic teachings about each show what they mean as attributes in their full depth, exactly like the Catholic teachings about the other three attributes. As such, that which is the real Catholic Church necessarily possesses all doctrinally required aspects of each attribute, but most aspects of any attribute can be duplicated by creatures and therefore do not qualify as Marks, except in the negative sense.

By “negative sense” I mean this: Failure to possess any essential aspect of any of these attributes, even as may be only part of the attribute and not of the Mark, is sufficient to prove that the given society lacking that essential aspect of the attribute lacks the corresponding Mark, and hence all Marks. Nevertheless, the four attributes that are also Marks possess at least some essential aspect which truly serves as a Mark per se, namely as a characteristic which is easier to recognize than the corporate body bearing it, and also which cannot be duplicated by creatures. In discussing the Marks of Holiness and Apostolicity (see below to follow), Msgr. G. Van Noort discusses this “negative sense” exactly as intended here.

Each of these four attributes/Marks are herein individually addressed, beginning with that of Unity. Msgr. G. Van Noort describes the Attribute and Mark of Unity thus (Volume 2, pages 126-127, 127-128, 128, 129-130, 130-131, 162):

Catholic teaching has it that the Church, by the institution of its Founder, and hence necessarily and essentially, enjoys a threefold unity which is external and visible, namely, unity of *doctrine* and *profession*, unity of *communion*, and unity of *government*. The

Vatican Council says: “Our eternal Pastor willed to build a holy Church in which ... all the faithful would be bound together by the bond of the one faith and of charity. And in order that the universal fold might be kept in oneness of faith and communion by priests who would themselves be joined in close union, He gave St. Peter charge over the other apostles and thereby established in his person the unfailing principle and visible foundation of both unities.” And Leo XIII: “Since the Church’s divine Founder had determined that it should be one in belief, in rule, and in communion, He selected Peter and his successors to be the principle and, as it were, the focal point of unity.”

PROPOSITION: *Christ willed that His Church enjoy unity of faith and of profession (creedal unity) which consists in this, that all the members of the Church hold and make profession of the same doctrine as it is presented for belief by the Church’s teaching office.*

Note the phrase “make profession of”; for a purely internal assent of the mind to truth does not satisfy the requirements of a visible society such as the Church is. This assent must be given clear outward expression as well: *Because with the heart a man believes and attains holiness, and with the lips profession of faith is made and salvation secured* (Rom. 10:10).

...

Scholion 1. What unity of faith does and does not mean.

The unity of faith which Christ decreed without qualification consists in this, that everyone accepts the doctrines *presented for belief by the Church’s teaching office*. In fact our Lord requires nothing other than the acceptance by all of the preaching of the apostolic college, a body which is to continue forever; or, what amounts to the same thing, of the pronouncements of the Church’s teaching office, which He Himself set up as the rule of faith. And so, (a) the essential unity of faith definitely requires that everyone hold each and every doctrine clearly and distinctly presented for belief by the Church’s teaching office; and that everyone hold these truths explicitly or at least implicitly, i.e., by acknowledging the authority

of the Church which teaches them. But, (b) it does not require the absence from the Church of all controversy about religious matters. For as long as there does not exist a clear and explicit statement of the Church about some point or other, even though it may perchance be contained objectively in the sources of revelation, it can be freely discussed without any detriment to the unity of the faith, provided that all the disputants are ready to bow to a decision of the Church's teaching office, should one be forthcoming. Obviously the unity of faith does not extend beyond the limits of the rule of faith.

...

PROPOSITION: Christ willed that His Church enjoy unity of communion or of (social) charity which consists in this, that all members of the Church, whether as individuals or as particular groups, mutually cohere like the finely articulated parts of one moral body, one family, one single society.

It follows from this that they all share the same common benefits: sacrifice, sacraments, intercession.

...

Scholion 1. The diversity of liturgies and of disciplinary laws.

The diversity of rites in different parts of the Church does not break up the required unity of communion. This variety does not affect the substance of Christian worship, i.e., those rites which Christ personally determined, but only the external ceremonies instituted by the Church. Ceremonies are simply declarations of faith that are expressed in deeds rather than in words. Therefore, as long as the same faith is expressed by these different ceremonies and the necessary submission to legitimate pastors is observed, the communion is not sundered. It is the same with *disciplinary laws*, i.e., particular regulations by which the divinely established laws of right living are applied in different ways and given specific determination to correspond to varying circumstances of times, locales, and persons.

...

PROPOSITION: *Christ willed that His Church enjoy unity of rule (hierarchical unity) which consists in this, that all the members of the Church obey one and the same visible authority.*

This authority rests in the Catholic episcopate with the Roman pontiff at its head, yet in such wise that it is found full and entire in the latter all by himself.

That Christ so built His Church as to make it necessarily one in oneness of rule is proved by what has already been said about the institution by Christ of the hierarchy and of the primacy and about their permanent continuity.

The Vatican Council called the supreme pontiff the “principle and foundation” of unity, because by his influence he establishes and preserves unity. Leo XIII called him the “principle and focal point” of unity, especially because all, faithful and bishops alike, must look up to him and stand faithfully by him. This latter description expresses the relationship of the Church to the pope, the former the relationship of the pope to the Church.

Scholion. The Western Schism.

It might seem that unity of rule suffered a setback in the Church at the time of the Western Schism, when for forty years (1378-1417) two or three men claimed to be sovereign pontiff. But with the preservation of unity of faith and communion, hierarchical unity was *only materially*, not formally, interrupted. Although Catholics were split three ways in their allegiance because of the doubt as to which of the contenders had been legitimately elected, still all were agreed in believing that allegiance was owed the one legitimate successor of Peter, and they stood willing to give that allegiance. Consequently, those who through no fault of their own gave their allegiance to an illegitimate pope would no more be schismatics than a person would be a heretic who, desirous of following the preaching of the Church, would admit a false doctrine because he was under the impression that it was taught by the Church.

Corollary

Several popular catechisms and quite a few theologians speak of a *unity of worship*, or liturgical unity, in addition to unity of faith and rule (and communion), in line with which all share in the same sacraments. This unity does of course obtain and is absolutely necessary to the extent that the worship was determined by Christ Himself. However, liturgical unity is already included in the other unities: in unity of faith, since faith includes also the revealed doctrine on the sacrifice of the Mass and the sacraments; in unity of communion, since this involves the sharing in the same spiritual benefits. This is perhaps the reason that neither the Vatican Council nor Leo XIII in his encyclical on the unity of the Church make any specific mention of liturgical unity.

...

1. Unity. It should be clear that unity of creed, membership and government is something visible, and consequently easier to recognize than the true Church itself. Furthermore, if one examines this unity, not in abstract fashion, but concretely—that is, as a unity which is *perpetually present* in a society *spread practically over the entire world*; as a unity which arises *spontaneously and connaturally*, and not as the artificial product of terroristic activities or military might—one finds something miraculous, something which can only be adequately explained on the basis of God’s help. If this be true, something further follows: such unity could not be found outside of the true Church of God. Christ Himself pointed out that His own divine mission, as continued by His Church, can and should be recognized by that Church’s miraculous unity:

“However, I do not pray for them alone [the apostles]; I also pray for those who through their preaching will believe in me. All are to be one; just as you, Father, are in me and I am in you, so they, too, are to be one in us. The world must come to believe that I am your ambassador.”—John 17:20-21.

The Unity of the real Catholic Church has undeniably taken something of a blow, partially due to the absence of a real and functioning Catholic pope, but also from the range of ideas people have managed to come up with in this time of crisis, relating to how it came about and how we should respond to it.

Despite this, the characteristics that make this a Mark in the positive sense nevertheless remain fully in place. This is deduced from the above, where it states, “Christ willed that His Church enjoy unity of faith and of profession,” and from the unity of faith and profession conspicuously observed throughout “those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II” (Traditional Catholics). This is also deduced from the above, where it states, “Christ willed that His Church enjoy unity of rule (hierarchical unity) which consists in this, that all the members of the Church obey one and the same visible authority,” and the acknowledged common source of authority for all Traditional Catholics, namely the real Catholic Church.

Even the damage to that Unity the Church presently endures has been anticipated by the theologians (and Van Noort), as when he points out that “In fact our Lord requires nothing other than the acceptance by all of the preaching of the apostolic college, a body which is to continue forever; or, what amounts to the same thing, of the pronouncements of the Church’s teaching office, which He Himself set up as the rule of faith.” This much is readily demonstrable in the teachings and lives of traditional Catholics of every stripe. What makes this particularly spectacular and miraculous is how this remains so in the absence of any secular power or military might to support it, and these days, even the absence of any effort on the part of any clerics to enforce it.

Another thing anticipated in the above by Van Noort is the possibility for divergent opinions about any unresolved questions, of which there are many today: “it [the Unity of Faith] does not require the absence from the Church of all controversy about religious matters.” So even the controversies within the Church, regarding whether the Sede Vacante finding itself is true or not, or if true whether in the “absolute sedevacantist” sense or the Cassiciacum thesis or something else, or the respectability of this or that episcopal line of succession, or the preference of a priestly resistance like the SSPX versus the non-sacramental resistance taken by the Abbe de Nantes and Tradition, Family, and Property (TFP), and so forth, do not sever the Unity of Faith that remains conspicuously present throughout.

Also taken into account is that certain “diversity of liturgies and of disciplinary laws” which does not disrupt or deny or disprove that Unity. There obviously is some real flexibility as to “the external ceremonies

instituted by the Church,” but while that remains true for the real Catholic Church, that does not extend to ceremonies that violate that which was set up by Christ Himself: “This unity does of course obtain and is absolutely necessary to the extent that the worship was determined by Christ Himself.” Ergo, the Form of the Consecration in the Mass, explicitly given by Christ “*in specie*” (as was the Form for the Sacrament of Baptism) cannot be altered without breaking from that Unity, as the Novus Ordo indeed does. Furthermore, as “Ceremonies are simply declarations of faith that are expressed in deeds rather than in words,” ceremonies which declare a “faith” in deeds rather than in words which is not the Catholic Faith would also be excluded, so even if a Novus Ordo was said, but using the correct Catholic Consecration formula, it would still be out of unity with the Church.

Finally, even that unity of visible government can be apparently (but not really) divided as Catholics are uncertain regarding rival lines of authority, as illustrated by the First Great Western Schism (we are now in the Second). But all accept that there is meant to be one, and that only one pope can have real jurisdiction and authority, with a right to judge among the bishops. As then, so now: Hierarchical unity is *only materially*, not formally, interrupted among traditional Catholics, with their various competing groups.

Just as conspicuously does the present day Vatican organization, with its corrupted ceremonies and conflicting teachings, demonstrate a conspicuous lack of this Unity of Faith. First and foremost, it has no Unity with the Church, not with that of times past in its departure from many Catholic teachings, morals, and practices (liturgical and otherwise). It similarly lacks that Unity with the real Catholic Church today, not only in that same doctrinal departure, but also in their schismatic treatment of the real Catholic Church, much of which is excluded by them through their fictitious “excommunications,” and calumnious ill reports, but also in how what few real Catholics as are tolerated at all are extremely limited in areas and numbers and often forced to accept onerous and unacceptable conditions. And then there is also the conspicuous internal disunity among itself. Different local pagan customs occasion actual doctrinal distortions, such as Santeria in one area, or “Saint Death” in another, or the sacrifice of chickens or use of corn meal for “hosts,” and so forth in still other areas. And then there is the wide acceptance therein of some who advocate rights for homosexuality, abortion, priestesses, euthanasia, and so forth, concurrent with a not-a-bit-wider acceptance of others who take a “more Catholic”

stance about all those same issues. And all of this is so even as they nevertheless still possess an active organizational infrastructure that is capable of imposing a uniformity of Faith and Morals, were it only so inclined. Though it possesses a kind of “unity of Government” within itself, this government is already disunited from the Government of the real Catholic Church.

And if anyone thinks this sort of “disunity” of the Novus Ordo religion is merely my own creation, please note the specific manner of criticism leveled at the Anglican Church by Fr. Sylvester Berry in *The Church of Christ*, pages 99-100:

UNITY. Lack of unity of faith in the Anglican communion is proved by the mere fact that it contains three distinct parties, teaching doctrines directly opposed one to another. The *High Church* party is strikingly Catholic in its teaching; it accepts almost every doctrine of the Catholic Church except the infallibility of the Pope. The *Low Church* is thoroughly Protestant in its teachings and practices and rejects nearly all Catholic doctrine as “Romish superstition.” The *Broad Church* is rationalistic and makes no definite statement of doctrine. Yet all these parties are recognized as members of the Anglican Church, teaching and professing her approved doctrines! This constitutes her “glorious comprehensiveness,” by which every shade of doctrinal difference is embraced within her fold. Justly, therefore, did Macaulay say that “the religion of the Church of England ... is in fact a jumble of religious systems without number.”

In Summary, here are listed the findings (no questions) that follow from this doctrine and the known historical facts:

Findings:

- 1) Traditional Catholics enjoy Unity of Faith, Profession, and Worship.
- 2) Unity of Faith and Profession is not severed by divergent opinions on matters the Church has not authoritatively ruled on.
- 3) Traditional Catholics accept all the preaching of the apostolic college.
- 4) Traditional Catholics enjoy Unity of Government, despite a (purely

material) interruption of hierarchical unity.

- 5) The modern Vatican organization lacks Unity of Faith, Profession, and Worship even inside itself, and has no unity with the real Catholic Church.
- 6) The modern Vatican organization does not accept all the preaching of the apostolic college.
- 7) The modern Vatican organization has no unity with the Government of the real Catholic Church.

Doctrine #7

The Attribute and Mark of Holiness

The next attribute/Mark to be here addressed is that of Holiness. As with Unity, all essential aspects of the attribute must be present or else this Mark is specifically not held (negative sense), but only those essential aspects that make this a Mark can constitute proof that a given society is the real Catholic Church. Msgr. G. Van Noort describes the Attribute and Mark of Holiness thus (Volume 2, pages 135, 136-137, 138, 138-139, 139, 162-164):

Christ's Church is holy on several counts: e.g., because of its Founder and Head, who is the only-begotten Son of God; because of its purpose, which is the glory of God and the sanctification of mankind; about these there is no difficulty. Catholic teaching states in addition that the Church, by the institution of Christ and therefore necessarily and irrevocably, is adorned with a threefold external and visible holiness: that of its *means* of sanctification, that of its *members*, and that of its *charisms*.

PROPOSITION: *Christ willed that His Church be holy as to its means (or principles).*

That is, that the Church possess means suitable to produce moral holiness in people, even perfect and outstanding or heroic holiness.

...

PROPOSITION: *Christ willed that His Church be holy as to its members (or its effects).*

That is, *that in every age very many of the Church's members be brought to a state of ordinary holiness, and at least some be shining examples of outstanding or heroic holiness.* This harvest of holiness may be quite abundant at one time, less satisfying at another.

There are two points to be proved: 1. that a harvest of even

outstanding holiness can never be wanting in the Church; and 2. that the harvest of holiness required to justify one's pointing to the holiness of the Church's members does not, for all practical purposes, have to exceed the limits just determined.

Assertion 1. A harvest of even outstanding holiness can never be wanting in the Church.

...

Assertion 2. The harvest of holiness, to the extent that it is a minimum requisite to justify one's pointing to the Church's members as holy, does not extend beyond the limits intimated in the above PROPOSITION.

...

Corollary

Granted the holiness of the means at its disposal, the Church, even though perhaps it clasps to its bosom more sinners than saints, can be with justification called *unqualifiedly holy*. For the saintly members of the Church, since they have been formed through its influence, belong to it *precisely* because they are holy, but this can not at all be said of sinners. The latter are what they are for the simple reason that they do not follow the standard of life set up by the Church and neglect the means that it provides for them. It would be ridiculous to stigmatize a society because of those members who shun the influence of that society's principles. Even should they be in the majority, they would by no means be representative members.

PROPOSITION: *Christ willed that His Church be holy as to its charisms, that is, that the Church in every age be enriched with certain miraculous gifts through which God manifests its holiness.*

Charisms have an essential relationship to holiness, both because they are signs that the Holy Spirit dwells in the Church, and because ordinarily they are enjoyed by those who are outstanding for perfect holiness.

...

This promise is general, restricted by no time limit, and therefore it cannot be confined to the apostolic age. And Christ added nothing about the measure in which the promise (which was made to the Church, not to individual Christians) should be fulfilled. Consequently there can be a profusion of miraculous gifts in one age and a relative scarcity of them in another, in accord with the needs of the Church or with the decrees of divine Providence, but they will never be totally lacking. As a matter of fact, they abounded in the Church's infancy, and the chief reason for this was suggested in the treatise on *The True Religion* (no. 114, 3).

...

2. Holiness. Not everything that has been said about holiness, insofar as it is a property of the Church, can be applied in exactly the same way when we consider holiness as a *mark*. For example, if our discussion be limited to the means to holiness—and exclusively to the bare possession of such means—it must be admitted that some of the means to holiness can be found in a false church. Nothing prevents some sect, which has split off from the true Church, from holding on to the doctrine, sacraments, laws, and most of the devotional activities of that Church. Such a sect—not rightfully, of course, but physically nonetheless—might continue to possess some of the means to holiness. Contrariwise, any church holding even one doctrine or one institution which is clearly contradictory to holiness stands convicted as a counterfeit. A church, for example, which would espouse euthanasia would betray an erroneous moral sense.

Holiness of members which does not reach heroic proportions can also be found in some fashion in a false church. That happens, however, purely accidentally; God, who wills all men to be saved, does not deprive men, who are innocently enmeshed in error, of His normal graces. Furthermore, most of the sacraments can be validly administered even outside the true Church. If the recipients be in good faith, these sacraments can be fruitfully received and produce some harvest of holiness even outside the house of God. Doubtless even this ordinary type of holiness occurs far more frequently within the true Church than outside of it, but since that greater frequency is

not discernible except by difficult investigation, and is not something obvious, its incidence lies open to much quibbling. If, then, holiness is to serve as a distinguishing mark of the true Church, we must limit our investigation, if not exclusively at least principally, to *heroic holiness of the members* and to *the holiness of charisms*.

Extraordinary or heroic holiness, by the very fact that it is far beyond the normal measure, is readily perceived. Furthermore, heroic holiness can be acknowledged to be a mark of the true Church even before one actually locates the true Church. Finally, such extraordinary holiness will never be found outside the true Church; such holiness requires an extraordinary abundance of graces that is not granted to those in error. Even though Christ does not deprive anyone of necessary graces, He does nourish and cherish His own flesh, His Church, with an altogether special love. Otherwise God Himself would lead mankind into error, were He to raise up, outside the road to salvation, heroes of sanctity. The same thing holds true with even greater force of *charisms* which attest either to the holiness of the Church itself or to the holiness of its finest members.

Christ Himself, at least in some fashion, referred to the mark of holiness when He said: “*Just so let your light shine before your fellow men, that they may see your good example and praise your Father who is in heaven*” (Matt. 5:16).

The Novus Ordo, like the Anglicans and some few other groups (and even some non-Catholic or even non-Christian groups, such as Buddhists), continues to have a number of “religious orders” of nuns and monks, all inherited by the Vatican organization when it ceased to be the Church. It also has some few surviving devotions and the appearance of sacraments. Nevertheless, the real Catholic Church possesses these things as well, so on this point there would seem to be parity, except that the real Catholic Church has retained all of them while the Novus Ordo has dispensed with some few of them (e.g. devotions to Saints Christopher and Philomena, year around Friday abstinence from meat), and furthermore most of the “sacraments” performed among the Novus Ordo are not valid. However, the mockery of

God and not taking anything supernatural seriously which are widely accepted in the Novus Ordo are not tolerated within the real Catholic Church and not found, except in what few members obviously do not live up to the principles of the Church, and are commonly so recognized by the Church (and others) as not living up to the principles.

A very high degree of sanctity and holiness is commonly found throughout the real Catholic Church, so much so that on what rare occasions that one actually finds a traditional Catholic caught up in sin, we are all genuinely shocked and scandalized. When the traditional Catholic film actor and producer Mel Gibson took on a mistress that was news. But whenever some equivalently prominent Novus Ordo figure does the same thing no one thinks anything of it. Instinctively the whole world seems to know that a traditional Catholic is expected to live up to certain high standards, and they do not expect the same of Novus Ordo believers. Abortions, divorces, petty theft, and public drunkenness are far more common among Novus Ordo followers than even among Jews and Protestants, though among these latter such things still also occur. Yet among traditional Catholics they are virtually unheard of. Only a traditional Catholic can truly “bring it all back” and inspire even a worldly person to point to them and say, “now *there* is a Catholic!” The personal holiness of the traditional Catholics is so well-known and obvious that it is never challenged, even by its opponents. They may say that we are wrong or fanatical, or even that our leaders are liars, but traditional Catholics, even where not specifically known to be such, are universally recognized for their honesty, industriousness, generosity, patience, kindness, purity, faithfulness, sobriety, and even self-sacrificing willingness to go the extra mile in helping others.

This cannot be said of the Novus Ordo believers of the present day Vatican organization, among whom multiple divorces and “remarriages” and abortions take place, and drunkenness, and even petty dishonesty are not only common but widely accepted. And this is the reputation they have in the world. Such an observation overlooks the fact that there are some Novus Ordo believers who, being “Catholic-at-heart,” do actually maintain a level of ordinary holiness, as good and decent people, much as one will find in any church. But among them, that is the maximum possible, a “holiness that does not reach heroic proportions.” That doesn’t mean there couldn’t be individuals who would be famous or popular, and that sometimes such individuals might well be also extolled as being “holy,” but that would be an

abuse of language.

When it comes to miracles, the real Catholic Church is hampered by its present lack of the usual organizational structures for analyzing and recognizing true saints and true miracles. We simply do not have the resources. That whatever true miracles of apostolic scale as take place today must all take place among traditional Catholics cannot be denied, for it follows logically from everything else clarified within this work. But without an established mechanism to test, verify, track, and publish the miracles in some official manner, we are back to the state of the first era of the Church, but (at least as of yet) seemingly without such a profuse number of miracles as was seen during that ancient age. We may not have very many, but among us are all such miracles at all. Subjectively one must admit that it does seem that such miracles have been much scarcer than they were in those early apostolic times, but this proves nothing since “there can be a profusion of miraculous gifts in one age and a relative scarcity of them in another, in accord with the needs of the Church or with the decrees of divine Providence, but they will never be totally lacking.” And miracles are not totally lacking; it is a rare traditional Catholic who does not know, or at least know of (or even happen to be) a traditional Catholic who has witnessed or experienced at least some miracle, however small and humble or subtle.

But if miracles have seemed somewhat scarce among traditional Catholics, owing to there being no mechanism to test and publicize them properly, the fact remains that miracles have been altogether absent elsewhere, in particular the present day Vatican organization. One chief evidence of this is the manner in which the Vatican organization has defined down their evaluation of saints and miracles, to eliminate the Devil’s Advocate, to reduce the number of miracles needed or excuse them altogether, and to reduce the standards of what constitutes a miracle, or a verification of same, to such minimal standards as to be at most a mere answer to prayer of the sort that God, in His mercy, is known to grant to all sorts of persons of all sorts of beliefs.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) Traditional Catholics enjoy access to all the means for holiness provided by the Church, and take them seriously.

- 2) Traditional Catholics are noted and recognized, even by the secular world, for their adherence to high standards of holiness.
- 3) Traditional Catholics possessing holiness to a heroic degree are known to exist.
- 4) The modern Vatican organization lacks some of the means for holiness provided by the Church, and what ones it retains are not taken seriously.
- 5) The modern Vatican organization possesses no special recognition for holiness by anyone.
- 6) No persons who are not Traditional Catholics possess holiness to a heroic degree.
- 7) No valid mechanism is possessed, either by Traditional Catholics or by the modern Vatican organization, to evaluate, track, and publicize the sanctity and miracles of saints.

Questions:

- 1) If such a valid mechanism to evaluate, track, and publicize the sanctity and miracles of saints existed today, what miracles would pass muster and be recognized?

Doctrine #8

The Attribute and Mark of Catholicity

The next attribute/Mark to be here addressed is that of Catholicity. As with Unity, all essential aspects of the attribute must be present or else this Mark is specifically not held (negative sense), but only those essential aspects that make this a Mark can constitute proof that a given society is the real Catholic Church. Msgr. G. Van Noort describes the Attribute and Mark of Catholicity thus (Volume 2, pages 143-144, 145-146, 146-147, 148, 164):

2. As applied to the Church the term catholic may take on various shades of meaning since a number of facets in its makeup fit the notion of totality or universality. For example, it may be called catholic in reference to:

- a) doctrine
- b) personnel
- c) time
- d) place

The Church is catholic in *doctrine* because it teaches Christ's religion in its completeness or entirety; in *personnel* because it welcomes people of every sort of temperament and condition in life and erects no racial, national or social barriers; with reference to *time* because it covers the whole era from the time of Christ until the end of the world; with reference to *place* because it is spread throughout the entire world.

Even though the first three meanings do turn up occasionally in the writings of the fathers, they occur far less frequently than the fourth, which is the correct usage and the best known. In the present discussion the term will be used exclusively in that sense.

3. By the term catholicity, then, is meant the diffusion of the one and undivided Church throughout the entire world. Notice the phrase, *one and undivided Church*. Catholicity necessarily implies that the Church in its world-wide diffusion retains the triple unity (doctrinal, social, governmental) explained earlier (see nos. 101-109). Finally, it is customary to distinguish between what is called catholicity *by right* and catholicity *in fact*.

a. Catholicity by right (i.e., destined or intended to be such) means that the Church has the aptitude, right, and duty to spread throughout the world.

The Church has the *aptitude* to spread over the whole world because there is nothing in its structural principles which bind it to one nation or a few nations rather than to any other. The Church has both the *right* and the *duty* to spread throughout the world because its Founder endowed it with the power and the obligation of spreading to all regions.

These facts are clearly proven by Christ's words: "*Go, therefore, and initiate all nations in discipleship.*"

The new-born Church possessed only catholicity by right; but that is, of course, the root and foundation for catholicity in fact.

b. Catholicity in fact. Catholicity in this sense means the actual spread of the Church throughout the world. If that diffusion actually extends to all people, it is called *absolute* catholicity; if it reaches only a great number of people, it is called *moral* catholicity.

II. Catholicity is an Essential Quality of Christ's Church

After its first beginnings, then, Christ's Church *should always enjoy a morally universal and progressive diffusion until finally one day it reaches all nations*. This is the genuine notion of the catholicity God promised His Church. Each part of this notion bears explaining. We begin with the last, the eventual, complete diffusion of the Church.

PROPOSITION 1: *The Church must finally one day reach literally*

all nations.

...

If it be asked “*just when* will the Church be spread throughout all the regions of the world?” we can only reply: sometime rather close to the end of the world: “*This gospel of the kingdom must be preached throughout the entire world, ... And then will come the end.*” The calendar date is a secret of God’s providence.

PROPOSITION 2: *The Church is endowed with moral catholicity: Christ’s Church, after its beginnings, should always be conspicuous for its morally universal diffusion.*

In other words, the Church should always include in its membership *a vast number of men from many different nations.*

...

Corollary

To satisfy the requirements of moral catholicity in fact—a quality belonging to Christ’s Church perpetually and necessarily—we stated there was required: “a great number of men from many *different nations.*” For catholicity (which is directly opposed, not to fewness of numbers, but to nationalism or any other sort of provincialism) strictly implies diffusion throughout various regions of the world, and consequently diffusion among different peoples. Such diffusion, obviously, cannot be had without a really large number of adherents; but large numbers alone do not satisfy the requirements of catholicity. For example, if all the adherents, no matter how vast their number, were to belong to only one nation or one racial stock, they would still never constitute a church which was truly *Catholic*. Four hundred million Chinese converts would not make a Catholic Church.

Again, a *merely successive* diffusion in which the Church would spread around the world in such fashion as to gather in a new people only by relinquishing its former adherents, would never fulfill the requirements for the essential catholicity of the Church. Just suppose

the Church were to have traveled around the whole world moving from new people to new people in the fashion just described—winning the Germans only at the expense of the Italians, or the Italians only at the expense of the English—at no one time would it ever have been actually Catholic.

PROPOSITION 3: *The morally universal diffusion, characteristic of the Church in all ages, should be a progressive expansion.*

...

Please note, however, that the *continuity* of this progressive expansion should not be pressed too hard. The texts cited do not rule out the possibility of the Church's being notably decreased in this or that century due to schism or heresy (whose occurrence was foretold in the Sacred Scripture), without its being able to recoup immediately. Still, theologians usually reject the hypothesis that the Church might ever be so besieged with heresy that it would—even for a brief period—be restricted to just one region. Neither should one interpret the scriptural prophecies about the great defection at the end of the world in such a sense.

...

3. Catholicity. *Catholicity by right* is not a mark of the Church, but rather a necessary preliminary to the mark itself. The mark of catholicity, then, means exclusively that *catholicity in fact* which should always be found in the true Church: its *morally universal diffusion*. That this sort of catholicity when viewed *concretely*—that is, as comprising genuine unity and the unbroken preservation of that unity throughout many centuries without recourse to force or military might—amounts to a moral miracle, no one of good sense will doubt. Such God-given unity, therefore, cannot be a property of a false religion. That the other requirements of a mark are verifiable in the criterion of *catholicity in fact* should be obvious.

OBSERVE. Some theologians incorrectly, at least in our opinion, claim that the true Church of Christ, because of this mark of catholicity, should always possess a larger number of members than

any sect. But catholicity does not consist merely in numbers. It also requires diffusion throughout the world. That is why no sect, however numerous its adherents, can ever be morally universal; in other words, there could never exist in addition to the true Church of Christ some other religious society which, while retaining genuine unity, would be spread among a great number of diverse peoples for a long time.

The international scope possessed by the Church is of course retained by the real Catholic Church, as that is part of what it means to possess this attribute and Mark. Traditional Catholics are indeed found in every nation, their unity sustained without any force or military might, and now even with nearly the Church's entire ecclesial infrastructure wiped out as well. Not completely of course, as that would be impossible per many other doctrines addressed herein, but so very much so that some smaller countries with nevertheless some known and surviving Catholic communities and individuals may be utterly without their own priest, only being visited by Catholic priests from other countries on rare occasions, if at all. In still other places, an individual Catholic may assist at only a very few Masses in a lifetime, through some lengthy and arduous pilgrimage, perhaps even made on foot. So in all of this the Church fully retains its international and Catholic nature encompassing persons of all nations, races, cultures, languages, economic levels, and so forth.

There exist about 10 million card-carrying traditional Catholics alive today all around the world. About a third of them belong to Alternate Rites, wherever some few individual congregations have not yet fallen. Another third of them belong to the underground Church in various nations, Islamic, Communist, or otherwise where the Church must conceal itself (making their numbers something that can only be rather crudely estimated). And finally the last third of them are those most commonly recognized as traditional Catholics as identified by their regular or exclusive attendance at the Tridentine Mass or open allegiance to same. There are also another (roughly) 50 to 60 million or so who are with us "in spirit," Catholic-at-heart, but having not as of yet found or recognized the real Catholic Church we can't count them as actual members.

Unfortunately, and confusingly, the fallen present day Vatican organization has also inherited the international scope which the real Catholic Church had

built up before having had so very much stolen and stripped away. As is readily discernable from its false and irreverent and destructive teachings and policies, there is plainly no way such a Novus Ordo “church” could have ever built up such a thing themselves, even as a petty car thief would obviously be incapable of designing and building from scratch the nice car that he stole. Tragic as this theft is, even worse is the present day Vatican organization’s resources having been turned aside towards promoting error and heresy and gravely distorting the world’s conception as to what is Catholic at all. Almost everything we built up slowly and gradually through the intervening centuries with our blood, sweat, tears, hard labor, and huge sacrifices personal and corporate, has been stolen from us and then turned against us. Don’t say it can’t happen because it just did, and all within my own lifetime (I was born when Pius XII was still alive as Pope).

But we can know that the present day Vatican organization is not Catholic owing to its failure to retain essential aspects of Catholicism as an attribute. In particular, it fails to be Catholic on three points, namely in doctrine, time, and place. It does not teach “Christ’s religion in its completeness or entirety” owing to its numerous errors and heresies, and it does not cover “the whole era from the time of Christ until the end of the world” owing to the obvious fact that its Novus Ordo religion never existed at all until the 1960’s, and can very reasonably be expected disappear before the world’s end, if that end should tarry long enough. While the presence of these first two aspects of the attribute of Catholicity among Traditional Catholics cannot serve as a Mark to prove that we are the Church, the absence of them among the Novus Ordo believers of the present day fallen Vatican organization serves as proof positive that they do not possess this Mark. As to the third aspect, place, though the Novus Ordo has (thus far, so far as we know) retained a presence in all countries, one must not overlook the fact that they have formally and publicly relinquished “Catholicity by right” with their Balamand agreement with the Eastern schismatics, their recommendation to their “faithful” in China to have recourse to the schismatic clergy of the Chinese Patriotic Church, and many other lesser agreements and policies of a similar nature.

But the Mark of Catholicism still exists in that the real Catholic Church (traditionalists) exists in all lands and nations. Not even our suddenly small numbers (currently down by almost two orders of magnitude, and even further down at our peak extremity) is in any way a discredit to our Catholicity since “The texts cited do not rule out the possibility of the

Church's being notably decreased in this or that century due to schism or heresy (whose occurrence was foretold in the Sacred Scripture), [and] without its being able to recoup immediately."

That the number of Catholics may be smaller at some point in time than the number of heretics seems also to be conceded to be possible, at the very least, at the final Apostasy prophesized in the Bible, and possibly at other times (such as at the height of the Arian crisis, or even now, assuming that "now" is not the End). But bringing in the aspect of time, and in particular that "whole era from the time of Christ until the end of the world" (or at least until now), the fact remains that some 10 to 30 billion Catholics who have believed, lived, and worshipped as Traditional Catholics alone believe, live, and worship today, over that period of time continues to outnumber, by far, the total number of schismatics and heretics, even including the billion or so who have been suckered into the Novus Ordo over its (thus far) comparatively short existence. Recall that the above quote mentions that "Four hundred million Chinese converts would not make a Catholic Church." The Church is no more capable of provincialism in time than in place, so to paraphrase and adapt that statement to our circumstance, "One billion Novus Ordo converts in one single era would not make a Catholic Church." Those who have argued that the Church must always have more members than every other sect have oversimplified if they mean to imply that this must necessarily be true at each and every point in time, but from the beginning to any current time it very probably has been true, as is certainly true today, that far more Traditional Catholics have lived, all taken together from the New Testament times until today, than all "Christians" of every other sort taken together throughout that same period of time.

A couple other interesting points also occur here, one being about the scenario of "successive diffusion," namely that, for example, "suppose the Church were to have traveled around the whole world moving from new people to new people in the fashion just described—winning the Germans only at the expense of the Italians, or the Italians only at the expense of the English—at no one time would it ever have been actually Catholic." Of course history bears out that the Church first gained most in Africa, only to lose most of Africa to Islam when Europe and the Far East were expanding, and then again lost much of Northern Europe while the Americas were first being evangelized. But I don't think that this history truly fits the pattern of "successive diffusion" since even those nations lost still retained some (much

smaller) number of Catholics rather than losing the Church altogether, or being abandoned by the Church. It is interesting to note however this same sort of concurrent fall and rise in our own time in that, as the Vatican organization fell from Faith, the traditional Catholics began their rise to prominence.

The other interesting point has to do with the End time prophecies, especially where it states, “Still, theologians usually reject the hypothesis that the Church might ever be so besieged with heresy that it would—even for a brief period—be restricted to just one region. Neither should one interpret the scriptural prophecies about the great defection at the end of the world in such a sense.” “Restricted to one region” would likely have been intended by Van Noort to refer to some particular Nation, as if any claim might one day be made that the Catholic Church could ever become some sort of National Church. But the same thing might also go for the claim that some isolated and forgotten “bishop in the woods,” truly faithful and directly sent by a pope (making him extremely old today) might still exist. For if that were the case, then the Church really would be “restricted to just one region,” namely that region that is or was that bishop’s Diocese.

In Summary, here are listed the findings (no questions) that follow from this doctrine and the known historical facts:

Findings:

- 1) Traditional Catholics enjoy full Catholicity of Doctrine in that all doctrines of the Church are retained, and in full force and vigor.
- 2) Traditional Catholics enjoy full Catholicity of Time, in that Traditional Catholicism has been the norm throughout all of Christian history.
- 3) Traditional Catholics enjoy full Catholicity of Place by Right, in that Catholicity by Right is still claimed by Traditional Catholics.
- 4) Traditional Catholics enjoy full Catholicity of Place in fact, since they are found in every nation, region, language, ethnic group, economic level, and so forth.
- 5) More Traditional Catholics have existed over the course of Christian history than all other kinds of “Christian” put together, including Novus Ordo.
- 6) It is impossible that the real Catholic Church should ever be limited to one region (national, diocesan), even at the height of Her

extremity as prophesized for the Final End Times.

- 7) The modern Vatican organization lacks Catholicity of Doctrine owing to the doctrines it has abandoned or even rejected.
- 8) The modern Vatican organization lacks Catholicity of Time in that its Novus Ordo religion had no existence prior to the 1960's.
- 9) The modern Vatican organization lacks Catholicity of Place by Right in its formal repudiation of Catholicism by Right.
- 10) The modern Vatican organization seems to retain (thus far) the Catholicity of Place in fact, as based on membership stolen from the Traditional Catholic Church which still exists in all lands.

Doctrine #9

The Attribute and Mark of Apostolicity

The next attribute/Mark to be here addressed is that of Apostolicity. As with Unity, all essential aspects of the attribute must be present or else this Mark is specifically not held (negative sense), but only those essential aspects that make this a Mark can constitute proof that a given society is the real Catholic Church. Msgr. G. Van Noort describes the Attribute and Mark of Apostolicity thus (Volume 2, pages 151-152, 154-155, 164-165):

II. Christ's Church is Apostolic in Doctrine, Government, and Membership

1. Apostolicity of doctrine means the Church always retains and teaches the very same doctrine which it received from the apostles. Doctrine, as the term is used at this point, includes also the sacraments.

That Christ unequivocally willed His Church always to preserve the same doctrine taught by His apostles scarcely needs proving. It was the apostles and *no one but* the apostles that Christ commissioned to teach all nations. It was to those very apostles He promised the Holy Spirit so that they might clearly understand all the truths of salvation.

2. Apostolicity of government—or mission, or authority—means the Church is always ruled by pastors who form one same juridical person with the apostles. In other words it is always ruled by pastors who are the apostles' legitimate successors.

It has already been proved that Christ Himself founded a living organization, a visible Church. Granted that fact, it should be obvious that an essential part of that Church's structure is apostolicity of government. For on no one but the apostolic college, under the headship of Peter, did Christ confer the power of teaching,

sanctifying, and ruling the faithful until the end of the world. This triple power, therefore, necessarily belongs, and can only belong, to those who form one moral person with the apostles: their legitimate successors.

...

3. Apostolicity of membership means that the Church in any given age is and remains numerically the same society as that planted by the apostles.

It was stated above that the Church's government is necessarily apostolic: in brief, the college of bishops who rule it always forms one and the same juridical person with the apostolic college (see no. 119, 2). Here it is asserted that the entire membership of the Church is likewise apostolic. Apostolicity of membership follows as an inescapable consequence of apostolicity of government. A moral body, despite the fact that it constantly undergoes change and renovation in its personnel, remains *numerically the same moral body* so long as it retains the same social structure and the same authority. This should be clear from the fact that corporations like General Motors, or RCA Victor, or nations like the United States, France, or Switzerland, remain the same corporate or political entities, and are represented before national or international tribunals as the same moral body even though there is vast fluctuation in their personnel.

Please note the word, *numerically* the same society. A mere *specific* likeness would never satisfy the requirement of apostolicity. Just for the sake of argument—even though it can not actually happen—let us conjure up some church which would bear a merely specific likeness to Christ's Church; a church which would be like it in all respects except numerical identity. Imagine, now, that the Church planted by the apostles has perished utterly. Imagine—whether you make it the year 600, 1500, or 3000—that all its members have deserted. Imagine, furthermore, that out of this totally crumpled society a fresh and vigorous society springs up and then, after a time, is remodeled perfectly to meet the blueprints of the ancient but now perished apostolic structure.

Such a process would never yield a church that was genuinely apostolic, that is, numerically one and the same society which actually existed under the apostles' personal rule. There would be a brand new society, studiously copied from a model long since extinct. The new church might be a decent imitation. It might be a caricature. One thing it definitely would not be—apostolic.

...

4. Apostolicity. *Apostolicity of doctrine* should not be listed as a mark of the Church because it is not something obvious. Furthermore, it is not something easier to recognize than the true Church herself. For it is extraordinarily difficult, in fact impossible, to have certitude about the entire body of doctrine taught by the apostles without the testimony of Christ's Church. It presumes, then, that that Church is already identified. That is why the rule of faith has always been: find out who are the successors of the apostles, and which *society* is a continuation of the Church planted by the apostles, then you will be able to receive the pure and complete doctrine taught by the apostles. Notice, too, that apostolicity of doctrine, taken all by itself would be only a negative mark of the Church; for there is nothing intrinsically contradictory in the notion of having some sect retain the doctrine of the apostles in its entirety. This point alone is guaranteed by that negative criterion: if it be proven that a Christian denomination has departed from even one point of doctrine taught by the apostles, by that very fact it is convicted of being a counterfeit.

The mark of apostolicity, then, is found in *apostolicity* of both *membership* and *government*. These two factors are, of course, only inadequately distinguished from one another [Footnote clarifies: the rulers of the Church are also part of its membership]. Even though this double sort of apostolicity is not obvious to all men, but only to those who are fairly well versed in history, it clearly fulfills all the requirements for a genuine mark.

OBSERVE. If one considers apostolicity in purely abstract fashion, it is simply an historical fact; if one views it concretely, that is, as including the *unconquerable stability* of that same Church

which has existed as a world-wide organization throughout nineteen hundred years, it is at the same time a moral miracle as we have demonstrated in the treatise, *The True Religion* (see no. 124).

This attribute and Mark is truly by far most key, for the search for the real Catholic Church is actually the search for that Church which has true Apostolic continuity with that Church originally founded by Jesus Christ and the original Apostles. It is this seeking to find and belong to the Apostolic Church that is at the root of the whole traditionalist cause, the whole reason anyone at all belongs to the Traditional Catholic Church. There is a great deal to be gleaned from this one attribute and Mark alone.

Even in the “negative sense” of an attribute which could be present in a given society without that fact proving that the given society has a supernatural basis, we have something we can legitimately deduce. Namely, the present day fallen Vatican organization cannot be apostolic owing to its blatant loss of Apostolicity of doctrine. This is deduced from the above, where it states, “Notice, too, that apostolicity of doctrine, taken all by itself would be only a negative mark of the Church; for there is nothing intrinsically contradictory in the notion of having some sect retain the doctrine of the apostles in its entirety.” That the Catholic traditionalists would possess this attribute no one can deny, but all that shows is that we CAN be the Church, but the failure to preserve the doctrine shows that the present day fallen Vatican organization absolutely CANNOT be the Church. But being an attribute and not a Mark, Apostolicity of Doctrine does not of itself prove that Traditional Catholics are the Church, but only that Traditional Catholics alone are capable of being the Church. Even that much, though purely negative, can indirectly provide something of a positive proof that the Traditional Catholics are the Church, namely from the facts that: 1) ONLY Traditional Catholics are capable of comprising the Church, and 2) It is a matter of doctrine that the Church must, and therefore does, continue to exist. Ergo, Traditional Catholics, or at least some from among them, positively must and do possess this Mark of Apostolicity

Moving on to Apostolicity of government, namely the matter of legitimate successors of the Apostles who, as such, can serve as to “form one same juridical person with the apostles,” there appear to be three basic ways a given succession can be lost:

- 1) They may fail to be successors at all, by their not being validly

ordained and consecrated to the priesthood and Catholic episcopacy at all. In 1968 the Latin Rite for the consecration of bishops in the Vatican organization was corrupted, rendered not merely doubtful, but gravely unlikely as to validity, or even categorically invalid. Though a major exception can be made for Alternate Rites which would have been corrupted much more recently, or perhaps some few still use valid forms today, along with what few bishops remain from before the 1968 change, or were consecrated with a valid form and with at least one valid co-consecrator (e.g. Bp. Rifan), the vast majority of those presently counted as “bishops” by the fallen present day Vatican organization do not possess a valid episcopal sacrament of orders. And the percentage of valid bishops can only go down as the last of the old-timers die off and the corruption of remaining Alternate Rites continues. (It is also to be noted that there have been bishops, archbishops, and even Popes who, for a time at least, served as such having not received the supreme degree of Holy Orders, and in rarer cases even some of the lesser degrees of Holy Orders. These persons would still be Apostolic despite their lack of episcopal orders on account of: 1) They are an extreme minority of all serving juridically in the episcopal ranks, 2) Their superiors, auxiliaries, or proximate neighbors in the episcopacy are validly consecrated and serve to provide any such needs as would otherwise have been provided by the one lacking the necessary degree of Orders, and 3) They make no pretense of episcopal orders by, for example, simulating sacramental actions which they are not empowered to perform.) The Vatican organization is therefore losing this aspect of the Mark of Apostolicity as well.

- 2) They may fall into error or even heresy and thereby lose their status as being legitimately apostolic through their abandonment of Apostolicity of doctrine. While this is not unique to those of the Vatican organization which have gone over to the Novus Ordo religion, it certainly includes these, along with such historical figures as Bishop Nestorius. This category would also apply to those who schismatically separate themselves from the Church, or from obedience to the Pope, though some, if unity should be restored, have been permitted to take up their former episcopal duties as true bishops, for example, those in the East who returned

to unity after the schism of Photius and functioned again as true bishops until departing again from unity with the final Schism in 1054.

- 3) They may be illegitimate successors by any of several means by which a valid consecration would nevertheless be unlawful, and as such depriving the ones so consecrated of any authority with respect to the divine commission. Such means would include deliberate deception as to qualifications and orthodoxy, such that a legitimate bishop might consecrate one by mistake and regret it afterwards, or if an approved bishop decided to create a new bishop on his own initiative without following whatever laws the Church has in effect about choosing and consecrating bishops (and if lacking reasons of such gravity as would excuse such an apparent violation of the written law), or even that they could simply come from some historically schismatic/heretical line of bishops.

Those who possess valid orders per options (2) and (3) above but who are not legitimate are spoken of by theologians as being a *material* succession, but are denied any claim to being a *formal* succession, which the true and legitimate bishops all are by definition. Those of option (1), not being even validly consecrated as bishops, do not qualify as even a mere material succession, but are no succession at all.

I know that some might speculate about the possibility of there being some “closet Catholic(s)” among the Novus Ordo “bishops” (most of whom are not even validly consecrated these days as the small percentage of those who still are sacramentally valid bishops continues to plummet), or even claim that each one must be painstakingly examined to see if he is personally a heretic. But I contend that that is not necessary; no bishop could follow its new Novus Ordo religion and also comprise part of the Formal Apostolic succession. One need not examine each for personal heresy for they have all submerged themselves into the Novus Ordo religion and sect (yes, it truly is a sect as shall be demonstrated here presently), devoting the entirety, or at the very least, the main brunt, of all their activities to the spread and maintenance of the non-Catholic Novus Ordo religion. Do they not proclaim their separation from the Catholic Church with each performance of a Novus Ordo service? Do they not mandate false, illicit, and even invalid worship (from a truly Catholic standpoint) with every Novus Ordo service they direct “their”

presiders to perform (other than the miniscule handful as might be excused owing to the “Motu Proprio” of 2007)?

Just as a Catholic cleric could never (as such) perform an Anglican or Lutheran or Presbyterian service, and if he did, he would rightly be considered a heretical minister even though not a single doctrinal belief of his was known to be heretical, neither could he (as such) perform a Novus Ordo service. By one’s public worship, one asserts what religion he publicly belongs to. These are not Catholics passively attending some non-Catholic service which they feel in some sense obliged to witness, but willing and active participants, and even leaders and presiders over, of false and non-Catholic worship. The whole point and purpose of introducing the Novus Ordo service was so that no one would mistake such worshippers for Catholics. Every sect has to do something to set itself apart from the Catholic Church, and the Novus Ordo sect is no exception. All of “the changes” that real Catholics hated over all these years had to be done because those making them wanted it to be clear in no uncertain terms that they are not Catholics anymore. Well, message received, I say.

Furthermore, Msgr. Charles Journet writes (*The Church of the Word Incarnate*, page 99):

It should be noted that there is no question of two hierarchies, one of order and the other of jurisdiction. The Code recognizes one hierarchy alone, comprising degrees of order and jurisdiction. This hierarchy is of divine institution.

As we know, for reliably valid orders, one must look to the traditional clergy, but if jurisdiction be invisibly concealed among (for the most part) invalidly “consecrated” Novus Ordo “bishops,” then that really and truly would be “two separate (legitimate) hierarchies,” one of Orders among we traditionalists and another of jurisdiction among the Novus Ordo heretics. No, despite the possibility for there to exist the occasional cleric who lacks orders (by far most typically a temporary situation in which one named to an episcopal office may begin ruling from that office in advance of their being consecrated a bishop), and conversely a person could possess holy orders illegitimately as a schismatic, a heretic, or an excommunicated person (though of course such a person would have no hierarchical status) there is only one hierarchy, and that one must (and necessarily does, at least as an overall norm) possess both valid orders and legitimate hierarchical

jurisdiction. Since the Novus Ordo are by far most typically not valid (and with no intention or even capability of rectifying that deficient state), they cannot be that hierarchy at all. And while the East Orthodox and various other historically schismatic bodies possess valid orders, their schismatic status prevents their possessing any legitimate status as hierarchical members of the Church. That leaves us with the traditional bishops who certainly possess valid orders, and, as being demonstrated within this study, must also possess legitimate hierarchical jurisdictional authority as well.

Ergo, it is absolutely impossible that the Mark of Apostolicity be found anywhere but with some Traditional Catholic bishop(s). Some one or more of them absolutely must be truly apostolic, else this Mark, and the Church bearing it, would have utterly ceased to exist. This is so, even if the man or men themselves were to be less than familiar with the full details of what I shall call herein the “canonical mechanism” by which they have received “adoption into the body of apostolic pastors,” the formal succession, and a jurisdictional status fully on par with any bishop personally named to be such by any true pope. We already know that this fact, even if less than fully explained, is fully in keeping with the finding herein verified that the traditional Catholic “movement” or “community,” led by these bishops, is necessarily the Church.

So, in order to find the real Catholic Church today, we are obliged to seek out that one single hierarchical and apostolic succession which is unassailably valid, without heresy, and lawful. That the faithful traditional Catholic bishops today are without heresy is trivial to verify, to say nothing of the fact that it must be so “by definition,” practically a tautology, since one would not be “traditional Catholic” if one were heterodox or heretical in doctrine. That the faithful traditional Catholic bishops today are unassailably sacramentally valid as bishops has also been verified by others and is impossible to deny (except through obvious and deliberate deception). Finally, it is also observed that, in practice anyway, the traditional bishops do indeed function “de facto” as the sole living primary source of all government among traditional Catholics. The difficult but most truly germane question is that pertaining to their lawfulness. In particular, in view of the prolonged period of time that the Church has been forced to function without a living pope, by what legal or canonical mechanism have the few truly faithful Catholic bishops obtained their canonical legitimacy? None of very few episcopal survivors living today who are old enough and have been

bishops long enough to have been chosen by a real Pope of the real Catholic Church are publicly known to show any support or agreement with the real Catholic Church or Faith.

Still, the deductive fact remains: It is a Divine guarantee that the Church shall always exist, as a visible organization with visible leadership, at least on the episcopal level, and so therefore there absolutely has to be real bishops of the real Catholic Church. Since only traditional Catholic bishops are capable of being qualified to serve as such, we are therefore dogmatically compelled to believe that there must be a canonical mechanism by which at least some of them must therefore fully possess the formal succession and regular or habitual jurisdiction over the Faithful. At the level of addressing this doctrine in isolation however, the nature of that canonical mechanism cannot yet be explored, but will be resumed later. There is also the question as to what Diocesan See or Sees they might belong to, and what specific claim they would have to that See or those Sees, or what manner of authority they must nevertheless hold over particular flocks of at least some sort, if not actually holding any of the ancient Sees, and how their authority is to be divvied up among the Faithful.

But despite those questions, authority simply has to exist within the Catholic Church, among Catholics, and exercised in a Catholic manner and for the purpose of Catholic interests. It does not exist among heretics acting as heretics, for example, of the Novus Ordo. But it does rightly reside with traditional Catholic bishops. It would have to. The matter that concerns us here is the fact that all remaining faithful Catholic bishops have been consecrated to be such without having been named to that office (or to any particular known and historic diocese) by any pope.

The loss of the final bishops chosen by a Pope is quite complete and has been amply documented: While some few dozen or so bishops remain physically alive (as of this writing) who were personally named and chosen by Pope Pius XII, and perhaps even one or two named and chosen by Pope Pius XI (all older for a certainty having passed away), not a one of them has made any real name for himself as being truly a Catholic bishop since Antonio de Castro-Meyer passed away in 1991, except for Bishop Ignatius 龚品梅 (Kung, Pin-Mei) who had been confined by the Communists from 1955 until almost the very end of his life in 2000, and could only show his alliance with us through his dying request for a specifically Catholic Mass for his funeral requiem. If we add John XXIII and Paul VI (assuming either of them

to have served as Pope for perhaps some limited span), the only names we can add to the list of those who have shown support for the real Catholic Church (traditional Catholics of any kind) would be Bp. Alfred Francis Mendez y Gonzalez who passed away in 1995 and Bp. Salvador Lazo (of uncertain consecration Rite, old or new) who passed away in 2000. His sympathy for the real Catholic Church is to be noted towards the commendation of his soul, but through no fault of his own he, almost certainly, would not have received a valid episcopacy (due to invalid form/matter/intent) nor any valid assignment in or from the Church. As for the “Cardinals” of the Vatican organization, Cd. Alfons Maria Stickler, who passed away in 2007, appears to have been the last member of that body to possess even the faintest claims to being a Catholic.

It is of course less clear the extent of the defection among the various Alternate Rites, which are also subjected to the same pressures as have been the Latin Rite, equally subject to the heretical pressure of the Vatican apparatus. Without a great deal more Rite-specific information however, it is not practical or reasonable to delineate among the Eastern Rite clerics as to who is still truly a Catholic and who is not. Any bishop among them as would qualify as sufficiently Catholic in belief and using the ancient and authentic liturgy of the Rite to which he belongs should also be counted as a traditional bishop, on par with the more commonly familiar traditional bishops.

So who does that leave as real Catholic bishops, pray tell? Process of elimination: only our usual familiar traditional Catholic bishops, perhaps along with some (presently unknown or unidentified) Eastern Rite bishop(s). Either they (or some of them) comprise the hierarchical Church as true and full successors of the Apostles, or else the Apostles have no living successors today. This is also verified by yet another argument, namely that of the definition of the Church:

If one asks a self-announcing traditional Catholic where the true Church is, there are three answers that have been observed to have been given: 1) a vague shrug of the shoulders coupled with what amounts to an “I don’t know.” Obviously someone like that has nothing to tell us, 2) as some sort of hidden congregation (following some unknown “bishop in the woods” or else some utterly secretive or hidden Pope Siri “Gregory XVII”-like succession) or else as merely a platonic ideal capable of existing as such even if no one actually belongs to it, or 3) as the known and visible community (or “movement”) of traditional Catholics. The uselessness of the first is self-

evident. The second is also unrealistic since it would force us all to scour the known world in search of it, akin to the Knights of the Round Table seeking the Holy Grail, as if the Church could ever have abandoned its mission to preach the Gospel to all creation, baptizing them.

The third is the only doctrinally possible answer for real Catholics, for it can only be among that faithful remnant of real and actual living Catholics that the real Catholic Church can be found. That shown, however, one has to marvel at how easily swayed so many have been by the Anti-clericalist heresy (so popular these days) to the effect that all of our traditional Catholic bishops and clergy are nothing but “wandering vagrants” and “acephalous clerics” and so forth. Knowing that the traditional Catholics are, alone of all identifiable individuals and groups of individuals, the faithful remnant of the Church, how is it anyone can dare to resist the teaching of the standard theological handbooks, for example that of Msgr. G. Van Noort (Volume 2, page xxvi): “The Church ... may be defined as follows: The society of men who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the rule of apostolic pastors and their head, the kingdom of Christ on earth.” Note the rulers of the Church: “apostolic pastors and their head.” The Anti-clericalist heretics would have us all believe that the faithful remnant Church today is “The society of men who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the haphazard guidance of episcopal and priestly sacrament vending machines possessing no real authority, the kingdom of Christ on earth,” or else “A haphazard assortment of scattered laity who, by professing the same faith and sacraments and being spiritually united to apostolic pastors and their head (absolutely none of whom can be found or identified), make up the kingdom of Christ on earth.” Once again, we see that we are dogmatically constrained to believe that the traditional Catholic bishops truly are the “apostolic pastors and their head” in precisely the sense that Msgr. G. Van Noort intended, or else no such society as the Catholic Church can honestly be said to exist at all anymore. That definition is not affected by the “head” being at present the vacant papal chair, as the traditional bishops are again all (this is practically a tautology again) united to this Chair of Peter, for otherwise they would not be traditional.

Another thing that emerges from this is that the real Church must have come from the same organization as the fallen present day Vatican organization. Both the real Catholic Church today and the fallen present day

Vatican organization have historically drawn all their internal resources from that which was formerly both the Vatican organization under Pope Pius XII and all his predecessors (and possibly for some brief time afterwards) AND the real Catholic Church. As with all historical schisms in Church history, both sides, namely that which continues on as the Church as well as that which enters into a condition of schism from the Church, draw (at least at first) nearly all of their internal resources from that which was formerly simply the One Church. (I say “nearly all,” because children newly born, along with converts from those who previously had never been either Catholics or partisans of the particular schism(s), could be added to either side.) When such a division occurs, one must look for that which retains the apostolic doctrines (as at least one inevitably always must, per the doctrines of Indefectibility and Infallibility), or if both sides do (in a hypothetical scenario of pure schism without any heresy, inapplicable to our present ecclesial circumstance), which side possesses a better claim to the papacy or the right to elect same.

This is another key detail of the survival of the real Catholic Church today. The Traditional Catholic Church cannot be merely some new entity, perhaps formed merely as a reaction to ecclesial disintegration, but in fact the very continuation of that Church of all former times, and therefore must be so recognized. Traditional Catholicism was not invented after Vatican II but revealed to the world by our Lord Jesus Christ, and alone is enshrined in all of Sacred Scripture, the Ancient Fathers, the Church Doctors, all the Popes and Councils and their magisterial teachings, and all the other great catechists and long-accepted schools of theological thought. And traditional Catholics (apart from what converts and children the Church has managed to have during this absurd time of crisis) all came from the Catholics of the Church before our times. And that goes not only for the laity but also all possessing legitimate episcopal and priestly orders, which as these doctrines do specify, categorically must also exist today among Traditional Catholics.

But now we have brought up specifically the specter of schism. Two (or more) separate and distinct organizations, each with its own leadership and organizational chains of authority and structure, claiming rights of authority over the same set of individual souls, and admitting no legal or canonical answerability of either one to the other (outside of anything as might be negotiated directly between them in treaties, etc.), constitutes a schism, properly speaking. Msgr. Charles Journet writes of schism and the Mark of

apostolicity states in *The Church of the Word Incarnate*, pages 533 and 535:

B. Two Signs of Rupture: a. Dissidence b. Innovation

A rupture can be positively demonstrated in two ways: by dissidence or by innovation.

a. First, by dissidence, separation, schism. But at the moment when two Churches separate, each claims to be the true Church of Christ, and each accuses the other of dissidence. Is there any mark enabling us to recognize which of the two is the Church of Christ and which is the dissident?

The ancients replied: the Church of Christ is that where universality is found.

...

b. The existence of a rupture may be proved also by innovation, whereby divine things are made to pass for human or human for divine, according as it adds to or takes away from the revealed deposit. What has been divinely given to the world once and for all, ought to be kept without addition or subtraction. The supreme revelation, given by Christ and the Apostles, is not to be transformed. The definitive institutions coming from Christ are not to be replaced. Where we find antiquity there is the Church of Christ.

Of these two means to discern which side of a schism is the real Church, the first criterion as explained by him is useless today, since the traditional Catholic community and the Novus Ordo apparatus are both equally to be found throughout the inhabited earth (typically, a schism would be localized in one region or another, and not spread throughout the whole world as is the Church). Traditional Catholics are all over the world because the Church was all over the world, and simply still is, as such. The Novus Ordo apparatus is also all over the world merely by having appropriated to itself so very many of the Church's (now former) resources from all around the world.

The second criterion however, is the "dead giveaway" today. The whole point and purpose of the Novus Ordo apparatus, with its whole new Novus Ordo religion, has been innovation in everything, preservation of nothing, a

clear and obviously intentional sign of separation from the Catholic Church through their new “Law of Prayer” commemorating and expressing their new “Law of Belief.” And indeed, antiquity and all ages since clear until Vatican II knew nothing of any Novus Ordo religion.

The problem with the present day Vatican organization is not merely some vague fall of some, or even many, of its individual members into varying degrees of the heresies of modernism or liberalism or whatever, but the bona fide rise of an actual organizational rift, a schism per se, of itself from the Church. The Vatican organization has even, on some number of occasions, actually “excommunicated” Catholics merely for their authentic faithfulness and practice of the Catholic Faith. Such behavior truly belongs in the same category as when, in 1054, the Churches in the East “excommunicated” the Pope in Rome. Having thus schismatically separated from the real Catholic Church, the fallen present day Vatican organization is properly to be described as a “sect” in all the senses implied whenever the Church uses that word to characterize any given organized religious group.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) Traditional Catholics enjoy full Apostolicity of Doctrine, upholding the entirety of the Apostolic Doctrine.
- 2) Traditional Catholic bishops are validly consecrated, and traditional Catholic clergy take great care to ensure validity of all Sacraments they perform.
- 3) Traditional Catholic bishops, who in practice comprise the sole living source of authoritative government within the real Catholic Church, are by process of elimination the only bishops capable of fulfilling and comprising the apostolic succession as all others are heretical and yet the Church must always exist.
- 4) The Church is to be defined as “the society of men who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the rule of apostolic pastors and their head, the kingdom of Christ on earth,” making it impossible for the traditional bishops who preside over the remnant Church today to be all mere sacrament machines with no real authority or jurisdiction.

- 5) The modern Vatican organization lacks Apostolicity of Doctrine owing to its abandonment or rejection of certain doctrines.
- 6) A significant and growing majority of those counted as “bishops” in the modern Vatican organization lack valid episcopal orders.
- 7) The modern Vatican organization has, through its heresies, broken with that “one juridical person with the Apostles” such that no bishop could follow its new Novus Ordo religion and also comprise part of the Formal Apostolic succession.
- 8) Apart from converts and children born during this time, the actual membership of both the real Catholic Church and the modern Vatican organization, both leaders and followers, comprised what previously had been both the real Catholic Church and the Vatican organization (under the true popes) when both were still the same organizational and corporate entity.
- 9) The modern Vatican organization has, with its attempted “excommunications” of real Catholics and creation of the new Novus Ordo religion, schismatically separated itself from the real Catholic Church, and has truly become a sect.

Questions:

- 1) By what “canonical mechanism” would the traditional bishops have received the equivalent of Papal mandates for their consecrations, since none of them were personally appointed by a living pope?
- 2) What Diocesan See or Sees do the Traditional Catholic bishops belong to?

Doctrine #10

The Supernatural Protection of the Church

Later editions of the Baltimore Catechism conclude with an Appendix titled “Why I Am a Catholic.” One of the questions addressed therein is “How can we prove that the only true Church of Christ is the Catholic Church?” Two good reasons are given, the second of which reads, “the history of the Catholic Church gives evidence of miraculous strength, permanence, and unchangeableness, thus showing the world that it is under the special protection of God.”

The extraordinary protection evidenced over nearly 2,000 years of Church history is one of the most dramatic evidences of some sort of Divine approbation. The Church has been betrayed, its Founder murdered, all of its earliest leaders persecuted, chased down, and ultimately killed off, had to cope with hard times, soft times, doctrinal questions and challenges, corrupt leaders, painful and even embarrassing secular entanglements of every sort, and so many other things that would have signaled the end of any other society, or at least a very fundamental change to its purposes and design. And yet through all of that it emerges completely unscathed, clearly and unmistakably identical to that which our Lord Jesus Christ founded so very long ago.

This grand saga is itself a long-term and massive moral miracle, also helped along with any number of physical miracles worked, mostly in its formative days at the beginning, but continuing in at least some thin stream of miracles from that time until our own, from the conception of our Lord in the womb of the Virgin Mary to the bilocation of Padre Pio. All of this fulfills the Scriptural promises, “The gates of hell shall not prevail against it,” and “I shall be with you always to the end of time.” (Matthew 16:18, 28:20)

In the history of popes, though the papacy has been challenged with popes who failed in any of a rich variety of ways that once again would have either damaged or redefined the whole nature of the Church, had God Himself not been the One who is truly at the helm throughout it all it would have to have collapsed. In addition to the Four Marks of the Church (discussed under

Doctrines #5 through #9, above), this long and illustrious and miraculous history is also one of the chief evidences that the Catholic Church is that Church which Jesus Christ founded. After dwelling at some length on the miraculously prompt initial spread of Christianity, Msgr. G. Van Noort then discusses the miraculous preservation of the Church at some length, thus (Volume 1, pages 211-214):

PROPOSITION 2. The preservation of the Christian-Catholic religion throughout all ages, considering all the circumstances, must be acclaimed a moral miracle.

I. The fact of the unbroken preservation of the Catholic Church and of her religion is self-evident; the matter of special concern here is the nature of that stability which has been a characteristic of the Church throughout twenty centuries. It is one thing for an institution hidden away in a corner of the world to lead a long, but sterile existence. It is another matter for a religion, spread all over the face of the globe, constantly engaged in controversy with clever adversaries, part and parcel of the ever changing social scene, to go on living an always active life and to continue to grow and become stronger day by day. Since it is a well-known fact that the Catholic Church is characterized by the latter and not the former type of stability, that stability is assumed as the basis for the following discussion.

II. The unbroken stability of the Catholic religion cannot be explained on natural grounds. This conclusion flows from a consideration of the magnitude of the perils which have constantly threatened it, and of the inadequacy of natural helps.

1. Extremely grave dangers have threatened to bring about the ruin of the Catholic Church and of her religion throughout the entire period of Church history.

a. One constant source of danger is the diversity of the peoples which the Catholic Church gathers to her bosom. National particularism and the aversions felt by some peoples to others make difficult their joining in one society, and even more difficult their remaining together. The difficulty increases in proportion to the

number of nations involved and to their differences in character, culture, and customs. These factors explain why all the great empires which have included many different peoples were founded only by armed might, and why they eventually came to naught. They explain, too, why all other religions and sects were more or less national in character. But from the time of its earliest expansion, the Catholic religion gathered into a real unity many widely separated peoples, and with the passing of the centuries the Church has continued to bring ever more and more within the fold. In view of such a great diversity of peoples united in her fold, she should have encountered, and history witnesses to the fact that she did encounter, many perilous obstacles. Kings and princes did more than their share to increase the natural peril. Sometimes they were themselves Catholics who time and again strove to extend their rule so that it would include also spiritual matters; sometimes they were non-Catholics who thought, or at least pretended, that "ultramontanism" was a threat to the welfare of the state. The danger was increased rather than diminished by the fact that those professing the Catholic religion in such a nation often formed a weak minority.

b. Another danger, or rather an endless series of dangers, comes from the bitter attacks and calamities which have always scourged the Catholic religion. On the heels of the cruel persecutions of the first centuries came Neo-Platonic philosophy, the mother of many heresies. Soon there followed the great heresies often sponsored by the Byzantine emperors: Arianism, Nestorianism, Monophysitism.

During the same period the barbarians, partly pagan and partly Arian, flooded Europe, overran the Roman Empire, and threatened the ruin of all that the Church had built. At the dawn of the Middle Ages a new threat came in the shape of Mohammedanism, one of the fiercest enemies the Church has ever seen. Even within the Church was the menace of Caesaropapism, which caused the great Greek Schism in the East and in the West the struggle for bishoprics and lay investiture.

Not long afterward came the sad Western Schism which helped pave the way for the Protestant Revolution of the sixteenth century.

Protestantism was followed in subsequent centuries by Jansenism, Gallicanism, Josephinism, the French Revolution, rationalism, liberalism, and Modernism. The latter three were perhaps the fiercest enemies which the Church ever had to face. Add to these the internal difficulties, worst of all, the attacks on religion occasioned by the corrupt morals of the clergy. If all these facts are taken into careful and mature consideration, the statement of a contemporary non-Catholic becomes eminently justified:

“As a general result of historical investigation we can say that the Church has constantly been in a situation which forces human reason to forecast: ‘It can’t last a fortnight longer’” (Dr. R. Pierson, *Geschiedenis v.h. Roomsche-Katolicisme*, IV, 330).

However, that end, so ardently desired in many quarters and so often foretold, has not materialized after nineteen centuries and is far from doing so at present. Certainly, the Catholic Church, oppressed by calamities, has often groaned deep within her heart and has wept at the loss of so many of her children, indeed of whole nations. But, purged in the fire of battle, she has always emerged from the front more vigorous than ever, has recouped her losses elsewhere with interest, whereas her adversaries perished altogether or lay wounded in the field.

2. Where are the arms, where are the weapons which the Catholic religion has used to overcome so many enemies, to survive so many calamities with the flush of youth still fresh on her cheeks? It is quite true that the Church has never neglected the natural means of learning and persuasion. When she was in a position to use these honorable means, her adversaries used deceit, calumny, lies, corruption, subterfuge, and tricks of every kind, which are ordinarily most effective in fooling men. Secular princes frequently attacked the Church herself or sponsored her adversaries. And even when they sided with the Church, in many instances they restricted her liberty to a large extent, so that their protection, though advantageous from one aspect, was exceedingly harmful from another. Consequently, one can make the general statement that the Church’s adversaries have almost always won over her by force of

arms and natural means, while throughout it all the Church has remained unarmed, strong in patience alone. “This is a characteristic of the Church; to be victorious in defeat, to be understood when maligned, to hold fast when deserted.” So wrote St. Hilary (*De Trinitate*, bk. 7, c. 4).

Conclusion. Just as the first expansion of the Catholic religion, so is its perennial conservation an effect which can be in no way explained as due to visible and merely natural causes. Consequently, unless one is ready to admit an effect without a proportionate cause, the conclusion follows that the inviolate stability of the Church is due for the most part to the special help of God, who constantly and efficaciously moves men throughout the world to embrace the faith. The whole history of the Catholic religion shows how true were the words spoken by Gamaliel when Christianity was but a few years old:

So now I say to you, Keep away from these men and let them alone. For if this plan or work is of men, it will be overthrown; but if it is of God, you will not be able to overthrow it. Else perhaps you may find yourselves fighting against God (Acts 5:38-39).

Scholion. Some difficulties answered.

1. There are those who claim that the Catholic religion was preserved naturally through the principle of authority which has always been very strong within it. Certainly a proximate means of the Church’s preservation is the principle of authority, the authority of a ruling body together with a corresponding obedience on the part of the faithful. For the government of pastors could not preserve religion, if the faithful did not subject themselves to that government. And it is precisely this obedience with which untold numbers of men of every age freely accept the burden of the faith and continue to carry it that cannot be explained without appeal to the special action of God.

2. Some object that other religions, also, have enjoyed a long existence. Examples are Buddhism, Mohammedanism, some Christian sects in the East. There is, however, a vital and complex

difference. Those religions do not impose such difficult obligations, nor do they reveal the same unity, nor are they spread throughout so many widely differing nations, nor do they make new gains, nor are they caught up in the disputes of the learned, nor are they attacked very frequently or very severely. Withal, they are torpid, almost like corpses which owe their preservation to the skill of the embalmer. The case of modern Judaism is not much different. The Jewish people, stubbornly adhering to the abrogated Law, scattered throughout the nations, but not absorbed by them, are preserved by a decree of Providence as a perpetual argument in favor of the Christian religion. Although the Jews exert a great influence as a result of their intelligence, astuteness, and industry, Judaism, as a religion, exerts little influence.

In our current circumstance, there is no way to claim that this miraculous preservation of the Church has persisted at all into our own era without pointing specifically and exclusively at the traditionalist Catholics, namely “those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II.” They are in fact the sole empirical evidence existing today that “the gates of hell have not prevailed.” Had Traditional Catholicism not arisen just as the Vatican organization began its most rapid slide into rampant error and heresy, such that while no Catholic could dare to follow it into its decaying religion, but also that neither would they have had any living Church to which they could turn for relief from the moral, doctrinal, and liturgical decay, one would have been doctrinally constrained to concede that this extraordinary divine effort at the preservation of the Catholic Church, formerly sustained for nearly two millennia, had now mysteriously evaporated somewhere in the first decade or so after the death of Pope Pius XII. No small wonder then, that by 1966 a great many people were seriously wondering if God is dead. Never before Vatican II had the most profound and basic reasons for Faith itself to exist been so violently shaken to their uttermost foundations.

Today, based on any human criteria, as never before, one must truly fear that “It can’t last a fortnight longer.” With no pope, Her bishops divided and fighting among themselves, Her very existence ignored or treated as being of no real account, Her growth repeatedly injured with grotesque human failings

on the part of many of Her most crucial and visible personnel, and Her numbers reduced to almost non-existent in just about any particular geographical area (though still found in all parts of the world), the real Catholic Church has never before been this close to the very edge of extinction. Such an outright betrayal of what would have ostensibly been regarded as Her own leadership has never been seen before, and has occasioned this incomparable loss, greater even than that at the height of the Arian crisis.

Yet even in such a weakened and crippled condition, the Church continues to exist at all, and with all of Her attributes and Marks fully intact. If ever there were a dramatic demonstration of passive infallibility, and of the Church's supernatural helps, this is it, though of course some subsequent recovery to larger numbers and greater integrity and wholeness, likely accompanied with the restoration of the papacy by the election of a true Catholic pope, would be an even greater demonstration. For now, the fact that truly Catholic Faith exists at all is the great moral miracle that will have to suffice during our present time of trial and testing, as we await such a restoration.

In our times it appears as though it were the supernatural help itself which has failed us, though of course per many of the doctrines being discussed herein, that cannot happen. But what greater cause can a loss of Faith ever find? Yet Faith, despite being extremely rare, nevertheless still exists, and that truly is the greatest moral miracle. The reasons for this seeming loss of supernatural support should also be tracked down, and to some extent can be and have been here, namely in the acknowledgement of the fact that the present day fallen Vatican organization is not the Church, not the Mystical Body of Christ, and as such the supernatural helps do not apply to it, while they do still apply to the real Catholic Church which really is the Mystical Body of Christ.

There is another point to be gleaned from this particular doctrine, however. As pointed out in the above, "It is one thing for an institution hidden away in a corner of the world to lead a long, but sterile existence. It is another matter for a religion, spread all over the face of the globe, constantly engaged in controversy with clever adversaries, part and parcel of the ever changing social scene, to go on living an always active life and to continue to grow and become stronger day by day. Since it is a well-known fact that the Catholic Church is characterized by the latter and not the former type of stability, that

stability is assumed as the basis for the following discussion,” and “Those [other] religions do not impose such difficult obligations, nor do they reveal the same unity, nor are they spread throughout so many widely differing nations, nor do they make new gains, **nor are they caught up in the disputes of the learned**, nor are they attacked very frequently or very severely. Withal, **they are torpid, almost like corpses which owe their preservation to the skill of the embalmer.**”

In our own time, beaten down and reduced to so far less even than a mere skeleton crew, even our participation in any serious and active scholasticism or any “disputes of the learned” has been considerably curtailed, much as it was during the Pre-Scholastic period between the death of St. John Damascene, and the rise of St. Anselm, except that where that lapse occurred in a time of presumptuous ecclesial prosperity it occurs today in a time of unparalleled ecclesial humiliation and oppression. Nevertheless, all real consideration of doctrinal matters resides with us traditionalists, as no one else is competent to address these issues at all. Perhaps this essay itself could be a start of the return of active scholasticism and real theology, though obviously merely a “start” and by no means anything more than that, let alone a “culmination.” The facts of what it is that has happened to our beloved Church in this era will require considerable study and advancement in our understanding of ecclesiology, of which the discussions about it (and even arguments) among traditional Catholics also provides a “start” upon the data of which the next great era of scholasticism and theology must build.

One other statement worthy of note in the above is, “For the government of pastors could not preserve religion, if the faithful did not subject themselves to that government.” Today we would have to add to that one should think that “the government of pastors could not preserve religion if virtually all of the pastors (and all of the most leading pastors) themselves *en masse* forsook that religion.” Yet, as the quote also states, “Certainly a proximate means of the Church’s preservation is the principle of authority, the authority of a ruling body together with a corresponding obedience on the part of the faithful,” showing authority to be “A” proximate means (one of several) of the Church’s preservation, thereby allowing for that preservation to occur even during a major breakdown of the Church’s authority, e.g. the prolonged absence of a Pope, even coupled with a series of heresiarchs masquerading as “popes.” Both passive and active infallibility have roles in the preservation of the Church. Of course, having forsaken the Catholic religion, they truly

ceased to be the true “government of pastors,” apart from the truly miniscule handful who continued faithful. But amazingly, even this has not killed the Catholic Church. The idea that the Church has been sustained merely by some “principle of authority which has always been very strong within it” is even here shown false as the extreme weakness of the Church’s authority and paucity of authoritative officers (let alone those willing to admit or exercise their authority) has also failed to eliminate the Church. Still, the defense of that authority remains key, and even reduced to its comparatively vestigial, skeletal, and widowed state that it endures today, all future authority will have to be drawn from that of the traditional bishops.

In Summary, here are listed the findings (no questions) that follow from this doctrine and the known historical facts:

Findings:

- 1) The real Catholic Church, which is the true Church of Christ, continues to be preserved in faithfulness to this day, a true moral miracle.
- 2) There is no valid way to claim this preservation of the true Church of Christ, this moral miracle, without pointing specifically and exclusively to Traditional Catholics as the entire fulfillment of this divine promise today.
- 3) This miraculous preservation of the true Church of Christ takes place not in some sterile self-enclosure against all disputes and debates among the learned and scholasticism, but facing all of these disputes and debates, and in the direct defense against frequent and severe attacks.

Doctrine #11

Rome, the Eternal Diocese

It is a truism that the Catholic Church is always to be centered at Rome. As St. Cyprian wrote, “Would heretics dare to come to the very seat of Peter whence Apostolic faith is derived and whither no errors can come?” The See of Rome has long been known as being the one See which cannot fall into heresy, nor become extinct. Msgr. G. Van Noort explains it thus (Volume 2, page 276):

Corollary. The imperishability of the Roman See

The above teaching on the complete inseparability of the primacy from the see of Rome involves the *imperishability* of that episcopal see and consequently of the *Roman Church*. Be sure, however, not to confuse the city of Rome taken in a purely physical sense with the Roman Church itself, i.e., the faithful of that region united with their bishop. The imperishability of the Roman Church, then, means simply this one thing: God will see to it that there will never be completely lacking in or from * that region a group of the faithful united to their bishop.

[Footnote reads:] * We add the alternative preposition *from* because it does not seem inconceivable in this nuclear age that hydrogen bombs might some day so lay waste to Rome and its surrounding territory that it would be impossible for the faithful of the Roman Church to dwell *in* that region. Even in such an hypothesis, if the bishop of Rome and a remnant of his flock were living in exile in London or New York, the Roman Church would still be in existence despite the obliteration of its familiar physical landmarks.

The fall of what seems to pass for the “Diocese of Rome” requires a particular and separate analysis. Under most circumstances, the Diocese of Rome refers to the direct and personal episcopal authority of the Pope, as unimpeded by other interpreters (bishops of all other dioceses subject to the

Pope), and as the natural and ordinary residential home of both the Pope himself (as pope) and of the electors of the popes. As seen from the above, this See cannot perish and cannot fall. But as he who allegedly governs within this territory, formerly governed exclusively by popes of the Church, has indisputably fallen into all manner of error and heresy and accomplished much to injure or destroy the Faith of more than a billion former Catholics, and cannot possibly be a real Catholic Pope (per Doctrine #2 above), one now has to wonder in what sense that See can be said to be existing and functioning today at all.

The Roman See does not cease to be (nor suspend its being such) during any period of Sede Vacante, so there must be some sense it can be considered real and operative even during such a period as we have now. Most important would be those who constitute the designated electors of the Pope, or could otherwise serve as Roman electors of the Pope if pressed into that service. But even in the absence of a pope, would not at least someone, or some class of persons, serve as a kind of temporary or acting leadership or authoritative point of reference as or among these electors? One obvious possibility would be the continued existence of episcopal auxiliaries to the See, both those who are Cardinal Bishops (and perhaps other Cardinals as well, and most notably the Cardinal Camerlingo), and any other bishops (e.g. vicar general) of any portion of same, even if not a Cardinal. These electors and their lesser, though nevertheless episcopal, temporary or acting leadership might even be reasonably extended to the Suburbicarian and Suffragan Sees, some of which are presided over by Cardinal Bishops as well as regular bishops. If even one faithful Catholic bishop could be identified from among all of these, then that would constitute an obvious and real basis, however tenuous, for claiming that the Roman Diocese remains active while its chief office is vacant. And it would have to be a bishop, for if a non-bishop were elected to the papacy, should not a Roman bishop who is valid, lawful, and staunchly orthodox be at least available to consecrate the elected pope to the episcopacy? But no one like that is known of, and without at least so tenuous a basis as that, this is a real problem, namely how the Roman Diocese can still be legitimately said to exist and function today.

Given the apparent break of one society into two, one being the real Catholic Church and the other being the modern Vatican apparatus, it is reasonable to extend this to a break within the geographical districts of Rome between the eternal Church OF Rome and some new society (not necessarily

a “church” per se) merely operating IN Rome. The question that concerns us is what presence the Church OF Rome can have in or near Rome and Vatican City, and the doctrinal need for at least something of it to remain there or at least in some way connected to that place. I can think of only five basic scenarios for its continued existence and functioning, given that serious and debilitating fall of the main bishops since (at least) Vatican II:

- a) Bishop in the Woods remains in Roman Diocese: Though I know of no such faithful auxiliary bishop (and neither does anyone else), that may not be quite proof positive that some such bishop, unknown to us, has not secretly retained the true Faith, concealing himself in some as-of-yet uncorrupted alternate Rite, or even leading a double life, though if he says or permits Novus Ordo services, how could he really be a Catholic bishop? This could be fulfilled by, as mentioned in the above, there being (secretly) in “that region a group of the [genuinely Catholic] faithful united to their [genuinely Catholic] bishop.” The failure of any such bishop to make himself known or connect with any other traditional bishops would be reprehensible behavior on his part, but such a reprehensible bishop could still be a true bishop. Still, this bishop would have to be on a very short list of known bishops and could be easily verified or discovered, which no one has, rendering this scenario extremely unlikely.
- b) Congregation (at least of sorts) comprised of real Catholics living in Rome, none of whom are bishops, nor subject to any living bishops in any way affiliated with the now corrupted “Roman Diocese” nor any of its associated Suburbicarian and Suffragan Sees. These Catholics could include priests, monks, and nuns, as well as laity, and either be bereft of any episcopal support (as is the case with many congregations with an elderly “independent” priest validly ordained and given true faculties “way back when,” never lawfully revoked), or else a congregation whose episcopal recourse would be to traditional Catholic bishops who do not have Rome or its surrounding Suburbicarian and Suffragan Sees as their episcopal place of residence. If having no bishop, at least they would be purely “Roman,” but to be lacking any bishop, not only the pope, but all auxiliary, cardinalate, vicar general, and other local bishops

of any kind, they would be subject to offices all of which are vacant, it is hard to imagine how this could count as “a group of faithful united to their *bishop*.” If affiliated with (subject to) some traditional bishop who hails from outside that region, it is not clear whether this congregation would be sufficiently “Roman” for the needs of this doctrine.

- c) Petrine Diocese is relocated: The immediate context in Van Noort for the quote given above is a somewhat lengthy discussion of the prospects of a pope relocating the Papal See to some other location and See, much as St. Peter himself moved his See from Jerusalem to Antioch, and then again from Antioch to Rome. For example, the Palmarian Church claims this, but since they have “wigged out” such a long ways, doctrinally speaking, they are quite incapable of being the lawful object of such a transfer. As discussed in Van Noort, the only thing clear is that theologians are still very much legitimately divided among themselves as to whether such a thing is possible, even were some pope to so will it. And in any case it would require at least some sort of legal and visible act.
- d) Exiled Roman Diocese officials: The true Papal See, though still belonging to Rome, would exist in some exile, much as it was when the Popes of the Church ruled from Avignon but retained their Roman status. Those who claim some alternate papal succession stemming from one of the previous “white-smoke” conclave votes in 1958 or 1963 would be claiming this. This scenario is expressly discussed in the footnote to the above in which it states, “Even in such an hypothesis, **if the bishop of Rome and a remnant of his flock were living in exile in London or New York, the Roman Church would still be in existence** despite the obliteration of its familiar physical landmarks.” Though some eagerly sought some such secretive papal succession (for example in Cardinal Siri), no real evidences of this, past the anomalous conclave smoke signals, has ever emerged. And the smoke signals themselves readily admit of an alternate explanation. No such succession has ever been found, and if nevertheless existing but perfectly concealed, one must wonder at their complete abdication of the divine commission to preach to all nations and baptize them.
- e) Roman Diocese is territorially extended: If the Roman Diocese were

somehow merged with other dioceses (as for example it did merge with the former Diocese of Ostia), then any diocese so merged with it containing even a single faithful bishop could be enough to provide that “faithful episcopal auxiliary” needed to provide the Diocese of Rome with some technical basis for claiming a continued existence. Such a merger would require at least some sort of legal and visible act. But there does exist several known (traditional) bishops who, together with their flocks of attached priests, consecrated religious, and laity, would truly qualify as “a group of the [genuinely Catholic] faithful united to their [genuinely Catholic] bishop.” Now, if only one could find a way such as this to tie in some one or more of these bishops as being either “in or from that region,” then that would have to be the Diocese of Rome legitimately active and functioning today.

Without some good solid evidence, or at least some theory to account for all this, none of these alternatives looks very good, yet we must remember that all five above scenarios are better than making the heretical claim that the Indefectible Roman See or Diocese itself has fallen into heresy (or else that God has changed His mind about a great many doctrines and moral expectations which He formerly caused to be infallibly confirmed to the Church), which is the only other alternative to those above listed. Without a doubt, this is the toughest doctrine of all to account for today, for without some theory or evidence to inform us as to which of the above five alternatives is true or else provide some other (as-yet unimagined) alternative, this is one area where the least progress can be made. The Church belongs in Rome, first and foremost, but hostile aliens have completely taken over all the former territory associated with the Diocese of Rome, and apart from some very few traditional Catholic priests (together with their lay congregations), no Catholicism is found anywhere within it, and furthermore, even the faithfulness of those few remaining within it is derived from episcopal authorities in all cases residing outside those former territories (e.g. priests at the SSPX House in Albano) or outside our current time (e.g. elderly “independent” priests who have been without episcopal support since long ago and whose priestly faculties were originally given before then and never since lawfully revoked).

But a traditional *priest* and congregation does not seem to be sufficient to

comprise a surviving and functioning Diocese of Rome. There would simply have to be some active congregation headed by a *bishop*, or at the very least (provided this would be enough) a vacant episcopal office. This is deduced from the above, where it states, “God will see to it that there will never be completely lacking in or from that region a group of the faithful united to their **bishop**.” In view of how the Diocese of Rome remains the eternal Diocese of Rome and functions thus, even in times of *Sede Vacante*, it seems reasonable to conclude that even (for example) some faithful auxiliary bishop, stationed in Rome (or in whatever would count as “Rome” today, given the scenarios of a relocated, exiled, or extended Roman See), would suffice for this purpose, though of course being not the Pope but merely an auxiliary bishop, only a generally steadfast faithfulness, not the full papal charism of infallibility, would characterize his ministry.

Furthermore, it does not do to claim that the Roman (or Petrine) Diocese need only be active or functioning (or existing as anything more than a mere Platonic ideal) when there is a pope gloriously reigning from there. Indeed, in the absence of a pope the need for this Diocese becomes only all the more crucial as it is (at least in some sense) to them it would reasonably fall to elect the next pope. And in the absence of a pope, the Church’s first duty is to obtain Her next Supreme Pastor. Regrettably, this duty has been neglected, and at times even opposed by those who actually prefer the current status quo and wish to extend it indefinitely, even concomitant to its widespread loss of souls. But it is not merely such neglect nor malice, however, which has delayed the election of the next true pope. Consider: Not only is the current Vatican leader not a Catholic, but neither is so much as even one of their so-called “cardinals,” all of whom remain content with the heretical leadership they created. Among real Catholics however, consensus remains to be yet obtained as to (1) whether a papal election would even be lawful, (2) who should it be to organize and conduct and participate in this papal election, (3) what it would take for this election to gain (at least ultimately) a wide acceptance among Catholics, and (4) how to bring this about in the practical order, given the wide diversity of thoughts regarding this issue among any who could even remotely be considered for any role in such a process, however small.

When theologians have discussed the scenario of all designated papal electors being lost during a time of *Sede Vacante* without carrying out a papal election, the emergency measures consistently deemed sufficient have always

centered around the election being made by “the bishops” of the Church, or else by some “other” congregation of Romans, or some sort of combination or cooperation between the two. The alternative of having the bishops (from all around the world) organize, conduct, or participate in a conclave convened in the absence of any cardinals seems of some relevance to this doctrine, for it would seem to indicate a complete failure of the Roman See. That seeming contradiction could be resolved however if, for example, the bishops, gathering in an “imperfect council,” were to select papal electors from remaining faithful Catholics (priests, religious, even laity) in the region of Rome, and agree to submit to whomever they elect as pope. This would even apply if some of these bishops might include themselves (though perhaps not being of or from Rome) as a small minority of these electors, so long as those chosen to so participate in the next conclave have concurrence to do this from those who are not chosen or able to participate.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) There absolutely must be group of real (Traditional) Catholics united to their real Catholic bishop, either in or from what region or place counts as “Rome.”
- 2) None of those presently counted as “cardinals” by the modern Vatican organization, and none of the bishops (including auxiliaries) locally found residing in the territory of Roman Diocese or any of its associated Suburbicarian and Suffragan Sees, is in any way known to be a real (Traditional) Catholic.
- 3) Traditional Catholic priests, consecrated religious, and laity are known to reside within the region of Rome.

Questions:

- 1) Might there be a hidden true (Traditional) Catholic bishop in Rome?
- 2) Could the Diocese of Rome be sustained by non-episcopal persons (priests, consecrated religious, laity) without any kind of living local Roman bishop?
- 3) Might the Petrine Diocese have been relocated to some other See?
- 4) Might the Petrine Diocese be continuing somewhere else in exile?
- 5) Might the Petrine Diocese have been extended to include places and

regions sufficiently broad as to include those places where faithful traditional bishops are found?

- 6) What other explanation might be found to account for the existence of the true and faithful Roman See in our times?
- 7) Would a Papal election conducted by the real Catholic Church be lawful?
- 8) Who, and how and on what basis would anyone from among the real Catholic Church organize and conduct the necessary conclave so as to be valid?
- 9) What would it take for such an election to gain wide acceptance among the real Catholics?
- 10) Given the actual attitudes of the necessary organizers and participants, how is all of this to be brought about in the practical order?

Doctrine #12

The Need for Visible External Actions

St. Robert Bellarmine is famous in these sorts of discussions on account of what is commonly referred to as his “five opinions” regarding the scenario of a heretic who seems to be pope. To enumerate, the opinions are:

- 1) The Pope cannot be a heretic;
- 2) Falling into heresy, even merely internal, the Pope “ipso facto” loses the Pontificate;
- 3) Even though he falls into heresy, the Pope does not lose his charge;
- 4) The Pope heretic is not deposed “ipso facto,” but must be declared deposed by the Church;
- 5) The Pope heretic is “ipso facto” deposed in the moment in which his heresy becomes manifest.

As we should know, the general consensus among all theologians (including St. Bellarmine himself) is the first opinion. But in the absence of any Church declaration that would confirm opinion #1 as doctrine (and given that some small legitimate area of doubt attaches to it, such that such a declaration may never be forthcoming), alternate scenarios (opinions #2 through #5) must also be considered; of these, St. Bellarmine favors the fifth, for very good reasons which he has elucidated, but I will not repeat them here. One question here is, at what point would a man’s heresy pass from the realm of merely the “internal” (sufficient to deprive the man of the papacy per opinion #2, but NOT sufficient per opinion #5) to that of the “manifest” (sufficient to deprive a man of the papacy per opinion #5 as well as opinion #2)?

That a pope could fall privately or personally into error or heresy seems to be widely accepted, given the dramatic case of Pope John XXII and possibly others. His heresy was so well known that here we are centuries later still talking about it, yet clearly it did not, even so, quite qualify as sufficiently “manifest” as to depose him from the papacy. So long as the pope’s error or heresy remains occult, whether confined truly and strictly to the man’s own

mind (in which case we would know nothing of it anyway), or known only to some few close intimates, or even “discussed” only among his curial officials, or presented as a theological theory as any private theologian can do in that capacity (not in his role of “pope”) as did John XXII, the man remains pope.

Although Canon Law is only the Positive Law generated by the Church, many of its provisions have their basis in doctrines, including specifically its provision for the tacit resignation from all offices of any cleric who becomes a heretic. Nevertheless it seems reasonable that the actual removal of a violator of this doctrine would properly proceed under the terms of the Canon itself (188) which reads:

Any office becomes vacant upon the fact and without any declaration by tacit resignation recognized by the law itself if a cleric:

1.° Makes religious profession with due regard for the prescription of Canon 584 concerning benefices;

2.° Within the useful time established by law or, legal provision lacking, as determined by the Ordinary, fails to take possession of the office;

3.° Accepts another ecclesiastical office incompatible with the prior, and has obtained peaceful possession of [the other office];

4.° Publicly defects from the Catholic faith;

5.° Contracts marriage even, as they say, merely civilly;

6.° Against the prescription of Canon 141, § 1, freely gives his name to a secular army;

7.° Disposes of ecclesiastical habit on his own authority and without just cause, unless, having been warned by the Ordinary, he resumes [wearing it] within a month of having received the warning;

8.° Deserts illegitimately the residence to which he is bound and, having received a warning from the Ordinary and not being detained by a legitimate impediment, neither appears nor answers within an appropriate time as determined by the Ordinary.

So, how can we ascertain that a man has become a heretic? Before the laws of the Church, this can only be done by either an open admission on the heretic's part (in word or deed), or a verdict arrived at through some sort of trial. Obviously, as there does not exist any means to place a sitting pope on trial, we are limited to the open admission.

But what would qualify as an "open admission"? Pope John XXII was quite open and candid about his heretical belief, quite willing to bend any ear willing to listen to it. But it had been about a question that had itself not yet been decided by the Church, and as such was only indirectly contradicted by other Church teachings, and in the end he did not prove to be obstinate about it. Let us start with some simple and obvious scenarios the drafters of Canon 188§4 might well have had in mind in discussing tacit resignation through heresy. When one looks at other subparagraphs of that Canon, each of the methods of tacit resignation from a Catholic clerical office is trivial to ascertain, e.g. "takes a wife" (188§5), or "enlists in a secular army" (188§6), and the like. A direct subparagraph 4 equivalent to those sorts of things would be, for example, "has oneself baptized into the Mormon Church," or "is initiated into the Freemasons," or "announces that he is no longer a Catholic" or "is a faithful Protestant," and the like. Unfortunately, what we are faced with today is nowhere near so direct and obvious.

Is it enough for a pope's doctrinal teachings merely to contradict a known doctrine? I really don't see where you have a clear admission of formal heresy in doing that unless he were to say (for example) "I know the Church has always taught us that X is true, but now I am teaching you all that X is false." Even here, if he were to go on to say "in a certain nuanced sense, X is true, but in this different nuanced sense I am introducing here and now, X is false," theologians would be truly hard pressed to determine that he has admitted to being a heretic at all. But if he simply states that "X is false" and the Church has always taught that X is true, then we are in the worst case scenario. Is he merely ignorant, or is he a heretic? Could such ignorance on the part of the Pope, even if truly sincere and inculpable, be successfully taught as a matter of Faith or Morals to the entire Church in an "ex cathedra" manner? What would happen if Providence were to have allowed it successfully to be so taught? What would that mean if it did?

Most importantly, if others (not the man himself but others seeking to defend him) were able to come up with some nuanced interpretations that would (at least seem to) reconcile his current teaching to established Catholic

teaching, even if some of these “nuanced interpretations” conflicted with other interpretations being made by others in defense of the same teachings from the same man, the evidence against such a pope (?) would indeed look bad, but would still remain something short of absolutely conclusive. After all, some one or another of these proposed “nuanced interpretations” could be correct, even if the pope failed to be clear about it himself. So long as a pope’s surprising teachings can be in some way (at least seemingly) reconcilable to standard Catholic teaching, one can argue that his heresy, if any, remains “occult,” even though everyone may be aware of the radical new teaching, and even suspicious about it.

If one wishes to accuse either Roncalli or Montini of heresy, in their role as pope, and especially prior to their involvement in Vatican II or the promulgation of any of its documents, an actual manifest heresy on the part of one or the other must be found (positively identified), and furthermore one for which no such “nuanced interpretations” exist or can exist (at least honest ones). Otherwise, their heresy (assuming they truly were heretics, which given their careers seems a reasonable assumption) remained occult, and as such insufficient to remove them from the office of the papacy per opinion #5. Given this legitimate confusion as to whether a wild and strange pope has actually crossed the line into actual heresy, one begins to appreciate why such theologians as Cajetan and Suárez would advance the idea (opinion #4) of there being a need for some sort of “declaration,” despite the obvious problems with that opinion.

Msgr. G. Van Noort even covers this issue to some small extent, as he has this to say about the topic of *Sede Vacante* (Volume 2, page 294):

Thus far we have been discussing *Catholic teaching*. It may be useful to add a few points about purely *theological opinions*—opinions with regard to the pope when he is not speaking *ex cathedra*. All theologians admit that the pope can make a mistake in matters of faith and morals when so speaking: either by proposing a false opinion in a matter not yet defined, or by innocently differing from some doctrine already defined. Theologians disagree, however, over the question of whether the pope can become a *formal heretic* by stubbornly clinging to an error in a matter already defined. The more probable and respectful opinion, followed by Suárez, Bellarmine and many others, holds that just as God has not till this

day ever permitted such a thing to happen, so too he never will permit a pope to become a formal and public heretic. Still, some competent theologians do concede that the pope when not speaking *ex cathedra* could fall into formal heresy. They add that should such a case of public papal heresy occur, the pope, either by the very deed itself or at least by a subsequent decision of an ecumenical council, would by divine law * forfeit his jurisdiction. Obviously a man could not continue to be the head of the Church if he ceased to be even a member of the Church.

[Footnote reads:] * Pertinent to this point are the words of Innocent III: “He [the Roman pontiff] can be judged by men, or rather shown to be already judged, if for example he should wither away into heresy; because he who does not believe is already judged.” (*Sermo* 4); see *Decreta Gratiani*, III, d. 40, c. 6.

From that, one can see that Msgr. G. Van Noort joins all known theologians in believing that opinion #1 is by far the most likely. But also like the others he cannot embrace it dogmatically. As a fallback from the first opinion, he favors the fifth opinion, along with what seems to be the fourth opinion as a possible backup, when he wrote: “some competent theologians do concede that the pope when not speaking *ex cathedra* could fall into formal heresy. They add that should such a case of public papal heresy occur, the pope, either by the very deed itself [fifth opinion] or at least by a subsequent decision of an ecumenical council [fourth opinion], would by divine law forfeit his jurisdiction.” It would appear therefore, that despite its inherent problems, the fourth opinion has not been utterly eliminated from being at least a “runner-up” opinion to the fifth. The second and third opinions, having lost whatever traction either might well have once had, go entirely unmentioned. This would appear to have been the “present state of the question” in 1957 when this Van Noort volume was published.

Picture the scenario where a heretical statement or teaching is quite manifest (as in, everyone heard and knows what was said), but also very subtle (as in, no one save some very few of the most deeply and profoundly trained theologians can even detect or prove what exactly is heretical about it). What “official” status can a pope’s fall into a heresy have, if even those who should be theologically astute enough to detect it cannot seem to agree among themselves as to whether the papal heresy has occurred? Or, even if

having detected heresy, what if the experts cannot agree among themselves as to whether the heresy is serious or manifest or obstinate enough as to remove him from office, or at least warrant his removal? Suárez raises the same concerns, thus, “In effect, there would arise doubt about the degree of infamy necessary for him to lose his charge; there would rise schisms because of this, and everything would become uncertain, above all if, after being known as a heretic, the Pope should have maintained himself in possession of his charge by force or by other means, and should have exercised many acts of his office.” (*De Fide*, disp. X, sect. VI, nn. 3-10, pp. 316-318). Despite the fatal flaw of his conclusions (namely the fourth opinion itself, and in particular the question it raises as to who is qualified or authorized to make the needed manner of declaration), the concerns he raised here in its defense truly remain valid concerns as we have seen all these exact same doubts arise in our own day.

Even more unsettling is the lack of any clear consensus, even among those who regard the heresy of, for example, Montini, to be a fully manifest and verified fact and sufficient to remove him from the papacy, as to the exact juncture at which the man’s heresy (while Pope) first manifested itself. Some, seeking to dodge this problem, have pointed to Roncalli’s and Montini’s elections themselves as being flawed on the basis that these men were already known to be heretics prior to their elections. But such a shady past, even one tainted with heresy, need not bar one from being validly elected as pope, providing that the one so elected converts, upon his election at the very latest, to the true Faith. Such was, or at least legitimately seems like it might have been, the history of at least several true popes (Calixtus I, Vigilius, Pius II, and Pius IX, all long accepted by the Church). Had Roncalli and Montini repented of their past heresies upon their elections, their sordid pasts would have been of no relevance to the functioning of the Church under their reigns, Vatican II would not have happened (or at most would only have promulgated finely honed and polished versions of some of the 72 orthodox schemata originally prepared for it, all of which were instead rejected in the 1962 session) the “crisis” as we know it today would not exist, and there would have been no need to have this discussion today. No, what matters is that at some point, subsequent to his election to the papacy, Montini, and possibly Roncalli as well, first demonstrated that he had not repented of his former heresies, but still embraced them (or else, even acquired new heresies?), while reigning, or seeming to reign, as pope. And so the question

remains as to at what exact point, subsequent to his apparent election to the Papacy, is it that evidence of this first occurred.

In all the discussions among the most prominent and serious theologians and doctors of the Church regarding the scenario of the heretic-pope, they all seem to limit their comments to the scenario of a pope falling privately into heresy. Arnaldo Vidigal Xavier da Silveira, one of the very first writers to address the Sede Vacante scenario, notes that “all the authors whom we know to have studied the hypothesis of a Pope heretic formulate the question only in relation to the eventual heresy of the Pontiff as a private person. Such being the case, it appears inevitable to conclude that it is theologically impossible to have heresy in an official pontifical document, that is, in a pronouncement of the Pope as a public person” (Chapter X, page 86, Catholic Research Institute edition). Even Bellarmine, with his famous Five Opinions, is reported therein to have titled the chapter discussing them, “On the Pontiff as a Private Person,” though the Ryan Grant translation titles the chapter “Chapter XXX: The Last Argument is Answered Wherein the Argument is Taken up, whether a Heretical Pope can be Deposed.” Msgr. G. Van Noort, in his above quoted discussions about these issues as “theological opinions” regarded them has strictly having to do with “the pope when he is not speaking ex cathedra.”

What about the more obviously serious scenario of a heretic “pope” falling publicly into heresy, or worst of all, even employing the forms for demarking an “ex cathedra” declaration or teaching in order to confirm a heresy? This scenario seems to have been virtually entirely overlooked. It is of course dogma that a Pope, when speaking “ex cathedra,” is necessarily infallible, so understandably any mention of seemingly “ex cathedra” statements being heretical would receive scant mention. Does it even make sense to bring up the scenario of a seemingly “ex cathedra” declaration being in fact heretically fallible? Suárez, as quoted above, does briefly bring us almost to the brink of this ultimate nightmare scenario (like unto ours today): “if, after being known as a heretic, the Pope should have maintained himself in possession of his charge by force or by other means, and should have exercised many acts of his office...” And furthermore, to that I would have to add, “and if some of those acts were apparent exercises of the ‘ex cathedra’ teaching authority, albeit used to confirm errors or even heresies.” In this manner it would be possible even for seeming “ex cathedra” declarations to contain outright heresy. Such a scenario is no longer merely hypothetical. It has taken place,

at the very least, in certain documents of Vatican II, and other occasions since. With the office lost, the Divine guarantees and authority no longer apply, and truly anything is now possible.

The fact that heresy would indeed surface in certain documents of Vatican II cannot be doubted. But would the loss of authority have truly waited until the promulgation of the first heretical document of Vatican II? If not, then some specific point prior to then must be identified, officially. In addressing the second opinion (of St. Bellarmine's Five), Francisco Suárez has stated the following (*De Legibus*, lib. Cap. VII, n. 7, p. 360):

“The loss of faith for heresy which is merely internal does not cause the loss of the power of jurisdiction (...). This is proved in the first place by the fact that the government (ecclesiastical) would become very uncertain if the power depended on interior thoughts and sins. Another proof: given that the Church is visible, it is necessary that her governing power be in its way visible, dependent therefore on external actions, and not on mere mental cogitations. This is a reason “a priori”, for in such a case the Church does not take away the power through her human law, since it does not judge what is internal, as we shall say further on. And the power is not taken away either by virtue or mere divine law for this either is natural, that is to say, co-natural to the supernatural gifts themselves, or it is established by a positive determination. The first member of the dilemma cannot be accepted, for by the very nature of things it is impossible to demonstrate a necessary connection between the faith and the power of jurisdiction; and also because the power of Orders is even more supernatural, but it is not lost, which constitutes a truth of faith, as is shown more amply in the treatise on the Sacraments in general, as Saint Thomas teaches (II-II, q. 39, a. 3). Therefore, while the faith is the foundation of sanctification and of the gifts that pertain to it, it is not however the foundation of the other powers and graces, which are conceded for the benefit of other men. The second member of the dilemma is eliminated with the simple observation that neither by Tradition nor by Scripture is it possible to demonstrate the existence of this divine positive law. Finally, it is consistent with reason that, just as ecclesiastical jurisdiction is only conferred by means of some human act—whether it be only

designative, that is elective of the person, as in the case of the Supreme Pontiff, or it be conferring of power, as in other cases—neither should it be taken away except by means of some external action, for in both situations due proportion must be guarded, considering the condition and nature of man.”

One key point that emerges from the above however is the need for there to be what Suárez called an “external action” of some sort in order to lose jurisdiction. An external action, as perceived by him, might be some sort of declaration, a teaching, a mandate, or a decree, or else some other sort of official action as for example the recognition of someone new as Pope. As Suárez here teaches, an external action exists, or at least can exist, only as a documented and verifiable historical fact, e.g. “on this date, the following was declared,” or “So-and-so is hereby deprived of his office,” comparable in visibility to an election or an appointment to an office.

This ties back to Doctrine #4 above about the Visibility of the Church, but here tells us more than Van Noort happens to have explained about it. Contrary to the second opinion (Falling into heresy, even merely internal, the Pope “ipso facto” loses the Pontificate), a man (Pope, or any other office holder in the Church) does not simply lose jurisdiction silently and mysteriously, without at least some “external action” marking that loss. While Suárez and St. Bellarmine disputed as to the nature required of this “external action” in connection with a pope’s fall into public heresy/loss of office, both agreed that something visible, obvious, and manifest was necessary, as against the second opinion, in order to effect the removal, and in their own times that second opinion had already been long since abandoned by theologians, Cardinal Torquemada (uncle of the famous inquisitor) having been the last to have supported it. In their dispute, Suárez contended for the fourth opinion, namely that the “external action” must be some sort of declaratory sentence (decided upon and delivered by whom, and with what authority?), whereas St. Bellarmine contended for the fifth opinion, namely that the “event” of any manifestly obstinate display of heresy on the part of the Pope would, of itself, suffice for his removal, the manifestly obstinate display of heresy itself serving in effect as the “external action” which accomplishes the removal.

Therefore, the doctrinal need for some “external action,” whatever form it may take, in order to effect the removal of anyone from any office of the

Church (including Pope), is an essential aspect of what it takes to comprise the doctrine of the Visibility of the Church. The remaining question which cannot be answered at this level is what “external action(s)” have brought about the removal of the recent and current leadership of the Vatican from the Roman Catholic Papacy. There are, of course, any number of events, declarations, mandates, and teachings, any one of which might apply in each case, which would of itself bring about this removal from office. But without at least something of a somewhat wide consensus as to which outrage first evidenced or brought about the removal of these men from the papacy, the claim that anything any of them did was such an outrage at all becomes oddly more difficult to defend. “The man had committed so many crimes that we didn’t know what to charge him with, so some, seeing that the prosecution had not organized its case, wanted to let him go.”

But what goes for individuals can only all the more go for organized institutions, which after all, are made up of persons. For the Vatican organization to have gone from being the Church (as it indisputably was under Pope Pius XII and all of his God-fearing predecessors) to being what it has become today that, being not the Church, has been enabled to fall into outright degradation and heresy, there absolutely had to be some sort of “external action” to effect this significant ontological change. But in this case, the “external action” that accomplished this ontological change cannot be simply that “fall into outright degradation and heresy” itself, for that would equal the defection of the Church, impossible per Doctrine #1 discussed above. Neither could its acceptance of such patent non-Catholics as its “popes” itself be that which accomplished this ontological change, for that would equally constitute a defection of the Church, to say nothing of a sudden and complete loss of the Church’s passive infallibility per Doctrine #2. Nor could this “external action” have come subsequent to that fall or their acceptance of heretical leaders, as such, for the very same reason.

To illustrate, the British Church did not lose its membership in the Catholic Church directly through its fall into liturgical ruin and doctrinal error, but through the schismatic separation of each of its clerics from the authority of the Catholic Church and Pope in their signing of the Declaration of Royal Supremacy. Signing that Declaration was for them the “external action” which consummated the English schism, converting the “Church IN England” (which comprised that portion of the Mystical Body of Christ) to the thus newly minted “Church OF England” (which thereafter comprised no

portion of the Mystical Body of Christ). Then, and only then, could and did it fall into its errors and heresies in precisely that manner in which the Catholic Church could never fall.

In that one sense this does not directly correspond to the situation of a Pope losing his office through some demonstration of manifestly obstinate heresy (per the fifth opinion). What is regarded as “unlikely to virtually impossible” in the case of a Pope, but not categorically ruled out (namely the possibility of the man’s individual fall into heresy and resulting loss of office), really is categorically impossible to the Church (namely the scenario of the Church’s fall into heresy and resulting loss of its status as being the Church). Furthermore, an ex-Pope, having lost his office through heresy, can simply be replaced with a new pope by the Church, after which normal ecclesial life simply resumes as before. But an ex-Catholic Vatican organization can’t get replaced by, for example, starting up a new Church. That which has always been the Church must have simply and always and demonstrably continued on as the Church, even while the Vatican organization separated itself from its former identity as the Church.

But there are other ways for a Pope to lose his papacy, the first and most obvious being the man’s own death (which category might also include some permanently debilitating illness or injury), and the second being his resignation. Resignations come in two basic forms, one being a direct and explicit resignation (“I quit”) and the other being any of various sorts of tacit resignation. Strictly and canonically speaking, a loss of the papacy directly through some manifestly obstinate demonstration of heresy would be one of the forms of tacit resignation listed under Canon 188. But a Pope could equally lose his office through a tacit resignation of the other listed means, for example, if he were to take a wife, or enlist in a secular army, etc. (However, a Pope, as Pope, theoretically could modify Canon 188 to omit various means of resignation, and having made this change, might not then lose his office if he performed some of the things presently listed, but if he were to do any of these sorts of things without changing the law then the law takes effect in his case and he has resigned. However, this change to Canon Law would not avail him if he removed “publicly defects from the Catholic Faith” from the list and then went on to become a manifestly obstinate heretic since that is rooted directly in divine revelation. As to which of the other listed means of effecting a tacit resignation would also be sufficiently rooted in divine revelation, such that not even a pope could take it off the books and

thereby commit the act without resigning, versus which are not and could not be removed, is beyond the scope of this discussion here.)

One possibility to bring forth would be that, given the lack of any precedents or clear path of action in the case of a pope who is seriously at least suspect of being a heretic, some other technical or legal means might exist for his removal, in all Providence. Think of what it took to convict Al Capone of a crime. Everyone “knew” that he was a gangster, indeed the original archetype for gangsters ever since, a criminal “boss” who headed up brothels, protection rackets, illegal gambling houses and liquor (during Prohibition), and had personally ordered his “button men” to carry out many executions. But between politicians and judges he owned, juries he tampered with, and witnesses he bribed, intimidated, or eliminated, no one could prove any of it in a court of law. In the end, his only criminal conviction was for “tax evasion.” The real goal was not to prove that he was a gangster (however satisfying that would have been, in all true justice) but to keep him off the streets legally. Trying to prove the recent and current Vatican leaders to be heretics has been much like trying to prove in a court of law that Al Capone was a gangster. All the experts who should have been first to warn us, Deans of Pontifical seminaries, “Cardinals,” members of the Holy Office and other Curial officials, prominent theologians, and so forth, are themselves so woefully compromised as to be as worthless as were the witnesses that Al Capone bribed or intimidated. And what few as dared to speak and testify to the truth were given the symbolic “concrete overshoes” of conspicuously wicked and unjust “excommunications” and vacuous accusations of “schism.” At the level of this work there can only be made the suggestion that the legal removal of these heretics might well be achieved through some other technicality (though far less satisfying from the standpoint of justice), and that Catholics should be open to that possibility.

While a fall into error and heresy on the part of the Vatican organization as a whole would certainly qualify as a sufficient “external action,” on its part, this is in fact impossible to the Church. But while the Vatican organization positively cannot lose its status as being the Church by a direct fall into error and heresy the way a pope might be able to, some other means of losing its status as being the Church must still apply. (That is deduced from the fact that if its status as being the Church could not be lost in some other way, its status as being the Church would not be lost at all but retained, and its widely-documented fall would therefore constitute the defection of the

Church.) Only given such a prior loss, like unto that of the English Church, would the Vatican organization then be free to vanish into all manner of error and heresy, unimpeded by divine promises and protections and guarantees, as we have all in fact seen it do. In any case however, that “prior loss” must have been accomplished through some visible “external action,” like unto that when the British clergy signed the Declaration of Royal Supremacy, and which must be identifiable or recognizable as such, even as a pope’s resignation (whether direct or tacit or even tacitly through heresy) requires some “external action,” a manifest heresy or any of the other listed means of tacit resignation on his part, in order to carry any real or moral force. A man does not go from being Pope to not being Pope without some visible event to serve as that “external action” to mark his loss of the office. Likewise, a visible organization cannot go from being the visible Church to *not* being the visible Church through some *invisible* process.

What is not knowable from merely these doctrines and the historical facts under discussion as have been brought in thus far is what exact form this “external action” would happen to have taken in our present case. I can think of two such scenarios; perhaps others are possible. One would be if the Vatican organization aligned itself with an antipope (e.g. if a “Pope Gregory XVII” were elected at either of the 1958 or 1963 conclaves, to whom the conventional John XXIII and/or Paul VI were but mere antipopes), and the other would involve some sort of official declaration (a promulgated teaching or document that officially relieves the Vatican organization from any obligation to God or Truth, or of its former identity as “the Church”). Generally speaking however, even the “antipope” scenario might be interpreted as being under the category of a “declaration,” since it would amount to some number of churchmen declaring “Habemus Papam” while pointing to an antipope.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) Some sort of visible “external action” or “event” is required in order to effect the removal of anyone from any office in the Church.
- 2) In the scenario/case of direct removal of a pope from his office due to heresy, the leading opinion is that the manifestation of that heresy itself is the “external action” that removes him (Bellarmine), and the

main runner-up opinion is that some declaratory sentence is the “external action” that removes the heretical pope from office (Suárez).

- 3) There exists a fairly broad based theological opinion to the effect that even a Pope (and presumably even an Ecumenical Council presided over and approved by a Pope) could publish an error so long as it is not framed in any manner that would invoke the supreme and extraordinary and irrevocable ex cathedra teaching authority.
- 4) There is no indication known to the effect that a Pope (or ecumenical Council presided over and approved by a pope) would be capable of framing any error, let alone heresy, in any manner that would invoke the supreme and extraordinary and irrevocable ex cathedra teaching authority.
- 5) However, once the man has visibly lost the office of the papacy, the Divine guarantees no longer apply to him and it would therefore be quite possible for him to promulgate—even in an “ex cathedra” manner, alone or in Council—an error or heresy, as though it were an infallible truth.
- 6) It is to be noted that there are other ways, other “external actions,” by which a pope may lose or fail to attain the office besides the direct removal or exclusion due to heresy.
- 7) Some sort of “external action” was required to separate the Vatican organization from the real and visible Catholic Church, such that only subsequent to that “external action” could it fall into error and heresy, or accept a non-Catholic as its “pope.”
- 8) Unlike what might theoretically happen in the case of a pope, the Vatican organization cannot have lost its claim to being the Church directly through a fall into error/heresy, nor through acceptance of a non-Catholic as though he were pope, as that would equal the defection of the Church, but this does not exclude the possibility that its claim to being the Church could be lost through some other kind of “external action.”

Questions:

- 1) By what first “external actions” can we show that each of Roncalli, Montini, and so forth, either removed themselves from the papacy,

or demonstrated their lack of holding or receiving that office?

- 2) By what “external action” can we show the modern Vatican organization to be not the Church, such that its defection does not equal the defection of the Church?

Doctrine #13

The Object of Infallible Ecclesiastical Faith

Ordinarily, Catholics associate infallibility with particular teachings of Divine Faith, the dogmas and confirmed doctrines, such as the Holy Trinity, the Incarnation, the two natures and two wills, but one Person of Christ, or even such things (more recently confirmed infallibly) as the Immaculate Conception and Assumption of our Lady. Yet there also exists another kind of infallibility, namely that of the Church, or what may be called “ecclesiastical infallibility.” Msgr. G. Van Noort explains this interesting distinction thus (Volume 3, pages 212-213):

I say: “if it is absolutely *certain* that the condition has been fulfilled,” for if the fulfillment of the condition is not established in such a way as to remove completely all danger of being mistaken, such a particular proposition cannot be believed by divine faith. That is why the Real Presence of Christ under *this* or *that* host, the justification of this *particular* child recently lifted out of the baptismal font, are not usually thought to be believable by divine faith because the fulfillment of the condition (that this particular host was properly consecrated; that this child was validly baptized) will not be absolutely verifiable by the faithful.

The particular propositions we are concerned with here are, above all, ones like the following: “Pius XII holds the primacy over the universal Church”; “Pius XII when speaking *ex cathedra* is infallible”; or, “The Council of Trent was infallible”; or “The [First] Vatican Council was infallible.”

All theologians admit that the following universal propositions are formally revealed: “Peter and all his successors possess the primacy”; “Peter and all his successors are infallible”; and: “the Church’s magisterium (i.e., an ecumenical council) is infallible.” But the particular propositions in question which are included under

those universal ones dependently upon the fulfillment of some condition are: “Cardinal Pacelli was legitimately elected to take Peter’s place”; “the Council of Trent, or the [First] Vatican Council, was truly an ecumenical council.” That these conditions have been fulfilled are absolutely guaranteed by *ecclesiastical* faith as founded on the conviction and practice of the universal Church.

It is quite commonly taught, particularly by the more recent theologians, that the particular propositions we have been discussing should be considered to be formally revealed and consequently able to be believed by divine faith. The real explanation for this teaching seems to come down to this: God’s purpose in revealing propositions of the type under discussion was not that they should be simply acknowledged in a general way, but rather that they might be believed by each generation of men in all their particular determination; in other words, so that the men of every generation might know with divine certitude which individual they should cling to as the supreme shepherd of souls, and above all from which man they should receive the norm of their faith. Even granted that the particular propositions we have been discussing can be considered, if the matter be viewed purely in abstract fashion, conclusions from revelation, they are conclusions which God willed to disclose to us and consequently, viewed concretely, they ought to be considered formally implicitly revealed. From another viewpoint there is good reason for saying that the total *motive* for my assenting to the fact that Pius XII is infallible when speaking *ex cathedra* is simply and solely the divine revelation made about St. Peter as living in all his successors; whereas the certitude about the fact that Cardinal Pacelli was legitimately elected to fill Peter’s position is merely a *prerequisite condition*.

Finally, the question is of little *practical* importance since the particular truths we have been discussing must be held at least by ecclesiastical faith as *infallibly true*.

To summarize, such a statement as “Peter and all his successors possess the primacy” is an example of an infallible doctrine of divine revelation, whereas such a statement as “Cardinal Pacelli legitimately possessed the primacy in

Peter's place as Pope Pius XII" is an example of an infallible doctrine of ecclesiastical faith.

On the practical order, it may seem at first hard to imagine any possible difference between the two, as they are both infallible. For example, as Catholics, we believe in the Holy Trinity, and we believe that Cardinal Pacelli was truly the Pope, the Successor of Peter. These teachings, despite the different order of "infallibility" that applies to each, remain equally binding on all individual Catholics. Some persons however seem to be unaware that any kind of infallibility would actually apply to the second, and seem willy-nilly ready to reject any historical papal claimant they don't agree with or else at least feel to have bungled things. But we are here doctrinally constrained to admit this secondary form of infallibility as well. This is the only doctrine considered herein which might seem to present more of a challenge to the sedevacantist than to the non-sedevacantist.

There are however scenarios in which this distinction could have a real and legitimate effect in the practical order. Consider the first Great Western Schism of 1378-1418, but disregarding what we today would happen to know about it with our 20-20 hindsight. For all anyone knew then, each of Urban VI and Clement VII, elected in 1378, could legitimately lay claim to possessing the primacy in Peter's place. But one has to wonder how ecclesiastical infallibility could have applied to any obligation to accept either one as Peter's successor, given the presence of the other with a seemingly equal claim.

In this example of an internal schism, ecclesiastical infallibility cannot be said to exist, at least with respect to whichever side is "in the wrong" with regards to the schism. And unless there be some clear "in the right" side to a given schism, I don't see how ecclesiastical infallibility could even apply (necessarily) to the "right" side. In particular, were some one (any one) of the three claimants to have convened an "ecumenical" council in which the other two do not participate (whether invited or not), all individual Catholics would have been fully at liberty to doubt that the Church had convened such a council at all. In hindsight, long after the situation has resolved itself and the Church had the ability to learn from the experience and reconcile it scholastically to the known doctrines, we note that something of a consensus seems to have settled upon the Roman succession as having been the "true" one (assuming any of them were); the successions in Avignon and Pisa are universally rejected as "false" successions. Perhaps in some future hindsight,

ecclesiastical faith may well have turned out to have been, unknowingly at the time, warranted upon what clerics opposed the modernist errors and sustained the historical Faith, even as it now appears to have been warranted in the case of the Roman succession of the three back then.

If this doctrine has anything to say about that historical period as viewed now in hindsight, it would appear to side quite specifically with the Roman succession. Consider: The Roman succession (of the three) was started first with the election of Urban VI. For whatever period of time that passed until the election of Clement VII, the whole Church was obliged to recognize Urban VI as pope, and ecclesiastical infallibility would appear to have applied to the acceptance of his election. The reasons to doubt or question his hold on the papacy did not stem from any hint of heresy nor of any other valid means of resignation, either direct or tacit, or any loss of life or health. They stemmed from the serious imprudence of Urban VI, both personally as a man and as a leader of the Church. At any rate, if something is infallibly true, then that really doesn't leave much room to come along later on and say, "Oops, we were wrong." Ergo, Urban VI was pope (as would have well presumably been his Roman successors clear through Gregory XII). Of course, virtually everyone accepted Martin V and his successors, since the problem had finally been solved in the practical order.

But now, what are we to make of the present situation? How is it that it can be said that the elections (and continued reigns until their deaths) of Roncalli and Montini (and all those coming later), and the entirety of the Vatican II Council do not possess this ecclesiastical infallibility? Obviously, the extreme of insisting upon this doctrine to the point of rank absurdity, subjecting the whole Church to the wholesale doctrinal erosion of modernist error and heresy foisted upon the Church by these non-Catholic characters and that non-Catholic Council, is categorically unacceptable. But at the opposite extreme, others ignorant of (or ignoring) this doctrine seem all too ready to impeach the papal authority of anyone from Roncalli onwards (and sometimes even extending to Pacelli and his predecessors) at the first hint of anything even remotely suspicious that passes their lips. Such hair-trigger distrust of the Church, its officers, or its official actions, is just as categorically intolerable as would be falling into any kind of error and heresy would be. How can the Church accomplish anything if everyone must constantly gainsay everything done and said and everyone elected or appointed to any office?

I doubt that any mere “compromise,” staked out somewhere vaguely midway between the extremes is what could be called for here, though both extremes must be recognized for the lopsided and unwelcome extremes they each indeed are. Some kind of visible event must signal or mark the point at which ecclesiastical infallibility would no longer apply, for example to the seeming election of a pontiff or the convening of an ecumenical council or promulgation of its documents. Granted that “visible event,” whatever it would be, ecclesiastical infallibility would not apply to these seeming papal elections and ecumenical councils, so this doctrine would still be true and there would be no obligation to take these heretics running things from Vatican City as being real Catholic popes, or that council as being a real council of the real Catholic Church.

From this doctrine we deduce the need for such a “visible event” to “mark” this change. But what kind of event would that be? And what kind of “countermark” event could inform us that ecclesiastical infallibility would once again apply from that later point onwards? During the first Great Western Schism, the “visible event” that freed us from having to submit, simultaneously, to all competing papal claimants, had been the creation of multiple papal lines of succession in the first place, and the “countermark” event which restored this ecclesiastical infallibility was the practical agreement from all three sides to accept the one single newly unified succession. But what can serve as these “mark” and “countermark” events this time around? That cannot be answered by our discussion of this doctrine at this level, if considered in isolation.

Corollary to this issue of “ecclesiastical faith” would be, for lack of a better description, a kind of “ecclesiastical trust.” For almost two entire millennia, the Church has carefully and jealously guarded its most sacred trust, the doctrines revealed by God to Man. Current ecclesial events since the passing of Pope Pius XII, especially during and since the Vatican II Council, have shattered that trust; how are we the Faithful ever to trust again? Can a spouse who has cheated on us, or a friend who has betrayed us, ever be trusted again? Yet we must know that the real Church of all history could never cheat on us or betray us into errors or false doctrines.

If it remained merely the case of the spouse or the friend having to convince us that they are truly sorry and will never do it again, then even if the marriage or the friendship should continue it is permanently damaged. But if it could be found that the adultery or the betrayal never took place, or

at least were not perpetrated nor participated in by the spouse or the friend (e.g. some malicious impostor pretended to be the spouse having an affair, or some other person, other than the friend, brought about the betrayal), is not our trust in our spouse or friend truly restored? If anything, would it not instead be our spouse's or friend's forgiveness that we must now seek for having doubted them?

If we can ascertain, through whatever visible "external action" as has rendered our ecclesiastical faith inapplicable to the present day Vatican organization, that it is not to be equated to or identified with the Church, then its fall into heresy should not disturb us any more than the fall of any other schismatic society of any kind into heresy. More importantly, as it would therefore not be the Church which has cheated on us or betrayed us into errors or false doctrines, then the truth we know about the Church is once again verified and vindicated.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) There does exist a doctrine of infallible ecclesiastical faith by which Catholics would normally always be morally bound to accept as infallible the election of a pontiff or the convening of a council.
- 2) There can be, and have been, circumstances in which this doctrine of infallible ecclesiastical faith would not apply and therefore would not be morally binding on the faithful.
- 3) The circumstances in which this infallible ecclesiastical faith would be suspended must be marked with some visible "event" or "external action."
- 4) Some at least roughly equivalent visible "event" or "external action" would be required to enable our resumption of this infallible ecclesiastical faith.
- 5) Whatever visible "event" or "external action" as would have rendered our ecclesiastical faith inapplicable would also imply that our faith has not been betrayed by the Church itself, which therefore retains a right to our trust.

Questions:

- 1) What "event" or "external action" can be pointed at in our case to

mark that point at which infallible ecclesiastical faith and trust can and should be suspended today?

- 2) What equivalent “event” or “external action” might enable us to resume our infallible ecclesiastical faith and trust?

Doctrine #14

The First See Is Judged by No One

In classical Catholic theology, it is taught that “the First See is judged by no one” (Canon 1556) and that “the Roman Pontiff ... may judge all and be judged by none in this world” (*Cum Ex Apostolatus Officio*, paragraph 1, by Pope Paul IV). It is simply not anyone’s place to judge a pope. To a Catholic, nothing should be scarier than to be told, “You are going against the Pope!” And as brought out in the discussion under Doctrine #2 above, it does not do to claim that one is not judging the office but only the occupant, and per Doctrine #13 above it would seem one must accept the nominal “papal claimants” unless some positive and visible reason can be identified as would excuse one. Had it not been for the horrendously and conspicuously anti-Catholic direction initiated by the seeming “pope” and followed by virtually the entire Vatican organization, this sort of question should not have even come up. And even given the fact that it has, filial respect for “the pope” among Catholics is so deeply inbred that we still fear to “go against the pope,” even though the man who passes for such in the jaundiced eyes of many conspicuously labors to cast doubt on everything else we Catholics are also “so deeply inbred” to believe.

Unlike the other considerations discussed above, this one is at least as much of a spiritual and moral issue as it is a doctrinal one. It simply is not our place as individual Catholics to judge someone we assume to be a sitting Pope. Are you a cardinal? Are you a theologian of known and accepted stature? Are you prepared to organize a conclave to elect a new pope in the event you conclude that “the pope” is a heretic, and possessing sufficient clout as to be able to get the majority of Catholics behind you in this endeavor? If not, then I really don’t see how the capacity to make this sort of decision has fallen to you at all. We ordinary rank and file Catholics really just can’t do it (without sinning most gravely). Obviously we couldn’t do that in the public forum, as if we were canonically appointed judges legally competent to conduct such a trial, reach a verdict, and impose a punitive sentence upon the offending “pope.” But in the internal forum of a person’s

own private and subjective personal choices, the most one might be able to entertain would be a doubt, or perhaps even an opinion: “Look at how this guy flatly contradicts so very much that the Church teaches; can he really be a pope?” and “Maybe he is not a pope, at least that’s how it looks from where I’m sitting.” The real question is where can one go with this doubt without overstepping a line somewhere?

In some ideal sense, no serious doubts, let alone open and deductive conclusions against the papal claims of recent and current Vatican organization leaders, should have been entertained until the point was reached at which some other, independent, means to verify his lack of a valid claim to that office had been identified. However, the Sede Vacante finding, whether reached by overstepping a line, or even without overstepping any line, is so well-known to all that neither can it be this work’s place to ignore or sidestep the issue for so much of its length, nor to wait for all the logical and theological underpinnings to such a finding to have been carefully laid out, before bringing up a belief or suspicion so widespread among all the most serious and devout Catholics today. For it is believed not only by those who openly profess themselves to be sedevacantists, but also by all other true Catholics who, though refraining from declaring this judgment, nevertheless act and behave as those who know the recent and current Vatican leadership to be someone who positively cannot be taken as the supreme point of reference for their Faith, at least in practice. Whether they “cut a deal” with the man (“Indult” or “Motu Proprio”) so as to be excused from his agenda and permitted to (quietly) practice their Faith more or less fully intact, or “resist” his patently false new direction, or openly declare their sedevacantist stance, they are equally not treating him as though he were a real and legitimate Roman Catholic Pope.

For these reasons I believe I am safe in not having tortured the structure of this whole work merely to postpone introduction of this key and central issue regarding our present circumstance as Catholics. But the moral and devotional considerations remain and must be discussed, and those who have “stolen” this knowledge (by sinfully judging one whom they sincerely but mistakenly thought to be pope) should repent of the theft, but not of the knowledge. The relevant question here is can the knowledge be obtained without ever judging the man one believes to be pope? Most sedevacantists simply overlook this moral issue, the importance of the Sede Vacante finding itself being so great that it makes it arguably justifiable to obtain and share it

by any means. But the question remains, how dare we judge someone we believe to be pope?

To this, the classical “sedevacantist position” has had three responses, the first being to cite numerous evidences of the man’s blatantly heretical teachings and beliefs, the unmistakable destruction of Faith and the irreverence that he continues to bring about through his own teachings, policies, mandates, public acts, and so forth, all to demonstrate that such an opinion is obviously extremely well-founded. But on the strength of all of that the Sede Vacante finding obtains, officially and legally, merely the status of a private opinion, no matter how obviously well founded, reasonable, or likely. Even stranger, many of those most skilled at tracking down and identifying these evidences (e.g. the Abbe de Nantes, Atila Sinke Guimarães, Archbishop Lefebvre, Romano Amerio, and Christopher Ferrara) themselves resist the Sede Vacante finding itself. Since one cannot examine the Sede Vacante question honestly and squarely straight on without seeing the truth of it, these folks and their like obviously do not so examine the question, and in all Christian charity I must presume that this oversight of theirs occurs due to this same filial respect I just mentioned.

The second response focuses on the fact that infallibility (per se) only applies to a rather limited and specific manner of action; infallibility is not said to apply to everything a pope does or says, and certainly not to personal or private teachings of the man outside his role as pope. It appears that this would even extend to statements in an official document, an encyclical, bull, or motu proprio, or even of an ecumenical council, most of which are not framed in a manner as to invoke that supreme and extraordinary infallible magisterium of an irrevocable and “ex cathedra” statement. As da Silveira wrote (Chapter IX, pages 77-78, Catholic Research Institute edition):

2. A definition of Vatican I

Passing from episcopal documents to the pontifical ones, we shall see initially, that in principle, also in one or the other of these there can be some error, even in matters of faith and morals.

This one deduces from the very definition of pontifical infallibility by the First Council of the Vatican. There are established the conditions under which the Pope is infallible. It is easy to understand, then, that, when such conditions are not fulfilled, there

can be in principle error in a papal document.

In other terms, we could say that the simple fact that the documents of the Magisterium are divided into infallible and non-infallible ones, leaves open, in thesis, the possibility of error in some one of the non-infallible ones. This conclusion is imposed on the basis of the metaphysical principle enunciated by Saint Thomas Aquinas: “quod possibile est non esse, quandoque non est” - “what can possibly not be, at times is not”.

If, in principle, in a papal document there can be error because of the fact that it does not fulfill the four conditions of infallibility, the same thing must be said in relation to the conciliar documents which do not fulfill the same conditions. In other words, when a Council does not intend to define dogmas, strictly speaking it can fall into errors. Such a conclusion follows from the symmetry existing between the pontifical infallibility and that of the Church, stressed by the First Vatican Council itself.

But, if a pope (or “heretic pope”) has erred only in those statements and teachings which are not framed by him as being “ex cathedra,” what evidence has been provided that he is not a pope? The Council (Vatican I) and Church Doctor (St. Thomas Aquinas) referenced at this point by Da Silveira, and the theologians he would go on to quote as permitting or not permitting a suspension of internal assent to errors even in pontifical and conciliar documents (Diekamp, Pesch, Merkelbach, Hurter, Cartechini, Coupin, Pegues, Salaverri) all assumed that it is a real Catholic pope being spoken of as being capable of making (innocent) errors in his pontifical and conciliar documents. If anything, this second response only seems to undermine the validity of the multitudinous observations and historical facts that comprise the first; unless one or more of them prove to be a heresy, and at least seemingly framed as being an “ex cathedra” declaration, none of those observations can provide us with a “yea verily” that the perpetrator of them is not in fact a pope, though perhaps the cumulative effect of so many rank violations of Catholic Tradition, coupled with their evident pertinacity therein, might somehow add up to something. After all, we are not talking here of merely some one or two tiny mistakes contained in some one lone (and hastily produced) document, regarding some matter not as yet settled or

else so incredibly subtle that even a pope might be reasonably excused for not being familiar with the topic, but rather with a wholesale and widespread Modernist erosion of all doctrines and moral and liturgical practices.

The last response made by sedevacantists is to state that since we can know, a priori, that the man is not a pope, therefore in judging him we are not judging the First See (nor its occupant), since he does not occupy it in the first place. Granted such an “a priori” knowledge, that certainly would give us “considerably more” leeway in judging the individual, though even here too there are limits. We can judge a man to be wrong, or to be unworthy of our trust, or even dangerous, and of many other similar things of value to the virtue of practical prudence in our lives. But even then it does not fall to us to decide (on behalf of God) that a person is fit for hell, and so forth, for there is an ultimate judging of all individuals which God reserves to Himself, and it can never be our place to usurp that Divine judgment. Most relevant to this, if we know, a priori, that a man is not a Roman Catholic Pope, then we know that we are morally free to disagree with him openly, even on a point of Faith or Morals, and no matter how emphatically he states it, especially if we can document what it is in Catholic teaching that he contradicts. We also know we are free to ignore or even disobey him in anything he commands, at least insofar as he purports to command a thing in the name of the Roman Catholic papacy.

But where can this “a priori” knowledge of his not being pope come from? In the experience of many sedevacantists it comes from some prior judgment of the man, as seen as if holding the First See. And as if that isn’t enough, every time the Vatican organization elects a new person to lead it, most sedevacantists look at the person elected to see if, by any extraordinary and miraculous chance, the man elected is willing to function as a true Catholic pope, as if it should be enough for them if he did. And when the person does not prove to be a real pope, they judge the First See afresh and anew for themselves. This is not merely a matter of judging against some statement, teaching, or document promulgated by a pope, but of the (even if only putative) pope himself as a man, and in the role of holding the First See.

Nor is “a priori” to be confused with “antecedent.” Of late it has become vogue among sedevacantists to point to an antecedent cause for their elections to be invalid, namely the papal document *Cum Ex Apostolatus Officio* of Paul IV, especially where it discusses the scenario of “if ... even the Roman Pontiff, prior to his promotion or his elevation as Cardinal or

Roman Pontiff, has deviated from the Catholic Faith or fallen into some heresy...” Regarding Roncalli we know of the dossier on him titled “Suspect of Modernism” (and we know this only because he himself mentioned it in an interview he gave while at least apparently reigning as Pope), but regarding the others we don’t even have this. While one might reasonably assume that Bergoglio and the like grew up surrounded by, and having imbued, the non-Catholic Novus Ordo religion, such an assumption is far from proof, or cause to deny the possibility of his repenting and converting upon his election. But as discussed under Doctrine #12, this really is a dead end, a mere dodge. It appeals to information which we, by and large, do not have and never will, namely any clear conviction (or open admission as such) of heresy on the part of any of these Vatican leaders antecedent to their elections. It is what each does after his election that matters. After all, even someone with a shady past, heavily tainted with heresy, could repent and convert to the Catholic Faith upon his election, and were that to happen all in his past could be easily forgiven by the real Catholics. So once again it is really the seemingly sitting popes who are being judged.

Such an action seems to be the matter of a grave mortal sin. And it wouldn’t matter that it can be found out after the fact that the person really did not have any real claim to the First See. The morality that applies here is very simple. Imagine a person willfully eating meat on a Friday, knowing that it is prohibited, and admitting that knowledge, but doing it anyway. The sinfulness of such an act is not mitigated by the fact that the person doing such a thing was mixed up as to what day it was, such that it really wasn’t even Friday at all. From the standpoint of one’s own soul, it doesn’t matter that the man really does not occupy the First See. If you believe he occupies the First See, but judge him anyway, you are just as guilty as you would be if he really did occupy the First See.

There is no getting around it. Unless one can show the man not to be pope, a priori, through some other, DIFFERENT process, one that does not involve judgment of the man in his role as an ostensible holder of the First See, in judging him (at least for the first time, at a person’s first decision to become a sedevacantist, or again of each new Vatican leader as they get elected) one is indeed judging the First See, at least from the subjective standpoint. Not even Cum Ex Apostolatus Officio, paragraph 6, called for that, for in the case of a pope (specifically) it focused on “if ever at any time it shall appear that ... even the Roman Pontiff, *prior to his promotion* or his elevation as ... Roman

Pontiff, has deviated from the Catholic Faith or fallen into some heresy,” recognizing that once he already is a Supreme Pontiff, judging that he has fallen into some heresy may be difficult for this reason. That document was careful in refraining from making any mention of any kind regarding the judging of a sitting pope.

Fortunately, the quandary isn't quite so bad. Recall Pope Innocent III's remarks, as cited in a footnote by Van Noort (Volume 2 page 294): “He [the Roman pontiff] can be judged by men, or rather shown [by men – GR] to be already judged [by God – GR], if for example he should wither away into heresy; because he who does not believe is already judged.” But before people start jumping on this as the great big “out” that lets everyone go willy-nilly judging the Vatican leader-heretics, there are several points to consider here. One is that this sort of judgment is primarily meant to be performed by the sorts of men who can not only show him “to be already judged” but also take the requisite action, namely to organize a conclave to replace him. This is not a blanket approval for anyone who disagrees with a pope (thereby regarding the pope as a heretic) therefore to regard the pope as having withered into heresy and lost his office. Another thing to point out is the failure of so very many of the most trained and seemingly authorized “experts” to come to such a consensus, even though we must admit that the “Al Capone witness” factor obviously plays a major role here. The third thing to point out pertains to the nature what it means to “make a judgment.” There is a part of judgment which pertains to discerning a situation, e.g. “We conclude the defendant is guilty of murder,” in other words, to ascertain the fact that something has happened. But there is another part which pertains to applying justice to the situation as discerned, namely that of imposing some penalty or sentence. What Pope Innocent III has discussed here appears to be strictly that of discerning the facts, there is no hint of the idea of anyone imposing some penalty or sentence upon a pope, even one who has withered away into heresy. Were the papal electors to conclude that the man they formerly elected as pope had now withered away into heresy, there need not be any sentence or penalty imposed, but merely the fact that the Church moves on with someone else they now newly elect as pope.

The key thing to draw from this doctrine is that despite what limited room indeed exists for all individual Catholics to suspect or consider the possibility that “the pope” may have become a heretic (especially in our present circumstance where such extreme spiritual ruin so widely spread absolutely

demands it), extreme caution and filial respect for one regarded as a sitting pope remain obligatory. What kind of “spirituality” would ever allow for any rash violation of that? Not one I’d want to go into seeing my Maker with! Without an “other, DIFFERENT process,” whatever that may be, or a move on the part of widely accepted papal electors to elect a replacement, the Sede Vacante finding can hold no more status than that of a private and personal opinion, no matter how obviously well founded, reasonable, likely, or widely shared. But again at the level of discussing this doctrine in isolation by itself, and in the absence of any actions towards a conclave on the part of any widely accepted papal electors, there is no way to know what other means might exist by which such a determination can be made.

And then, looking at all of these doctrines addressed herein together, at least one such “other, DIFFERENT process” does assert itself, namely that it can be shown that the office of leading the present day Vatican apparatus is now of itself incompatible with the office of the Roman Catholic Papacy. But more will be said of that later on. Though Popes Innocent III (as quoted right above) and Paul IV, in the continuation of his *Cum Ex Apostolatus Officio*, have (slightly) opened the door to being able to consider that a pope who has obviously fallen into heresy can be at least counted as being “judged” (in the Scriptural sense that “he who does not believe is judged already,” John 3:18), and therefore presumably self-deposed, these papal teachings fall way short of what is needed for our time and circumstance.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) Respect for any occupant of the First See, or even one merely sincerely but mistakenly assumed to occupy the First See, is a doctrinal and moral requirement binding on all Catholics.
- 2) In a situation such as ours in which rampant heresy seems to flow from the First See, individual Catholics are fully at liberty to opine privately that the First See is vacant despite appearances of occupation.
- 3) Such a Sede Vacante opinion, no matter how well founded, cannot have the status of anything more than a private opinion unless either (a), those willing, able, and authorized to organize a new conclave to elect a new Pontiff actually proceed to do so on the strength their

sharing a similar opinion in this regard or (b), some other canonical or legal or deductive process can be found by which it can be reliably determined that the Vatican leader is no Pope, and without judging him canonically.

Questions:

- 1) What other canonical or legal or deductive process (or processes) would exist by which we can reliably determine that the recent and current Vatican leaders are not actual Roman Catholic Popes, without having to place the men themselves personally on judgment for their heresies?

Doctrine #15

The Universal Teaching of All the Bishops

Though the individual bishops of the Church (other than the Pope) do not possess the total and highest degree of infallibility as would be held by a Pope, they do nevertheless possess the capacity to speak on the level of the Ordinary Magisterium, the same as when a Pope is not speaking “ex cathedra,” and that Ordinary Magisterium is also worthy of respect from Catholics, even while admitting to the possibility of being overridden or at least adjusted by a Pope when he is specifically teaching in his Papal capacity. The Church teaching is as much the bishops teaching in union with their Pope as it is when the Pope himself is speaking. Nevertheless, it is observed that some individual bishops have, here and there over the course of history, spoken error on this level, usually to be corrected by their Pope, their fellow bishops, or even by their priests and Faithful in their refusal to go along with it. Msgr. G. Van Noort discusses this doctrine in some detail, thus (Volume 2, pages 330-332):

PROPOSITION. The college of bishops, whether gathered in an ecumenical council, or dispersed throughout the world but morally united to the supreme pontiff, in its teaching on matters of faith and morals, is infallible.

This proposition is *of faith*.

In the analysis of this proposition, keep in mind the principles laid down above (see nos. 77-99) about the object, nature, and conditions of infallibility.

The *first* part of this proposition states that the college of bishops is endowed with the charism of infallibility when it is assembled together somewhere in an ecumenical council. What is required to constitute an ecumenical council will be explained in detail below (no. 207). Here we emphasize simply one point: there cannot be an ecumenical council without the consent and cooperation of the

supreme pontiff (CIC 222).

The *second* part of the proposition states that the college of bishops is also endowed with infallibility when dispersed throughout the world, but morally united with the Roman pontiff. In other words, when the individual bishops, residing in their home dioceses, unanimously propose the same doctrine as the pope and impose that doctrine in unqualified fashion, they are infallible.

The doctrinal agreement of the bishops dispersed throughout the world can be discerned in a variety of ways: for example, from the catechisms they allow to be published for the instruction of the faithful; from the pastoral instructions the bishops issue to oppose some erroneous doctrine which is beginning to spread; from the decrees of local councils held in various parts of the world; from the fact that a given doctrine is normally preached throughout the entire Catholic world in sermons to the people, or is found regularly in prayerbooks possessing episcopal approbation, and so forth.

It hardly needs stating that the unanimity of the bishops does *not* have to be mathematically universal, as though the dissent of one or two bishops would cripple the teaching power of the rest of the episcopal college. What suffices is a *morally* universal unanimity which in most instances will not be difficult to determine, even though it is impossible to fix mathematically the minimum requirements for such unanimity. On the other hand, no matter how unanimous the agreement of bishops might conceivably be, such unanimity would never suffice for infallibility if the Roman pontiff were to be in opposition to it. We deliberately use the phrase, “might conceivably be,” because the more probable opinion of theologians maintains that factually it could never happen that a majority of the bishops would depart from the doctrine of the pope.

Even though the proposition as laid down above has never been explicitly defined, it is *a dogma of faith* in both its parts. For ecumenical councils have really been proclaiming their own infallibility every time they exercised it; and they have exercised it every time they have handed down a definitive decree condemning heresies. As for the second part of the proposition, the infallibility of

the episcopal college dispersed throughout the world was implicitly asserted by the Vatican Council when it stated: “By divine and Catholic faith must be believed all those matters which are contained in the written or handed-down word of God and which are proposed by the Church to be believed as divinely revealed, whether she does so by a solemn judgment or *by her ordinary and universal magisterium*” (DB 1792).

Proof:

Proof of the proposition is contained in all the arguments given previously (no. 79 ff.) to prove the infallibility of the Church’s magisterium; for the magisterium of the Church, viewed concretely, is the body of the bishops united to their head.

The following three brief theological arguments will pinpoint the reasons why the Catholic episcopate, when united to the pope, is endowed with infallibility in teaching matters on faith and morals. Although these arguments speak formally of an “ecumenical council,” they are equally applicable to the college of bishops dispersed throughout the world.

1. It has been proven: (a) Christ instituted an infallible magisterium in the apostolic college; (b) this magisterium was to be perpetual or continued in the legitimate successors of the apostles; (c) the apostolic college is continued by the episcopal college; (d) but an ecumenical council is the episcopal college together with its head. Consequently we have present in an ecumenical council the infallible magisterium instituted by Christ.

2. If the teaching Church in an ecumenical council could fall into error, the universal Church would also err in *believing*. But the universal Church cannot err in believing, otherwise (contrary to the promise of Christ), “the gates of hell would prevail against her.”

3. If an ecumenical council were to err, so too would the pope speaking *ex cathedra*. But the pope when speaking *ex cathedra* cannot err, as was previously demonstrated. The conclusion is clear.

First of all, then, the Roman Catholic episcopate exercises

infallibility when assembled in conciliar fashion, for a definition by an ecumenical council is the clearest and most solemn way in which the magisterium instituted by Christ can exercise its prerogative. That is why St. Athanasius stated in reference to a decree of the Council of Nicaea: “The word of the Lord expressed through the ecumenical Council of Nicaea will remain forever” (*Epistula ad Afros* 2); and St. Gregory the Great stated: “For just as I accept and venerate the four books of the Holy Gospel, so, too, do I accept and venerate the four councils. And I likewise equally venerate a fifth council [i.e., should there be a fifth council]” (*Epistulae* i. 25).

Second, the Roman Catholic episcopate exercises its infallibility when dispersed throughout the world. For Christ’s promise of divine assistance to the magisterium of the Church was given in unqualified fashion. Consequently there are no grounds whatsoever to support the restriction of Christ’s promise exclusively to the extraordinary case of an ecumenical council. Indeed, in saying: “*And mark: I am with you at all times,*” Christ declared in very plain terms that His help would primarily pertain to that daily and ordinary exercise of teaching power carried on by the episcopacy dispersed throughout the world.*

[Footnote reads:] * What Pius XII affirmed of the papal ordinary magisterium as exercised through encyclical letters is equally applicable to the ordinary magisterium of the bishops dispersed throughout the world but in agreement with the Roman pontiff: “... these matters are taught with the *ordinary* teaching authority, of which it is true to say: ‘*He who hears you, hears Me*’ “ (*Humani generis*, NCWC trans., 20).

Finally, in all reverence, one might say Christ’s promise to assist His Church perpetually would not be very helpful if it were restricted to the extraordinary case of ecumenical councils. There have been only 20 ecumenical councils in the 2,000 year period since the founding of the Church. Are we to suppose that Christ left His Church to fumble with purely human aids during the several hundred year intervals between ecumenical councils?

While much of what is contained here speaks primarily to the situation of

bishops convened in an ecumenical council, it is that which pertains to their regular teaching over their respective flocks, throughout the world, while not so convened in a council, which is more to the point here. The mention of ecumenical councils is primarily brought in because, as stated above by Van Noort, “Although these arguments speak formally of an ‘ecumenical council,’ they are equally applicable to the college of bishops dispersed throughout the world.” Several important points can be gleaned from this:

- 1) The bishops of the Church, when morally united to the Pope in their teaching, are infallible, on the level of the infallible Ordinary Magisterium. It is a defining characteristic of the traditional bishops that they alone (of those who possess episcopal orders) remain morally united with the Pope. Obviously, this would not extend to any statement or teaching regarding any unsettled topic on which no Pope has ruled, but on all the sacred teachings of the Catholic Tradition, the traditional bishops have alone (on the episcopal level) demonstrated their consistent moral unity with the Pope. In all things not controverted our traditional bishops are therefore formally owed our internal assent of faith. (When speaking of things controverted among themselves their statements can only be regarded as theological opinions of various weights.) Correspondingly, once the Vatican leader ceased to be a real Catholic pope, he and those who both led and followed him into error thereby have departed from moral unity with the Pope
- 2) There exists a majority theological opinion to the effect that a majority of the bishops cannot be at odds with, or depart from, the teaching of the Pope, though it is of Faith that were such a situation to arise, it is the teaching of the Pope which must hold sway, and not that of any majority of the bishops, however large, that goes against it. More will be said of this theological opinion after the following quote from Fr. Berry has been given.
- 3) “If an ecumenical council were to err, so too would the pope speaking *ex cathedra*.” The errors coming from Vatican II demonstrate that it therefore cannot have been a real ecumenical council, or at the very least, could not have been continuing on as a valid council of the Church by the time it was promulgating errors and heresies. This is easy enough to explain, since once Paul VI

would have ceased to be pope (assuming he had ever been pope in the first place), his approval of the Council would lack the weight of a Pope's approval. Whether or not John XXIII was Pope during his session of that council is not relevant since it promulgated nothing at all under his leadership.

- 4) Christ's promises for His divine assistance are guaranteed for all times, and not merely when an ecumenical council is in session. The same also goes for all the times that the Pope is not speaking *ex cathedra*, and presumably would go even in those times when the Church has no Pope: "Are we to suppose that Christ left His Church to fumble with purely human aids during the several hundred year intervals between ecumenical councils?" Of course, this agrees with the observation, readily to be made, that despite all the internecine quarrels as exist among traditional clergy, all have remained startlingly orthodox and Catholic in all of their official doctrines of Faith and Morals, and even their disciplinary and liturgical rulings, precisely as those in the *Novus Ordo* have not.

Fr. Berry brings out the same points as Van Noort, but with a somewhat different emphasis, as he writes (in *The Church of Christ*, pages 266-269):

ART. II. INFALLIBILITY OF THE BISHOPS IN THEIR ORDINARY TEACHING CAPACITY

Thesis.—The Bishops of the Church, Taken as a Body in Union With the Roman Pontiff, Are Infallible in the Ordinary Exercise of Their Universal Teaching Authority

I. Explanation and Proof

EXPLANATION. The *ordinary* teaching authority of the bishops is that which they exercise in teaching the faithful of their respective dioceses by pastoral letters, by sermons delivered by themselves or by others approved for that purpose, and by catechisms or other books of instruction edited or approved by them. When the bishops of the Church, thus engaged in the duty of instructing their people, are practically unanimous in proclaiming a doctrine of faith or morals, they are said to exercise a *universal* teaching authority, and are then infallible in regard to that doctrine. In other words, a

doctrine of faith or morals in which practically all the bishops of the Church agree, is infallibly true.

Taken in the sense just explained, the thesis is a dogma of faith, defined by the Vatican Council in the following words: “All things are to be accepted by divine and Catholic faith, which are contained in the written or traditional word of God and set forth by the Church as divinely revealed, whether this be done by solemn decree or by the ordinary and universal teaching authority.”

PROOFS. I. *From Reason.* The faith of the Church believing must correspond to the faith proposed by the bishops who constitute the teaching body in the Church. Therefore, if the bishops as a body were not infallible, the whole Church might be led into error at any time, and thereby cease to be the Church of Christ, the pillar and ground of truth. The faithful, it is true, have often refused to accept false teaching from bishops and priests, but they refused precisely because the doctrines were recognized as differing from those commonly taught in the Church. In such cases particular churches were saved from error by the recognized infallible authority of the episcopal body as a whole.

II. *From Scripture.* Christ promised special assistance to His Apostles and their successors in the discharge of their duty as teachers. He promised that He himself would be with them all days even to the consummation of the world, and that the Holy Spirit abiding with them forever would lead them into all truth. Neither of these promises was limited to rare occasions of ecumenical councils; such limitation would nullify the words of Christ, “I am with you all days.”

III. *From Tradition.* The Fathers often appeal to the universal teaching of the Church as to an undoubted norm of divine truth. For example, St. Vincent of Lerins says: “Whatever a man shall ascertain to have been held, written, or taught, not by one or two, but by all equally with one consent, openly, frequently, and persistently, that, he must understand, he himself also is to believe without any doubt or hesitation.”

Many heresies in the Church were overcome by the unanimous teaching of the bishops, without the intervention of ecumenical councils. When heretics urged that councils be called to pass judgment on their doctrines, the Fathers often objected that the universal teaching of the Church was sufficient to condemn them. St. Augustine, for instance, said of the Pelagian heresy: "Indeed was there need of the congregation of a synod to condemn this open pest, as if no heresy could at any time be condemned except by a synodical congregation? On the contrary, very few heresies can be found for the sake of condemning which any such necessity has arisen."

2. *Practical Conclusions*

MAJORITY INFALLIBLE. Since the bishops are infallible in their corporate capacity only, individual bishops may err at any time in regard to faith and morals, but all cannot fall into the *same* error at the *same* time. The further question now arises: Can a majority of the bishops fall into error at one and the same time regarding a matter of faith or morals? Or, to state the opposite side of the question: Is the agreement of a majority of the bishops of the world sufficient to establish the infallible truth of a doctrine, or must there be a practically unanimous agreement? It seems most probable that the agreement of a majority is sufficient to insure the truth of any doctrine, for it would certainly be a great evil for the Church if the greater part of her teaching body could fall into error at any time. It is true that in such a crisis the infallible authority of the Roman Pontiff would be sufficient to preserve the faith, but the Catholicity of the Church would be seriously affected, if not destroyed. Besides, it can scarcely be admitted that Christ, in His wisdom would allow such a calamity to befall His Church. But it may be objected that this very thing did happen at the councils of Arimini and Seleucia, in 359, when practically all the bishops of the West and many from the East signed an heretical formula of faith. An examination of the facts show that no defection from faith really took place.

The Arian party gained a victory at the double council of Arimini and Seleucia by skillfully managing to avoid any direct

condemnation of their doctrines. They succeeded in having a creed signed that practically ignored the questions at issue, but the creed itself was not heretical. It clearly taught the equality of the Father and the Son, who was “born before all ages, ... who is similar to the Father in all things as the Scriptures say and teach.” The bishops also condemned in express terms all those who taught that the Son is unlike the Father, but the words *substance*, *person*, *consubstantial*, around which the whole controversy raged, were entirely omitted. Hence the bishops did not err in regard to faith, but simply failed to meet the occasion, as they should have done, by a direct and decisive condemnation.

CUSTODIANS OF FAITH. Even though not infallible as an individual, each bishop is the divinely constituted teacher and judge of the faith in his diocese. He is the custodian of the faith for those committed to his care; his duty is to teach and interpret the truths of revelations and to decide controverted points, when necessity requires. Consequently, his teaching and his declarations on matters of faith and morals are to be accepted, unless they are opposed to the universal teachings of the Church. Should any doubts arise on this point, it must be decided by superior authority, not by the faithful. The bishop is neither the supreme teacher nor the supreme judge in matters of faith or morals; hence, appeal may always be made to a higher tribunal; but order and unity in the Church demand that the bishop’s judgment be respected until final decision has been made.

VALUE OF TRADITION. The value of Tradition as proof for revealed doctrine rests principally upon the active and passive infallibility of the Church. Whenever there are sufficient witnesses to prove that a certain doctrine is accepted by the whole Church as a revealed truth, or that it is taught as such by a majority of the bishops, it is immediately evident that the doctrine is infallibly true and could be defined as a dogma of faith, if not already so defined. When appealing to tradition in this sense, it matters not what age of the Church be selected, since truth does not change with the centuries. The truth of a doctrine is established just as securely by proving its universal acceptance today, as by showing that it was universally accepted in any past age of the Church. But when

tradition is used simply for its historical value, as a witness to what Christ or His Apostles did or taught, then the earlier the witness, the more valuable his testimony, because he approaches nearer to those who actually saw and heard the things related.

Fr. Berry likewise teaches that the bishops, when morally united to the Pope, represent the ordinary and universal magisterium of the Church with the same kind of infallibility (on the level of the Ordinary Magisterium), to which assent of Faith must be given. (We must note and assume throughout the above that mentions herein of a bishop's diocese would equally apply to a bishop's flock even if that flock would take some form other than that of a territorial diocese.) He also reiterates that "He promised that He himself would be with them all days even to the consummation of the world, and that the Holy Spirit abiding with them forever would lead them into all truth. **Neither of these promises was limited to rare occasions of ecumenical councils;** such limitation would nullify the words of Christ, 'I am with you all days.'" Again, it seems a reasonable extension of the meaning of this divine promise to include even such a time as ours in which there has long been no pope.

One other interesting point which emerges from this is the point that "many heresies in the Church were overcome by the unanimous teaching of the bishops, without the intervention of ecumenical councils." This was illustrated by the point that St. Augustine mentioned, namely that the Pelagian heresy was put down, not with any need of a Council (nor for that matter some ex cathedra pronouncement from the Pope), but merely by this universal teaching of all the bishops. Hence, when it comes to upholding the classical teachings of the Church, the traditional bishops continue and have continued in this infallible teaching role. Their moral unanimity in opposing or condemning Fr. Feeney's errors regarding Baptism of Blood and of Desire is a stark and dramatic example of this, operative in our own times.

When it comes to what Van Noort described as a majority theological opinion, namely that "a majority of the bishops cannot be at odds with, or depart from, the teaching of the Pope," Fr. Berry differs from Van Noort in stating this majority theological opinion absolutely, as though it were doctrine: "Since the bishops are infallible in their corporate capacity only, individual bishops may err at any time in regard to faith and morals, but all cannot fall into the *same* error at the *same* time." This bears some discussion.

Such a claim, taken by Msgr. Van Noort as a majority opinion, and professed and defended by Fr. Berry as though it were doctrine, would seem to present a real problem for any attempt to understand our present circumstance. Literally thousands of bishops went into Vatican II, by all superficial evidences seeming to possess valid offices in the teaching Church as bishops. By the time it was over, perhaps about a couple hundred or so could have been described as still being Catholics. The rest had all defected. In this, a truly significant majority had gone against the Pope's infallibly confirmed teachings. Furthermore, though each may well have had their own particular pet theory or idea or other interior motivation for being willing to go along with such a farce, the fact remains that they one and all signed on to the same cluster of such radical and heretical pet theories and ideas that comprise Modernism, and which Vatican II truly ended up being all about. In effect, it is an indisputable historical fact that nearly all of them really did vanish into (more or less) all the *same* errors at the *same* time.

Against that can and should be balanced the known accepted and approved prophecies (including that contained in Sacred Scripture) regarding some vast Apostasy in the final End times. It is unreasonable to expect that whatever historical events as would cause such a significant majority of individual Catholics to defect would not equally apply to the Catholic bishops as well, indeed, some prophecies even seem to indicate the presence of a false "pope" who misleads those who fall into this Apostasy, which would apply equally to all of his subjects, lay, priestly, and episcopal. All but one or two of the English bishops similarly apostatized under the pressure of the false "pope" of British royalty. Vatican II fulfils this same description as well.

Are we therefore to regard Fr. Berry as being proven wrong on this point, and that a minority opinion (per Van Noort) as having been vindicated at the expense of the majority opinion? That seems to be quite a bit much to conclude, a dangerous step. But the only alternative is to account for how the loss of such a majority would not in fact comprise a majority of the Church's bishops. If it can be shown that the departing bishops had already left the Church, ceasing legally and visibly to be actual bishops of Holy Mother Church *first*, then their departure into error and heresy, even on the part of a majority of them, would not represent a failure of this doctrine as taught here. The Anglican bishops had seceded into schism through their signing the Declaration of Royal Supremacy prior to their subsequent fall into their errors and heresies. Perhaps by some similar departure most of the Catholic bishops

similarly first seceded.

If the Church had, for example, only 14 bishops left, owing to some mass departure of all the rest through some other means, the clear consensus of a dozen of them, especially if and where also in union with the perennial infallible papal teachings, would comprise a sufficient majority as to constitute the infallible, though merely Ordinary, Magisterium of the Church. But in this case, the departure of the other “thousands” from their former positions with the Church cannot be through any defection into error on their part (for once again then the position taught absolutely by Fr. Berry and taught by Msgr. Van Noort as being the majority opinion would be outright false), but must have come through some other means, unidentifiable at the scope of this present level.

This obviously very much parallels the fall of the Vatican organization, which like the majority of bishops, would have to have made its departure from the Catholic Church first, after which its departure from the Faith would not represent a defection of the Church at all. Perhaps on some level, the two are expressions of the same thing. It must be at least theoretically probable that whatever event or sequence or cluster of events as brought about one would have also brought about the other as well, but of course at this level all of what that would be can only have the status of guesswork.

If one goes with the premise that Fr. Berry is wrong, or speaking generally with some degree of oversimplification, and that the minority opinion as spoken of by Msgr. Van Noort is really the correct one, it could be pointed out that, at least over all time, the vast majority of bishops overall have taught what the traditional bishops teach today, and that despite the temporary majority (within a current snapshot in time) of the Novus Ordo beliefs is correspondingly but an aberrational blip, unique to our own time in history, and as such, violating only the detail, added by Fr. Berry, of claiming that what obviously has applied over the course of all history would also apply specifically and always at each and every point of history in time. For despite such a current preponderance of heretical bishops (even ignoring the fact that many of these “Novus Ordo bishops” now are not even validly consecrated as bishops), “the faithful,” even so have managed to have “refused to accept false teaching from bishops and priests,” again, being able to detect through a comparison against so very much of Church history, that their “doctrines were recognized as differing from those commonly taught in the Church.” Furthermore, since St. Vincent of Lerins also spoke of the Ordinary

Magisterium as being expressed by “all equally with one consent, openly, frequently, and persistently,” one can easily contrast the “persistence” of the teaching Church throughout nearly 20 centuries in teaching what the traditional bishops teach versus the relatively brief “persistence” (having much more in common with the pertinacity of individual heretics) of those teaching the Novus Ordo errors and heresies.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) Our traditional bishops remain such precisely owing to their moral unity with the Papacy (“Papacy” instead of “Pope” in view of there being no living Pope), and as such their morally unanimous teaching represents the infallible Ordinary Magisterium of the Church, and they and their teachings on all non-controverted matters are therefore rightfully and formally owed our internal assent of faith.
- 2) Once the Vatican leader and those associated with him vanished into heresy, both he and they relinquished their former unity with the Papacy, such that both he and they lost all right to our internal assent of faith in their teachings and actions.
- 3) It is impossible for a majority of Catholic bishops (at least over the whole of history, regardless of whether it is possible to them at a given point in time) to be all in the same error.
- 4) A prominent majority opinion, simply accepted as truth by some, furthermore states that a majority of the bishops cannot all be in the same error at any given point in time.
- 5) An ecumenical council cannot err exactly as a Pope speaking ex cathedra cannot err, but of course this only applies to a council where the resulting teaching is approved by a Pope.
- 6) Christ’s aid in protecting the orthodoxy of the majority of bishops (or at least of those truly belonging to the Church) can be expected not only when a Pope is on hand and speaking ex cathedra or when an ecumenical council is in progress, but also at all other times, including such as ours in which there is no Pope, as evidenced by the continued orthodoxy of the traditional clergy.

Questions:

- 1) If the minority theological opinion (as so described by Van Noort) is right, and the teaching (as presented by Berry) is wrong, regarding whether it is possible for a significant majority of Catholic bishops to vanish all into the same errors at the same time, can we rightfully resolve this perennial question that way on the basis of recent events?
- 2) If the teaching (as presented by Berry) and the majority theological opinion (as so described by Van Noort) were correct, then by what means or at what point did the vast majority of bishops first depart from the Church, such that their subsequent fall into error had no relevance to such scenario as such a significant proportion of Catholic bishops falling into error?

Doctrine #16

The Church as a Perfect Society

It is generally noted that the Church is a perfect society. Pope Leo XIII declared as much in the Encyclical *Immortale Dei* that “The Church, according to her nature and her rights, is a perfect society, as she possesses in herself and by herself, by the will and goodness of her Founder, everything that is necessary for her existence and her efficacy. As the aim which the Church pursues is the most sublime, so also her power is the most eminent, and it cannot be considered as being less than the civil power or in any way subject to the civil power.” Many other commentators including Msgr. G. Van Noort and Ludwig Ott discuss this doctrine of the Church as a perfect society primarily in connection with the relation between Church and State, but as Fr. Berry discusses on pages 23-25 of *The Church of Christ*, this doctrine in more general terms is applicable to more circumstances than merely that of Church and State:

THE CHURCH A PERFECT SOCIETY. A perfect society, in this connection, is not one free from defects and imperfections, but one having everything necessary to make it a *complete* society. In this sense a sovereign state is a perfect society, although there may be many and serious imperfections in its government. Certain conditions are necessary to constitute a perfect, or complete society:

(1) It must be independent of all other societies, both in its existence and in its actions. A corporation is not a perfect society, since it depends upon the State for its existence and is regulated by the State in its actions.

(2) It must not be part of another society, for a part is necessarily incomplete.

(3) Its end must not be subordinate to that of any other society in the same order, otherwise it will also be subordinate to that other society, and therefore not independent in its actions.

(4) It must have at its command the means necessary for its own conservation and for the attainment of its own proper end, otherwise it will be dependent upon some other society for these means and therefore not perfect in itself. A society may possess necessary means either *in re* or *in virtute*, i.e., it may have them in actual possession or it may have the right to demand them of some other society, which is bound to supply them.

These four conditions being fully certified in the Church, constitute it a perfect society. It does not depend upon any other society for its existence; its end is supreme in its own order and cannot be subordinated to any higher order since it seeks man's highest good,—his eternal salvation. The Church is also independent in all its actions, as the works of Christ clearly prove: "Whatever you bind upon earth shall be bound also in heaven; and whatever you loose upon earth shall be loosed also in heaven." Since the actions of the Church are ratified in Heaven, no power on earth can modify or nullify them. Christ has also promised that His Church shall endure until the end of time despite the opposition of worldly powers: "Behold I am with you all days even to the consummation of the world." David's prophecy concerning Christ is equally true of His Church: "The kings of the earth stood up, and the princes met together against the Lord and against his Christ. ... He that dwelleth in heaven shall laugh at them, and the Lord shall deride them." Hated, opposed, and persecuted, the Church shall remain victorious to the end, because she has within herself all means necessary to attain the purpose of her existence.

Objections Considered

OBJECTION I.—The Church cannot be a perfect and independent society, as it has no dominion, no territory of its own, in which to exercise authority.

ANSWER.—It is not necessary that a society have a dominion, or territory, by right of ownership; a territory in which to exercise authority is dominion sufficient for any society, and this the Church has. Her Dominion is the world: "Go ye therefore into the whole

world and preach the Gospel to every creature.” The Church has received her dominion from Him to whom belongs “the earth and the fullness thereof; the world and all they that dwell therein.” One and the same territory belongs to the Church and to the civil powers, —to the Church for the exercise of spiritual jurisdiction; to the civil powers for the exercise of temporal jurisdiction.

OBJECTION II.—In this case two independent societies would be exercising supreme jurisdiction in one and the same territory, which contrary to the axiom that a State within a State is a contradiction. Hence the Church cannot be a perfect society.

ANSWER.—Two societies exercising supreme authority in the same territory is a contradiction if both are concerned about the same things; if they have different ends in view, there is no contradiction, unless those ends are incompatible. The ends sought by the Church and the State are different, but not incompatible; in fact they are mutually helpful.

While the concordats, treaties, accords, and other agreements with secular rulers and authorities have been destroyed by the fallen present day Vatican organization having impersonated the Church and thereby nullified these agreements, such that the nations themselves see these agreements as having been abrogated or else modified to virtual nullity, and therefore no longer honor them, the basic theology of Church and State remains substantially the same as it always was, and is not being addressed herein.

However, the status and nature of the Church as a perfect society has implications also in connection with the relationship between the real Catholic Church and the Vatican organization, once separated from it. It also has something rather obvious and important to say about the relation between the real Catholic Church and all heretical or schismatic societies, one of which the Vatican organization has subsequently become.

As always, the Church is not dependent upon the State to provide her with anything pertaining to the spiritual order, the domain of her authority. Yet the Church and the State do interact, mutually reigning over the same souls, one in the spiritual order and the other in the temporal order. For example, it is for the Church to decide a marriage case, that is, whether a specific putative marriage really exists or should be annulled, whereas the State regulates the

division of property should that occur, and the calculations for how the persons involved shall be taxed, and so forth. It is for the Church to consecrate altars and set up priests and parishes, but for the State to ensure that building codes and zoning laws have been followed in the physical construction of a given Church facility. In short, all of this is as it was before, and always should be.

When it comes to religious societies and churches, etc., any of these as can truly serve the purposes of the Church, though helpful, are not required, and must in any case be subject to the leadership of the Church, at least insofar as their activities pertain to the spiritual order. Any societies and churches as are unwilling to be subject to the authority and teachings of the Church however therefore exist in competition with her, again at least insofar as their activities pertain to the spiritual order, and thus the Church has no need of them. Historically however, they draw their existence from the Church, either by having defected directly from Her, or else by defecting from others which in turn defected from Her, and often thrive on converts they have made from the Church.

The key point from this teaching however is the statement, “It does not depend upon any other society for its existence.” In particular, there is and can be nothing which the Church requires from any heretic or group of heretics for its own existence. This refers as much to the Vatican organization once separated from the Church as it does to any other organized group of heretics and non-Catholics. In particular, the Church has no need of the Vatican organization for a source of valid orders clear to the episcopal grade, authority to command and manage its own affairs, legitimacy, canonical structure, or the capacity to elect for itself a leader (Pope). All of these abilities reside naturally and intrinsically within the bosom of the real Catholic Church.

While the definition of a perfect society also allows that “it may have the right to demand them of some other society, which is bound to supply them,” and while in all justice the real Catholic Church would be rightfully entitled to all resources which the Vatican organization (and Protestants and Eastern schismatics and others) stole in breaking away from it, such a theoretical right, with no obvious, visible, regular, and conventional power of enforcement to back it up, would not be sufficient for the Church to be a perfect society. In that same sense, one would not be truly wealthy if their entire fortune had been loaned out to some deadbeat relative whom everyone

knows will never pay up. Ergo, there is nothing essential for the operation and continuance of the Church, stolen by the Vatican organization and still held by it away from the Church, which the Church does not possess, or at least, cannot lawfully regenerate from its own resources that it retains.

It is also worth noting what is not meant by the Church being a perfect society, as mentioned at the outset of the above quote, “A perfect society, in this connection, is not one free from defects and imperfections, but one having everything necessary to make it a *complete* society. In this sense a sovereign state is a perfect society, although there may be many and serious imperfections in its government.” Therefore, the Church being a perfect society does not imply that its members do not make mistakes, do not sin, or even that its leadership does not command, mandate, rule, or judge falsely or wrongly. And as has been discussed above (in Doctrine #12 above), even teachings of the Church officially, so long as they are not given in an “ex cathedra” manner, are not infallible (therefore fallible) and therefore could potentially be wrong. Surely we have had sufficient examples of these sorts of things, for example the shutting down of the Jesuit order under the pressure of Phillip the Fair, the condemnation of Saint Joan of Arc, the unpleasant squabbling that occurred between partisans of the various competing papal claimants during the First Great Western Schism, the several-year period that personal rivalries prevented the election of a Pope, and the observation that even some few true popes have nevertheless been notorious sinners.

Because of this, at least some certain amount of “wiggle room” has to be permitted without claiming that the Church has defected. Despite the claims of those who deny the need for Catholic Tradition as sustained by the real Catholic Church, this “wiggle room” is obviously nowhere near that which would be needed to accommodate the serious doctrinal, disciplinary, and liturgical aberrations of the present day Vatican organization, even if one adopts the view that things are like some great pendulum which must eventually swing back to (relative) normalcy someday. Recall the initial observations that premise this entire study. But there clearly is more than enough such “wiggle room” to accommodate every flaw seen among the real Catholic Church, that is to say, the Church down throughout history up to Vatican II, and then again, among the traditional Catholics today, owing to the fact that every known weakness of the traditional Catholic “movement” or “community” known has some precedent in Catholic history, or at the very

least as approved theological opinions or prophecies.

This same consideration also has prime bearing upon the transition from how things were before the start of our present transition (when Pope Pius XII was still alive) to how they are today. Somewhere between the mild accommodation needed to provide the needed “wobble room” to reconcile many of the more difficult events of Church history, and also the life of the Church today in the form of the traditional Catholic “movement” or “community,” and at the opposite extreme, the absurdly and excessively wide accommodation it would take to “reconcile” the entirely different belief structure taught by the present day fallen Vatican organization, there must exist a true “pale” beyond which it is impossible for the Church to go beyond, even in the absolute worst possible of times. But there exists now no clear consensus as to where exactly that “pale” resides. All we really have to go on is that on the eve of our current crisis, when Pope Pius XII was still alive, a review of Church history from the beginning to that point would have placed that “pale” at some reasonable point probably just most barely outside anything actually seen in all of Church history. If one had to give it a numeric value, say zero for no tolerance for even the slightest deviation (in which standpoint Pope John XXII would have lost his papacy the moment he first aired his controversial ideas regarding the afterlife) and a hundred for “absolutely anything goes,” even outright devil worship and serial killers being sainted, most reasonable estimates would have been somewhere between 5 and 10, with 4 being the worst ever seen as of yet (in 1958). No one back then would have ever thought of putting it way out at the 50 to 70 range it would take to accommodate the Novus Ordo religion.

But in the decay of things from the perfectly acceptable state of things when Pope Pius XII was still alive to how things are now with the fallen Vatican organization, at what point exactly did things truly go past some threshold or “pale” for what manner of failings the Church was capable of? Over the course of that overall change, various people cried “foul” at various different times. Others simply kept adjusting their idea as to where this threshold lay with each event that deviates beyond their previously held limits. Think of the ever-disappointed conservative who would say of some abomination (communion in the hand, altar girls, etc.) “This could never happen,” but then it does however, so now, “well, this could happen, but that cannot happen,” but then that also happens, and so forth. Still others, having gone through any number of these disappointments and changes in their

criteria of “what could happen” eventually snap and perhaps realize they should never have moved their understanding of where that “limit” was at all. It is easy to see where much of the internecine friction has come from, as each person has their own assumptions about these things.

How much can the past provide precedent for, as far as these thresholds go? Some have tried to claim that because John XXII could err and still be pope, then why not the recent and current Vatican leadership? But at least back when John XXII erred, his curial officials and other advisors were all over him trying to persuade him to return to the truth, which he thankfully did before he died. How can that be compared to the present day fallen Vatican organization in which all the equivalent officials have instead all been climbing all over each other trying to be the first to get in line with each new novelty being proposed, outright encouraging through their rubber-stamp yes-man mentality every conceivable outrage, utterly without restraint?

Finally, we need to bear in mind that even with legitimate authority, the need to resist that authority, when obviously exceeded or abused or perverted towards sinful ends, can legitimately arise, on occasion. Such a “recognize and resist” approach could never be rightly used in connection with a heretical minister, since such should not be recognized at all, but with a non-heretical minister, and particularly one whose apostolic role is validly legitimate, either as a bishop who rules his flock by divine right, or a priest granted priestly faculties by such a bishop, recognition is morally obligatory, even in those rare instances in which resistance could become necessary.

In Summary, here are listed the findings and questions that follow from this doctrine and the known historical facts:

Findings:

- 1) The doctrines pertaining to relations between Church and State remain as always; only particular agreements with particular governments have been affected due to a deception played upon these governments.
- 2) The Church would not be a perfect society if it had to rely upon any group of heretics to furnish it with any visible components that are integral to its existence.
- 3) The real Catholic Church is a perfect society within itself with no need of the Vatican organization (once separated from it) for valid orders, authority, legitimacy, canonical structure, or the capacity to

elect a Pope.

- 4) The Church being a perfect society does not imply that its members do not make mistakes, do not sin, or even that its leadership does not command, mandate, rule, or judge falsely or wrongly, so long as the things that happen of that kind remain “within the pale.”
- 5) Even legitimate authority, within the Church which is a perfect society, can occasionally exceed, abuse, or pervert their authority towards sinful ends, such that the authority figure, while retaining his status as such, may or must be resisted in a given matter.

Questions:

- 1) In the progression from normalcy under Pope Pius XII to the perversity that pervades the Vatican organization today, at what point or points would some “pale” have been passed, such that all Catholics should have recognized that the Vatican organization was not the real Catholic Church?

Deductions Section 17: Summary of All Basic Findings

For this First Summation, the following applies. Except for a few connecting or explanatory statements included for clarification purposes or the occasional outside observation of an axiomatic nature or easily verified through common testimony, the statements contained herein are each based directly on the 94 findings for each of the 16 Doctrines that have been discussed and documented thus far. I introduce here the notation (DnFn) in which each “n” refers to either one of the 16 Doctrines or to the particular finding brought out within the discussion of the particular Doctrine, e.g. “(D2F4)” refers to Doctrine #2 (“The Infallibility of the Pope”), Finding number 4 (“The recent and current leaders of today’s Vatican organization cannot possibly be real Roman Catholic popes.”) A similar notation (DnQn) applies to any reference to the 31 questions raised by these doctrinal considerations.

The first and most basic observation to emerge from all of this careful doctrinal treatment is the fact that the present day Vatican organization, as such, is categorically not to be identified with the real and historical Roman Catholic Church and Mystical Body of Christ founded by our Lord Jesus Christ (D1F2, D2F2). It has unmistakably defected from the Catholic Faith, as is widely documented in other works, but herein taken as an assumed prerequisite knowledge for this work. It has also demonstrated a startling absence of passive infallibility (by which true sheep know the voice of the True Shepherd and do not follow strangers) by which it is deceived (D2F3), and therefore deceives others (D2F2), precisely what is positively ruled out by the doctrines of the Indefectibility of the Church and the Infallibility of the Pope. Some have claimed that “the pendulum” of the Vatican organization must one day swing back into Catholic orthodoxy, but such a view overlooks the fact that the Church cannot fail in any of its essentials (such as its doctrinal orthodoxy) even for a time (D3F5)

As further evidence of this observation, we also note that the present day Vatican organization is dramatically bereft of any of the four Marks of the Church: Historically, it has no existence as a society prior to Vatican II

(D4F3). And as it exists now, it lacks the Mark of unity both within itself and with the real Catholic Church (D6F5), does not accept all of the totality of the Apostolic teachings (D6F6), and is separate from the government of the real Catholic Church (D6F7). It lacks the Mark of holiness, no longer taking seriously even what pitifully few means of holiness, inherited from its former status as the Church, which it has sustained thus far (D7F4), obtains no special recognition for holiness by anyone (D7F5), and has no members possessing a heroic degree of holiness (D7F6), and apparently works no apostolic miracles, as evidenced by their own necessity to reduce the criteria for its “sainthood” (D7F7). It lacks Catholicity of Doctrine (D8F7), time (D8F8), and has relinquished the claim to Catholicity by right (D8F9), though we do note that it still retains a residual Catholicity in fact, which it inherited from its former status as the Church (D8F10). Finally, it lacks the Mark of Apostolicity in its rejection of the Apostolic doctrine (D9F5), in their abandonment of any sacramentally valid episcopal and apostolic succession (D9F6) despite the continued presence, thus far, of some very few individuals still retaining valid episcopal orders, and have conspicuously relinquished any claim to being “one juridical person with the Apostles” through their heresies (D9F7). The present day Vatican organization has even separated itself schismatically from the real Catholic Church and thus truly made itself out to be a sect (D9F9). However, we do note, as with the case of any schism, that many older members of the present day Vatican organization were originally baptized and raised as Catholics (D9F8).

Returning our attention to the Doctrine of the Indefectibility of the Church, this doctrine has several other consequences of key significance to this study: For one, the failure of the present day Vatican organization to be the real Catholic Church cannot be the result of its defection, for the Church is the Mystical Body of Christ and cannot defect (D1F3, D12F8). Rather, its failure to continue being the real Catholic Church and Mystical Body of Christ had to be the cause of its ability to fall into error and heresy, in turn as the result of some other previous “event” or “external action” that would have visibly marked, and brought about, this ontological change (D12F7), though the exact time and nature of that “event” or “external action” remains unidentified at this level. For another, the real Catholic Church must also exist as an unfallen organization or society, the Mystical Body of Christ (D1F4, D2F5). For a third, just as one individual person cannot simultaneously be sinless and a sinner, neither can a single organization be

both preserved from error and fallen into error, logically implying (again) that the present day Vatican organization is organizationally separate from the real Catholic Church (D1F1, D2F1), with one having defected and fallen into heresy while the other remains spotlessly untainted by heresy or error.

Given that the real Catholic Church must also exist, pure and unfallen, as an organization, and as the true Mystical Body of Christ, which is separate and distinct from the sullied and fallen present day Vatican organization, it is significant that in this time there exists a “traditional Catholic movement, or community” as something organizationally separate and distinct from the present day Vatican organization, and which has arisen in this same general time period. It makes sense that what is deduced here as being dogmatically required to exist would also exist in actual and historical fact. Authentic Catholicism exists, alive and well, in and amongst this “traditional Catholic movement or community” as it can exist nowhere else. A wolf may dress up as a sheep, but a sheep does not dress up as a wolf. While an impostor could conceivably infiltrate the Traditional Catholic Church by, for example, pretending to love the true Catholic Mass, it is inconceivable that any real Catholic would ever be found among those who do not worship as Catholics always have and always will (not counting any sincere but mistaken “Catholic-at-heart” persons who, though they be justified in God’s sight, are materially outside the Church through their regular attendance and active participation in non-Catholic religious services, Novus Ordo, Protestant, or whatever). That which is really and visibly the Catholic Church can only exist among those who are obviously and visibly and traditionally Catholic through their regular attendance and active participation in real Catholic Masses (Tridentine, or else any alternate historic Rite if performed in its authentic form, uncorrupted).

Now, here is what else we know about the real Catholic Church: We know that the real Catholic Church, continuing to hold to the same liturgy, sacraments, and teachings, led by truly apostolic pastors united to the See of Peter, must also exist (D1F5). We know that this real Catholic Church exists today as a visible, legal, and canonical institution (D4F1). And neither is there any way that its hierarchy can be invisibly concealed within some of the Novus Ordo officers of the modern Vatican organization (D4F5). Indeed, there is no empirical evidence to support the claim that the true Church still exists as a moral miracle, though we know it must (D10F1), except by pointing specifically to the Traditional Catholics who practice and assist at

the authentic Catholic Rites openly, and thereby visibly show their commitment to all that the ancient Church ever stood for, as the sole possible fulfillment of that moral miracle (D10F2). We have seen passive infallibility be dramatically demonstrated by the Traditional Catholics in their refusal to follow the voice of the stranger (D2F6). We know that this real Catholic Church existing today exclusively among Traditional Catholics must, and therefore would, also possess real apostolic authority among its clerical leadership (D3F1), and that the Traditional Catholics would not only be unified by bonds of authority but also recognizable as the true Church of Christ by certain distinguishing marks (D4F2).

So indeed we find, regarding these certain distinguishing marks: We note first the lengthy history of the real (traditional) Catholic Church, having always existed from the apostolic age as a visible society (D4F4), and that the real Catholic Church today dramatically evidences all four of the Marks of the Church (D5F1), namely traditional Catholics alone (D5F2): Traditional Catholics enjoy the Mark of unity of Faith, Profession, and worship (D6F1), accept all the preaching of the apostolic college (D6F3), and enjoy Unity of Government, despite a purely material interruption of hierarchical unity, somewhat similar to that endured during the First Great Western Schism (D6F4). We must also note however that there does presently exist some divergent opinions regarding matters which the Church has not authoritatively ruled on, but this does not sever the Unity of Faith and Profession (D6F2). Traditional Catholics enjoy access to all the means for holiness as provided by the Church, and take them seriously (D7F1), resulting in their having much recognition for their high standards of holiness (D7F2), and there alone are found what few persons as possess a heroic degree of holiness (D7F3), so it is therefore rightly to be expected that any apostolic miracles as occur these days would be found among them, though we note that we no longer possess the resources to evaluate, track, and publicize the sanctity and the miracles of our saints (D7F7). This is not to imply that there would not also be found within this society of traditional Catholics many sinners, and various other failings (all with known precedents in Church history) and problems (D16F4). Traditional Catholics enjoy full Catholicity of Doctrine (D8F1), time (D8F2), and the claim to Catholicity by right (D8F3), and we also retain Catholicity in fact, though we are quite thinly spread in many areas (D8F4) owing to our small numbers alive today. However, more Traditional Catholics have existed over the course of

Christian history than all other kinds of “Christian” put together, including Novus Ordo (D8F5). Finally, Traditional Catholics enjoy full Apostolicity of Doctrine (D9F1), in their sustained sacramentally valid episcopal and apostolic succession (D9F2), and which, by process of elimination at least anyway, has to be in the person of at least some of their traditional Catholic bishops (D9F3). However, the fully apostolic nature of these bishops does require some further discussion, more about that next section. Despite the loss of so many on account of the schism, many older members (including clerical leaders) of the Traditional Catholic Church today were originally baptized and raised in the Church before the present schism arose, which provides us with full Apostolic continuity of membership and of leadership (D9F8).

From the above, we have observed that, to the extent that the four Marks can be evaluated (considerable, but not quite all that it has been, given the absence of any body qualified to evaluate saints and miracles), the present day Vatican organization clearly and fully lacks all four, and correspondingly, that the real Catholic Church, the Mystical Body of Christ, necessarily thriving solely and exclusively among those of the traditional Catholic “movement,” or “community,” is just as clearly and fully in full possession of all four Marks of the Church, which, as always, are all *together* present in Tradition, and now also all *together* absent in the Novus Ordo (D5F3). We also note that on the strength of two of the findings regarding the Mark and attribute of Unity (D6F2 and D6F4), we are now able to resolve the question, “If more than one competing society belongs to the true Church of Christ, then how is that possible?” (D4Q2) It is therefore doctrinally quite possible, and no loss of the Mark of Unity, for there to be various yet differing particular traditional Catholic communities, groups, or congregations who share among themselves equally that status of comprising or belonging to that one true Church of Christ, providing only that any and all divergent opinions any of them may hold are all on matters presently unresolved by papal authority, and willing to accept that papal authority’s decisions on these matters once made.

The presence of these four Marks of the Church among the Traditional Catholics now also enables us to answer two more of the questions brought up earlier. The first is, “How, or as what distinct organization, did the real Catholic Church exist, truly, corporately, and visibly, once the Vatican organization ceased to be it?” (D1Q2) To this, the answer is plainly that the

Traditional Catholic “movement” or “community” simply is that which has continued on as the true corporate and visible existence of the real Catholic Church, once the Vatican organization separated from it and went its own way. The second is, “Are these four Marks actually evidenced exclusively among the Traditional Catholics, as these deductions show as being what must be true?” (D5Q1) In answer, we find indeed that the four Marks of the Church are abundantly evidenced in the Traditional Catholic “movement” or “community” and utterly not seen elsewhere, apart from a residual worldwide distribution which the Novus Ordo stole from the Church. The question of miracles (part of the Mark of holiness) remains unknown as neither side is validly equipped to substantiate, track and publicize miraculous occurrences, the real Church being too few in numbers and organizationally injured, and the Novus Ordo having reduced and corrupted their criteria to a virtual nullity since none of their members can pass the tests that were passed by the true saints of former eras. Ergo, the question, “If such a valid mechanism to evaluate, track, and publicize the sanctity and miracles of saints existed today, what miracles would pass muster and be recognized?” (D7Q1) can only be answered by a restored Church that resumes such a curial office as will examine cases of miracles and saints in a truly Catholic manner, and having opened, proceeds to do this over a sustained period of some several decades or more. The apostolicity of the traditional Catholic bishops, though necessarily true, even so, requires some further discussion and verification. However, given the undeniable fact that all else relating to the four Marks is plainly held on the Traditional side and just as plainly lacking on the Novus Ordo side, it is dogmatically implicit that true miracles on an apostolic scale would be restricted to the Traditional side, though simple answers to sincere but private prayers will doubtless be found on both sides; as even Protestants and others have frequently experienced that as well. Finally we note that even though specific agreements with the various secular powers have been unhappily severed or damaged, the standard theology of the relationship between Church and State remains substantially the same (D16F1), but it is outside the scope of this study to pursue that issue any further.

We now arrive at the “pope” question. This has been deferred until now, not merely because it is such an emotionally charged “hot button” issue, but also because it is, to some degree, a somewhat distinct matter from that discussed above regarding the present day Vatican organization, and particularly its new “Novus Ordo” religion, becoming schismatically

separated from the one true Church. More regarding that bifurcation will be discussed in a later section. Let us start with the first part, namely the “hot button” aspect of this. Extreme caution is always required when it comes to anything that even remotely looks like one might be judging a pope (D14F1). Some have taken the approach of “judging the man but not the office,” but this Gallican approach is categorically not acceptable (D2F7). In any instance where the ordinary “Joe Catholic” believes “the pope” to be a heretic and vice versa, what are the chances of “the pope” being the heretic and not “Joe Catholic”? Without the extraordinary historical circumstance that confronts us Catholics today, no justification would exist for reopening that sort of question. Even now, at this point thus far, the only solution to that would seem to exist within the realm of mere opinion, no matter how conspicuously well-founded: “What if ‘the pope’ is not really the Pope (D14F2)? The hard part is getting from “what if” to “therefore” without running any risk of judging a sitting pope.

Now to the other part: At this level, one must theoretically concede the possibility that the loss of a true pope may have preceded whatever “event” or “external action” would have deprived the Vatican organization of its former status of being the real Catholic Church, or else even that the loss of the papacy may have taken place some time after the “event” or “external action,” providing the man could serve “double duty.” Or the loss could have happened at the same moment (see Section 20.b for diagram). Be all that as it may, the loss of a pope cannot be invisible, anymore than can the physical death of a pope. Some specific “event” needs to be identified, after a man’s seeming election to the Pontificate, that would either cause the man to lose the papacy, or mark his loss of the papacy, or mark his refusal to have ever accepted the office of the papacy, or else demonstrate retroactively the election itself to have been invalid. But this has to be some particular verifiable and identifiable “external action” (D12F1). Given what is deduced thus far, one should expect that this dogmatically needed “external action” would most likely be some sort of display of obstinate heresy, though a declaration of some sort theoretically could also be involved (D12F2), as could even some loss of the papal office through some other means (D12F6).

As it happens, in our present case there really exists a means to get from “what if” to “therefore” without judging a pope. We really can establish the Vatican leader’s lack of a valid claim to the Roman Catholic papacy in a way that does not involve judging the man or the office, and which shows all filial

respect due to one at least thought of as being pope. This is based on the organizational distinction between the present day fallen Vatican organization which these persons lead now, and the real Catholic Church, the Mystical Body of Christ, as an organization existing today among Traditional Catholics. That each of John XXIII, Paul VI, John Paul I, John Paul II, Benedict XVI, and Francis I (now, thus far) lead or have led the Vatican organization cannot be disputed. But, once that Vatican organization ceased to be the Church, becoming organizationally distinct from the real Catholic Church (at whatever point that would have occurred within that sequence of Vatican leaders), could the same man have continued ruling both, performing “double duty,” holding the two offices at the same time? Catholic Popes do, after all, typically hold multiple offices, for example, not only that of Pope, but also that of Western Patriarch by which latter office they have no jurisdiction over the other Rites, even while still holding jurisdiction over them as ruling from the former, their Papal office, and in addition, they may also hold secular offices, such as Vatican Head of State (as held from 1929 until the loss of valid popes), or as Sovereign over the Papal States (in a former era).

This gets down to the simple question of whether the two offices, that of Roman Catholic Pope, and that of the leader of the present day Vatican organization, are compatible. Perhaps at the outset, and possibly for some short but indeterminate time after the separation of Church and Vatican organization but before and until the latter was brought beyond the pale of what is acceptable for Catholics, the two offices may well have been compatible, at least as theoretically discernable at this present level. Per this deduction here the man could theoretically have been pope clear up to that moment that the Vatican organization passed beyond the pale, though it remains a fact that he must either have lost that claim in that moment or else in advance of it. But once the Vatican organization, as already no longer the Church and Mystical Body of Christ, was brought beyond the pale (and there it so remains to this day, having only grown worse and worse over time), there is simply no way for the man running it to be pope. Without any criticism of the Vatican leader intended (at this point, thus far), he cannot be the Roman Catholic Pope for precisely the same reason that neither can any of the American President, the Chairman of the Southern Baptist Convention, the Mormon Prophet, the Chief Rabbi, the East Orthodox Patriarch of Constantinople, or the British King (or, as at present, Queen) be pope,

namely the bare fact that he holds a separate and fundamentally incompatible office.

The Vatican organization has, upon going beyond the pale, defined itself and its purposes as being for the advancement of a non-Catholic religion, more non-Catholic than East Orthodoxy, about the same non-Catholic as High Church Anglicanism, and less non-Catholic than lower forms of Anglicanism, Lutheranism, and other Protestants, but non-Catholic in any case, and as such a religious rival to the true Faith and Church. This key observation therefore serves as a canonical or legal process by which it can be reliably determined that the Vatican leader is no Pope, and without judging him any more than when one determines the Chairman of the Southern Baptist Convention not to be a pope without judging him either (D14F3). Having made that determination, in thereafter proceeding to judge the men running the Vatican apparatus we run no risk of judging either the Pope or the Papacy.

This organizational distinction also provides a simple but compelling answer to the anomaly of there having been so many fallible “popes” all in a row, after so many centuries without anywhere near the same degree of doctrinal failure (D2F10). Once the Vatican organization came to define itself as being devoted to the spread of a non-Catholic religion, the purpose of its leadership also became fundamentally incompatible with that of the Roman Catholic Papacy, so of course Infallibility would not even apply to them at all, and they are not popes. Had the Vatican leader still possessed a valid claim to the Roman Catholic Papacy up to the very moment of the rise of this fundamental incompatibility, his continuation from that point on with the Vatican organization, even if he personally did not bring about this fundamental incompatibility, would still have marked his departure from the papal office through a tacit resignation by means of a transfer to an incompatible office (Canon 188§3). To whatever extent this new office would be doctrinally opposed to the doctrines of the Church, it would also mark an entrance into heresy, owing to the fact that the new office is not one within the Church, or otherwise acceptable for Catholics, which may well bring Canon 188§4 to bear.

Even if the passage of the Vatican organization to going beyond the pale in spreading a new non-Catholic religion were merely “approved” or “tolerated” or even “unavoidably accepted” by the Vatican leader, the fact remains that “it happened on his watch” and he went along with it, with no known, let

alone effectual, protest. Though this distinction of incompatible offices is sufficient to demonstrate the Vatican leader not to be pope, it is not sufficient for explaining how he would have lost the papacy, which, unless he had been completely passive in allowing himself to be dragged along into it, he would have to have done previous to his leading the Vatican organization beyond the pale; such an incompatibility between the two offices would have to have arisen prior to that point. One cannot be simultaneously a Roman Catholic Pope and one empowered to preside over the creation (and beginning of propagation) of a new non-Catholic religion. By the same token, for the Vatican organization to be capable of passing “beyond the pale” would be the same as it defecting, meaning that it must already (antecedently) not be the Church, regardless of whether a “papal”-seeming heretic eagerly leads it into its new heresies or a true but phenomenally weak pope finds himself unable to avoid getting dragged along with its entry into heresy, or anything in between.

But already, the above has provided us with all that we need to provide a satisfactory answer to the questions: “What fundamental inconsistency exists between the office of current Vatican leader and the office of the papacy?” (D2Q1); and “What other canonical or legal or deductive process (or processes) would exist by which we can reliably determine that the recent and current Vatican leaders are not actual Roman Catholic Popes, without having to place the men themselves personally on judgment for their heresies?” (D14Q1) While other, better answers for these ought to be found, this much is sufficient for the present purpose. In ascertaining the departure through transfer first, and then the entry into heresy, filial respect for the Pope is completely sustained throughout. The fact of such a transfer also demonstrates that there is no need for any papal electors to begin proceeding to an election in order for us to know that the Vatican leaders are not popes, since either one of a finding such as we do have here, or such a proceeding (were it to have taken place), would alone be sufficient to establish the man’s non-papacy (D14F3). It also informs us why so many Vatican leaders all in a row have so utterly failed to be popes, and even enables us to know in advance that neither will any Vatican leader to come serve as a true pope, short of the entire Vatican organization ridding itself of its goal of spreading the non-Catholic Novus Ordo religion. This last is true regardless of the inner dispositions of the man elected.

With that whole bogey of “judging the pope” gently but firmly set aside,

we can now evaluate the men and their true nature directly and objectively, Francis I now, and some several of his predecessors, not being popes, can be quite trivially ascertained to have been wallowing in error/heresy. Therefore, the conclusion is obvious and unmistakable: The recent and current leaders of today's Vatican organization cannot possibly be real Roman Catholic popes (D2F4). If, per impossible, they had been real Catholic popes, to be doing what they have been doing, they would have to have been using the apparent charism of infallibility only for their own selfish purposes, while teaching a different thing to the whole Church – in fact impossible (D2F8), even at times employing the apparent forms of infallible declarations, all to propagate errors and heresies – in fact impossible (per the basic doctrine of Infallibility of the Pope). So of course they are not popes. The most important upshot of this is that therefore they are capable of no real apostolic, spiritual, or religious authority in the lives of Catholics, and need not be feared (D3F2). A non-Catholic non-Pope cannot bind Catholics in any spiritual, moral, or doctrinal matter, even a neutral one. It is that assurance which is the real point and purpose of arriving at the Sede Vacante finding and of announcing it to others. Those who do not accept the Sede Vacante finding are tormented in spirit, torn between the truly Catholic demands of all classical Church teachings and the contrary demands made by their non-Catholic leaders. Those who accept the finding have peace and calm in their spirit, a sound basis for the serenity evidenced and enjoyed by all the saints.

With their loss of the Faith by falling into heresy, the Vatican leadership also loses the unity with the Papacy and with that loses the capacity to demand our internal assent of faith in their teachings and actions (D15F2). This undeniable loss would also have relevance with regards to the Vatican II Council, since the loss of a pope at any point during that Council, or previous to it, would automatically nullify all affected promulgated results, and infallibility would from that point also cease to apply to it as well (D15F5). Furthermore, having thus become truly a most heretical society, neither the present day Vatican organization as a whole nor any of the resources it stole from the Church could ever be any continued basis or means for that which is the real Catholic Church to exist and sustain itself over all time, since such a dependency would imply a denial that the real Catholic Church is a perfect society (D16F2).

The realization that the Vatican organization is truly separate and distinct from the real Catholic Church also has relevance to the question of objects of

infallible ecclesiastical faith. We have noted that there exists a doctrine of infallible ecclesiastical faith, by which Catholics are morally bound to accept as infallible the election of a pontiff or the convening of a council (D13F1). However, we have also noticed that the obligation of this infallible ecclesiastical faith can be suspended or found not applicable under certain circumstances (D13F2). While the visible “event(s)” or “external action(s)” which initiated this break between the fallen present day Vatican organization and the real Catholic Church cannot be traced at this level, the organizational distance subsequently grown between them, especially as the Vatican organization began propagating its own new Novus Ordo religion, and even excommunicating true and practicing Catholics, is sufficient to provide a valid reason why, once that “organizational distance” arose, none of its actions (elections of its own leaders, even those yet to come, and their councils) can be valid objects of this infallible ecclesiastical faith (D13F3). It would also provide a basis for being able to conclude that it is not the Church which has betrayed us into errors and false doctrines, but an untrustworthy situation for which the Church is not responsible, hence allowing our trust in the Church and all its teachings to stand, vindicated as justified (D13F5). We have erred, done wrong, and must be forgiven, if our trust in the Church has been damaged, or that Divine certitude lost, which the Church ever desires Her children to be blessed by.

At the very least, this entire “organizational distance” must fully disappear (assuming it ever will) before the Vatican organization can ever again be the lawful object of this infallible ecclesiastical faith, or alternatively the real Catholic Church, having submitted itself to a true Pope provided by itself to itself in a single and concerted action, would also be capable of restoring its claim to being the lawful object of this infallible ecclesiastical faith (D13F4). This much also provides a preliminary first answer to the question: “What “event” or “external action” can be pointed at in our case to mark that point at which infallible ecclesiastical faith can and should be suspended today?” (D13Q1), to which a sufficient answer is, “at that point at which the leadership of the two organizations became mutually incompatible as offices.” This also provides a preliminary answer to the second question: “What equivalent “event” or “external action” might enable us to resume our infallible ecclesiastical faith?” (D13Q2), to which a sufficient answer is, “at that point the Church has a real Pope.” But once again, such an answer is very preliminary, as the original “event(s)” or “external action(s)” (as yet

unidentified) must also be tracked down and individually reversed, or at least verified to have been reversed by or together with the above specified restorative actions.

In Summary, here are listed the findings and questions that follow from this summation and the basic-level deductions made herein:

Findings:

- 1) The present day fallen Vatican organization is categorically not to be identified with the real Catholic Church of all history.
- 2) The present day fallen Vatican organization lacks all four Marks of the Church.
- 3) The Vatican organization had to visibly cease being the Church before it could defect into its present fallen state.
- 4) Actual formal and material Catholics cannot be found among the open followers of another religion, including Novus Ordo (though some of the Novus Ordo, like some of the Protestants and others, could still be justified in God's sight as being "Catholic-at-heart") but only among those who are openly Traditional Catholics.
- 5) The real Catholic Church must also exist, in a fully traditional and orthodox form, exclusively among Traditional Catholics.
- 6) The traditional Catholic "movement" or "community" fully exhibits all four Marks of the Church to the fullest extent to which they can be measured or verified today.
- 7) The visibility and unity of the Church is not destroyed by the rise of variant opinions on matters as of yet not resolved by Papal authority, nor even by the rise of competing societies, communities, or congregations, as has occurred within the real Catholic Church.
- 8) The Traditional Catholic "movement" or "community" is what continued on as the true corporate and visible existence of the real Catholic Church, once the Vatican organization became separated from it.
- 9) All four Marks of the Church have been amply evidenced, to the fullest extent that they can be measured at all, within the Traditional Catholic "movement" or "community," and conspicuously not evidenced among Novus Ordo believers of the present day fallen Vatican organization.
- 10) Unless one can find an identifiable "event" or "external action" by

which a person loses the papacy or demonstrates that they do not possess it, one must tread carefully and respectfully when it comes to the “pope” question, even though the answer (given our present circumstance) is quite obvious.

- 11) The organizational rift between the present day fallen Vatican organization and the real Catholic Church is of itself sufficient to make the leadership offices of each into two separate and distinct offices.
- 12) The two offices of Roman Catholic Pope and of Vatican leader have proven incompatible once the Vatican organization made the spread of a new, false, and non-Catholic religion its avowed purpose.
- 13) Subsequent to the Vatican organization’s beginning of spreading a new, false, and non-Catholic religion, its leader cannot be a Roman Catholic Pope, so all concerns about “judging a pope” are rendered moot regarding the judging of the Vatican leaders from that point onwards.
- 14) So long as the Vatican organization retains its non-Catholic purpose, persons elected and accepting the role of its leader will not be Roman Catholic Popes, regardless of their inner dispositions.
- 15) The organizational rift between the present day fallen Vatican organization and the real Catholic Church is sufficient to render the official actions (elections of its leadership, councils, mandates, teachings, etc.) of the Vatican organization utterly moot, being unworthy of the infallible ecclesiastical faith and trust of real Catholics.
- 16) The infallible ecclesiastical faith of real Catholics cannot resume unless at least either the Vatican organization rids itself of its alien religion and all efforts in its propagation, together with its condemnation of any real Catholics, or else the real Catholic Church elects to continue with its own pope, independent of the fallen present day Vatican organization.

Questions:

- 1) What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to

propagate?

- 2) What further canonical or legal or deductive process (or processes) would have existed even before the fallen present day Vatican organization began its propagation of a new non-Catholic religion, by which we could have reliably determined that the Vatican leader was not an actual Roman Catholic Pope, without having to place him personally on judgment for his heresies?
- 3) Do the traditional Catholic bishops fully bear the Mark of Apostolicity as the doctrines previously discussed show they ought?
- 4) What organizational break must have happened prior to the Vatican organization beginning to propagate its new non-Catholic religion?
- 5) What visible “event(s)” or “external action(s)” would have rendered the infallible ecclesiastical faith to be no longer obligatory regarding the Vatican organization?
- 6) What visible “event(s)” or “external action(s)” would fully mark that point at which infallible ecclesiastical faith can and should be resumed in the future?

Deductions Section 18: The Apostolicity of the Traditional Catholic Bishops

It has been determined that, at least by process of elimination, at least some traditional Catholic bishops, who in practice comprise the de facto sole living source of authoritative government within the real Catholic Church, positively must comprise the formal apostolic succession such as it exists today, since all others are heretical or at least publicly non-Catholic (and in most cases lacking valid orders), but the Church must always exist (D9F3, D9F4). Furthermore, the traditional Catholic bishops would not be truly apostolic if their authority were, one and all merely that of “supplied jurisdiction” based on common error. At least some one or more of them positively must have real, regular and habitual jurisdiction, which is fully apostolic in character, ruling by divine right, as being those who have been legitimately sent by the Church’s authority and that of Christ (D3F4). But there remains the important question regarding the canonical mechanism by which the traditional Catholic bishops received their apostolicity, in view of the fact that none of them were personally chosen or appointed by any Catholic Pope alive at the time. The question to be further discussed here is, “Do the traditional Catholic bishops fully bear the Mark of Apostolicity as the doctrines previously discussed show they ought?” (D17Q3) That real traditional Catholic bishops exist today has to be regarded as something of a minor miracle. But who are these bishops; where do they come from? Once again, this Part is not about particular individuals and their personal histories—that has been documented by themselves, their associates, and elsewhere—but rather of the maximum canonical status which all of them could possibly share in, and how they got it.

The Church must always have bishops, and in all of them collectively necessarily always resides the entire earthly portion of the source of authority within the Church. That living Catholic bishops must and would always possess this authority is abundantly made clear in the ceremony for episcopal consecration. Let us consider those rights, privileges, and duties which are expressly assigned to the consecrand in the course of the Rite of Consecration of a Bishop, as performed for each and every one of the known traditional

bishops and their episcopal predecessors, which gives evidence of the intent to bestow the power not only to sanctify (Orders), but also to teach and to rule (Jurisdiction): During the Oath, the consecrand vows that “I shall observe with all my strength, and **shall cause to be observed by others**, the rules of the holy Fathers, the Apostolic decrees, ordinances or dispositions, reservations, provisions and mandates.” During the Exam, the consecrand is asked, “Will you **teach the people for whom you are ordained**, both by words and by example, the things you understand from the divine Scriptures?” After the Gradual, he is told his duties, to wit, “A bishop **judges, interprets, consecrates, ordains, offers, baptizes and confirms.**” After his head is anointed with sacred oil, such things as the following are prayed over the consecrand, “Let him be the faithful and prudent servant whom **Thou dost set, O Lord, over Thy household,**” and “Grant to him, O Lord, an **Episcopal chair for ruling Thy Church and the people committed to him. Be his authority, be his power, be his strength.**” When given the Pastoral Crosier, he is told, “Receive the staff of the pastoral office, so that in the **correction of vices** you may be lovingly severe, **giving judgment** without wrath, softening the minds of your hearers whilst fostering virtues, not neglecting **strictness of discipline** through love of tranquility.” After being consecrated and led around the Church, the following is prayed over the consecrand, “O God, the Pastor and Ruler of all the faithful, look down in Thy mercy upon this Thy servant, whom Thou hast **appointed over Thy Church,** and grant, we beseech Thee, that both by word and example, he may edify all those who are **under his charge**, so that with **the flock entrusted to him,** he may attain unto life everlasting.” Are we to believe that these words and many more like them said in the course of the episcopal consecration ceremony were all said in vain? Or are we to suppose that the episcopal candidate is supposed to have harbored some mental reservations against these things, saying under his breath, “well, no, not really”? Might that not risk invalidating the Sacrament itself through defect of intent, or else of the matter of the consecrand, if he did?

Thus cognizant, at least on a subconscious and inarticulate level, of the episcopal and apostolic authority the Church has bestowed upon them, our traditional Catholic bishops today have founded religious congregations and houses, founded and operated seminaries, tonsured seminarians into the clerical state, incardinated priests into their own Congregations/Societies, consecrated altars, blessed all manner of sacred oils, administered the

Sacraments of Confirmation and Holy Orders clear to the providing of episcopal successors of themselves for the Church, directed their priests as to which editions of the Liturgical books are to be used, denounced heresies, led and presided over organized societies of priests, religious, and lay faithful, granted dispensations, enrolled parishioners in the Scapular and allowed their priests to do the same, absolved sins, even certain serious sins which are “reserved to the bishop” and granted faculties to their priests to do the same, excommunicated and lifted sentences of excommunication, restored formerly apostate or schismatic (but now repentant) clerics to the Church as clerics (including bishops as bishops), witnessed abjurations of error, consecrated various grounds as sacred for Catholic cemeteries and the like, sent priests, nuns, and monks as missionaries to remote regions, written—or authorized their priests, and sometimes others as well, to write—new catechisms and have given their approval for these catechisms to be published, recognized marriages (and even granted some few annulments), served (and authorized their priests to serve) as regular confessors to members of their flocks, performed (and authorized and empowered their priests to perform) many successful exorcisms, and assumed all the usual pastoral responsibilities for the souls in their care as were assumed by Catholic bishops in all former eras. And they have done these things with all apparent signs of Divine blessing and approbation. Under their administration, or at least in line with it, alone ought heroic holiness, and even the occasional apostolic-scale miracle, be found today. What a scandal and a source of confusion it would be if a true bishop of the Church failed to own up to and accept the responsibilities (and prerogatives) of the Catholic episcopacy that come with his having accepted his miter and crozier!

Yet there are those who deny their very authority to be doing all of these things. This denial originates among one small and particular group which has attempted to spread two basic heresies throughout the Church. The most obvious (and by far less successful) heresy of this group, commonly referred to as “home-aloners,” is that all traditional clergy are nothing but usurpers who must be avoided, leaving their followers with no recourse for participating in the Divine Worship other than to pray (privately and without sacramental power) the prayers of the Missal by oneself, and allowing no sacraments other than those which can be administered by the laity, namely Baptism and Marriage (and who would there be to recognize and track the latter?). While such private practice would indeed be appropriate to those

who legitimately have no access to any traditional Catholic cleric (e.g. some elderly shut-ins with no one to bring them the sacraments, or persons stranded on some desert island, etc.), such a practice is inappropriate to those who do have reasonable access to traditional Catholic clergy and/or the sacraments, and could amount to being willfully outside the Church.

Fortunately, nearly all Catholics and Catholic-at-heart persons understand that first heresy to be heretical, at the very least on an instinctive and subconsciously inarticulate sense, since in the practical order it would disintegrate the Church, and do so in a manner quite irreversible, if everyone simply went home and ceased all corporate and public worship and ecclesial activity, to say nothing of their own loss of communal support and public accountability which such a withdrawal necessarily entails, and in the spiritual order it amounts to a formal denial that the Church exists anymore as a hierarchical and authoritative institutional body. Some have claimed that all of what has happened is the great Final Apostasy mentioned in Sacred Scripture, and that the End of all time as we know it is practically upon us, with the Glorious Return certain to follow almost immediately. Such a state of affairs, if possible even at such a time as being “that close” to the very End of Time itself as we know it, would be measured at most in a duration of days, not weeks, months, or years, let alone decades or centuries.

Anxious to escape a charge of heresy while attempting to maintain such a state of affairs, some have postulated that there might still be some remaining “bishop in the woods” being of himself, in whatever forgotten corner of the world he might inhabit (What? Some desert island? Some solitary confinement prison cell? Some mountain hermitage long mistakenly thought to have been uninhabited?) who would be sufficient to maintain within himself “the Church” as a hierarchical and institutional body. Of course those who so postulate this make no effort to find this bishop, for they know he doesn’t really exist. At any rate, Catholic doctrine has already ruled out such a scenario. It is impossible that the real Catholic Church should ever be limited to one region (national, diocesan, desert island, gulag, mountain hermitage, etc.), even at the height of Her extremity as prophesized for the Final End (D8F6). But this particular scenario begins to get to the other heresy coming originally from certain home aloners.

The second heresy to come from the home aloners (properly called “Anti-clericalists”) has unfortunately become far more widespread, even gaining popularity among those who would have nothing to do with home aloners,

and this would be the notion that Catholic ecclesial authority no longer exists, or at least that none exists on the practical level. Such a view has been expressed, for example, in the words of an unknown layman: “They [traditional clergy] have no mission from the Church. The traditional bishops are no more a successor of the Apostles than I am. The bishops and priests are ordained only for the purpose of providing the Sacraments. They are in no sense pastors or in any way have authority over the flock of Christ. When they preach or teach it is in a non-authoritative manner, the same as when a layman does. A Catholic is not bound to these chapels or priests. He can or should attend mass or support these chapels according to the virtue of prudence but not of justice.” While thankfully eschewing the more obvious heresy that all clergy must be avoided, the statement nevertheless still conveys a subtler and more insidious heresy contained therein, since that has already proven quite destructive to the well-being of the Church. Besides being an obvious disrespect of sacred persons (regarding them as mere “sacrament vending machines”), this heresy is a direct denial of the Catholic dogma regarding the Church’s authority (D3F1), indefectibility (D1F5), visibility (D4F1), and apostolicity (D4F2).

Sadly, many traditional bishops have allowed themselves to be browbeaten by these authority-denying Anti-clericalists into claiming nothing but “supplied jurisdiction” for each and any individual act requiring jurisdiction. Those thus browbeaten genuinely need to reconsider their true canonical status within the Church, which is far greater than so many seem willing to give themselves and each other credit for. I can well understand a reticence to claim any further apostolic authority than that bare minimum, owing to fears that people might think they are attempting to arrogate to themselves the office of the Apostles, or even that they might end up “usurping” some unknown (and unknowable) claimant(s) to Catholic authority who would supposedly bear some superior claim to it over that of the traditional bishops themselves. Does their not being personally named by a pope really have to be such a deal breaker? Those who would insist upon that, to the exclusion of common sense (to say nothing of real Catholic Theology or Canon Law) have effectively defined the Church right out of existence. So, what can be done about this one lone real difficulty our bishops have, namely the bare fact that none of them were ever personally appointed as bishops by any pope?

The first point to clarify is the distinction between the doctrine and the law regarding this need to be approved by the will of the pope. Let us start with

the doctrine, as discussed in detail within the pages of Msgr. G. Van Noort (Volume 2, pages 324-326):

Assertion 5: Bishops receive jurisdiction over their flocks directly from the Roman pontiff.

This is *certain*.

In the previous assertion [4, that bishops must be adopted by the authority of the pope in order to be able to exercise jurisdiction over their flocks, discussed herein below - GR] it was pointed out that the establishment of individual bishops always involves some intervention by the pope. The bishops, we saw, cannot actually exercise their jurisdiction over their flocks without the consent, explicit or implicit, of the pope. Another question now remains to be answered: what is the precise connection between papal confirmation in office and episcopal jurisdiction? Is papal intervention simply a *condition* for the reception of episcopal jurisdiction, or is it a *cause*? Briefly, do the bishops receive jurisdiction directly from God, or only indirectly through the mediation of the Roman Pontiff?

Prior to *Mystici Corporis*, two opinions were held by Catholics:

1. Some theologians taught that God directly confers episcopal jurisdiction in each individual instance, either by the very consecration of the bishop, or in some other way. Consequently those authors were of the opinion that the pope either merely assigned the bishop his flock, or limited the bishop's divinely conferred jurisdiction to a definite church, or by his consent fulfilled some condition without which Christ would not confer jurisdiction on the individual bishop, etc. But no matter how they explained the matter, they all admitted that jurisdiction was bestowed from heaven always in dependence upon and with subordination to the supreme pontiff, so that the pope could always restrict, extend, or even completely prohibit the exercise of that jurisdiction. This opinion, once hotly defended in the Council of Trent, was described by Benedict XIV as: "backed by valid arguments."

2. The other, and always the majority opinion, maintained that bishops received their jurisdiction not directly, but indirectly from God. They receive it, in other words, through the supreme pontiff who, in establishing them as bishops, at the same time by explicit will, or at least by legal will, confers jurisdiction upon them. This second opinion, in the judgment of the same Benedict XIV, “seems: (a) more in harmony with reason; and (b) more in harmony with authority.”

In reference to (a): It harmonizes better with the monarchical structure of the Church that all jurisdiction should be communicated to subordinate pastors by the supreme pastor, the vicar of Christ. Again, since there is no doubt at all that the *power* of the supreme pontiff suffices to confer jurisdiction on bishops, the direct intervention of God is adduced without any real need for it. Furthermore, this second opinion gives a far easier explanation of why it is that the pope can diminish, increase, restrict, or even completely take away the jurisdiction of a bishop. Finally, it is a fact that:

A bishop appointed to a diocese, but not yet consecrated, possesses jurisdiction; contrariwise, a bishop already consecrated, but not yet established over a diocese, lacks jurisdiction. Two consequences follow immediately from that fact: first, that episcopal jurisdiction is not conferred by consecration; secondly, that it is conferred through the mediation of papal confirmation [i.e., adoption]. - Zapalena, *loc. cit.* [De ecclesia Christi - GR]

In reference to (b): St. Optatus of Mileve says, “St. Peter alone received the keys of the kingdom of Heaven to confer them on others” (*De schismate Donatistarum* 7. 3). In these words, Optatus seems to have been considering, not the apostles themselves, but their successors, the bishops.

Innocent I states that especially in questions of the faith, all bishops should consult St. Peter: “the originator of both his [the bishop’s] name and honor” (*Epistula* 30).

St. Leo I says of St. Peter, “If [Christ] willed the rest of the rulers to have anything in common with him [Peter], He never gave except through him whatever it was He did not deny to the others” (*Sermo* 4. 2).

Pius VI praises the Roman pontiff “from whom the bishops themselves receive their own authority, just as he himself has received his supreme authority from God” (DB 1500).

Finally, in his epoch-making encyclical, *Mystici Corporis*, Pius XII states explicitly and without any qualification that the bishops receive their jurisdiction directly from the pope:

as far as each one’s own diocese is concerned, they [the bishops] each and all as true Shepherds feed the flocks entrusted to them and rule them in the name of Christ. Yet in exercising this office they are not altogether independent, but are duly subordinate to the authority of the Roman Pontiff; and although their jurisdiction is inherent in their office, yet they receive it *directly* from the same Supreme Pontiff. - MCC 52; italics ours.

Following this explicit, even though brief, declaration by Pius XII the first opinion is, we feel, no longer tenable. We would agree with Cardinal Ottaviani’s statement that the second opinion “should now ... be rated as absolutely certain because of the words of the supreme pontiff, Pius XII.”

So indeed it is a doctrine that bishops receive their jurisdiction from the Pope. But take note that it IS a doctrine. When something is a doctrine, that means that it is true, in fact always true, unlike a law or command that only comes into existence upon its issuance, and can be revoked, repealed, or abrogated at any future point through some mere act of subsequent legislation. For example, our Lady did not suddenly acquire a status of having been immaculately conceived in 1854 when the pope pronounced on the question, as if some angel had to hop into a time machine and go back and change the past. The ability of the Church to rule dogmatically in that direction means that it was always so, regardless of whether any churchmen could ever before have been sure of it or not, or even opined (only opined, not ruled) to the contrary. In the same sense, atoms always existed long

before any philosophers ever speculated upon their existence, or any scientists ever proved their existence, or observed them.

So, with the authority of bishops always coming directly from the Roman pontiff (being a doctrine), that means that every bishop in all of history so obtained his jurisdiction. But as Church history clearly demonstrates (to be commented upon by Van Noort, Ludwig Ott, and E. Sylvester Berry, below), a great many bishops of the opening centuries of the Church were never personally vetted by any pope. They were elected, sometimes by the priests and other lesser clergy of some particular flock or diocese, sometimes even by the laity, or they were appointed by some Christian but secular prince, or even by the surrounding bishops or (in somewhat later times) by the local metropolitan or patriarch. If one actually went by the claims of those who say that only a bishop personally selected, appointed, and approved by some living Pope could have any jurisdiction, then some 80 to 95 percent of all bishops of the Church over the first five centuries would have to have been absolutely of no more authority than some crass layman who pays a shady Old Catholic bishop \$100.00 to make a bishop of him.

And of course, in addition to so many of the earlier Church bishops, the same would also have to go for those in later ages who were thus appointed and approved where no access to the pope was physically possible (e.g. in prisons or on desert islands), and of course those bishops who were appointed and approved during the some of the more lengthy papal vacancies, most notably that of the 1200's. To this one might also add those bishops appointed and approved by the antipopes of the First Great Western Schism.

On the strength of this historical evidence, Ludwig Ott has trouble even accepting what he calls the "Papal Theory" because of the historical fact of some true bishops of the Church having been chosen quite without the participation of the Pope (*Fundamentals of Catholic Dogma*, pages 290-291):

In the Encyclical "*Mystici Corporis*" (1943) Pope Pius XII says of the Bishops: "Each of them is also, as far as his own diocese is concerned, a true pastor, who tends and rules in the name of Christ the flock committed to his care. In discharging this function, however, they are not completely independent, but are subject to the proper authority of the Roman Pontiff, although they enjoy ordinary power of jurisdiction received directly from the Sovereign Pontiff himself" (*quamvis ordinaria jurisdictionis potestate fruuntur*,

immediate sibi ab eodem Pontifice Summo impertita). D 2287. Cf. D 1500.

The opinion cited (Papal Theory) corresponds best to the monarchical constitution of the Church. When the Pope united in himself the whole fullness of the pastoral power of the Church, then it corresponds to this that all incumbents of the offices subordinate to him should receive their power immediately from him, the representative of Christ on earth. This conception is favoured by the current practice, according to which the Pope authorizes the bishop nominated or ratified by him to guide a diocese, and requires the clergy and laity to obey him.

A second opinion (Episcopal Theory) assumes that each individual bishop receives his pastoral power direct from God, as does the Pope. The activity of the Pope in the nomination or ratification of a bishop is claimed to consist simply in that he allocates to the bishop a definite territory in which he is to exercise the power received immediately from God. In order to establish this theory it is argued that the bishops, as successors of the Apostles, receive their power immediately from Christ, not through the intermediation of Peter. In favour of the second view the historical fact is also urged that in Christian antiquity and in the early Middle Ages, the choice of bishop by clergy and people, or the nomination of a bishop by princes was not always and everywhere ratified by the Pope. It is asserted that a tacit ratification and conferring of the episcopal jurisdiction, such as is assumed by the exponents of the former view, is not demonstrable and is improbable.

The former opinion, which was already approved by Pius VI (D 1500), received a new authoritative confirmation by the Encyclical “*Mystici Corporis*,” but the question still remains without final decision.

As Van Noort shows that Ottaviani has clarified however, the “Papal Theory” is not merely the recipient of some vague “new authoritative confirmation,” but is to be regarded as “doctrinally certain.” So how can this be? Does the Church doctrine contradict the documented and known Church history? Of course not, but how is it not? A couple hints of that are given in

the Msgr. Noort quote given above, especially “The bishops, we saw, cannot actually exercise their jurisdiction over their flocks without the consent, explicit **or implicit**, of the pope” and “They receive it, in other words, through the supreme pontiff who, in establishing them as bishops, at the same time by explicit will, **or at least by legal will**, confers jurisdiction upon them.” Msgr. Charles Journet (in *The Church of the Word Incarnate*, page 404) similarly confirms that: “To the bishops it is given mediately, through the Pope: the Saviour, says Cajetan, sends down His power first on the head of the Church, and thence to the rest of the body. When a Pope is created the electors merely designate the person, and it is Christ who then confers on him immediately his dignity and power. But, when the Supreme Pontiff, either of himself **or through others**, invests bishops, the proper jurisdiction they receive does not come to them directly from God, it comes directly from the Sovereign Pontiff to whom Christ gives it in a plenary manner, and from whom it comes down to the bishops: somewhat after the manner of the life-pulse that begins in the heart and is transmitted thence to other organs. And that is why the Sovereign Pontiff must not be conceived as merely *designating* bishops who then receive directly from Christ their proper and ordinary authority; but as himself *conferring* the episcopal authority, having first received it from Christ in an eminent form.” Fr. Berry writes, “there can be no legitimate successor in the Church of Christ who has not received jurisdiction either directly **or indirectly** from her supreme authority.” In each of these instances, mention is made of the fact that the will of the pope could be implicit, or “through others” acting on his behalf, or “indirectly,” in this matter, and that a mere “legal will” is sufficient to convey this. Again, Fr. Berry writes (in *The Church of Christ*, page 233):

The authority of the Roman Pontiff to constitute bishops for all parts of the Church may be exercised directly by personal appointments, or indirectly by delegating others, either by law or by approved custom, to elect persons to the episcopal office. The former method is in general use today, at least in the Western Church; the latter was common in the earlier ages and is practiced to some extent even today.

Therefore, the assertion which Ludwig Ott mentions “that a tacit ratification and conferring of the episcopal jurisdiction, such as is assumed by the exponents of the former view, is not demonstrable and is improbable” is

itself to be regarded as shown mistaken (and even Ott calls it merely an “assertion”), owing to the fact that the “Papal Theory” is so affirmed as doctrinally certain, and yet also there is the fact of legitimate episcopal consecrations taking place without the personal approval of the Pope. Msgr. Van Noort discusses this distinction in much more detail (Volume 2, pages 323-324):

Assertion 4: Bishops, to be able to exercise jurisdiction over their flocks, must be adopted by the authority of the pope.

The way in which individual bishops are established must now be discussed. Even though the episcopal office is something established by God, it is quite obvious that individual rulers of individual dioceses are directly established not by God, but by men. At this juncture we are not inquiring from whom the bishops proximately receive their jurisdiction (see below no. 202 [Assertion 5, given above herein - GR]), but what is required for them *actually to function* as pastors of their diocese and *to exercise* their jurisdiction there. To be able to do this, we state, they must be adopted by the authority of the supreme pontiff. *Adoption (assumptio)* is a short form standing for “adoption or assumption into the corporate body of the pastors of the Church.” It designates the factor by which the formal admittance of a selected or elected candidate is brought to its final conclusion. We use the phrase, “by the authority of the pope,” to indicate that a direct, personal intervention by the pope is not necessarily required. So long as the adoption be done by someone to whom the pope has entrusted the task (regardless of the precise way in which the pope commissions him to do so), or in accord with regulations already established or approved by the pope. In saying that papal adoption is *necessary*, we do not mean it is merely necessary because of ecclesiastical law currently in force; we mean it is necessary by the divine law itself. Even though this necessity has never been explicitly defined [I suspect this sentence is a holdover from a previous edition of Van Noort written prior to *Mystici Corporis*, since Assertion 5 stated that this had only most recently been explicitly defined - GR], it follows absolutely from Catholic principles.

It is a fact that a bishop cannot act as a pastor of the Church unless he be a member of that body which is a continuation of the apostolic college. Now the Roman pontiff, as Christ's vicar, presides over that college with full and supreme authority. It would be ridiculous, therefore, to think that someone could be constituted a member of that body in such fashion as not to need to be acknowledged or adopted in any way by the very head of that body, i.e., the Roman pontiff. Again, the Roman pontiff is the supreme shepherd of the entire Church to which the bishops may be compared as subordinate shepherds for each individual part of the Church. Clearly it would be nonsensical to think someone could take charge of part of the sheepfold without the agreement of the one who rules the universal sheepfold with complete authority.

The *objection* is raised: in ancient times the popes did not intervene in any way at all in the selection of bishops. That they did not always intervene directly and by explicit consent, is *granted*; that they did not intervene at all, not even mediately and by legal consent, we *deny*. In the absence of historical testimony, it is admittedly impossible to prove this statement directly.

Still, keeping in mind Catholic principles, it is fair enough to reconstruct the process somewhat as follows. The apostles and their principle aides, in accord with Peter's consent and will, both selected the first bishops, and decreed that thereafter when sees become vacant the vacancy should be taken care of in some satisfactory way, and in a way which at the very least would not be without the intervention of the neighboring bishops. As often, therefore, in accord with this process, established with Peter's approval, a new bishop was constituted in the early Church, Peter's authority ratified that selection implicitly. Later on, when ecclesiastical affairs were arranged more precisely by positive law, the patriarchs in the Eastern churches and the metropolitans in the Western churches used to establish the bishops; but they did so only in virtue of the authority of the Apostolic See by which they themselves had been established, even though in a variety of ways. Finally, in later centuries the matter of establishing bishops was set up in different fashion; indeed in such a way that in the Latin church

especially, the direct intervention of the Roman pontiff was required. For details in this matter, consult the canonists.

We note here first the point that “We use the phrase, ‘by the authority of the pope,’ to indicate that a direct, personal intervention by the pope is not necessarily required.” It is here again expressed, that the “adoption” into the corporate body of the pastors of the Church, though “by the authority of the pope,” does not always require the direct and personal intervention of an actual and living pope. What is hinted at in the previously given quotes before this last is made explicit and clear here. Such “implicit consent” or “legal will” of the pope, as expressed in any of a variety of alternate means, is sufficient to convey this “adoption.” All that is really needed in fact is that it be done “in accord with regulations already established or approved by the pope.” Also here, I note that, interestingly, Van Noort seems to have already sided with what the Pope (Pius XII) would shortly go on to define as doctrine even before he did it, when he stated that “it follows absolutely from Catholic principles.” Msgr. Van Noort favors the “Papal Theory” and sees in it no reason that the implicit will of the pope, even if in no wise involving his active participation, could nevertheless be sufficient to convey a legitimate apostolic authority to a man as bishop over some particular flock of the Church.

We next note the true admission that many of the ancient bishops were chosen, appointed, and even “adopted” without any personal or direct consent of the pope (only the legal or indirectly implied consent), not merely as some rare and exceptional expedient for reasons of physical separation in prisons or desert islands or during papal vacancies, but as the routine and normal functioning of the Church at that time. (“in ancient times the popes did not intervene in any way at all in the selection of bishops. That they did not always intervene directly and by explicit consent, is *granted*; that they did not intervene at all, not even mediately and by legal consent, we *deny*.”) By all evidences, the real pattern appears to be that at least the bishop, if not known or named by a pope (and accepted by him), must nevertheless demonstrate a good and worthy character, respect and seek first the purposes of the pope, and be accepted by what bishops as can be truly said to be in communion with the pope.

Fr. E. Sylvester Berry supplies us with an interesting glimpse of that first era with regards to the acceptance and selection of bishops by the Pope’s

authority, in *The Church of Christ*, page 204, in his citation of St. Jerome as a source to demonstrate the unique importance of the Roman See:

II. ST. JEROME. In 376 St. Jerome himself consulted Pope Damasus concerning a matter pertaining to the church in Antioch, where a schism was in progress, with three claimants for the episcopal throne. He says [in his *Epistle ad Damasum*]: “The church here is divided into three parties, each trying to draw me to its side. ... But I cry out: I hold with the one who is in union with the chair of Peter. Melitius, Vitalis, and Paulinus all claim to be in union with you. If only one of them claimed this, I could believe him, but as it is, two at least, and perhaps all of them, are lying. Therefore, I beseech Your Blessedness ... to inform me by letter with whom I am to communicate here in Syria.”

Several important points follow from that letter of the Saint to the Pope. We note here (in a circumstance that oddly echoes our own today with its three alternatives) that there were three claimants to the See of Antioch. None of them had on hand a Papal Mandate or other such documentation to show that the Pope had personally selected him, since the process in use at the time required no active participation of the Pope, making their claims apparently equal, from the subjective standpoint of the Saint. The Pope simply had not had any personal role in the selection of any of them, else that could have been trivially verified without need of recourse to writing such a letter as this. Yet neither was such a thing necessary in order to preserve orthodoxy or apostolicity since, any single one of them would have been acceptable (“If only one of them claimed this, I could believe him”). This is where the authority of the Pope would have weighed in during his era, namely that should such a question arise, it would have been for the Pope to decide, either by choosing one over the other two, or else by appointing someone new to a See which the Pope finds all three to be unworthy of. Had the Pope responded by appointing another, such an exceptional intervention on his part would have been made necessary by Antioch’s own inability or incompetence to select its own episcopal leader. But it is interesting to see each of the three could have been legitimate bishops, owing to their selection in accordance to the current practice, and their consecration by legitimate apostolic bishops. It is only the attempt on the part of all three of them, or even of any two of them, to lay an exclusive claim to the one and only See of

Antioch which was not legitimate, since only one bishop could be “The” Bishop of Antioch. Even with Paulinus having been named by the Pope (in response to this query by Jerome) as being “The” Bishop of Antioch, that would not have meant that the others could not have still at least served as his auxiliaries, assuming only that a valid need exists for such there and their willingness to serve in subjection to Bp. Paulinus.

Finally, back to the last quote from Van Noort, we see there a quick and cursory review of the history of how the process of selecting and appointing bishops has changed over the years. So, while the doctrine of bishops receiving their authority from the pope (and not directly from God) is always true, the allowable practice has included episcopal selections in which the pope as a person did not participate in at all, though alive and readily enough accessible, as well as when inaccessible. It is only the ecclesiastical law, which is to say, that mandated by the Church and not by God, which has gradually over the centuries limited the practice more and more to particular papal representatives in this matter, and finally to the pope himself personally.

It is important to keep the doctrine and the ecclesiastical law distinct in one’s mind. While the doctrine has always been true, but without the effect of requiring a pope’s personal intervention in the appointment of every Catholic bishop, the ecclesiastical law has been changed quite a number of times over the course of the Church’s history. Given how Pope Pius XII responded to the schism perpetrated in China, it would seem to be established that the ecclesiastical law in effect as of the end of Pope Pius XII’s reign was that each bishop was to be personally approved by a living pope. But that would be the matter of the particular Church Law in force at a given time in applying the doctrine in many and sundry means, and as hinted at by Fr. Berry, even then the restriction of it being by the Pope personally may not have been total, as he writes, “the latter [appointment by other prelates, such as Patriarchs – GR] was common in the earlier ages and is practiced to some extent even today.”

What all of that history and theological discussion shows is that, while the legal means and mechanisms for application of the doctrine can vary widely, even to the extent of not requiring personal involvement of the pope, nor even access to the pope, nor even that a pope be currently living, the doctrine remains the same, underlying all means by which it is to be applied. Whatever else may happen, even if all particular ecclesiastical laws regarding

this manner of obtaining the approval of the pope were to be recognized as being rightly impossible to apply, or even to be abrogated outright, there still remains the doctrinal fact that at least in some identifiable sense, however remote, indirect, or tacit (as necessity may at times cause), the will of the Pope and communion with him, or at least with the Papal Chair (at those times when it is empty), must always be somewhere at the back of it all. That is the point of this doctrine.

The sole remaining gap in verifying and proving the full apostolicity of the traditional Catholic bishops is the letter of the law as of the close of Pope Pius XII's rule. Has the law changed since the death of Pope Pius XII? Alternatively, if some few exceptions still existed, could such be applied to our situation? Or finally, if the law has not been changed, nor admitting of any useful exceptions, might it not be properly said that, as the law absolutely cannot be complied with if the Church is to continue, it must be regarded as having ceased to have legal and moral force? It has been argued that a law which physically cannot be complied with ceases to have legal and moral force, and certainly the law necessitating a bishop to be personally chosen by a living Pope (enforced as recently as the 1950's by Pope Pius XII against the Chinese schismatics) has entered this category. In our current situation, this would be due to the prolonged absence of a pope and the growing realization that there will not be a pope for quite some time yet to come. As the Church absolutely must have living bishops as successors to the Apostles continuously at each moment in time (unlike popes who can sometimes take some number of years to replace), the obligation to consecrate successors and keep the Church going obviously overrides any consideration for this law. In all justice, this truly ought to render lawful what otherwise would not have been lawful, if no abrogation of it or applicable exception to it can be found.

Yet somehow, some seem to find that to be not enough. Surely, they are legitimate bishops, consecrated expressly for the apostolic continuation of the ancient Church, and by bishops who themselves belonged to the Church, such that union with them is union with the Papal Chair, and who have resisted and opposed the modern heresies, thereby retaining for themselves and for their succession the rare status of being as of yet still one single juridical person with the apostles. So then, why it is that, instead of appealing to their apostolic authority as true and duly sent bishops of the Church, the faithful traditional Catholic bishops one and all instead make vague appeals to *Ecclesia supplet*, Canon 209, *epikeia*, the needs of the Faithful, salvation of

souls being the highest law, and so forth? Do they fear to usurp the authority of some unknown remaining “bishop in the woods”? Do they really suppose that there could possibly exist out there, someone, anyone at all, who possesses some superior claim to canonical authority than theirs? And even were some such a “bishop in the woods” to exist, why fear that they would not be welcomed by him as fellow-workers in the Lord’s harvest, even as Bp. De Castro-Meyer welcomed Abp. Lefebvre? More likely the problem they face is their own psychological inner self-doubts about their own legitimacy, and thus hesitate to give commands where they are personally uncertain as to the origin of their own authority, or the degree to which it would be accepted by the Faithful if only they exerted it wherever needed and appropriate (with justice, love, and mercy, of course). Yet their legitimacy can be demonstrated, as follows.

See here the key practical aspects of the difference between a bishop being sent by the Church versus one who is not. If a bishop who is not sent from the Church just gets his consecration from wherever, and then tries to go forth saying “You must obey me; I’m a Catholic bishop!” of course the Catholic Faithful say “Why should we listen to you? The Church never sent you.” This is exactly what Dom Guéranger was talking about when he said “If they claim our obedience without having been sent by the bishop of Rome, we must refuse to receive them, for they are not acknowledged by Christ as His ministers.” But consider just how markedly that differs from the scenario of a diocese of the Church (including some priests) desirous of having a bishop among them which they at present lack, then there being a man chosen from their priests, with the clear consent of his fellow priests and at least the general run of the Faithful and even secular leaders ruling within the said diocese, and the priest is made a bishop by an approved bishop and set as such over this particular diocese, thus being made himself also to be an approved bishop. Such is of course the story of the couple dozen or so dioceses that fell vacant back in the 1200’s during a lengthy papal vacancy. It is also the story of the diocese of Campos when it sought and obtained a new bishop to replace Antonio de Castro-Meyer after his death, and did so at the request and with the complete support of its (Catholic) priests and faithful. The tacit will of the Pope was equally clear in all those cases; the flock required a shepherd, and the Church provided one where needed, even where the Pope could not in practice be consulted for some extended period of time.

It is a reasonable, and surprisingly short, extension by which this principle

also applies to our other traditional Catholic societies today. A diocese is, after all, merely one specific variety of what is more generally describable as a “particular flock.” Every legitimate jurisdiction-holding bishop other than a pope has direct and personal authority over the souls which comprise a “particular flock,” but only participate in a kind of communal authority of the body (or college, when applicable) of bishops over all else of the Church. The most common form taken by these “particular flocks” of the bishops throughout the course of the Church’s history has been that of the territorial “diocese,” but not by any means the only form. Particular religious orders and congregations are also flocks, as would be such a thing as any “Society of Pontifical Right,” or the people in any sort of “missionary territory” and the like.

For in any number of communities of the Catholic diaspora presently scattered all throughout the earth today, there were once again legitimate flocks of Catholics, at first on the parish level, dependent at first upon “conservative” priests who did not go with the changes, and then (once these priests were forced to cave in or be kicked out of the Novus Ordo sect as punishment for their faithful attachment to the Catholic Faith, thus tricking them, at least temporarily, into inactivity) turned to these various “independent” priests who were tending the spiritual needs of these unquestionably legitimate Catholic Faithful. Having formerly been given legitimate assignments as priests by the Church over parishes and other communities, they retained these priestly faculties and used them to bless their congregations with all due authority. (The Novus Ordo sect illicitly attempted to deprive them of their faculties, but that is something that only the real Catholic Church is authorized to do; heretics have no such power, even as the excommunications of Catholics for being faithful to the Faith, as attempted by Nestorius, were regarded as null and void by the Church.) The Catholics of many such parishes began to band together as larger faithful flocks, each having several, or even many such priests, and together with the truly miniscule handful of truly faithful bishops, comprising the only real living continuity with the ancient Church.

Soon, one or another of these priests within any such banding together of these particular flocks is elevated to the Episcopacy, as chosen and recommended by his fellow priests of the same or similar flock(s) and by the ranks of the Faithful themselves for whom the man would go on to serve as their Bishop. An apostolic bishop of the Church (among the pitifully few who

retained the Faith) would perform the consecration, having spoken for “the Pope’s choice” (in the absence of any Pope) with his approval of the man selected and himself being an approved bishop, thus creating a truly apostolic successor to himself who is specifically charged with leading the flock for whom he was consecrated. Though the bishop gains a legitimate assignment from the fact of having or being trusted with such a flock of faithful Catholics allocated specifically to him and submitted to his authority (or else being chosen and consecrated to build up such a flock from scratch, i.e. among a nation or group of nations, or language group, or even for alternate Rites, as presently lack Catholic clerics and only the most small and disorganized smattering of individual lay Catholics, a common enough situation in many more remote mission regions of the world), his authority as being such a bishop comes through the Church, in this instance in the person of the few remaining truly apostolic bishop(s) performing the consecration and/or expressing their approval and support for the consecration and appointment, and the fact that union with them is union with the Papal Chair. Fortunately, at the outset of our present circumstance, there were some (sadly very few) faithful bishops, themselves personally handpicked by popes and among the very few who did not go along with the new religion, and who were willing to provide such consecrations, and with them that quality of being “sent” by the Church.

The question might be raised, “can a bishop simply and unilaterally choose his own apostolic successor?” First of all, bear in mind that none of the Apostolic traditional Catholic consecrations were ever done “in a vacuum,” without at least the consent of at least the general run of the affected priests, religious, and lay faithful, and often with at least some moral support from other bishops who, though unable to participate personally, were nevertheless sympathetic to the cause of the Church. Be that as it may, in any case where either the Pope was not regularly consulted for making any episcopal appointments (early centuries of the Church), or else during a Sede Vacante condition of the Church, it was always the Apostolic body of bishops which collectively selected each bishop. This does not require the active participation of the entire apostolic body of bishops (and I know of no instance in which the entire body was ever so engaged in the selection of some one single particular bishop), but in practice would involve the participation of a relatively few bishops, e.g. those of neighboring dioceses, auxiliaries of the vacant diocese if there be any, ranking bishops such as

Archbishops, Metropolitans, Patriarchs, etc., and any consecrators or co-consecrators as would have not been among those already just listed. And in the extreme circumstance of a bishop who, together with some congregation of the Faithful, is stranded in some prison or gulag, or else trapped on some desert island, physically cut off from all communication with the rest of the Church, he really would unilaterally approve and consecrate his successor for said congregation of the Faithful, and that would also continue the formal Apostolic succession for them. Our own times have provided yet another circumstance in which such a “unilateral” decision on the part of one or two bishops alone would also be necessary, and therefore no less a continuation of the formal Apostolic succession.

While a traditional bishop today does not claim to be “The” Bishop of any actual “See” from among any of the historical Sees of the Church, he possesses a leadership position over a specific and identifiable group of priests, consecrated religious, and members of the lay Faithful which really does constitute a “See” in practically every real sense of the word, and the bishops for these “Sees” are no less real bishops with real and apostolic jurisdiction over these “Sees” than the former bishops of all the classical Sees, or of the various religious orders and congregations, or of Apostolic Vicars over their assigned missionary territories. This much goes far to answer at least the practical part of the question, “How is this authority divvied up among those who lawfully hold and wield it (or, who has what authority over whom)?” (D3Q2) Each bishop has direct and apostolic authority for the particular flock for which he was consecrated (or else which he personally built up from scratch as a missionary bishop). When asked “What is your diocese?” it is sufficient for him to respond “I am the bishop of the Society of N.” This also goes at least some way towards answering the question, “What Diocesan See or Sees do the Traditional Catholic bishops belong to?” (D9Q2) While this logic does not tie any particular bishop to any of the classical Sees of the Church (which would still be something to look into further), it does allocate to each traditional bishop a “See” in the form of the particular flock under his care. There is also nothing that states that the bishops of the Church (in the prolonged absence of a Pope and all the more when in a remnant status) could not create at least provisional offices as some to be truly needed.

There is also the fact that such non-territorial flocks, though truly the structure which the Church presently endures, is quite far from ideal, in that

the faithful all find themselves subject to competing jurisdictions. It is not impossible that separate chains of jurisdiction may occupy the same geographical territory, for example the Latin Rite Archdiocese of New York had long shared some of the same territory as the Byzantine Rite Archdiocese of Pittsburgh, but in that case in particular the difference of Rite made it immediately clear which one to which each Catholic belonged (and was therefore subject to), namely the hierarchy of which Rite. And as is now far more generally the case, the obligation to reach the whole non-Catholic world with the Gospel of their shared area falls equally to all. Without even a difference of Rite to set them apart, some have slipped into thinking that they have no obligation to belong to one or another in particular, or even that they can vacillate between them whenever it suits their fancy, or else choose one side or another on the basis of making a choice between competing opinions which no one is presently competent to make in anything like an authoritative manner. This is without a doubt one thing that we Catholics can reasonably expect from a true Pope to put right, by setting the true and apostolic bishops each exclusively over particular regions or Rites, etc., as the Church has done in nearly all other eras, save that of the original Apostles.

Msgr. Van Noort also has something to say about the distinction between legitimate successors to the apostles versus those who are not legitimate, as he discusses the process for making this determination in detail (Volume 2, pages 152-153):

Scholion 1. How can one prove that this or that bishop is a legitimate successor of the apostles?

It has already been established (see no. 34) that bishops succeeded to the position in the Church originally filled by the apostles. But as was pointed out, this succession does not mean that a particular bishop succeeded to the job of a particular apostle—say that the bishop of Bridgeport has taken over the job of St. Bartholomew. Rather, it means that the college of bishops, viewed collectively, succeeded the apostolic college, viewed collectively. It may be asked then: “How can you be sure that this or that bishop should be counted as a *legitimate* successor of the apostles?” Obviously a man does not become a genuine successor to the apostles merely by arrogating to himself the title of “bishop,” or by carrying on in some fashion a function once performed by the apostles. Neither is it

enough for a man merely to possess some one, individual power, say for example, the power of *orders*.—The power of orders can be acquired even illicitly, and once acquired can never be lost.—What is required for genuine apostolic succession is that a man enjoy the *complete* powers (i.e., ordinary powers, not extraordinary) of an apostle. He must, then, in addition to the power of orders, possess also the power of *jurisdiction*. Jurisdiction means the power to teach and govern.—This power is conferred only by a legitimate authorization and, even though once received, can be lost again by being revoked.—Now two methods suggest themselves for proving that this or that bishop is a legitimate successor of the apostles.

a. The *first method* is to demonstrate by historical documents that the man in question is connected with one of the original apostles by a never-interrupted line of predecessors in the same office. One must also prove that in this total line no one of his predecessors either acquired his position illicitly, or even though he may have acquired it legitimately, ever lost it. For a purely physical succession proves nothing at all. To move into the White House by physical force would not make a man president of the United States. It is easy to see how lengthy and extremely complicated such a method of procedure would be. Christianity is nearly 2,000 years old. Indeed, in many cases it would be quite impossible to proceed along these lines because of a lack of documentary evidence.

b. The *second method* is quite brief. First one locates the legitimate successor of the man whom Christ Himself established as the head and leader of the entire apostolic college. Once that has been done we can find out whether the particular bishop under scrutiny is united to Peter's successor and is acknowledged by him as a genuine successor in the apostolic office. It is easy enough to investigate these two points; it is also a perfectly satisfactory method of procedure.

Given that, let us look at what it would take to verify the legitimacy of the bishops consecrated during the lengthy papal vacancy of the 1200's. Even by then, tracing the apostolic line of any of the bishops clear back to some apostle in an unbroken succession was already hopelessly unrealistic, if even

possible at all. But there was also no pope at the time, and for some several years. How would one have verified the legitimacy of the (at least) 21 bishops consecrated during that popeless period? The answer is by the combination of the two methods given above.

Starting with the second method, we go back to the last known time that there was a living pope, and note the list of recognized bishops currently accepted by him at that point in time. From there we use the first method to work our way forward from that much more recent point, observing the lack of any break in apostolic unity from that last known papal instant clear through to the consecration of the new current bishops so chosen in the absence of a pope. The bishops who consecrated these (at least) 21 new bishops during this period were themselves all apostolic bishops, personally chosen by the pope (when the Church last had one), and these approved bishops themselves approved the consecration of the needed successors, as it had been with most successions back in the days when the first method could still be easily applied in going clear back to some Apostle. In short, “approved bishops” made new bishops of whom they also approved, and thereby also making these to be themselves “approved bishops” by the same authority of the Pope, even though there was then currently no pope. Union with these approved bishops equaled union with the Papal Chair (and thereby all popes who ever lived and any pope yet to come), even though vacant at the time. With unity of purpose, fellowship, and submission to the Papal Chair (though vacant) preserved from consecrator to consecrand, the fullness of the apostolic mission and all due jurisdiction and authority was passed successfully to the consecrands, and could have been successfully passed on thus indefinitely.

There is a consideration to be brought in from the phrase “never-interrupted line of predecessors in the same office,” namely what is meant by “office” in this context. How would we know that, for example, successive holders of the office of being “The Bishop” of the Diocese of Bridgeport if, for example, a given holder of that particular office had not been known or approved by the previous holder of that office? While it is not impossible that a bishop would consecrate the man who is to be his successor, and even with a clear intent that the man so consecrated is intended to be his successor (by, for example, naming him to be his Coadjutor), the practice does appear to have been rather unusual or even exceptional, though not unheard of, historically speaking. Far more commonly the man simply serves in his

particular episcopal office until his death, after which the Church (typically in the person of the Pope, except where other means are utilized as already discussed above) will choose another to be the next bishop of that particular episcopal office.

From this, it emerges that there are three concepts of succession to be discussed here which are of relevance: 1) Succession within a particular episcopal office (e.g. “Bishop of the Diocese of Bridgeport”), 2) Succession of Orders (who consecrated who), and 3) Succession to membership within the corporate body of the approved Apostolic pastors of the Church. As was already explained by Van Noort, legitimacy is not obtained merely by the physical possession of a See, even of a legitimate See, but rather by the new bishop’s “adoption or assumption into the corporate body of the pastors of the Church.” This latter, most typically expressed in the form of a Papal Mandate, is also expressed in the consecrating bishop’s willingness to perform the consecration, that consecrator being himself already among those who are adopted or assumed “into the corporate body of the pastors of the Church.” In the absence of a Pope or Patriarch to give the Mandate, or else in the ages before the process of a Papal Mandate was developed, it was truly up to the consecrating bishop(s) to decide whether or not to perform the consecration, and with it to make the appointment of the man to the office for which he was supposed to be made bishop.

Ideally and most typically, three such bishops (one as the “consecrator,” proper, and the others as “co-consecrators”) would be involved with this function, thereby most obviously representing the whole body of bishops without having to summon them all, though it is also understood that even just two (or in the direst of circumstances, even only one) would be sufficient as long as the reasons for there being so few are legitimate. For example, it was generally believed by the early Fathers (and again taught by Msgr. Charles Journet) that St. Peter (presumably assisted by Sts. James and John) consecrated the remaining Apostles to the juridical episcopacy. Assuming that to be the case, there can have been no co-consecrators for at least one of either James or John, i.e. St. Peter might have unilaterally consecrated St. James, then St. Peter, together with St. James as his co-consecrator would have consecrated St. John, and then St. Peter, assisted by Sts. James and John, would have consecrated the rest.

There is also the fact that (other than the exceptional case of a bishop consecrating another to be his coadjutor), a bishop would typically consecrate

or co-consecrate a man to be the bishop of some diocese or other flock or episcopal office which is not his own, that is to say, one which is not his own and therefore over which he has no direct and personal jurisdiction. He does this, obviously not in his specific capacity as the leader of the diocese or flock that he rules as their Bishop, but instead as representing the Pope, all the bishops of the Church, and the Church as a whole. Msgr. G. Van Noort devotes separate sections (or “articles”) within his book to each of the two spheres of a bishop’s authority, one being that by which he rules his own particular flock, and the other by which he participates in the collective rulership of the whole Church along with all other bishops, and all under the Pope. He introduces the second category thus (Volume 2, page 329):

Viewing the bishops “collectively” does not mean considering them simply as a mathematical total of many persons individually placed in charge of individual dioceses. If that were the case, there would be nothing special to add to what has been already stated in the previous article. Rather, it means considering the bishops insofar as all of them along with the Roman pontiff form a *corporate entity*, or a *single body* of pastors placed in charge of the entire Church. Since they do not form a single body except insofar as they are united to the supreme pontiff and are subject to him, it should be clear that formulae like: “college of bishops,” “body of bishops,” “the Catholic episcopate,” etc. – always include the pope, the head and crown of the rest.

Van Noort goes on to clarify that both of these spheres of a bishop’s authority come to him through the authority of the Pope, and not (as some had formerly proposed) that one comes through the Pope but the other directly from God. In practice, this second sphere of a bishop’s authority only comes into play when the bishop is invited or allowed or commissioned by the Pope (for example to participate in an ecumenical council), or by his fellow bishops (for example to participate in a more local synod, organize retreats or engage in endeavors of mutual interest to the local welfare of the Church), or as applicable here at the request of a flock in need of a bishop. So, to sum up this consideration of lawful succession, what it takes to be a true successor starts with a request of some group or flock of the faithful (or potential faithful, or on behalf of potential faithful such as in a new and missionary territory), an apostolic bishop – normally under the guidance and

direction of the Pope, though exceptions can be permitted where necessary as explained above – selects and approves a candidate to consecrate for the group or flock, consecrates him, and the flock or group accept the bishop so consecrated.

That same solution of combining the two methods can and should be applied today. Duly authorized bishops of Holy Mother Church, themselves originally handpicked by popes, but now obliged to function in a prolonged absence of any (real) Catholic pope (regardless of whether they were fully cognizant of that fact or merely conscious that no Catholic pope was currently active and functioning as a true pope would) as did those who performed the consecrations during that previous papal vacancy, have done the same thing, and for exactly the same reason and with the same result. While the vast majority of bishops seceded from the Church in order to vanish into the heresies of the Novus Ordo religion (thus losing their station and apostolic continuity), the exceedingly few faithful bishops alone retained that apostolic continuity and fewer still faithful bishops successfully passed it on to their succession. In coming from bishops who were personally approved by popes, and exclusively through such approved bishops in a continuously approved line, it is truly to be said that union with the traditional bishops today is union with the Papal Chair (and thereby all popes who ever lived and any pope yet to come). In this case, in applying the second method we need not go back any further than Pope Pius XII. Using the first method from the few faithfully surviving bishops from that period and going forward to our own current time, it is a short and unbroken succession to the actual traditional Catholic bishops who truly possess this full apostolic status of Roman Catholic bishops today.

We have here therefore virtually the entire “canonical mechanism” by which the traditional bishops have obtained their adoption into the corporate body of the pastors as members of the formal apostolic succession in true union with the Papal Chair. This is the extent to which we can answer the question at this level, namely “By what ‘canonical mechanism’ would the traditional bishops have received the equivalent of Papal mandates for their consecrations, since none of them were personally appointed by a living pope?” (D9Q1) The answer to that question of course provides the answer to this related and similar, but more general question, “What is the exact ‘canonical mechanism’ by which those who hold habitual and apostolic authority in the real Church of Christ obtained it?” (D3Q1) The sole

remaining ingredient needed is the approval of the Pope, or “Papal Mandate.” If it is a matter of accepting the idea that the law requiring a Papal Mandate has simply ceased to have legal and moral force (being impossible to comply with), that is something I suspect will have to be decided by the bishops in a Council, even if necessary, an imperfect one. The only other alternative would be to find any place where that law might have been abrogated or modified, or else admitted of applicable exceptions even during the reign of Pope Pius XII.

By a similar token, a decision to reject the common and majority opinion that the majority of bishops cannot fall into the same error at the same time (D15F4) would also have to be decided by the bishops in a Council, perhaps the same one or a later one, if it is to be preferred to the alternative of positing some theory to account for how it could be that, as mentioned just above, “the vast majority of bishops seceded from the Church in order to vanish into the heresies of the Novus Ordo religion.” Such is the furthest we can go herein towards addressing the question, “If the minority theological opinion (as so described by Van Noort) is right, and the teaching (as presented by Berry) is wrong, regarding whether it is possible for a significant majority of Catholic bishops to vanish all into the same errors at the same time, can we rightfully resolve this perennial question that way on the basis of recent events?” (D15Q1)

Either way however, the doctrinal fact remains that the majority overall cannot fall into the same error (D15F3), which requires at the very least that at least for a majority of the time a majority cannot be in error, making such a large failure as that seen at Vatican II to be, if to be counted at all, as only a most highly exceptional and rare circumstance. It is not clear how even the possibility of such a circumstance, however rare and unlikely but not ruled out, could be reconciled with the doctrine that states that the Ordinary Magisterium of the bishops in general is also infallible, such that the doctrine agreed upon by all traditional bishops is rightfully and formally owed our internal assent of faith (D15F1), except by claiming that the collective “Ordinary Infallibility” of the general run of bishops results from their all being aligned with the express and documented infallible teachings of the Pope. The errors and heresies that took place in Vatican II and since then were not mere wrongful attempts to rule on undecided questions, but actual contradictions of known and documented infallible teachings. The majority, once having departed from the Church by whatever means the doctrine would

allow them to do so, had ceased to be bishops of Holy Mother Church. So at present, with only the traditional bishops capable of being counted at all as Catholic bishops, their collective infallibility on the level of the Ordinary Magisterium now remains intact (D15F6).

But given the more basic findings that the traditional bishops (or at least some of them) simply have to be truly and fully apostolic in order for the Church to exist today as a visible institution as our Lord founded it, clearly one or the other basis (law's cessation of force, there being some known and accepted and applicable exception to it, or else the abrogation thereof) absolutely must apply, and even without knowing which one applies, or where and how, the traditional bishops can be safely regarded as being truly apostolic, possessing the formal succession, habitual jurisdiction, and rulership over their respective flocks by Divine right, having no need to claim or resort to supplied jurisdiction based on common error, save when assisting those Catholics who are not of their own particular flocks. All of this applies, of course, only to those who were consecrated by apostolic bishops (the first consecrators at the outset of our Church crisis having been personally handpicked by true popes) for the overall good of the Church, the continuity of the lawful apostolic succession, and for the specific oversight of whatever specific congregation or flock or community or nation or language group or category for whom they were consecrated as bishop, or else who have been personally approved by some other apostolic bishop (having abjured the error/heresy and schism associated with the illicit source of their episcopal orders, and otherwise complied with whatever directives the apostolic bishop has imposed), despite their own personal origin as a bishop in some historically schismatic line.

As for the others, for example those who trace their orders from historically schismatic or heretical lines (e.g. East Orthodox, Old Catholic, Duarte-line, etc.), or who got themselves consecrated without any particular congregation, society, or missionary territory or category in mind, or through some deception (subsequently repented), while they are not apostolic and not sent by the Church (and therefore, though being both Catholics and bishops, are not Catholic bishops, as they possess only the material succession), should such choose to function as Catholic bishops ought, these would still be capable of performing some real good for the Church under the far more limited terms of *ecclesia supplet* for cases of common error, *epikeia*, and the Canons 209 and 2261. Such bishops can and should seek approval and

commission from the apostolic pastors, and if not personally reprehensible in teaching or doctrine and willing to abjure the illicit source of their sacramental powers and otherwise submit to the guidance, training, or any other relevant and reasonable conditions imposed, should be carefully considered by the apostolic bishops for approval to be permitted and appointed by them to share in their apostolic status.

The findings of this group of deductions place upon the traditional bishops a most sacred obligation to recognize themselves and each other as true bishops of Holy Mother Church, as fellow workers in the Lord's Harvest, as canonical equals, none above the other (as only a Pope can designate certain bishops to have authority or rank or any other unequal status over other bishops as Legates, Nuncios, Archbishops, Metropolitans, Patriarchs, or Cardinals, etc.), to coordinate among themselves all matters relating to the overall good of the Church and of the relations of members of their own flocks to members of each other's flocks, and for them to develop among themselves provisional measures to contain and restrict the practical impact of their variant opinions on various unsettled matters until there is a Pope to lead them and provide definitive and dogmatic answers to their questions.

In Summary, here are listed the findings and questions that follow from these further deductions regarding the apostolicity of the traditional Catholic bishops:

Findings:

- 1) Traditional Catholic bishops doctrinally must have full apostolic authority as they have indeed demonstrated in practice, or else the Church has ceased to exist as a visible and institutional society.
- 2) There exists a heretical coterie of those called "home aloners" who contend that all authentically traditional Catholic clerics must be avoided; fortunately this heresy has not caught on.
- 3) There exists a heretical coterie of those called "Anti-clericalists" who contend that all authentically traditional Catholic clerics are illegitimate and utterly without authority (other than, perhaps, supplied jurisdiction); sadly this heresy has caught on widely and is popular even among those who are not Anti-clericalists and furthermore are often unaware of its source.
- 4) The authors of these heresies often base these heresies on a claim that the End of time has approached, Antichrist stalks the earth, and

lawful authority either does not exist or else is restricted to some remote and unknown region, embodied in unknown and undiscoverable bishops; this notion is to be rejected as heresy.

- 5) Despite the existence of the doctrine, to the practical effect that “at least in some identifiable sense, however remote, indirect, or tacit (as necessity may cause), the will of the Pope and communion with him, or at least with the Papal Chair when empty, must always be somewhere at the back of it all,” the particular form that the authority of the Pope can express support for a given man to be made legitimately a bishop admits of considerable variety.
- 6) Many legitimate bishops of the Church have been selected, consecrated, and have obtained the adoption into the corporate body of the pastors of the Church and membership in the formal apostolic succession, and all without the active participation of the Pope, but rather with the implicit, or tacit, will of the Pope.
- 7) Traditional Catholic bishops were consecrated expressly for the apostolic continuation of the ancient Church, and consecrated by some of what very few remaining bishops did not defect, making it possible for them to comprise the Formal Apostolic succession.
- 8) Traditional Catholic bishops were each consecrated for some specific community of Catholics in need of a bishop (or missionary territory containing no Catholics), over which their authority would rightly have to be directly comparable to that of a regular bishop over the members of his diocese, or at least of an Apostolic Vicar over a given missionary territory.
- 9) Traditional bishops were each consecrated by authorized and fully apostolic bishops of the Church, such that union with them is union with the Papal Chair, and who thereby conveyed the full nature of their apostolic authority to their consecrands, and are themselves therefore also authorized and fully apostolic bishops of the Church in union with the Papal Chair.
- 10) The lack of exclusive diocesan territoriality has precedent, and therefore can be and is the true hierarchical structure of the remnant Church today, but it is one which, in all due prudence, should be rectified as soon as possible.
- 11) The legitimacy of the traditional bishops can be verified (as it could equally have been during other previous periods of Sede Vacante)

by a combination of the two methods, one being an unbroken succession from Apostles (or approved bishops), and the other being the approval of a Pope.

- 12) Such bishops as cannot demonstrate such legitimacy, providing they are valid as bishops and orthodox in doctrine and traditional Catholic in sympathy can still be of genuine service to the Church under the terms of Epikeia, Ecclesia Supplet, and Canons 209 and 2261, or if they are accepted by apostolic traditional bishops.
- 13) The Formal Apostolic status of the traditional bishops morally obliges them all to proceed in a fully canonical manner in all of their official actions, and to recognize themselves and each other as the divinely sent representatives of the Church, and as canonical equals (until a pope should set up any different relationships among them).

Questions:

- 1) Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it?
- 2) Might the written ecclesiastical law regarding the need for a pope's personal approval have been abrogated or modified or admitted of applicable exceptions?
- 3) Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees?

Deductions Section 19: The Ability of the Church to Provide Herself with a Pope

In any occurrence of a Sede Vacante circumstance, the Church has as a primary duty the obligation to provide Herself with a new Pope (D2F9). This is of course one of the most difficult, weighty, and controversial steps the Church can take, and one which those presently most qualified to take it seem willing to seek any excuse to avoid. That has not stopped those far less qualified (in fact, fully unqualified) from making the attempt, but a serious effort to elect the next true supreme Pontiff on the part of those most truly qualified cannot be put in the same category. Still this duty (and right) of the Church is also affirmed by Fr. E. Sylvester Berry, page 227:

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 defined, 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.

Interestingly, even the scenario of the vacancy lasting for “many years” has been addressed and specifically mentioned as if it is recognized as being at least theoretically possible. Still, the need for a truly Catholic Pope is greater

than ever, at a time that Catholics by and large seem least likely to trust in any papal election of any kind. We note the material interruption of hierarchical unity (D6F4) and the divisions brought about by sharply held divergent opinions regarding matters as yet unsettled by the Church (D17F7). With time continuing and none of these issues being resolved, this enables these competing opinions to become increasingly entrenched, until the point that those who advance them might not accept correction even from a true Pope. But if in the face of these troubles the election of a pope has become truly impossible, then the dogmatic structure of the Church would be forever changed, and no such fundamental change was ever prophesized. All of these things answer quite definitively the question, “Would a Papal election conducted by the real Catholic Church be lawful?” (D11Q7) in the positive, because, for the Church to be incapable of providing Herself with a Pope would be a fundamental change to Her basic structure as given by Christ.

It has to be obvious that an organized body of heretics cannot be the lawful or regular electors of a real Roman Catholic Pope. Since we know that the present day Vatican organization cannot be identified with the Catholic Church of all history (D17F1), the elections to its leadership have no intrinsic bearing upon the problem of providing the Church with Her next true Pope. We attribute this failing on their part to an organizational rift which occurred between the Vatican organization and the real and visible Roman Catholic Church, causing the former to be no longer the lawful object of ecclesiastical faith and trust, making its elections, appointments, councils, teachings, and mandates etc. to be utterly null and void from the standpoint of Catholics (D17F15). We note that none of those presently counted as “cardinals” by the modern Vatican organization, and none of the bishops (or “bishops,” in view of so many of them not even being validly consecrated to the episcopacy), including auxiliaries, who are locally found residing in the territory of Roman Diocese or any of its associated Suburbicarian and Suffragan Sees, is in any way known to be a real (Traditional) Catholic (D11F2). Therefore, it can be safely said that persons who accept the role of leading the present day Vatican organization by that very nature are incapable of being real Roman Catholic Popes, regardless even of their inner dispositions (D17F14). Though there might be some limited remote, and accidental potential for a person elected to lead the Vatican organization to subsequently become a pope (to be discussed shortly), the Vatican organization has no intrinsic power to designate anyone as a true and Catholic Pope, no more in fact than would the

Southern Baptist Convention or the Mormon Church.

The organizational rift between the Vatican organization and the real and visible Roman Catholic Church also implies that the offices of leadership of each are two separate and respective offices (D17F11). Furthermore, the perverse nature of the present day Vatican organization, in its avowed purpose of spreading a new false and rival non-Catholic religion renders the two offices mutually incompatible, such that it is impossible for the same individual to serve in both (D17F12). Ergo, the real Roman Catholic Papacy, as an office at present intrinsically separate and distinct and mutually exclusive to the office of leading the present day fallen Vatican organization, must exist as an office which can be filled and which belongs specifically and exclusively to the real Roman Catholic Church, which in turn can exist only “among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II.” Furthermore, since this real Roman Catholic Church is a perfect society, it has absolutely no dependence upon the present day Vatican organization even for the election of a supreme Pontiff (D16F3). It therefore falls exclusively to this Church, and in particular its leadership, to organize, coordinate, accept, and ultimately submit to the results of a conclave of their own, held separately from the Vatican organization.

It is, after all, that Traditional Catholic “movement” or “community” which is what has continued on as the true corporate and visible existence of the real Catholic Church, once the Vatican organization became separated from it (D17F8). Their leadership, comprised of traditional Catholic bishops, were truly appointed and consecrated for the express purpose of continuing the formal apostolic succession (D18F7), have been given specific and identifiable flocks, regions, categories, or ethnic/language/cultural groups to whom they have been assigned by the Church as their lawful bishops (D18F8), and were so consecrated by bishops who themselves were fully apostolic, such that union with them is union with the Papacy (D18F9). Therefore whatever man, by at least moral unanimity, all these apostolic successors today should submit to is therefore truly the next and real Roman Catholic Pope. It also falls to them, or to whomever they may designate as their representatives in this matter, to organize and coordinate the conclave needed to elect an individual to lead the real Catholic Church.

Their authority to act in this manner however is also dependent upon their

“all” (or sufficiently “all” as to comprise a moral unanimity) being involved in this process, either with their own active and personal participation, or by the active and personal participation of delegates whom they approve for that purpose. And unless some known exception to the Law be found applicable, or else the Law itself found to have been abrogated, it also depends upon them all having resolved among themselves and agreed upon an answer, even if only in an imperfect council, to the question, “Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it?” (D18Q1)

The providing of the Church with a new pope, and especially under such extreme circumstances as ours, is an undertaking of a truly significant scope, one which affects the entire Church to a significant degree. Some one or two bishops acting alone or jointly, or even all of some one single particular Traditional Catholic Society, would not be sufficient to bring this about. Any decision of that kind has to be jointly taken by the entire body of them, functioning together as at least some kind of provisional “college” (or at least functioning in a “collegial” manner) to produce a result acceptable to all of them (D3F3). I make repeated references to those whom traditional bishops may delegate, since either the bishops themselves or such delegates as they appoint could equally serve as the electors. Some of these delegates may even be culled from traditional Catholic priests, religious, and faithful of the Roman area, since some such are known to reside in the region of Rome (D11F3), and that could be a very reasonable and fitting way of honoring the original territorial claim of Rome. Theologians have speculated upon the scenario of all the Cardinals being killed off, for example by a bomb (but obviously equally applicable to our circumstance of all of them having vanished into heresy or else died off), and the next papal election devolving either to the bishops of the Church or else some other (unspecified) congregation of Romans.

For it certainly stands to reason that, at least in some sense however oblique, there must certainly remain at least some congregation, either “in” or “from” the region of Rome, or as can be logically as can be so construed (D11F1), who in all justice at least ought to be included in the election conclave process, and with at least sufficient voting power as to be able to veto the election of a particular individual (e.g. if following the “two-thirds vote plus one” policy as required for accepting a pope, the “Romans” should

be at least a full third of the electors, and nothing says they cannot comprise the entire group of electors for the conclave). It remains a bit of an open question as to who exactly counts as “real (Traditional) Catholics united to their real Catholic bishop,” since all real traditional Catholics in Rome (or at least easily arguably as being within the “general region” of Rome) either possess no living bishop at all (subject merely to the vacant office) or else are subject to other bishops who reside outside Rome.

And as far as having any Romans who function as members of some bishop’s flock where the bishop does not reside in or near Rome, this just might provide some suggestion regarding the question “Might the Petrine Diocese have been extended to include places and regions sufficiently broad as to include those places where faithful traditional bishops are found?” (D11Q5). Remember, “there does exist several known (traditional) bishops who, together with their flocks of attached priests, consecrated religious, and laity, would truly qualify as ‘a group of the [genuinely Catholic] faithful united to their [genuinely Catholic] bishop.’ Now, if only one could find a way such as this to tie in some one or more of these bishops as being either ‘in or from that region,’ then that would have to be the Diocese of Rome legitimately active and functioning today.” And there is one other hypothetical area of possible merit in this. Recall that the Church could never be “so besieged with heresy that it would—even for a brief period—be restricted to just one region,” and that “neither should one interpret the scriptural prophecies about the great defection at the end of the world in such a sense” (D8F6). With only the Roman Diocese spoken of as being eternal and incapable of falling, every other Diocese therefore could fall, or become extinct, and if that actually happened, would that not also amount to the Church being “restricted to just one region,” namely that of the conventionally known limits of the Diocese of Rome—unless of course that Diocese should have been extended to all the earth, or at least a much larger area? At this point, that can only be ventured as a vague possibility, a suggestion, and as such this cannot be counted as even a partial answer to that question. But at any rate it stands to reason that there truly ought to be at least some “Romans” among the electors, even if they be mere laity or else some of those now living far from their Roman home.

The authority to determine the process resides with the traditional bishops, acting together as a college (whether officially so called together or not), meaning that the bishops may either themselves be the electors or else may

designate electors. St. Bellarmine, in discussing the scenario of the Church being without any cardinals, writing in his Controversies, *De clericis*, bk. I, ch. 10. (as translated by James Larrabee), documents that “the right of election was transferred from all the neighboring bishops and the Roman clergy to the Cardinals, who are a certain part of the bishops and clergy of the Roman Church; therefore, when the Cardinals are lacking, the right of election ought to return to all the bishops and clergy of the Roman Church.” It has always been, at least on a practical level, that the Cardinals (and before them the less well defined community of papal electors in Rome) could in turn be regarded as a group of “designates” of the bishops from all around the world, thus sparing the hundreds, then thousands, of bishops from having to gather each time a papal election is necessary.

Within those parameters, the question of how many electors and who they are, beyond the bare recommendation that they include at least some sort of “Romans,” falls to the traditional bishops acting together themselves as a college, and cannot be pursued any further herein. But this much is sufficient to answer the question of “Who, and how and on what basis would anyone from among the real Catholic Church organize and conduct the necessary conclave so as to be valid?” (D11Q8) “Who?” The traditional Catholic bishops and/or whoever they personally designate and jointly approve. “How?” By whatever lawful electoral process is agreed upon by the all the traditional bishops acting together as a body or even as a college or at least in a collegial manner. “On what basis?” The basis that the traditional Catholic bishops together comprise the sole remaining lawful and apostolic hierarchy of the Roman and Traditional Catholic Church, which in turn has the absolute right and duty to provide itself with a Supreme Pastor whenever one is lacking. All of that also answers the more basic question of “By what means (who and how) can the Church provide Herself with a true Pope?” (D2Q3)

As to gaining the wide acceptance of a Pope elected by the real Catholic Church among the real Catholic Faithful, this is easily enough handled providing only that a moral unanimity of all the traditional Catholic bishops has participated in the process or at least agreed to submit to the results, and to the man so elected as Pope. Suppose this conclave is carried out, and is accepted by all traditional Catholic bishops and all, or at least very nearly all, of the traditional Catholic priests. Then, if you want to receive truly Catholic sacraments, you would just about have to have recourse to some cleric who is submitted to the Pope thus elected. It is amazing the extent to which the

people's opinion can be impacted by what alternatives are actually practicable in their own case. For example, we note that those who have reasonable access only to some SSPX or Indult/Motu or non-sedevacantist "independent" priest will tend to be far more tolerant of clerics saying Mass "una cum" some heretic in the Vatican than are those who have immediate and ready access to a sedevacantist cleric. And of course one can expect that a significant majority of the general run of the Traditional Catholic Faithful will be quite supportive of such a move, once so properly and universally done, especially if the right and duty of the Church to do this has been carefully and systematically explained to them. This shows the answer to the question of "What would it take for such an election to gain wide acceptance among the real Catholics?" (D11Q9)

It is no mystery why the Church has not elected a true Pope. Far too many of Her hierarchical members have been misled and misdirected into various opinions which render the necessary action impossible to them, and the rest have the good sense not to proceed ahead without the cooperation and support of the others. The chief among these misdirections is the mistaken opinion that the job of electing a Pope still (somehow) inexplicably falls to the Vatican heretics. Those of the "Indult/Motuarian" (FSSP, ICR) position as well as those of the Resistance (SSPX and other non-sedevacantist "independents") somehow think that a manifest and obstinate heretic can still, in at least some technical or legal or canonical or ceremonial or figurehead sense, "rule" as Pope, even as they all admit we are obliged to avoid (at least much of) the man's teaching. And then, there are those of the Formaliter/Materialiter (Cassiciacum) position who claim the recent and current Vatican leaders to be "material popes" but not "formal popes." Again, it is to the Vatican heretics they look for the Church's next Pope. Finally, there are those of the "absolute sedevacantist" position, who one would expect can most appreciate the need to elect a true Pope, but who hold back, apparently out of some sort of deference to their Formaliter/Materialiter fellow sedevacantist associates, but also out of fears of persecution or even ridicule, and at any rate do not want to "go it alone" on anything of such great importance to the whole Church.

It also hasn't helped that there already have been quite some number of efforts at providing the Church with a Pope, all as much patent failures as have been the "attempts" made in Vatican City. I think it bears discussing these failures and the nature of why they all failed, especially since the intent

and goal is undeniably most good and utterly praiseworthy, though the results comically bad. First of all, most of the various “papal claimants” which have dotted the landscape throughout this “Church crisis” period have never even gone through the motions of a conclave or election to the papacy. Some have claimed to have seen themselves crowned pope in some mystic vision (seen only by themselves), while some few others of these were personally appointed by others from among this category. The vast majority of (generally the less well-known figures of this sort) appear to have simply hung out their shingle as “pope” without bothering to explain themselves. Only the barest handful have actually gone through the motions of a conclave or an election, and it is these alone who warrant further examination as to why their efforts failed to provide the Church with a true Pope.

Some have blamed it on the lack of training and spiritual qualifications on the part of those elected. Surely it hasn’t helped these conclaves in that none of them have elected renowned Doctors of Theology or Scripture scholars or even persons who are all that familiar with the Latin language, or even worse that some of them have even elected persons who act (in their putative “papal” role) in a manner quite unbecoming of a pope. But lack of training and spiritual qualifications and foolish actions prove nothing of their incapacity to be popes. History bears out that even some true popes have been seriously unlearned, uncouth, ill-mannered, and on rare occasions even outright villainous. Still, given the serious breach of trust that has shattered Catholics’ trust in any papal election (Vatican or otherwise), one would need to find someone who is quite a saint in character, training, spiritual formation, learning, wisdom, and most challenging of all, capable of winning a reputation as such from a significant majority of real Catholics. No one is perfect of course, and we need to balance our desire for a truly credible candidate with the realities of who might be actually available, for otherwise we would again prevent the Church from having any next true pope.

Others have blamed it on the small and inconsequential size of the electing bodies chosen for each of these “conclaves,” or their use of laypeople as electors. This gets a bit closer to a real concern, but again, history has listed at least eight popes who were elected by a single layman (Alberic II of Spoleto, who alone personally elected Popes Leo VII, Stephen VIII, Marinus II, Agapetus II, and his own son John XII, and also Crescentius the Elder, who alone personally elected Popes John XVII, John XVIII, and Sergius IV). There is a real problem with having a conclave consist exclusively of laity,

especially where none of them have been designated by any traditional clergy to represent them. The individual laymen just mentioned above in the case of those eight historical popes of the Church did after all still have a congregation that at least included some Roman clerics who rubber-stamped their choices.

But the real deal-breaker is the fact that each of these recent conclaves has proceeded from a false understanding of the Church's current ecclesial circumstance, namely the assumption that there are no remaining legitimate and truly Catholic jurisdiction-holding officers of the Church. But if that were truly the case, then the Church has already failed, thus making their attempts into attempts to start up a brand new Church. One is in effect attempting to set up a new papacy based on a lie, or at least an error. Proceeding from such a standpoint, they have one and all ignored, or even blasphemously condemned, all traditional clergy who are out there seeing to the needs of the Faithful. By doing that they cut themselves off from the Church, exactly the same as if a real Pope were to excommunicate the entire Church (a schismatic act).

Finally, the recent conclave attempts have not addressed the basic problem of what went wrong in the Vatican. As too many persons have commonly perceived things, a Vatican election should have resulted in a real Catholic Pope. Their repeated failures to do so have proven to be a grave disappointment to all Catholics who mistakenly look to the Vatican organization as though it were still in any way whatsoever the Church. One has there large groups of people, extremely educated, accustomed to power, widely respected, and even mistaken for Catholic Cardinals, all electing these absolute losers and heretics, one worse than the other, and repeatedly without letup. What goes wrong? The recent conclavists have no answer, and therefore no means to assure us that their relatively paltry attempts would fare any better, despite the relative orthodoxy of their participants.

It doesn't do for them to respond merely, "well, they're heretics and we're not." This was never about personal sanctity or holiness or even orthodoxy, but one regarding the guarantee of God that the one truly elected to be the Supreme Pontiff of the Catholic Church shall be divinely protected from error and heresy, most especially in their official teaching and legislative acts. What concerns us here is the presence (or absence) of the Divine guarantee. How does one secure that? How does one guarantee that they got it? How does one explain the failures in Vatican City? When people rush ahead

directly into a conclave without having solved these sorts of questions, the result can only be more failures.

It has already been discussed herein why no election conducted by the fallen present day Vatican organization would provide the Church with a pope, at least intrinsically. As such, of course its leaders are not popes (for their election is conducted not by the Church but by an alien organization of alien purposes), and furthermore incapable of being popes, even were any of them to be Catholic in their own internal belief, owing to the separation and incompatibility of their office from that of the Catholic Papacy. But, it remains worth discussing what would happen if the Vatican organization were to repent, if, for example, its leader were to repent of all the heresies and errors he had formerly been responsible for promoting, or if, alternatively, some real Catholic were to be elected to their leadership position through some freak circumstance.

It has already been demonstrated above why such a repentance or such an election would not, of itself, result in the arrival of a real Catholic Pope. But let us furthermore picture the man, now truly Catholic in belief and action, as he begins shutting down the false new religion, re-imposing the Catholic religion, and even turning to the traditional Catholic bishops to be his trustworthy representatives to help him in the restoration of his organization to the true Faith and truly valid and apostolic sacraments and authority. Perhaps in time he wins their trust, and if so then by their mutual and unanimous acclamation he becomes truly a pope. It is on account of the faint possibility of this happening that the outset of this section stated that “the elections to its leadership have no *intrinsic* bearing upon the problem of providing the Church with Her next true Pope,” namely because such an election could have an *extrinsic* bearing on it, if only the man so elected could gain the universal support, by universal acclamation, of the traditional bishops of the real Catholic Church. But this dream is not realistic. Not anymore.

The scenario of a Vatican leader either repenting or a real Catholic being (somehow) elected may well seem to remain at least faintly plausible, though such a scenario today would not be fruitful. Consider this: If such a scenario were to happen today, the man so elected and seriously endeavoring to restore all things in Christ would either be overthrown or assassinated within a year, only to be replaced by someone more to the liking of the Novus Ordo heretics, after which the present agenda of spiritual destruction would simply

resume, having been only most barely interrupted. If death is too drastic, then alternatively he might be either drugged or else surrounded by “handlers” and “counselors” and “parliamentarians” who would nullify his every act, rendering him powerless. Furthermore, that having happened, one can count on the heretics taking whatever measures are necessary to ensure that such a thing can never happen again. It is therefore utterly futile to install a real Catholic as the Vatican organization’s leader.

Earlier on in our present situation, things might well have been different. Had Paul VI repented of his new religion before he died, or else had he been immediately followed by a real Catholic (and no, John Paul I would not have done, as he appears to have been murdered for reasons quite independent of any desire to restore the Church, which apart from the relatively minor tasks of driving out the Freemasons and cleaning things up at the Vatican Bank, he showed no interest in), then at that time there were still a sufficient number of those of truly Catholic sentiment (“conservatives”) who would have gladly followed a true Catholic Pope back to the true Faith, and gladly supported his regime. Perhaps this possibility might still have existed well into the career of John Paul II, but as we now arrive at an era in which even such a clown as this “Francis I” can be tolerated, it is clear that the “conservative” community who would have supported such a restoration is increasingly dying off and not being replaced. The remaining conservatives, by and large, have pretty much resigned themselves to the new direction and even acquired something of a taste for it. Now, nearly two generations have been brought up in the easy and slovenly false new religion, and they are not about to submit “*en masse*” to the far higher Catholic moral standards and models of behavior that any real Catholic restoration therein would entail.

But when it comes to discussing the real possible Papal electors and conclave organizers, the point is to be made: “None, or at least practically none, of the traditional bishops today seem to be the least bit interested in holding or participating in a conclave.” That is regrettably so, at present, and this bears some discussion. However, the Church simply shall never have a Pope again until they relent on this. One can therefore trust that, in God’s timing, events will eventually bring them around. Their reasons for holding out, though of course ultimately logically and theologically groundless, may nevertheless be subjectively legitimate. Recall our Lady’s near-willingness to deny the promised Messiah entry into our world—for there were no other sinless maidens on hand for God to have as the Blessed Mother of Christ—if it

meant losing her consecrated virginity. It is precisely such a Fiat of Faith which is required of the traditional bishops, before the Church can ever have a real Catholic Pope again. Her objection required an answer, else her answer would have been “no.” “How can such a thing be, for I am a consecrated virgin?” Fortunately for the rest of humanity the answer given satisfied her, so now she does not go to Heaven all by herself.

We can only briefly explore here the objections they might have, hopefully going some way to defuse them, and I will understand if it would take more than anything that I as a mere human mortal can provide in order to satisfy them, even as only the Angel’s response was enough for her. The first and most obvious objection directly follows from a bishop’s mistaken belief that the Vatican leader might still (somehow) be a pope, in at least some sense (material, canonical, legal, visible, ceremonial, figurehead, etc.), therefore making a real Catholic papal election out to be some sort of “usurpation.”

Some, especially those who are or have been of the SSPX, do this out of a rejection of the Sede Vacante finding itself. While such a rejection is seriously out of touch with obvious reality, on par with believing that the earth is flat, despite the utterly persuasive arguments to evidence this finding contained herein and elsewhere, the fact remains that the Church has not definitively ruled on the question nor judged (sentenced, penalized, punished) those who insist upon counting the heretic Vatican leaders as being (somehow) nevertheless still Catholic popes in some sense or other. Therefore, traditional bishops of this category cannot be excluded. What is to be done for these? Only three things: One is that as things continue to get more and more bizarre at the Vatican the Sede Vacante finding correspondingly continues to gain traction with large numbers of people and become truly respectable. Who knows, perhaps in about ten years or so the cover of TIME magazine may be asking, regarding some then-current Vatican clown-in-chief, “Does the Catholic Church Really Have a Pope?” Another thing would be for the sedevacantist community to get their own act together as regards the behaviors of clerics who find it difficult to trust each other, or their various respective episcopal successions. This might be helped along by the third thing needed, and which is what is being attempted right here with this work, namely a comprehensive ecclesiological and theological context within which such a finding can make any real sense. Sedevacantists have not had much success by merely insisting upon the truth of the finding itself, but “theological sciences (especially ecclesiology) be damned,” as it

were. Not every non-sedevacantist rejects the finding out of some genuine preference for the “new direction” (schismatic/heretical free trajectory things have headed on) since Vatican II, nor any great admiration for the obviously heretical Vatican leaders. Some simply need to reconcile the Sede Vacante finding with the Catholic doctrines enumerated herein, an easy enough thing to do, once a real attempt is made, and indeed far easier than reconciling a rejection of the Sede Vacante finding with the same Catholic doctrines.

Others, particularly those taking the Formaliter/materialiter position (Cassiciacum thesis), seem equally unwilling at present to be involved with a conclave, owing to their assumption that those of the Vatican still possess some “material” (though plainly not “formal”) hold on the real Catholic Papacy. This position has become increasingly untenable, especially as Vatican leaders, through even a lack of valid Orders, could hardly be counted as even a “material” succession let alone a formal one (as “material successions” generally apply to episcopal successions which are sacramentally valid but illicit and hence not formally Apostolic), and shall hopefully be soon found to be unneeded, in view of this far more comprehensive view of things demonstrated herein. Its primary value, in recognizing the need for a “visible Church,” is more than met in the Traditional Catholic “movement” or “community,” as is herein proven, along with a whole lot of other theological necessities which it does not address at all. But that is best discussed in the theoretical part, to follow.

That leaves the absolute sedevacantist clergy. Their disinterest in a conclave project seems inconsistent with their position. Their only legitimate reason for delay in this matter is the need for all other remaining traditional Catholic bishops to get on board with the Sede Vacante finding and the necessary project to provide the Church with a Pope. “Reason tells us,” one prominent absolute sedevacantist cleric tells us, “that an organization that is headless disintegrates, and our Lord Himself in Holy Scripture says ‘Strike the Shepherd and the sheep are scattered.’” We may only hope that no other reason would hinder the absolute sedevacantist clergy, as there is none that any would dare to go public with.

I have little doubt that once whatever objections as might be cooked up against holding a conclave can all be brought into the light and subjected to proper scrutiny, addressed, and refuted to the satisfaction of all, the necessary conclave would then be able to proceed fairly rapidly in an orderly manner. It is that humility and willingness to know, accept, and act accordingly once a

matter has been proved which is the primary delay of any valid conclave, and the principal reason I suspect that the next true Pope is still a very long way off. The Vatican cannot give us one, both politically as well as canonically/ontologically, but the episcopal authorities (traditional Catholic bishops) who can organize and bring this about are, as of yet, far from fully cognizant of their power, right, and duty to bring this about. For this, we must allow for some time. We of the laity, as we desire true order to be restored to the Church, can only lean on our traditional clergy, encouraging them in the strongest possible ways to pursue this line of investigation, and to discover their responsibilities in this matter, for it has truly fallen to them and not to the laity to carry this out. That is the furthest we can go herein towards answering the question of “Given the actual attitudes of the necessary organizers and participants, how is all of this to be brought about in the practical order?” (D11Q10)

In Summary, here are listed the findings and questions that follow from these further deductions regarding the ability of the Church to provide Herself with a Pope:

Findings:

- 1) In the present absence of a Pope, it is lawful that the Church has the right, the power, and the duty to provide Herself with a new Pope.
- 2) The Vatican organization has no intrinsic power to provide the Church with a true and Catholic Pope.
- 3) It is for the real Catholic Church, namely that which resides exclusively among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II, to organize a conclave and elect the next true Roman Catholic Pope.
- 4) The next true conclave must be organized by, or at the behest of, a moral unanimity of the traditional Catholic bishops acting together for the good of the Church, and ready to submit to the results.
- 5) The next true conclave is to be conducted by the traditional Catholic bishops and/or whoever they may designate as their representatives in this matter (including at least some “Romans”), by whatever lawful electoral process meets with the approval of all traditional bishops (moral unanimity), because they alone comprise the sole remaining lawful and apostolic hierarchy of the Roman and

Traditional Catholic Church.

- 6) With such a conclave conducted and supported by all traditional Catholic clergy (moral unanimity), the general run of the Traditional Catholic Faithful can be expected to accept the Pope so elected, since most of them are already approving and supportive of such a move if so properly taken, and the rest would have no choice other than to accept the new Pope which the Church has thus given them.
- 7) What holds up the traditional bishops from organizing this necessary conclave is the fact that many of them still mistakenly look to the heretics in Vatican City to provide the Church with a pope, and the few who don't make that mistake refuse to take this step by themselves.
- 8) There exists a number of conclave attempts that have been made over the course of the present Church crisis, which have all failed as dramatically as the Vatican attempts at providing the Church with a true Pope, and which has injured the very dignity of a conclave in the eyes of many.
- 9) The failure of the conclave attempts made thus far are not so much merely due to the lack of qualifications of the organizers and the small number or lay status of their electors, but primarily to their unwillingness to secure cooperation, support, and participation from the traditional bishops and clergy, their inability to explain why the Vatican elections all fail these days, and their presumption of their being "no authority" of any kind left in the Church.
- 10) Were, per impossible, the Vatican organization to come to have a real Catholic in charge who seeks to restore it to the fullness of the Catholic Faith, worship, and valid sacraments, all of this happening would still not make him a pope, but the universal acclamation of him as pope by all the traditional bishops, should they do so, would make him pope; but realistically, if ever that happened the heretics would quickly eliminate him and takes steps to prevent the same thing from ever happening again.
- 11) In the practical order, one can only hope and pray that the spread of information, such as that contained herein, especially among the traditional clergy, bishops most especially, will help them to understand their true role in the Church, their powers, rights, and

duties, especially towards this most crucial and essential function, and that that would eventually move them to take the appropriate steps.

Questions:

- 1) What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave?

Deductions Section 20: Miscellanea and Remaining Deductions

This section is reserved for various minor topics for which there is no real place among the doctrine sections but instead belong to the deductions section subsequent to the first summary.

a. Doctrinal Stability Among Debates of the Learned

It has been ventured that the history of the Church's struggle against heresies has proceeded almost like a consecutive march down through the Creed. Certainly, the first major heresy (and the only major heresy mentioned in Holy Writ), namely Gnosticism, impugned the goodness of the Creator of the material universe ("God, the Father, Creator of Heaven and Earth"), claiming that matter was evil and only spirit was good.

Soon after, the Church would become embroiled for about half a millennia fighting Christological errors, the very next topic to be addressed in the Creed. And so on, per this model of events, it would go, until down in our day the debate centers on the role and nature of "the holy catholic church," the "one, holy, Catholic and Apostolic Church." Before taking such a model of events as some sort of blueprint for all heresies, past, present, and future, one should note that there are also exceptions to that sequence, for example the Pelagian error, connected to "the forgiveness of sins," which arose during the height of the Church's struggles with Christological errors.

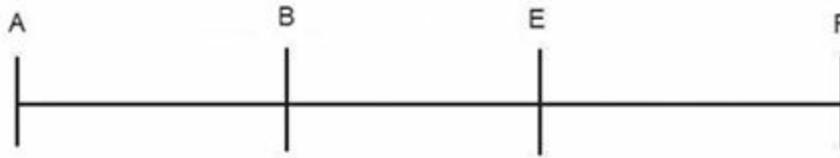
In an isolated, sterile setting, stability of belief and practice is easy, even trivial, to maintain, even over a lengthy and protracted period of time. Of those ancient schisms and heresies which still survive today, all are reduced to existence as small, localized, and self-contained communities, barely interacting, if at all, with the remainder of the world. The main thing to note is that they have ceased to evangelize their doctrine outside their own members and physical descendants. Where there is no attempt to evangelize, there is very little confrontation with opposing viewpoints. Others may try to evangelize them, but they can always respond with "this is what we've always believed and always will; take your different beliefs somewhere else."

But the Church has an apostolic responsibility to the entirety of humankind, and can therefore leave no stone unturned, no soul unexposed to the Gospel message, and so continually faces a whole world with its rich and ever-changing variety of false positions that need to be combatted. While the Novus Ordo fritters away its “new evangelism” efforts into telling everyone that they are all just fine and that their pagan deities are sufficient for their salvation, the real Church, though grotesquely understaffed, alone still accepts the onerous duty of bringing the Catholic Faith and Church to the whole world, and thus alone faces all the controversy and debate that the world can throw at the Church (D10F3). While the Novus Ordo does also have its share of controversy, we note that its controversies consist of reopening anew within itself basic questions which had long since been answered, such as whether Christians can validly divorce and remarry other persons, or whether women can be ordained to the sacramental priesthood, or whether homosexual unions should be blessed as real marriages, and whether abortions, masturbation, and other such decadent practices should be tolerated as innocuous. That is not a picture of a divinely protected Society infallibly taking on the world, but rather of a weak and beggarly humanly made and organized group quite fallibly yielding, “little by little,” to the world’s pressures and false ways.

b. Diagramming the Sequence of Events

This starts with a reminder of the fact that within the present day fallen Vatican organization, the very organs of “authority” have actually been used for not only the propagation of error and heresy, but also for the prohibition of righteousness. Their followers have been, in most places, positively required by them to participate in their non-Catholic manner of worship, and to accept anti-Christian programs and directives. This is therefore not merely a matter of a Church overrun with heretics all doing their own thing and doing nothing of any ostensible jobs on their part to oppose error and heresy, but of their very job descriptions being about propagating their false position.

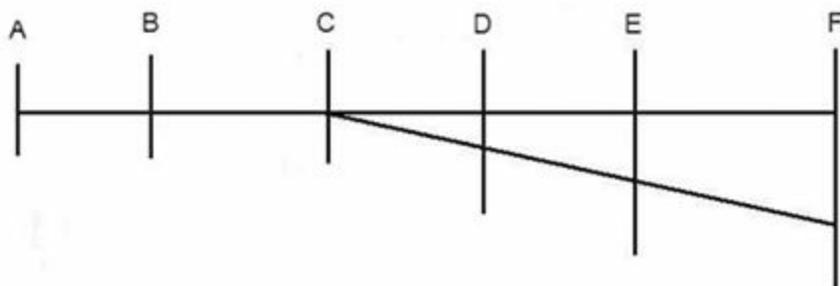
It is a failure not merely of individuals within an institution, but of the institution itself. Had that institution still been the Church, such a state of affairs would have represented the defection of the Church, which we know to be doctrinally impossible. If one were to chart out a common assumption that seems to be made, the sequence of events would be as follows:



In this diagram, (A) stands for when the Church truly was still the Church and had a true Pope (Pius XII at the last), and (F) stands for where we are today. But at some point (E) between (A) and (F) the Vatican organization passed beyond the pale of what is possible to the Church by mandating false worship forbidding the true (in any place whatsoever), and becoming itself a source of errors and heresies. Perhaps one might posit some point (B) at which they stopped protecting us from error, even if error was as of yet still not being mandated to anyone. As far as when the Papacy would have been lost, opinions can range from that point, immediately after (A) at which Pope Pius XII died, clear to point (E) when following its direction went from being risky to being positively destructive to one's Faith.

But where does such a view of things leave the real Catholic Church? Either the false church is still somehow true at the same time (nonsensical) or else the Church would seem to have become invisible, either having lost all canonical structure or else dependent upon the heretics to provide it. But that view is doctrinally impossible, for it truly would amount to the defection of the Church. There is no evidence for any claim that the indefectibility of the Church could ever be sustained at any point in an invisible manner.

So instead, a new diagram must be used:



In this diagram, (A) stands for when the Church truly was still the Church

and had a true Pope (Pius XII at the last), and (F) stands for where we are today. The horizontal line stands for the path of the real Catholic Church, while the descending diagonal represents the falling Vatican organization. As before, at some point (E) the Vatican organization passed beyond the pale of what is possible to the Church by mandating false worship, forbidding the true (in any place whatsoever), and becoming itself a source of errors and heresies. But the big difference is the introduction of point (C) at which the bifurcation between the real Catholic Church and the present-day Vatican organization took place. This new point prior to point (E), the actual fall of the Vatican organization into error/heresy, is necessitated by the fact that this bifurcation could not have come about through a direct defection of the Church itself (D1F3, D12F7).

A good precedent for that would be sixteenth century England in which nearly all of the priests and bishops of the Church therein signed the Declaration of Royal Supremacy. There was no doctrinal error in what they did, only pure schism, in that they were not denying that the Pope was the Head of THE Church, but only contending that the Pope would (henceforth) no longer be the head of THEIR [England's] Church. Even so, doubtless many of those signing it intended no formal break with Rome, but nevertheless having substituted King for Pope they materially separated themselves from the Church. Having done that, the Church of England's subsequent descent into liturgical abuses, sacramental invalidity, false doctrines, toleration of error and heresy and even mandating thereof could and did take place, and being now an ontologically separate and distinct society from that of the real Church, none of that represented any defection on the part of the real Church.

Given so much of what has been proven in previous sections, one cannot deny that a bifurcation, at least some kind of "proto-schism" or "organizational rift" between the real Catholic Church and the present day fallen Vatican organization absolutely has to have taken place, and this diagram illustrates why it had to have taken place *prior* to the fall of the Vatican organization into its errors and heresies, or at least prior to its passing beyond some "pale" of what the doctrines say is possible to the Church.

Regarding the Papacy, it is from point (E) onwards that we can safely regard the Vatican leader as not being a real Catholic Pope, since at that point the two offices (broken out from one to two at the time (C) of the bifurcation itself) finally became openly and visibly incompatible. On the strength of

what is given herein here however, it is impossible to determine whether the Papacy was lost immediately after point (A) with the death of Pope Pius XII or at point (E) when the two offices became incompatible or at any other point anywhere in between. At this point one must allow that it could have happened at some point (B), coming after point (A) but before the bifurcation at point (C), or else it could have happened at the bifurcation itself (C), or else it could have happened subsequent to the bifurcation but before the incompatibility of the two offices arose at some point (D), or conceivably as late as the actual first point of incompatibility itself (E). But unless the man were completely passive in his being drawn against his will into errors and heresies which he did not agree with but was too weak to oppose, there is no way for the loss of the Papacy to have waited that long, but all of points (B) through (D) remain possible points at which it could have been lost.

Without exploring any theories we can at this point go no further into speculating as to where the papacy would have been actually lost. We can note however that if it were lost at point (D) (or even at point (E)), then from point (C) until whatever time the Papacy was actually lost, the man would have been holding two separate but roughly equivalent offices in the two separate societies, namely the real Catholic Church and the Vatican organization. Once the Papacy was lost to him (and his successors) by the nature of the change made to that office of Vatican leader, from that point on (short of restoring what had been before) he could lead only the Vatican organization but not also the real Catholic Church, which has been visibly without a real Pope from at least that point on, and still possibly from some (at present uncertain) point earlier.

c. A Heretical Use of Apparent Infallibility

We can, however, identify a fairly early point that necessarily comes either as or subsequent to point (E) in the diagram (previous subsection), and indisputably subsequent to the loss of the papacy. Recall in particular the discussions of fallibility and infallibility as covered by Arnaldo Vidigal Xavier da Silveira, namely the broad based opinion that when not speaking *ex cathedra* a pope could, at least theoretically, state a heresy (or at least an error) within some formal document of the Church (D12F3), but that (directly per the basic doctrine of infallibility) when speaking *ex cathedra* he could not state any error or heresy within some formal document (D12F4). But now couple that with the ultimate nightmare scenario only most barely hinted at

by Suárez, namely that “if, after being known as a heretic, the Pope should have maintained himself in possession of his charge by force or by other means, and should have exercised many acts of his office,” and some or any of those “acts of his office” he does, having already lost the office through heresy (D12F2) (or even by any other means (D12F6)), should consist of apparently infallible “ex cathedra” declarations of heretical teachings (D12F5).

The teaching of an error or heresy in his non-infallible capacity however, though it may occasion his departure from the Papacy, need not do so in every case. Witness the example of Pope John XXII whose errors, though thankfully recanted before his death, were preached to his curia and anyone else handy and willing to listen, and yet through it all this did not deprive him of his Papacy. What is not clear, and what no one has nailed down, is the exact point at which teaching such an error, or even persistence within it (as John XXII did persist in teaching his error over some period of time), would cause the pope doing it to thereby lose his papacy. And that kind of determination is hopelessly beyond the scope of this work, or indeed apparently beyond the capacity of anyone now living. But the use of his apparent infallibility to promulgate an error or heresy gives us an apodictic demonstration, despite all appearances and use of all the proper forms, that the man so promulgating categorically is not Pope. As it would not be possible to a Pope to do such a thing (else the doctrine of Infallibility of the Pope would be false), that cannot be how a pope loses his office, but only how he evidences that loss as having already taken place at some previous point perhaps unknown, or else that he was never a pope in the first place.

In *Unitatis Redintegratio* for example, promulgated as the final Vatican II document of the 1964 session, we have an instance of this very horror. Surely, there are much greater heresies that emerged from Vatican II and other declarations, and it would be quite a stretch to claim that this is the first heresy officially promulgated by the Vatican organization, but only most rarely (if ever, anywhere else) does a heresy get framed as this one was:

16. Already from the earliest times the Eastern Churches followed their own forms of ecclesiastical law and custom, which were sanctioned by the approval of the Fathers of the Church, of synods, and even of ecumenical councils. Far from being an obstacle to the Church’s unity, a certain diversity of customs and observances only

adds to her splendor, and is of great help in carrying out her mission, as has already been stated. **To remove, then, all shadow of doubt, this holy Council solemnly declares that the Churches of the East, while remembering the necessary unity of the whole Church, have the power to govern themselves according to the disciplines proper to them, since these are better suited to the character of their faithful, and more for the good of their souls.** The perfect observance of this traditional principle, not always indeed carried out in practice, is one of the essential prerequisites for any restoration of unity. [**bold emphasis mine**]

Note the overall context of this statement: This is extracted from a text formally being promulgated at the very close of the 1964 sessions of what, by common and superficial opinion would seem to have been an Ecumenical Council of the Church, and being approved and promulgated by who, again by common and superficial opinion would seem to have been a Pope of the Catholic Church. And within this document note particularly the phrase, “To remove, then, all shadow of doubt, this holy Council solemnly declares that...” Such words specify that a formal and solemn definition is being made, an attempt to resolve for all time, infallibly and irrevocably, whatever statement is to follow immediately. Had that been a real Ecumenical Council of the real Catholic Church, approved and promulgated by a real Catholic Pope, whatever statement as would follow this phrase would have been an infallible “ex cathedra” truth, an instance of the Supreme and Extraordinary Magisterium.

And yet what follows is perfectly wrong, in fact a heresy. It says that the “Churches of the East” can and should govern themselves, no need of being in any way governed by Rome or by the Pope, nor to be subject in any way to the same. The mere “remembering the necessary unity of the whole Church” adds nothing here, as the schismatic Eastern Orthodox have long “remembered the necessary unity of the whole Church” by their continued expression of their desire for the “Roman Patriarch” to cease claiming universal jurisdiction and to take his “rightful” place among his “absolute equals,” namely the East Orthodox (schismatic) Patriarchs over whom he has no more authority than they have over him, as they would have it. This Vatican II statement is therefore an outright denial of the Primacy of Peter; it is a claim that Christ did not set Peter over his fellow Apostles in any sense,

but that all Apostles ruled their respective portions of the Church completely independently of each other (except insofar as they occasionally participated in an Ecumenical Council), and did so by divine right.

One cannot lay such a heresy at the feet of “the majority of the bishops” since many voted against it and even of those who didn’t many were plainly not cognizant of the document’s contents in such detail, and though they yielded to it in the face of such seeming pressure by so many (including the apparent “pope”) to accept it, there is no real evidence that they did so truly understanding or agreeing with this point. By this time they had already gotten quite used to signing (rubber-stamping) documents which are full of meaningless random blather that didn’t seem to be saying much of anything at all. Plus, they had been privately assured among themselves that “we are not holding a dogmatic Council, we are not making philosophical definitions.” As the real heretical import of this and other documents began to come to the fore, what very few bishops as retained their place as truly Catholic bishops began to distance themselves from the Vatican II Council, expressed no further approval for it or its contents, and criticized its radical claims and teachings and mandates, or at least studiously ignored them.

All of this does however provide some partial answers to a couple questions posed earlier. The first is “How, or with what event, did this inconsistency between the two offices arise?” (D2Q2) The promulgation of *Unitatis Redintegratio*, by publishing and framing a heresy in a manner that only an infallibly true declaration can be published and framed, thereby evidenced that the leader thus promulgating (putatively as “pope”) had in fact, a priori and antecedently, ceased to be pope (assuming he ever had been in the first place) *before* this proclamation. This finding “yea verily” places point (E) in the diagram (previous subsection) as being the moment itself, or else somewhere *previous* to that moment *Unitatis Redintegratio* was promulgated. The supreme horror of an ex-pope (or non-pope) retaining his charge through force or other means, exercising “acts of his office,” and in those “acts” including the most flagrant use of the apparent Supreme and Extraordinary Magisterium to promulgate a heresy, had finally occurred. This does not preclude the probability that some other previous event may well have introduced some other incompatibility between the offices of Roman Catholic Pope and that of the Vatican leader, or that some previous heresy, so strongly asserted, may not also be found.

The second question partially answered is “By what first ‘external actions’

can we show that each of Roncalli, Montini, and so forth either removed themselves from the papacy, or demonstrated their lack of holding or receiving that office?” (D12Q1) Since it was Montini who presided over the development of *Unitatis Redintegratio* and approved its promulgation, with that promulgation at the very close of the 1964 sessions of the Vatican Council II, we can know for certain that he was already not pope when he promulgated *Unitatis Redintegratio*. Given the incompatible nature of the office then held by him, there is no relevance in exploring the Catholic orthodoxy, or lack thereof, of the remainder of Montini’s career in his new office, nor of any of Montini’s successors therein. What remains to be demonstrated is whether any previous point, whether in Montini’s own career or that of Roncalli, can be so identified as being that of one who categorically is not a Roman Catholic Pope, despite seeming appearances to the effect that he was, as commonly and naïvely assumed at the time.

d. The Existence of a Transitional Period of Overlap

That the real Catholic Church today and the present day Vatican organization are two separate and distinct societies, each with its own respective offices, chains of authority, purposes, marks of membership, and so forth is established beyond question. But this is not the same thing as claiming that membership of individual persons in each society would necessarily be mutually exclusive. An overlap between the two, entirely accidental from the philosophical standpoint of causation, remains quite possible.

Indeed, at the very outset of the bifurcation between the two, it is inconceivable that any member of the Church would not have also been a member of the Vatican organization up to and at that point in time. There is the historical fact that the specifically traditional Catholic societies, acting outside the boundaries of the Vatican organization, arose fairly late in the sequence of events (late 1964/early 1965), implying that all traditional Catholics had to have also been members of the Vatican organization up until that point. Ergo, at least temporarily from the practical standpoint, simultaneous membership in both societies absolutely has to have been possible. The Vatican organization therefore could not be referred to, at least at first, as a competing religious body, or a false church per se. It had stopped being the true Church, specifically, but not by becoming a false church (for that would be an outright defection of the Church), but by some other

organizational bifurcation from the Church that appears to have detached from the Church many of what formerly formed its external and secular aspects, making it much more akin to a secular nation than to a Church (true or false), per se. While one could not lawfully be a member of a false Church, one could lawfully be a member or citizen of a secular society of some sort, even one, as for example, a non-Catholic nation that can and does foster a non-Catholic religion.

But there is another way to illustrate the difference between the real Catholic Church and the Vatican organization, once separated from it, but at the outset of this separation still counting all or nearly all Catholics as being among its members. And that way is to compare the relation between the two as being much like the relation between the Church and the Synagogue and Jewish Temple, especially during the First Century (New Testament times) when many Christians, and most notably the entire congregation of St. James in Jerusalem, were both Christians and yet also continuing on as fully observant kosher Jews, and still participating in the sacrifices of the Jewish Temple. No comparison is ever exact, and neither is this one, but it does come as close as anything I can think of, and also has been discussed in depth by one of the sources available to me, namely Fr. Berry in “The Church of Christ,” pages 12-16:

4. The Church Distinct From the Synagogue

Many rationalists deny that Christ had any intention of founding a society distinct from the Synagogue. They maintain that the influence of St. Paul finally led the disciples to withdraw from the Synagogue and form separate societies, which gradually coalesced into the one society known as the Church of Christ. This theory is sufficiently refuted by establishing the following thesis concerning the origin of the Church:

Thesis.—The Church Was Established by Christ as a Society
Distinct From the Synagogue

PROOFS. I. *From Reason.* Societies having different authors, different members, different superiors, and striving by different means to attain separate ends, must be recognized as entirely distinct societies. But this is precisely the case with the Church and the Synagogue. Moses was the immediate author of the Synagogue,

whereas Christ was the immediate and personal author of the Church. For this reason St. Paul contrasts Moses with Our Lord: “Moses indeed was faithful in all his house (the Synagogue) as a servant ... but Christ is faithful as the Son over his own house (the Church).”

The Synagogue was limited in its membership to one nation: the Church was established for all men: “Going therefore, teach all nations.” The Synagogue was intended primarily as a preparation for the coming of Christ; it was “our tutor unto Christ, that we might be justified by faith.” The Synagogue wrought sanctification for one people only, and that a mere legal sanctity, produced by sacrifices and sacraments that were but types and figures,—“weak and beggarly elements.” The Church, on the other hand, works a real supernatural sanctification for all men by means of a sacrifice and sacraments efficacious in themselves. Finally, the rulers of the Synagogue belonged to the priesthood of Aaron, with which the ministers of the Church,—the Apostles and their successors,—have no connection.

II. *From Scripture.* The Acts of the Apostles always portrays the Church as a society having a separate and independent existence. On Pentecost the disciples already constituted a society, to which a large number was added by the rite of Baptism: “Now they who received his (Peter’s) word were baptized and there were added that day about three thousand souls, and they continued steadfastly in the teaching of the apostles, and in the communion of the breaking of bread and in prayers.” Again we read: “Now in those days as the number of the disciples was increasing, there arose a murmuring among the Hellenists against the Hebrews that their widows were being neglected in the daily ministrations. So the Twelve called together the multitude of the disciples and said, ‘It is not desirable that we should forsake the word of God and serve at tables. Therefore, brethren select from among you seven men of good reputation, full of the Spirit and of wisdom that we may put them in charge of this work. But we will devote ourselves to prayer and to the ministry of the word’ ... These they set before the apostles, and after they had prayed they laid their hands upon them. And the word

of the Lord continued to spread, and the number of disciples increased rapidly in Jerusalem; a large number also of the priests accepted the faith.” These passages obviously refer to a society distinct from the Synagogue,—a society having its own officials, its own peculiar doctrines, and a distinctive worship.

After the martyrdom of St. Stephen “there broke out on that day a great persecution against the Church in Jerusalem, and all except the apostles were scattered abroad throughout the land of Judea and Samaria.” These words depict the Church as a society subject to persecution at the hands of the Jews which could not be the case were the Church not recognized as something different from the Synagogue and opposed to it. St. Paul leaves no room for doubt in the matter: in his Epistle to the Hebrews he makes a lengthy comparison between the Synagogue and the Church, thereby proving that they were absolutely different institutions. When writing to the Corinthians, he also distinguishes between the Church and the Synagogue: “Do not be a stumbling-block to Jews and Greeks and to the Church of God.”

III. *From Roman Law.* The laws of Rome allowed the Jews freedom of religious worship and conferred upon them many privileges, yet the Church was cruelly persecuted from its very beginning. Scarcely thirty-five years after our Lord’s death, Nero decreed that it was not lawful to be a Christian,—“*Christianos esse non licet.*” Hence the Roman government must have looked upon the Church as a society entirely distinct from the Synagogue.

5. *Objections Considered*

OBJECTION I.—Christ expected to return soon after His death to judge the world. This is evident from His words to the Jews: “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the Son of Man coming in his kingdom.” On another occasion He described the signs preceding the second coming, and then added: “Amen I say to you that this generation shall not pass till all these things be done.” His words to the Apostles convey the same meaning: “Amen I say to you, you will not have gone through the towns of Israel before the Son of Man

comes.” It is evident, then, that Christ had no intention of founding a Church, or kingdom on earth. The kingdom announced by Him was purely eschatological,—a kingdom to be inaugurated at His second coming.

ANSWER.—Taken by themselves, the passages quoted might suggest that the end of the world and the second coming of Christ were near at hand, but other and clearer texts leave no doubt that our Lord neither expected nor proclaimed His second coming as an event of the near future. He said to the Apostles: “Behold I am with you all days even to the consummation of the world.” The tenor of these words implies at least several centuries intervening before the end of the world. At another time He said: “This Gospel of the kingdom shall be preached in the whole world for a witness to all nations, and then shall the end come.” This presupposes a considerable lapse of time; the preaching of the Gospel to the whole world and to all nations was not a work to be accomplished in a few months or years. Again, in foretelling the destruction of Jerusalem, Christ said: “They will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem will be trodden down by the gentiles till the times of the nations be fulfilled.” This indicates a considerable period of time between the destruction of Jerusalem and the end of the world.

It is a recognized principle of interpretation that the obscure passages of a work must be explained in the light of clearer texts bearing upon the same subject. Hence the rather obscure texts quoted in the objection must be interpreted according to other passages whose meaning is clear. To consider each one in particular: (a) “Some that stand here shall not taste death till they see the Son of man coming in His kingdom,” i.e., according to some interpreters, until they see the Son of man reigning in His kingdom, the Church which was spread far and wide even during the lifetime of some who heard these words of our Lord. Other scholars take the words “coming in His kingdom” as a reference to our Lord’s coming in judgment at the destruction of Jerusalem. Still others take them as a reference to the Transfiguration, which occurred six days later.” On this occasion our Lord was speaking not to the people, but to His

Apostles, three of whom were privileged to see Him in that fleeting moment of glory on the mount. (b) “This generation shall not pass till all these things be done,” i.e., the Jewish people shall not perish from the earth until the things foretold shall come to pass. If this be the correct interpretation, the prophecy is wonderfully fulfilled. No other people known to history ever preserved its identity during long centuries of exile like the Jews. (c) “You shall not have gone through the towns of Israel till the Son of Man come,” i.e., before you have preached the Gospel in all the cities of Israel, I shall come in judgment against the city of Jerusalem for its sins of infidelity. In the Old Testament God is often said to come in judgment when there is question of some special manifestation of His justice against iniquity.

Whatever be the interpretation of the texts just considered, it has been proved beyond doubt that Christ not only planned a Church, but actually established it. This fact cannot be overcome by objections taken from one or another text of uncertain meaning.

OBJECTION II.—Christ frequented the Temple and the synagogues, and observed the rites of the Mosaic Law; in fact, he openly declared that He had come, not to destroy, but to fulfill the Law. The disciples also frequented the Temple as we read in the Acts: “And continuing daily with one accord in the temple.” These facts prove that neither Christ nor His disciples had any idea of a society distinct from the Synagogue.

ANSWER.—The conclusion does not follow from the facts adduced. It is possible for a person to belong to two or more societies at the same time, if those societies are not opposed to one another. The Acts of the Apostles relates that the disciples attended the Temple daily, but it also states that they “continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers.” They formed a society under the leadership of the Apostles with their own doctrines and their own distinct worship. They went to the Temple to pray, as they were accustomed to do, but they afterward met in their own homes to celebrate the Eucharist,—“breaking bread in their houses.”

Up to the time of Christ's passion and death the Mosaic Law was in full force; the disciples and Apostles were strictly bound by its precepts and ceremonies, and although Our Lord was not bound by the Law, He observed its ordinances, that He might show Himself an example to those who were. Therefore it was necessary for the disciples of Christ to attend the services of the Temple before His death. After that they would only gradually give up practices to which they had been accustomed all their lives.

It is also true that Christ came to fulfill the Law: He came to fulfill the prophecies contained therein, and to establish the Church long prefigured by the institutions of the Law. He came to establish the kingdom promised to the seed of David.

The Church and the Synagogue (and Jewish Temple) were two completely separate societies right from the founding of the Church by Jesus Christ Himself onward. This makes perfect sense, from the standpoint of the Church being a perfect society and in no way dependent upon the "weak and beggarly elements" otherwise known as the Synagogue (and with that also the Temple with its merely "sin-covering" offerings). This would be so even from its very inception: As the complete sinlessness of Mary would not be truly complete if it did not extend clear back to even her own conception, so the perfection of the Church would not be truly perfect if such perfection did not extend clear back to its own inception. The Church would not be perfect if it depended upon any other society capable of holding alternate beliefs, in this case, the Jews who denied the Messianic claims of Christ, for any necessary aspect of Her existence (D16F2).

We also note, from the above, namely where it states, "It is possible for a person to belong to two or more societies at the same time, if those societies are not opposed to one another." The Christians of ancient Judea and Samaria, and also among the congregations of Jewish proselytes in various parts of the world, were at the same time members of both societies, Christian and Jewish. But among the Gentiles there rapidly arose Christians who were never Jews (nor Samaritans) and conversely there remained Jews (and Samaritans) who never became Christians. But for quite some time, there also remained Christians who were also (practicing) Jews. (Some few may even have briefly continued on as practicing Samaritans (worshipping at Mt. Gerizim), but history is uncertain on this point.) The destruction of the Jewish

Temple, and also the dissolution of the Jewish nation at about the same time, rendered the keeping of the Jewish Law in its entirety quite impossible to Christianized Jew and non-Christianized Jew alike.

Though attendance at the Synagogue and observance of the Kashrut (Jewish Kosher Laws, including circumcision) may have continued among Judaic Christians for some period of time thereafter, that tapered off until, in a later century, the Church outlawed the practice of Judaism, forbade the Jewish circumcision to be performed on Christians and the children of Christians, and even required converts from Judaism to forsake their Law as having been fully abrogated, and as now being even injurious to Christian Faith. To paraphrase St. Augustine, the Jewish Law had gone from living (binding) to dead (no longer binding but still to be held in esteem and honor) to deadly (to be kept buried in the past for fear of contagion). The concern was that certain Christians might come to think that observance of the Jewish Laws (or what of them as could still be observed) would make them “super-Christians,” as if the Jewish Law still had some living value, and a heresy to this effect had already arisen and had to be put down.

The comparison, though not fully exact, remains strong between that time and ours, with the most notable differences being that in our case the society newly founded is not the Church and not destined to endure for all time, but destined to fall, at least once the King comes in His glory, and quite possibly before that point. For today we also have two separate and distinct societies, and again there has been at least some overlap between them even as there was between the Church and the Synagogue, but both societies are truly independent of one another. In our case today, the real Catholic Church, the traditional Catholic “community” or “movement” which exists exclusively “among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II,” is that sole Society of which our Lord Jesus Christ is the immediate and personal author. It is Montini and those with him at Vatican II who comprise the authors of the new and fallen present day Vatican organization as a society distinct from the Church, and they are those who at the Council overthrew it and twisted it to their own corrupt and heretical ends (known only to themselves at the time).

Another difference between our times and theirs was that membership in the new society was considered “automatic” for Catholics, unlike the founding of the Christian Church for which circumcision was not enough;

one had to be baptized in order to enter it. This kind of “automatic membership” for anyone, even the unbaptized, was their way of “acquiring” so very many of the resources which the real Church had built up. By simply laying claim to the persons they obtained claim to the properties and institutions which they themselves had no power to gather or build up, but could parasitically draw from the real Catholic Church. The same thing happened in the English Catholic parishes when they became (schismatic) Anglican, since the same priest of the same physical parish Church, but now under the King instead of the Pope, still possessed all the same baptismal records of the same parishioners. Corollary to this is that priesthood in the Church automatically conferred the status of being a Novus Ordo “presider” in the newly separated Vatican organization (and the same for bishops), unlike the Jewish Levitical priests who entered the Church as laity, though perhaps some few such Jewish Levitical priests, now baptized, may have subsequently entered the Christian priesthood through the Christian Sacrament of Holy Orders. Of course now as the new society that they are, they have also created their own unique manner of creating their local leaders, fully as different from the Sacrament of Holy Orders as circumcision is from baptism, and so, past the very beginning, their “clerics” cannot be regarded as Catholic clerics (not validly ordained or consecrated), even as they do not recognize Catholic clerics as such if not ordained or consecrated “by their leave.”

A third difference is that in the New Testament era, there really was a divinely instituted change being made, obligating the Faithful to transition from the Law of Moses, which anticipated the arrival of the Messiah and functioned under the terms of the previous Covenant, over to the Law of the Gospel presided over by Jesus Christ under the terms of the Christian Covenant. So back then the new and different-seeming society was the true continuation whereas, unless one would want to claim that the Christian Covenant is now being divinely abrogated in favor of some new Marxist Covenant (no such thing was ever prophesized), there is no good reason to transfer to the society newly founded by Montini and his corrupt and heretical Vatican Council II maneuverers, but rather that faithfulness in this time is shown in those who adhere to that original traditional society founded by Jesus Christ so very long ago.

At the moment of bifurcation (point (C) in the diagram), the Vatican organization, not having as of yet defected as a society, was not specifically

opposed to the real Catholic Church just as the Synagogue was not originally opposed to the Christian Gospel, nor the Gospel to it. Therefore, there was not any obstruction to persons being members of both societies simultaneously. As it first lost vigilance for the truth, and then entertained false ideas, and then finally began (selective) impositions of their false ideas, of selected heretical ideas upon selected persons, their new and alien purposes, at first hidden, gradually came into view. As the purposes of the society overall changed and became incompatible with the purposes of the Church, it would not have done for a Catholic Pope to continue heading up such a society as it does so, other than to call it back to the fullness of the Catholic Faith, which Paul VI absolutely did not do.

But this is not meant to imply that others in lesser positions, and the general run of its “Faithful” for that matter, necessarily all departed from the Church by means of their continued membership in that new society. As its purposes and nature diverged only gradually from the purposes and nature of the Church, it technically escaped the status of being fully opposed to the Church by means of its tolerance, in some few quarters, of members who continued to hold the Church’s purposes, teachings, morals, and liturgy rather than the Society’s own new alien purposes (and teachings, morals, and liturgy).

There is an omission in my list of named bishops of potential apostolic status (or at least apostolic sympathy) given towards the end of section 9 on the Mark and Attribute of Apostolicity, namely Bishop Fernando Arêas Rifan. His category is quite different from the others listed, indeed something unique (not counting that of his now-deceased predecessor in the same role and consecrator, Bishop Licínio Rangel) and therefore in need of its own discussion, for which the necessary context has at last been provided.

It is beyond the scope of this study to ascertain whether or not, in the course of Bishop Rifan’s modernist entanglements and the various scandalous public acts they have inveigled him into, he has managed to divest himself of the status of a truly legitimate traditional Catholic bishop. For the remainder of this consideration I will assume that he has not so divested himself, but I must acknowledge here first the real possibility that he has. The fact remains that his egregious error in supposing the modernist heretical leaders to be in any way a “hierarchy” to which he would owe any obedience places him in extreme danger, a danger at least partially realized in the form of his scandalous acts, as their nefarious goals to lead him and his flock

gradually into the new religion “little by little” (“Fr.” Cottier’s expression) are openly known. Such an error in fact on his part stops just short of being an error of doctrine in that, because they treat him with kid gloves, he can pretend that he doesn’t know what they are truly all about, or even be convinced that his presence among them might do them some good. Their toleration of him in their midst supplies the sole reason he could possibly be justified in his toleration of them as his associates.

It is a fact that by some various particular situations over the years, the indults of 1971, 1984, and 1988, and finally the Motu Proprio of 2007, plus also the various alternate Rites which remained largely undisturbed until the 1990’s or so, various congregations of Catholics have, or at least had, been able for a season to continue the full practice of their Faith while retaining a secondary membership in the Vatican organization. In effect, such persons are members of both societies, the real Catholic Church and the fallen present day Vatican organization, simultaneously, very much as those Jewish Christians of St. James’s congregation in Jerusalem were members of both the Synagogue and the Church. Providing one has a celebrant who is validly ordained as a priest and who does not use his performance of a real Catholic Mass as an occasion to propagandize for the Novus Ordo religion (nor pass out invalidly consecrated hosts from some Novus Ordo service previously conducted in the same building), one could be a fully practicing Catholic by attending such Masses and being guided by the classical Catholic catechisms in one’s own private life and belief.

One must not assume that such a person is “doubly Catholic” or “more of a Catholic” than those who assist at Masses said by clergy who are not members of the Vatican organization, for that would be the same error as was made by those who, though baptized into the Church, nevertheless also had themselves circumcised as if that would somehow “double” their membership in the congregation(s) of God, or provide some spiritual advantage over those only baptized but not circumcised. By the same token, Bishop Rifan ought not to suppose that his membership in the Vatican organization gives him any “official-ness” or “legitimacy” not equally enjoyed by all other traditional bishops. He would do well to draw a lesson from St. James who, though a member of the Synagogue, in no way looked down on his fellow apostles who were no longer members of the Synagogue. The real Catholic Church (traditional Catholic “movement” or “community”) has no need whatsoever of any part of the Vatican organization for valid orders, authority, legitimacy,

canonical structure, or the capacity to elect a Pope (D16F3). Any overlap in membership must be viewed as accidental and incidental.

One might also ask, “If traditional Catholics can and do exist, even clear to the episcopal level, within the Vatican organization, what need is there for any Catholics who operate as such outside it?” That can be answered right here and now. If the only real part of the Church were that which is both traditional and also “recognized” as such by the Vatican heretics, then the Church would have thereby relinquished its claim to Catholicity by Right (D8F3) and Catholicity in fact (D8F4), in that the Church could only exist and function in whatever few places they have obtained the “by your leave” of the heretics. Not even the approach of the End of all time could warrant belief that the Church could be or has been limited to so few regions (D8F6). By the same token, imagine how far the Gospel would have spread back in the First Century if it could not be legitimately preached anywhere at all, except in what few areas some sympathetic Rabbi could be found who was willing to approve it!

Instead, even as there came a time that membership in the Synagogue could no longer be permitted to Christians, so also there must also come a time when membership in the fallen Vatican organization can no longer be permitted to Catholics. Though the purposes of the Vatican organization have become opposed to Christ, and the Novus Ordo religion pushed by it is a false rival religion to that of Christ, there has been no ruling event (e.g. a decision agreed upon by all traditional Catholic bishops, whether including Bp. Rifan or not) by which the membership of individual real Catholics in the fallen present day Vatican organization has been forbidden, such that their participation in “indult” or “Motu” Masses would constitute the sin of schism. In the absence of such a Papal ruling (which of course will not exist so long as there is no pope) or at least a unanimous ruling and agreement among all traditional Catholic bishops, assistance at such Masses, regardless of what pitfalls, dangers, or even sinfulness as could possibly attach to it, cannot be regarded as the sin of schism.

For a while, it was hoped that the tolerance of such Catholics within the Vatican’s organizational structures might serve as some sort of “beachhead” of true and authentic Catholic Faith within it which could grow and eventually take it over and restore it to the true Faith and Church. Many stayed in such congregations on the basis of such a hope. But as the years have added up without any progress towards the Faith, and the overall

climate has only grown all the more and more inhospitable to the true and visible practice of the true Faith, this option can only grow all the less tenable to Catholics.

Still, so long as any such tenability remains, or at least seems to remain, we can answer the question, “Are all Traditional Catholics members of the true Church of Christ or only some, and if only some then which ones and how are we to know who?” (D4Q1) This question could not be properly addressed until the seemingly odd scenario of traditional Catholics who are yet at the same time also card-carrying members of today’s fallen Vatican organization could be explained, as no real question hovers over the remaining traditional Catholics. But yes, as it stands now, all who visibly practice the traditional Catholic Faith, by their assistance at traditional Catholic Masses (of whatever stripe), adherence to the teachings of the classical catechisms and authoritative Catholic sources, and self-identification as traditional Catholics, even regardless of whether they are also members of the fallen present day Vatican organization (providing they are those among whom traditional Catholic Masses are tolerated), are all to be counted as being visibly members of the real Catholic Church. Without any papal or universal episcopal consent to any other scenario (e.g. if the bishops all, including even the likes of Rihan unless truly and definitively discredited, forbid membership in the Vatican organization to all Catholics), one must take the full and visible practice of the Catholic Faith and Worship at face value as a sure sign of membership in the Church. Even a false brother is, at least nominally, a brother, and only all the more so if his “falseness” be the result of what is at worst a sincere mistake regarding which of some alternatives is the wisest and to be the most preferred.

We can also add to and complete the answer to another question partially resolved earlier, namely “If more than one competing society belongs to the true Church of Christ, then how is that possible?” (D4Q2) Even the competition between Catholics who are members of the fallen Vatican organization and Catholics who are not members admits of the possibility that, at least until some ruling appear to the contrary, the Catholics of both sides belong to the true Church of Christ. It is exactly the same as when both circumcised Jew and uncircumcised Gentile could equally be members of the one true Church (Galatians 5:6). As long as a person’s Faith is specifically and exclusively traditional Catholic, they are visibly a member of the real Catholic Church, whether truly at heart as well, or falsely.

In Summary, here are listed the findings and questions that follow from these further deductions regarding various miscellaneous topics about the Church:

Findings:

- 1) The real Catholic Church alone has sustained its indefectibility even in the face of controversies, debates, and pressure from the wide variety of opposing viewpoints in the world.
- 2) With a bifurcation taking place between the Vatican organization and the real Catholic Church prior to the Vatican organization's defection from the Faith, its defection does not constitute the defection of the real Catholic Church.
- 3) By the apparent use of the forms employed for an "ex cathedra" teaching in order to proclaim a heresy, the promulgation of *Unitatis Redintegratio* marks a point at which the offices of Roman Catholic Pope and Vatican leader were incompatible.
- 4) With the promulgation of *Unitatis Redintegratio* Montini (as "Paul VI") demonstrated his a priori and antecedent lack of any visible hold on the Roman Catholic Papacy at that point, and of the intrinsic incompatibility of his new and redefined office to that of the real Catholic Papacy, from that point on.
- 5) At least at first, and for some uncertain time after the bifurcation between the real Catholic Church and the Vatican organization, individual membership in both societies on the part of many was not only possible but had to have taken place.
- 6) The overlap in membership between the real Catholic Church and the present day Vatican organization does not in any way imply any kind of dependence of the real Catholic Church upon the Vatican organization.
- 7) The overlap in individual membership between the real Catholic Church and the present day Vatican organization has apparently not yet completely disappeared, although at present only those relative few of the Indult/Motu Proprio community or perhaps some little-known alternate Rite as of yet not corrupted beyond the pale (should any such exist) could comprise that overlap today.
- 8) As the present day fallen Vatican organization has come to push their false new religion in all places, but tolerate the practice of the

true Faith in only a few very limited places, it is impossible that the entirety of the real Catholic Church would be presently confined to such few places as it is so approved by them, for then the real Church would be surrendering Catholicity by right and in fact.

- 9) It is possible for even persons remaining within the fallen present day Vatican organization to be also within the real Church, as well as those who are not, so long as they are visibly Catholics by adhering to the traditional Mass, liturgy, law, and teachings of the Catholic Church.
- 10) All persons who “adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II” are to be regarded as real Catholics, even regardless of any continued affiliation or lack thereof with the fallen present day Vatican organization.

Questions:

- 1) At what point and with what event, or cluster of events, or sequence of events, did this bifurcation between the Vatican organization and the real Catholic Church actually and visibly take place?
- 2) What other previous incompatibility between the offices of Roman Catholic Pope and Vatican leader may have existed prior to the doctrinal incompatibility demonstrated by the promulgation of *Unitatis Redintegratio*?
- 3) Did Montini, or Roncalli, at any point previous to the promulgation of *Unitatis Redintegratio*, demonstrate any visible lack of a hold on the Roman Catholic Papacy?
- 4) At what point might or should the real Catholic Church officially rule out membership of Catholics in the fallen present day Vatican organization, even as membership in the Jewish Synagogue came to be officially ruled out after some period of time?

Deductions Section 21: Concluding Deductions

This whole study began with an acknowledgment of the widespread and indisputable observation that the Vatican organization has utterly failed to continue representing, standing for, or supporting in any way the Catholic Faith, Morals, Liturgy, and spiritual life. Within this study, it has been demonstrated that the Vatican organization's conduct, perhaps going back as far as the death of Pope Pius XII, and certainly during and since Vatican II, demonstrates that, as an organization or society, it fails all applicable criteria for being in any way the Catholic Church, as tested against the above doctrines.

Doctrine #1, the Indefectibility of the Church, shows that the Vatican organization as a society cannot be the real Catholic Church, owing to its gross defection. It has undeniably defected from the Catholic Faith and ceased to be a valid point of reference to Catholics in their Faith. It has become obvious that following the Novus Ordo religion marks one visibly as not being materially a Catholic, even if some still formally intend to be Catholics ("Catholic at heart") and potentially are not to be found guilty in this matter before God (D17F4). It also tells us that the real Catholic Church, fully intact and without any defection, must also exist, but of that more will be said later on.

Doctrine #2, the Infallibility of the Pope, again shows the Vatican organization to be most plainly not to be the real Catholic Church, owing to the gross fallibility, and even errors, heresies, and destruction to Christian Faith and Morals and utter corruption and devastation of discipline that the recent and current Vatican leaders have brought about. The recent and current Vatican leaders therefore cannot be real popes (D2F4), as evidenced by their ability to employ the apparent forms of infallibility to declarations which are plainly not only fallible, but outright heretical (D20F3, D20F4). We are safe in making that judgment since the very definition of the Vatican leader's office as a leader in heresy makes it incompatible with the office of the Roman Catholic Papacy, regardless of the man's own inner dispositions (D17F13, D17F14).

Doctrine #3, the Authority of the Church, shows that a society which is not Catholic cannot exercise Catholic spiritual authority. How could Catholic authority ever be rightly or validly or legitimately invoked for the purpose of destroying the Catholic Faith itself? Yet what one encounters in the Novus Ordo religion is not merely some contrary command or directive being given here or there which obviously would need to be resisted, but a wholesale direction which has gone perverse and made its twisted self into the whole object and purpose of the Vatican organization as a whole. Ergo they obviously can have no authority, their official actions are moot, null, and void, and they cannot be the lawful object of our ecclesiastical faith or trust (D17F15). Part and parcel to that, they have no intrinsic capacity to elect a real Catholic pope (D19F2, D19F10).

Doctrine #4, the Visibility of the Church, again shows the Vatican organization, and in particular its new Novus Ordo religion, to be false and non-Catholic, owing to the fact that this new “Novus Ordo” religion, had no visible existence prior to Vatican II (D4F3).

Doctrine #5, the Four Marks of the Church, as Marks, shows the present day Vatican organization to be utterly lacking in all supernatural evidences of being anything that mere humankind using mere natural means could not also be the total source of. Even the doctrinal fact that the Four Marks always go together is vindicated in its failure, namely in that it lacks not only some one or two of these marks, but all four, completely and utterly.

By Doctrines #6, #7, #8, and #9, the Attributes and Marks of each of Unity, Holiness, Catholicity, and Apostolicity respectively, we have shown here that the present day fallen Vatican organization altogether lacks these qualities both as Marks and Attributes. Indeed, while the presence of the Attributes would not of itself prove the society having them to be the Church, their absence is an absolute “yea verily” (negative Mark) evidence that the society lacking them is not the Church. Being a new and different and inferior religion, it therefore lacks nearly all of even the basic attributes, let alone fully all of the supernatural aspects, of all four of these marks of the Church (D17F2, D17F9). It is therefore not in any way to be equated with the Catholic Church of all history (D17F1). Not even their willingness to tolerate the practice of authentic Catholicism within certain limited quarters can make them Catholic, since this toleration is only very localized, meaning that it does not preach the Gospel to all Creation but only a select few already converted (D20F8).

In this great fall from grace they also collide against Doctrine #10, the Supernatural Protection of the Church, in that they not only fail to evidence the supernatural aspect of each of the Four Marks, but also evidence no supernatural protection of any kind, and correspondingly cannot be cited as evidence of the supernatural protection of the Church (D10F2).

When it comes to Doctrine #11, Rome, the Eternal Diocese, we note that the new society, with its new religion, has substantially, but not completely, taken over the physical territories of the Roman Diocese and all associated Suburbicarian and Suffragan Sees, in that not so much as a single Catholic bishop is known to reside anywhere within that region. Such a takeover only shows it to be a usurping “church” (insofar as it should be called a church at all) IN Rome, but clearly not the Church OF Rome. However this conquest is less than complete in that at least some truly Catholic priests, religious, and laity still remain there (D11F2, D11F3), and the Roman religion still endures around the world, no matter how thinly spread.

Doctrine #14, the First See is judged by no one, shows the Vatican organization guilty of this in that, with their different religion, contradicting the teachings of all faithful popes from Peter to Pius XII, they have effectively “judged” all these past popes to have been wrong (perhaps even heretical?), for example having believed and taught that the gods of the heathens are incognitos of the Devil (1 Corinthians 10:20) and the worship of them as damning instead of, as has been now taught during and since Vatican II, incognitos of the true God and that the worship of them is salvific.

Doctrine #15, the Universal teaching of all the Bishops, shows that the Vatican organization fails the test yet once again in that the vast majority of its “bishops” have demonstrated no sympathy for the truth or the true religion, and that even the few who do (as expressed by their tolerance of real Catholics under the terms of their “Motu Proprio,” or a rare willingness to uphold some Catholic Moral virtue in the secular public forum) nevertheless devote the prime weight of their activity to the propagation of the false and non-Catholic Novus Ordo religion (D15F2). One cannot get any majority of these “bishops” to agree on anything, except heresy.

Had it been the real Catholic Church of all history which has thus failed all Catholics around the world, then the preaching of the Cross really would be foolishness and we who seek to live as did the great saints of old would be of all persons most miserable and truly abandoned by God. However, today’s fallen Vatican organization is absolutely not the real Catholic Church of all

history, but that society also exists, separate and distinct from it, and from which it separated itself. As mentioned before, the present day Vatican organization is not the real Catholic Church (D17F1); however the traditional Catholic “movement” or “community” truly is that historic Roman Catholic Church (D17F8). The two really are two separate and distinct societies (D1F1, D2F1). There arose an organizational rift between the two that, by severing the Vatican organization from the real Catholic Church, allowed it to fall into error and thus render itself incapable of governing the Church, and in fact deprive itself of all Catholic authority (D17F15).

This distinction between organizations/societies has even enabled the leadership offices of each, the Pope of the Roman Catholic Church on the one hand, and the leader of the fallen present day Vatican organization on the other, to display a mutual incompatibility over time (D17F12). This incompatibility has become so great that in order to regain the ecclesiastical faith and trust of Catholics it would have to make a complete turnaround from its current schismatic/heretical trajectory, renouncing every non-Catholic aspect they have acquired during and since Vatican II, and somehow earn the respect of the traditional Catholic clergy now most seriously shattered and broken (D17F16). So complete is the break that even the four marks of the Church, as marks, are all equally missing from the present day Vatican organization, and correspondingly, equally present among the traditional Catholic “movement” or “community” (D5F3). Curiously however, there still seems to be a legitimate membership overlap between the two societies, in that some few Catholics in a few localized areas or arrangements have been able to retain their membership (and as Catholics) in the present day fallen Vatican organization, owing to the fact that originally, all Catholics were automatic members of the new Vatican organization, but that over time as it changed, the few and fewer Catholics remaining within its ranks were could do so only owing to foot-dragging clerics, the various “indults” and now the “Motu Proprio,” and conceivably perhaps even in some alternate Rite, if not brought beyond the pale. This overlap does not entail any dependence of the real Catholic Church upon the present day Vatican organization, nor can this or anything else have occasioned any dependence upon it at any point in time from that separation onward, since the Church is a perfect society (D20F6).

Discrediting the Vatican organization is only a small part of what’s needed, sort of like refuting a popular heresy. Christianity is not only about being

AGAINST error and other bad and sinful things, but also about being FOR something. The Creeds don't tell us what we reject or don't believe, but what we do and must believe. We should not merely wish to avoid hell, but also seek to find heaven. The mere discrediting of the Vatican organization could leave the reader with the impression that the Church itself has failed, as if mere clever men, patently of ill-will, could and truly did defeat the eternal plans of God. Discovering that the fallen Vatican organization is not the Church itself, meaning that its defection is not the defection of the Church itself, in turn meaning that the Church itself could still be alive and well somewhere (which it must be, per the doctrines) is much more satisfying, but still merely would serve to place the reader on some quest. But God never meant for His Church to be some mere object of a quest. How many of us have the resources to scour the whole planet in search of some truth we might not recognize even if we found it? For that reason God gave His Church the divine commission to preach the Gospel to all Creation, and to baptize them into His Church. By doctrine, that Church exists really and truly, visibly in known and identifiable persons of identifiable status, and not merely as some theoretical or Platonic ideal. It simply has to be something easily and commonly found by a great many, by anyone and everyone who sincerely desires it.

Really however, only one candidate was ever in the running, namely the traditional Catholic "movement" or "community" taken as a whole, namely "those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II." How could anyone ever lay claim to being of the Church if they didn't at least pretend to be Catholics? Anyone who has pretended not to be a Catholic has thereby denied our Lord Jesus Christ, even if they did not formally intend it. Only self-proclaimed Catholics can comprise the real and visible Catholic Church, and the real Catholic Mass (Tridentine, or equivalently faithful to any of the other ancient alternate Rites) is the visible sign and banner of our unity. Outside of that there can be no institutional Catholicism. As one traditional editor recently published, "To find the true Church, we must look to the faithful remnant who have preserved the true priesthood and the Mass of all times." This "faithful remnant," the traditional Catholic "movement" or "community," has also been herein examined in the light of the doctrines of the Church. This study concludes and demonstrates in no uncertain terms that, as an organization or

society, traditional Catholics pass all known applicable criteria for being in any way the Catholic Church, as tested against the above doctrines:

Doctrine #1, the Indefectibility of the Church, show us that it is a dogmatic imperative that the real Catholic Church exists, and that it is faithful (D17F5). This study positively identifies the traditional Catholic “movement” or “community,” taken as a whole, and only that society, as being the direct continuation of the real Catholic Church (D17F8).

Doctrine #2, the Infallibility of the Pope, can be only indirectly shown to be true and applicable today. Though lacking a pope to rule, the real Catholic Church fully exhibits that certain passive infallibility that rejects the voice of the Conciliar stranger; this serves as a sign for us all to see and know that one who is elected and accepted to rule the entirety of this Church shall therefore possess active infallibility as a true Pope (D2F6). In the meantime it alone has adhered to the teachings of the true and Catholic Popes from Peter onward until the loss of the Papacy after Pope Pius XII.

Doctrine #3, the Authority of the Church, shows us that by a similar dogmatic imperative, the Church must also have authority within itself, truly apostolic in nature, and sufficient for all of its needs (D18F1). So indeed we find within the real Church, first obviously on the practical level (D9F3) as they establish seminaries and religious orders, consecrate altars, and perform all functions performed by Catholic bishops throughout history. And this authority they display is truly given to them to bless the various particular flocks within the Church (D18F8), as they comprise the Formal Apostolic succession (D18F7) in union with the papacy (D18F9).

Doctrine #4, the Visibility of the Church, is demonstrated in the continuance of the visible hierarchy and hierarchical structure (albeit stripped down to its barest rudiments) in that the Papal office, though presently vacant, heads it all, and under that all the traditional bishops, and under them the traditional priests, and under them the consecrated religious and lay faithful. And this visible structure is directly continuous with that ancient society founded by Jesus Christ so many centuries ago (D4F4). Traditional Catholics are found through all of history (until Vatican II, to be “Catholic” always used to imply that one was “Traditional”) as evidenced by the fact that the beliefs and practices of all canonized saints is the same as traditional Catholics’ beliefs are today, and only traditional Catholics have the same beliefs as all canonized saints. This doctrine and the previous also bear with them a responsibility rightly to be borne by all traditional Catholics, namely

to recognize, support, and obey the authority of their visible leaders, the traditional Catholic clergy, and correspondingly of that clergy to conduct their spiritual affairs in accordance with the Church's laws.

Doctrine #5, the Four Marks of the Church, as Marks, shows us that we should at least expect to find the Four Marks, and even their supernatural aspect which cannot be duplicated by creatures, to be found all present together among traditional Catholics, even as they are just as dramatically absent from the Novus Ordo. This is vindicated in that the visible unity of the Church attaches unfailingly and exclusively with those who comprise the traditional Catholic "movement" or "community," such that they alone indeed exhibit all four marks and their attributes (D17F6).

Doctrine #6, the Attribute and Mark of Unity, means that the Church is truly One in Faith, Profession, Worship, and Government, such that not even the purely material interruption of hierarchical unity, as presently endured by traditional Catholics today (owing principally to the long term lack of a Pope), can break that intrinsic unity (D17F7). Despite all the internecine wrangling, the traditional Catholic Faith is truly One, obviously quite supernaturally sustained since the "hierarchical horsepower" ordinarily needed to enforce it is at an all-time low, and there are no secular nations offering any military or other support. Never before has the human aspect failed so abjectly. But in our weakness the power and glory of God is shown (2 Corinthians 12:9). Such indeed we truly find to be the case (D6F1).

Doctrine #7, the Attribute and Mark of Holiness, refers to the practical means of holiness (true teachings, powerful sacraments, and such schools of sanctity as the religious orders complete with the Evangelical Counsels, and so forth), the high degree of holiness routinely exhibited by traditional Catholics in general, the uniquely heroic degree of saintliness displayed only by certain of the traditional Catholics, and even miracles, as it is a rare traditional Catholic who does not have, or know someone who has had some truly miraculous experience, or knows of some specifically traditional miracle, for example the bilocation of Padre Pio. Unhappily, the proper means to perform a canonical investigation of miracles and saints no longer exists, as the Novus Ordo destroyed theirs, making their brand of "sainthood" reachable by purely naturalistic means, and the real Church lacks the resources and wherewithal to reestablish the necessary curial office. Nevertheless, to the fullest extent verifiable today, true holiness, as vindicated by saints and miracles, is quite exclusively within the domain of

the traditional Catholic.

Doctrine #8, the Attribute and Mark of Catholicity, refers to the totality and the universality of the Catholic Faith, reaching all places and times, and teaching the whole counsel of God. That the real Catholic Church, the traditional Catholics, teach the whole counsel of God cannot be denied, as they all know and accept to be bound by all that the Church teaches, even to what of what it teaches that they do not know. Traditional Catholics retain each of Catholicity of Place (both by right and in fact, though the presence may be quite minimal in some of the smaller and remote countries), and of Time, having always existed since the Church was founded by Jesus Christ. More traditional Catholics have lived by far than all other varieties of “Christian” put together (D8F5).

Doctrine #9, the Attribute and Mark of Apostolicity, refers to the Church being Apostolic in doctrine, orders, and membership (including leadership). That traditional Catholics alone have sustained the Apostolic doctrine, orders, and membership (including leadership) cannot be disputed. As pointed out before, the four marks of the Church are as abundantly evident among traditional Catholics as they are missing among the Novus Ordo followers of the fallen present day Vatican organization (D17F9). The apostolic mission and authority and powers of the traditional bishops and clergy has required quite some further analysis, but again the results are clear and without room for doubt:

It is a doctrine that the formal apostolicity of every bishop depends upon him being a bishop by the will of the Pope and in communion with him (D18F5). The historical fact is however that many true bishops of the Church were not personally vetted, chosen, or even at times known (at first) upon their selection and even consecration and taking of office, by a living and present pope at the time, since the implicit or legal or tacit will of the Pope has been adequate on many occasions, and would obviously have to be the case with any bishops made for the Church during any period of Sede Vacante or in any other circumstance when the Pope cannot be accessed (for example in a prison, on a desert island, or in some closed country which does not permit travel or communication to or with the outside world to its subjects), to say nothing of all the bishops consecrated in the first several centuries of the Church during which the standard practice for selecting and approving them did not personally involve the Pope in any capacity (D18F6). We note again (but this time from the standpoint of their legitimacy as

members of the formal Apostolic succession, instead of that of their rightful exercise of authority in the Church) that the traditional bishops were consecrated expressly for the purpose of sustaining the formal apostolic succession, by bishops who were themselves of the formal apostolic succession (being among what very few retained it) (D18F7), that they were consecrated for specific and identifiable communities or “flocks” in need of a bishop and which submits to their authority (D18F8), and that union with them is union with the Papal Chair, such that they form one juridical person with the apostles of old, were truly “sent” by the Church with a lawful and valid canonical mission, and therefore rule their respective flocks by divine right with regular and habitual authority (D18F9).

There exists a simple and direct means (with due precedent) by which the lawful and apostolic bishops can be identified by a combination of the two established methods otherwise used for this purpose, one being an unbroken succession from Apostles (or approved bishops), and the other being the approval of a Pope (D18F11). By this means, the apostolicity of many of the traditional Catholic bishops is fully verified and must be recognized, not only by their flocks, but also by themselves and by each other (and by the world at large insofar as it can care to identify and recognize the hierarchy of the Catholic Church) as this finding morally binds them together in a sacred obligation to proceed in a fully canonical manner in all of their official actions (D18F13). All of this is so even though the respective flocks of the various Catholic bishops do not follow any clear territorial boundaries in the conventional diocesan sense. The conventional diocesan way of doing things (as the Church did from almost, but not quite, the very beginning) remains quite wise and prudent and should be restored whenever possible at all (D18F10), as the present arrangement has occasioned some unnecessary friction among them.

Not all traditional or traditional-sympathetic bishops possess this formal apostolicity, despite valid orders, as there are also some who possess only a material succession. Even these however, if they be of good will, unattached to any heresies or errors or other disorderly practices or conduct, and willingness to help out, can also fill in, or even “stand in the gap” for our thinly spread apostolic ministers, perhaps reaching those in far off lands or of different linguistic groups or even of alternate Rites of the Church, thus blessing and being blessed, though they only can have supplied jurisdiction while they remain such (D18F12). For they need not remain such, but can

and should apply to the apostolic traditional bishops for recognition and admission to the ranks of the formally apostolic bishops, who in turn should consider these men carefully, testing them well, not inviting them in hastily, but neither rejecting them out of hand or unreasonably.

Another analysis was required in order to address the question of how the Church will get its next pope. With the Vatican organization rendered incapable of providing the true Church with a true Pope, it properly and naturally remains for the real Catholic Church to bring this about. The fact is that the Church always has the right and duty to provide Herself with a Pope whenever one is lacking (D19F1). We note the several failed attempts at producing a pope via a conclave (D19F8), but also the legitimate reasons that they have all necessarily failed (D19F9). While every Catholic worthy of the name is morally bound to be sympathetic to the goal, the means attempted thus far have truly proven inadequate. But as the Church necessarily always has the duty, and with that the power, to elect a pope in the absence of one, there must therefore also exist a means which is truly adequate to the task, not only theologically and canonically but also on the practical order.

As noted just above, the traditional Catholic bishops comprise the formal apostolic succession today, and as such are authorized and empowered to carry out any duty, even to this degree, as could ever fall to the bishops of the Church. Since these traditional Catholic bishops (together with their attached priests), are truly apostolic and holding the proper episcopal jurisdiction, and comprise the sole Roman Catholic hierarchy today, it is right and proper that, in the absence of all cardinals (all having died or defected or both), it has fallen to them to select and appoint who the electors shall be, whether themselves, their priests, or someone else (D19F3). They in turn must be all willing to submit to the results, namely to the man so elected, as pope (D19F4).

This sacred and valuable effort requires the cooperation of all of them, no mere one or few of them or single order of bishops would be sufficient (D3F3). As a way to bring in, at least symbolically, the former territories of the Diocese of Rome and its attendant Suburbicarian and Suffragan Sees, at least some traditional clergy (as many as remain there), or perhaps at the utmost extreme, some laity with a long history of living in the region and of being faithful traditional Catholics, should also be included among the electors (D19F5). The one thing that legitimately holds up the organization of such a conclave is the traditional bishops who imagine it to be unnecessary

owing to their ignorance of the Church's teachings, especially those cited herein, together with the admittedly absurd assumption that the heretics leading the present day Vatican organization could somehow be still "occupying," even though only as a "clog," the Chair of Peter, at least in some "material" sense, and the fact that the remaining few bishops who at least know better than this refuse to "act alone" in this matter, running ahead of the rest of the Church, since the cooperation of all is needed (D19F7). What also needs to be addressed is what it takes to bring about wide acceptance of the Pope so elected. However, with all traditional bishops participating or at least submitting to the results, there would be little means for anyone to obtain the sacraments except from a priest or bishop who is in visible union with this Pope so elected, so thus the wide acceptance of him by the faithful at large can be readily brought about (D19F6). The ignorance of those who would imagine that God would let blatant non-Catholics run His Church or sit in the Chair of Peter really must be overcome, and it is hoped that a study like this (very long overdue) should be helpful towards that end (D19F11).

Of course, this does bring up the question regarding the scenario of what would happen if, through some freak circumstance of history, a real Catholic were to be elected to lead the Vatican organization (or else if a heretic in charge of it were to convert to the Faith, really and truly). Within this study we have ascertained that even so, he would still not be Pope, as that openly non-Catholic society has absolutely no more power to elect a true Catholic Pope than would the Presbyterian Church. On the practical order, since they would promptly eliminate him or deprive him of power, they would certainly and quickly undo any Catholic thing he accomplished before that happened, and take very strong and specific steps to ensure that such a thing can never happen again. It is interesting to note however that, should he enlist and gain the support of all the traditional Catholic bishops, he could, through that universal acclamation on the part of all of the traditional Catholic bishops thereby, and only thereby, attain the Papacy (D19F10).

While this study has demonstrated quite thoroughly how it is that the recent and current Vatican leaders cannot be, and have not been, real Catholic Popes, and furthermore how all of that fits in (and even is truly supported by) all the standard ecclesiological doctrines, it is one thing for something to be factually true beyond all meaningful or legitimate dispute or debate, but quite another for it to be morally obligatory and binding upon all Catholics. Even

those who followed the antipopes in Avignon and Pisa (during the First Great Western Schism) were still truly Catholics and to be counted as such (even to having saints recognized on all three sides), despite their attachment to antipopes. Of course that didn't make them right. So likewise today, those who materially err in falsely imagining the recent and current Vatican leaders to be Catholic Popes are still to be counted as Catholics. That might change, however, if any official declaration were to be found, on the part of these Vatican leaders, that they admit to not really being Catholic Popes, and knowledge of that declaration to become widely spread. But all of that points to yet one new question, namely does any such declaration actually exist?

In the present absence of any wide knowledge of any such declaration however, all who externally and visibly show themselves to be real Catholics, through their adherence to “the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II,” must be counted as real Catholics, even those who simultaneously also possess membership in the present day fallen Vatican organization under the terms of the Motu Proprio or perhaps some alternate Rite, should any yet still remain uncorrupted (D20F10), and that furthermore true saints can be found anywhere within this “movement” or “community” which is the Traditional Catholic Church. Even so, we are warned against any thought that the Vatican organization could retain any status of being the Church, or else that all Catholics who are not members of it might somehow “lack something” or be “less Catholic” than those who are within it, since that runs directly counter to the Doctrine of the Attribute and Mark of Catholicity (Doctrine #8), and in particular the aspects of it which are known as Catholicity by Right and Catholicity in Fact, owing to the many places all around the world where the Motu Proprio has no actual application and the true Catholic Faith is simply not tolerated or permitted by them (D20F8). We are also warned, against the suggestions of some, that the hierarchy of the true Church absolutely cannot be invisibly concealed among the “hierarchy” of the Novus Ordo, owing to the doctrine of the visibility of the Church (D4F5).

Catholic membership and leadership has therefore always existed, and can always exist on into the future, along with every needed and possible ecclesial facet (D9F8). Given all that has been shown above regarding apostolicity of doctrine, of orders, of its bishops and the legitimacy and regularity of their authority, even to their ability and duty to authorize and

organize a conclave, and of the continuous living membership and leadership of traditional Catholics, it is therefore truly proximate to Faith that the Traditional Catholic Church as a society really does indeed possess fully the Mark of Apostolicity.

Doctrine #10, the Supernatural Protection of the Church, refers to the extraordinary manner in which the Church, often small and seemingly easy to rub out in its entirety, has always managed to retain its existence, mission, purpose, teachings, and discipline throughout an ever wider range of adverse historical circumstances. And how can that Church of all history be said to have survived the incomparable catastrophe of having the likes of “Vatican II” promulgated by what would at least seem to have to be its nominal leaders, including, supposedly, its Pope, except through the rise of traditional Catholics? Had there been no traditional Catholics in such circumstances as we see today, the very claim that the Church is supernaturally protected would have been shown to be false, as it finally gets fundamentally changed in all the very basics of its mission, purpose, teachings, and discipline (D10F2). We can see that, though the Church has been long exposed to many different viewpoints and opposed on many levels, even intellectual, and even by some who are more clever and devious than anyone in the Church, it still retains its indefectible existence (D20F1).

Doctrine #11, Rome, the Eternal Diocese, requires that the Faith must always remain in the general region of Rome. As noted before, the takeover of the region by heretics, though substantial (in eliminating any known Catholic bishops), nevertheless remains incomplete, in that truly Catholic priests, religious, and lay faithful still remain within the region (D11F2, D11F3). It is reasonable to expect that something more of Faith may well reside, in at least some sense, in the Diocese of Rome, even if exiled, transferred, or expanded to a larger region, but within this work such concepts can only be regarded as theoretical, very much leaving this as an open matter for discussion. And of course, the real Catholic Church would be the true Church OF Rome even were every Catholic personally exiled from Rome and its surrounding Suburbicarian regions.

Doctrine #12, the Need for Visible Actions, tells us certain things we need to take into account, particularly today in the loss of the papacy and the Vatican organization’s separation from the real Catholic Church. These things cannot have taken place invisibly or secretly, without some identifiable “event” or “external action” to mark, or perhaps even enact, their occurrence.

While something being “identifiable” does not require it to have been “identified,” it does require that it can, at least after some study or careful investigation, be indeed truly and definitively identified. So long as the relevant “event” or “external action” remains unidentified, a certain degree of caution is enjoined upon all investigators of the “pope” question (D17F10).

A Catholic does not begin any legitimate investigation by judging a man whom he assumes to be a sitting pope (per Doctrine #14). One must first ascertain some independent means by which we can all know and verify that either his election did not result in a pope, or else that the man, having been truly elected to the Catholic Papacy, has since then voluntarily relinquished it. Only when armed with independent (and independently verifiable) evidence to either of these scenarios by which it can be shown that the man truly is not a sitting pope, can the man be legitimately judged. In our present circumstance, the one hard fact we have is that by the time of the promulgation of *Unitatis Redintegratio* at the very close of the 1964 Vatican II Council sessions, the Papacy had already been lost to Paul VI, as evidenced by the use of the manner and forms for an “ex cathedra” teaching to teach a heresy (D20F3, D20F4). But it remains within the realm of theory to establish where, previous to that moment, the actual loss of the papacy, by which I mean that first moment that the Church *seemed* to have a pope while in fact at least technically but visibly *not* having one, took place (whether by a visibly failed election, or some other visible subsequent loss).

Regarding the loss of the papacy, St. Bellarmine states that the bare “event” of a pope manifestly and obstinately teaching a heresy (presumably without the manner and forms for an “ex cathedra” teaching) is of itself sufficient to remove him from the papacy (D12F2). Alternate to that, the opinion of Suárez states that some other form of “external action,” namely some declaration of a sort (by some council, perhaps?), is required for his removal from the papacy, if he becomes a heretic. I would venture the opinion that, as Bellarmine states, the obstinate manifestation of the heresy itself achieves his actual removal from the office, and also relieves the Church from any obligation to continue in submission to him, but as some Catholics may be unaware of this manifestation of the heresy, or of its obstinacy, or of the “heretical-ness” or seriousness of the heresy, it might not carry with it a moral obligation for all Catholics to reject him as pope, however some sort of declaration once made, for example by a succeeding pope, or by the papal electors as they go in to elect another pope, would

render recognition of the man's non-papacy morally obligatory for all Catholics (Suárez). Once again I clarify that it is also possible that the papacy could have been lost through some other means, tacit, or direct and explicit, of resignation (D12F6).

In the case of the separation between the real Catholic Church and the Vatican organization, once again it remains within the realm of theory to establish where, when, and how this separation, this "organizational rift," this "bifurcation," first came about. However, despite the close parallel, there are a couple differences as well from the difference between the loss of the papacy and the organizational bifurcation (D12F8). The first and most obvious is that popes die, and have to be replaced by the election of a new one. It is easy to associate the loss of a pope with the death of a pope, but also therefore to confuse these two different things, for as used in this context here, the phrases "loss of a pope," or "loss of the papacy" refer specifically to what would have either come at the seeming (but failed) election of a pope or else some time later on while the man is still living. The second difference is that while theology speculates that it might be possible for a pope to become personally a heretic (at least it can't be ruled out, hence the commonly-found discussions about it), there is no way for the Church as a visible institution to veer similarly into heresy, even for a time. The "pendulum" scenario of the Church swinging back and forth through history between truth and error also has no legitimate basis in Catholic theology (D3F5).

Without venturing into that theoretical realm of attempting to establish the exact "where, when, and how" of this bifurcation, this doctrine in particular, along with some others, gives us a good many parameters by which we can nevertheless know quite a bit about it. The following seven facts about it absolutely have to be recognized as validated and therefore true:

- 1) The fact *that* this bifurcation into two separate societies took place (D1F1, D2F1),
- 2) This bifurcation took place prior to the fall of the Vatican organization into its errors/heresies (D20F2),
- 3) This bifurcation was not itself a fall into error nor any other thing that could not happen to the indefectible Church (D17F3),
- 4) This bifurcation had to have taken place through some visible and discoverable "event" or "external action" (D12F7),
- 5) This bifurcation resulted in two completely separate societies such

- that the failure of the Vatican organization would not deprive the real Catholic Church of any required resource (D16F3),
- 6) Though the separation into two societies also implies the existence of two separate leadership offices (one of each society, respectively) (D17F11), the fact remains that the two offices could have become incompatible either in that moment or subsequent to it.
 - 7) At the initial moment of this bifurcation, the membership overlap between these two societies would have been total, or at least very nearly so (D20F5).

Regarding that last, despite the fundamental incompatibility that has arisen between the leadership offices of the real Catholic Church and the present day Vatican organization (since being in the leadership position within an organization implies being as a person what the organization as a whole is all about), that does not imply that real Catholics could not be found in lesser positions, particularly where some exception to the organization's primary purposes is granted. The overlap, once total or at least very nearly so at the outset of the separation, has substantially dwindled to a very tiny minority within that fallen organization (D20F7), but such persons could exist and would still have to be regarded as Catholics (D20F9).

This doctrine regarding the need for visible external actions also affects the next doctrine, namely Doctrine #13, the Object of Infallible Ecclesiastical Faith. In particular, only some visible external action or event could ever justify the suspension of the faith we Catholics are normally enjoined to have in all official events, such as the election of a pope or the convening of an ecumenical council (D17F15). It is reasonable to expect that whatever event or external action occasioned the bifurcation may also have occasioned that point at which the Vatican organization could no longer be the object of infallible ecclesiastical faith, but this is an expectation only, as it remains possible that some other event or external action might have been what justifies a suspension of this kind of faith and trust. And once such a circumstance arose, then some other event or external action becomes required to mark when such faith is to be restored (D17F16). But the fact remains that, in advance of any known visible occasion to suspend this infallible faith, we Catholics are obliged to take such things as papal elections and the convening of an ecumenical council at face value. This gives us pause, as caution is advised, so here we must move slowly.

Doctrine #14, the First See is judged by no one, forbids us to judge anyone we believe to be a pope. But this does not imply, should an individual we so think to be a pope seem to be functioning so wildly outside the parameters possible to a pope as is commonly seen these days, that it would be wrong to examine our reasons for thinking the person to be a pope. And certainly if our reasons for thinking the person to be a pope do not hold up under close examination, then the individual is not a pope, and in judging him we are not judging a pope, nor the First See. We have seen the spiritual harm that comes from skipping that necessary step and just going ahead and judging a man we assume to be pope, namely the easy way one can go from that to judging just anyone we happen to disagree with. This doctrine therefore admonishes extreme caution, and in this particular case, that we take those other intervening steps, though tedious and time-consuming, so as to be able to ascertain first, and without judging the man or his doctrine, that he really is not a real Catholic Pope.

In this study, though making our first mention of this situation back under Doctrine #2 (in the context of others having already discussed it, whether rightly or not), such a finding was not taken as authoritative until an independent means was established to ascertain that the recent and current Vatican leaders are not popes, namely on the fundamental incompatibility between their office (as it stands now) and that of the office of a real Roman Catholic Pope (D17F12). But with that finding established, the finding that the man is a heretic, made by others (perhaps illicitly in most cases), at last finds a licit place in Catholic thought, and can be also taken as proven true.

Doctrine #15, the Universal Teaching of all the Bishops, raises some interesting questions in the context of the failure of such a vast majority of (now former) Catholic bishops, especially at and since Vatican II. Though the theological sources quoted herein differ as to whether it is a doctrine, or a majority theological opinion, that a majority of all the bishops cannot all fall into the same error at the same time (D15F4), either way raises a serious problem if we assume they were still to be considered Catholic bishops at the time or moment of their respective falls into error or heresy.

Perhaps the majority opinion (or doctrine?) could be adjusted or clarified in some manner without throwing it over wholesale, taking in the minority opinion and the historical fact that confronts us. We note the unusual circumstance of a seeming “pope” who had in fact lost his office and was publicly a heretic, and yet able to realize that supreme nightmare scenario as

hinted at by Suárez, namely that he might have “maintained himself in possession of his charge by force or by other means, and should have exercised many acts of his office...”, the pressure exerted against naïve bishops into signing on to council documents that were riddled with dangerous ambiguities and even laced with the occasional outright errors and heresies. We note also the relative lack of “persistence” in that they were suddenly teaching new doctrines significantly at variance with the perennial doctrines of the Church, to the point that many priests, consecrated religious and lay faithful all recognized the discrepancy immediately. Finally, there already had to have been introduced that new and artificial society as the Vatican organization now separated from the real Catholic Church, and within which any and perhaps all could have been members, however briefly in the case of what few chose to remain with the Church. Finally, in a broader sense the suddenness of their new position points up the fact that at least over the course of history it remains so that considered over the course of Christian history, even the large morass who defected right then did not constitute a majority of Catholic bishops overall (D15F3).

At any rate, whatever the means of the departure of such a significant majority, the faithful bishops of the real Catholic Church, no matter how few they are, alone still possess that capacity of expressing the infallible Ordinary Magisterium of the Church, at least in all non-controverted matters (D15F1), which is to say those upon which they all agree (or practically all, per the standards of what constitutes moral unanimity), and are therefore rightly owed the internal assent of faith on the part of all Catholics.

Doctrine #16, the Church as a Perfect Society, tells us first and foremost that the real Catholic Church, the Traditional Catholic Church, is not in any way dependent upon the heretics of the Vatican organization, in particular with no need of it for valid orders, authority, legitimacy, canonical structure, or the capacity to elect a pope (D16F3). The real Catholic Church, though stripped down to its essentials from a hierarchical standpoint, nevertheless fully possesses within itself all that is needed to continue the Church into all future ages. Though the Papacy is vacant, the office is still acknowledged, and beneath the papacy comes the bishops who guide, teach, rule, and bless the various particular flocks within the Church. Their authority and jurisdiction in the Church over their respective flocks is truly by divine right, given to them by the Church in union with the papacy as to make them comprise the Formal Apostolic succession. Next comes those priests who do

the same for smaller particular congregations with the spiritual support, faculties, and approval of the bishops, and after that the consecrated religious and lay Faithful. Furthermore, the means to fill the Papal office remains, though all cardinals chosen by real popes have died off or utterly defected, since having it simply devolve upon the bishops to choose the electors of the next true Pope is what happens when something so catastrophic as that occurs. With such a Pope elected, he can in turn restore all the curial offices and other institutions of the Church.

This doctrine specifically does not imply that Catholics are all without sin, or even that our leaders are without sin (D16F4), as sadly, many sins on the part of traditional Catholics have been documented. Because it remains possible for real Catholic clergy to sin, even on rare occasions to act inappropriately in their official public actions, it also remains true that on such rare occasions in which a cleric exceeds, abuses, or perverts their authority towards sinful ends, they may need to be resisted in the particular matter even while they nevertheless retain their authority (D16F5). This particular kind of “recognize and resist” has no possible application to “recognizing” heretics, whether of the fallen present day Vatican organization or otherwise, but only to traditional Catholic clergy who alone (on the clerical level) uphold the entire counsel of God. Such a recourse provides a much needed corrective for those cases where, uneducated in the science of ecclesiology and Canon Law and uncertain as to what precise nature of authority they do possess, many vacillate between governing with such a light hand as to allow considerable disorder and ruling with a heavy hand, perhaps acting rashly or presumptively in judging persons and situations hastily and unjustly.

There are those who fear authority, and it hasn't helped that those few who wield it have at times abused or exceeded their authority, or else reacted rashly and summarily, creating a scandal to all. But real authority carries with it real accountability. Canon Law provides respective rights to all Catholics. True, the laity is to obey their priests and bishops, but correspondingly the priests and bishops are to command only what lawfully comes within the purview of their respective offices in the Church. Except within religious orders and congregations, their authority is only ecclesiastical, not dominative. Yet for some, this is not enough.

The war against authority began in the Garden of Eden and continues in our day as the war against people realizing the authority of the traditional

Catholic bishops and priests. There are those who attempt to fool people into avoiding all Catholic clergy (D18F2). They bring in all manner of End of the World dramatic and catastrophic fears as to say “head for the hills” or “hide in the inner rooms” (Matthew 24:26), and for them everything necessary to the life of the Church is outright forbidden (D18F4).

But a more watered-down form of the same Anti-clericalist heresy has also become much more widespread (D18F3). Some of this is merely the product of laziness. It is much easier to “defend” a given priest’s or bishop’s ministry through some appeal to “supplied jurisdiction” than it is to study ecclesiology and from there learn how to apply it to today’s circumstance, as is done herein. And truth to tell, such arguments based on “supplied jurisdiction” do have validity as a fallback basis for any individual priest or bishop who might have no superior source for any authority to do things. That is to say, a priest or bishop who has no apostolic source of authority as described herein but who still has a materially valid ordination or consecration could still lawfully do what he does under the terms of supplied jurisdiction. This would rightly apply to such bishops and priests (e.g. bishops Francis Schuckardt and Thom Sebastian) who obtained their priestly and episcopal orders from the Old Catholics or Duarte de Costa.

However, it is deceptive to cite such arguments as evidence that traditional bishops created by authorized bishops of Holy Mother Church with the express purpose of continuing their apostolic mission would not be also themselves authorized bishops of Holy Mother Church, lawfully possessing and using the Church’s jurisdiction in the external forum. And the deception invariably leads to the next contention, namely that there is no authority in the Church (in direct contradiction to Doctrine #3), or else that any authority as might exist is unknown and undiscoverable, residing in persons unknown, as for example seen in one source I recently encountered which states, “Whatever true hierarchy remains is practically unknown to most and, subsequently, impossible to reach or have recourse to.” This too runs counter to Doctrine #3, though less directly, and also against the visibility of the Church (Doctrine #4). The Church could hardly be considered visible if not so much a one single officer thereof can be identified by name and address in any part of the world.

As a result of this heresy, there is a whole culture evolving, of laymen who are their own spiritual masters, of clergy who are counted as mere sacrament vending machines with just enough (supplied jurisdiction) authority to make

the sacraments work, but not enough to be able to command anything in the Faith, no capacity to oblige anyone in anything. Instead of looking up to true Fathers who rule and guide us into the ways of Faith, these laymen decide for themselves what is to be considered right or wrong and acknowledge no Father as bearing a superior station to their own. And don't think the children being raised in such households don't also pick up the same lesson, seeing the parents not as guides in life but merely as providers of free room and board until they turn 18. And don't think that marriages won't fall apart as the laity can decide at any point that their marriage gets inconvenient that their priest didn't "really" have any right to witness a marriage and so they are free to move on. That is not Catholicism!

Those healthy, idealistic, and good-natured young men who enter the traditional seminaries, learn Latin, renounce the ordinary compensations in life, of wife and progeny and wealth, and undergo all the steps of a priestly formation, don't do all of this merely to become a hired hack, selling sacraments like one sells shoes, never concerned with where the buyer plans to go from there. When Abp. Lefebvre stated, in explaining the reasons for his (then upcoming) consecrations, "priests and faithful have a strict right to have shepherds who profess the Catholic Faith in its entirety, essential for the salvation of their souls, and to have priests who are true Catholic priests," he wasn't merely providing sacrament machines, but true "shepherds" (persons with apostolic authority to go along with the supreme degree of the Sacrament of Holy Orders). And the same goes for all the other Catholic bishops who have provided for the future of the Church by consecrating successors. If mere valid Orders had been the purpose, they could have simply directed their graduating seminarians to go find an Old Catholic bishop willing to ordain them for some nominal sum of money.

So no, our traditional clergy are not mere sacrament vending machines as certain heretics contend. It is also important to note that these heretics have never once attempted a proof of such a rank absurdity. They just take it as an assumed that all known traditional clergy are mere outsiders, and from there go on to cite at length all the things said against outsiders being able to hold offices in the Church etc. But as has been shown herein, the initial assumption, the premise that traditional clergy lack jurisdiction and faculties, is utterly without merit. To this, these heretics have no reply.

The general run of all the traditional Catholic Faithful around the world simply accept, implicitly, the proper priestly authority, as held by their

traditional Catholic priest and by their priest's bishop, as being that of a truly a real Roman Catholic Bishop. They are far too busy trying to make an honest living, raising their families, getting to Mass (often requiring lengthy travel), and just trying to keep their souls in the State of Grace to have any time to waste going on blogs where one can watch rebellious laymen arguing over how much authority their priests and bishops supposedly don't have.

In opposing those Anti-clericalist heretics, this study provides reassurance that our Faith is not in vain, that God is still in His Heaven, the Church (once properly found and identified as is done herein) is still fully the Church, the "pillar and the ground of the truth," still untainted with heresy or any liturgical or disciplinary disorders, still the authorized and visible Mystical Body of Christ on this earth, and that the situation, though incomparably desperate, is even so not irretrievable, nor in any way dependent upon either the heretics of the Novus Ordo or other schismatics, nor upon unknown figures, all certain to die off soon if they haven't already, whom no one can even verify to be alive anywhere. What person could lay claim to any right to be considered a Catholic if he did not at least desire that the traditional priests and bishops to whom he has recourse would be not only Catholic in teaching, morals, and liturgy, but also truly sent by the Church with all due authority appropriate to their ordination status? What traditional Catholic, having travelled hundreds or even thousands of miles to see one of the few traditionalist bishops around, is not filled with awe to be in the very presence of one of the very few truly apostolic living successors of the original and ancient Apostles of our Lord Jesus Christ? How blasphemous to suggest that the Holy Ghost would have lied to the hearts of these simple and pious Faithful who have travelled so far! Msgr. Charles Journet comments on this same fact in a footnote on page 518 of *The Church of the Word Incarnate*:

According to P. Marin-Sola, already cited, there are two ways of ascertaining whether a truth is really and objectively contained in the revealed deposit, and, consequently, whether it could eventually be defined by the Church: the one way is intellectual, the method of the theological conclusion strictly so called; the other is affective, by way of the common feeling of the faithful, the "sense of the faith". "While this *sense of the faith* is found only in some here and there—even if they are saints—or only in certain parts of the Church, its theological weight is very slight. As soon as it becomes general and

the common patrimony of bishops, theologians and faithful, it is in itself, and prior to any definition, an argument as strong as the most evident theological reasoning. So that either on the one hand evident reasoning, or on the other the assured and general consensus of the Christian society as to the inclusion of a doctrine in the revealed deposit, is, for the Church, a sufficient criterion of its definability.” The author then makes the following valuable distinctions which are lacking in Moehler. “We must however carefully distinguish this *sense of the faith* from the *ordinary magisterium* of the Church. The former may be found in all the faithful, especially in those in a state of grace and still more so in the saints, even when these are neither theologians nor bishops. The latter belongs exclusively to the bishops. The former is neither a teaching nor a magisterium, but simply the *experimental conviction* that a truth is so. It is not, in itself, a definition; but when found in all the faithful it becomes a proof or a preparation sufficient for the purposes of a definition by the Church. The latter is not only the conviction of a truth, it is a *teaching*; and when this teaching is universal and definitive it constitutes a *true definition of faith* by the ordinary magisterium, of no less weight than one put forth by the solemn magisterium. To possess the conviction, it is sufficient to be in a state of grace, or at least to have a genuine divine faith. For the teaching, episcopal jurisdiction, which is doctrinal by nature, is needful and suffices, though lacking grace or even faith.” Let us note that in each individual subject the episcopal jurisdiction is normally sustained and penetrated by the life of grace, and that if the jurisdiction of the Church is taken as a whole this normal condition is always realized; it becomes a condition of existence. Père Marin-Sola concludes: “Nor must we confuse the general consent of the faithful *posterior* to a definition of the Church, with that which *precedes* it. The former, bearing on a truth already defined, is infallible, like the definition. The latter, on the contrary, can rest only on two foundations: the speculative reasoning of theology, or the intuitive and experimental sense of the faith, both absolutely fallible without a definition of the Church, the sole beneficiary of the promise of infallibility” (*L’Évolution homogène du dogme catholique*, vol. I, pp. 370-1). Speaking properly, faith and the gift of understanding

are by nature infallible, but the man in whom they reside is not, and without the magisterium of the Church he is bound at times to confuse them with things other than themselves.

The findings contained herein, even if only on an implicit and inarticulate level, are what the general run of the traditional Catholic Faithful most natively and instinctively believe, and as indicated by Journet, at least a strong indicator as to the truth, even if it is, of itself, short of a definitively infallible or magisterial teaching. To ignore such a belief is to run a serious risk of deviating from the truth. It is what every traditional Catholic rightly assumes and takes for granted, until someone comes along and tells him otherwise. The sad tale of souls being misled by that Anti-clericalist sophistry has repeated itself many times, and in each case it results in souls being lost, despair being spread, and anarchy becoming a norm among traditional Catholics, the real Catholic Church. In the testimony of one such, "... as there is no authority in the Catholic Church, our traditionalist bishops have no papal mandate to govern, a point that was made to me by a layman three years ago **at a time when I believed**, yes, quite mistakenly, **that obedience was owed to these bishops.**" [bold emphasis mine]

See how the person quoted here originally believed the truths proven herein, not because I or anyone else had to lay these proofs all out in detail, but merely out of real Catholic piety as is always enjoined upon all by the Church. But then he was persuaded by some unknown layman, through unknown arguments, to deny the very existence of the Church's rightful authority. Do you notice that it always seems to be some layman (or laywoman) who bears that "bad news" that all of the Church's known priests are not real priests and all of the Church's known bishops are not real bishops and no one (known) has any real ecclesiastical authority? Is it not obvious that those who originally cooked up these lies did so because they resent and oppose all authority, most of all God's? Even such few clergy as these heretical laymen find as to be willing in some way to go along with it are merely those who have been browbeaten by these heretics into doubting their own authority and place in the Church. In all my further correspondence with the one who so testified to me, at no point did he attempt to lay out any arguments, any chain of reasoning, or any theological sources, which would back up such an absurd denial, or even explain the details of the sophistry that so deceived him. Nor has anyone else who makes these denials ever

explained it. They do not lay out any theological case for their position (as I have laid one out here for my position) for the simple reason that they cannot. They have no case.

And see finally the grave disorder induced by these bloggers and anarchists, heretics all, who, by their denial of all known authority, uproot the sole living source of order and peace within the real Catholic Church today. The bad fruit of this denial is that every individual Catholic affected by it becomes his own little pope, with nothing better to do than excommunicate the hell out of anyone who happens to disagree with him about anything. In the spreading of this heresy, the Church is atomized, the clergy are hamstrung as regards their rightful authority, practically forcing them to act as though the Church now has no Law save that of the jungle, and then scandalizing many every time they do so act.

But it doesn't have to be that way. As Msgr. G. Van Noort once put it, the Church is "the society of men who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the rule of apostolic pastors and their head, the kingdom of Christ on earth." That goes as much for the Church today, though reduced to a relatively small remnant, as it does for all ages. We have only to accept that so as to receive the peace that comes from knowing.

From there, the whole study of Canon Law can at last be properly entered in upon, now that the traditional bishops (and no others) are to be recognized as what Canon Law refers to as "Ordinaries" and traditional priests (and no others) are to be recognized as "pastors," and so on. The traditional Catholic clergy therefore ought not to resort to rare and obscure provisions in the Law (such as Canon 209) for the basis of their ministries but to the whole Law, as applicable to themselves and to their fellow traditional clerics. By knowing what the Law is they can then act in accordance with it, and therefore act confidently, being able to verify whether they act within the Law on any given matter. One must not look to Novus Ordo heretics to fill vacancies in the individual historic diocesan Sees, nor to unknown persons, but to those who have actually continued the Church as a living society, and who are easily discoverable in their having done so. It is real live persons, complete with their faults and foibles to whom we must look to as the hierarchy of the Church, and not hypothetical phantoms, so perfect as to be of some standard which no living person meets, but with no actual flesh and blood reality.

In Summary, here are listed the concluding findings demonstrated and

proven in the course of this study; most of these findings will seem redundant to the findings from earlier sections, but here they are stated in more general forms, and may also consolidate the previous findings; there is also one question which was raised within this section, but that is only listed here but discussed in the next section:

- 1) The Vatican organization has defected from the Catholic Faith.
- 2) The Vatican leaders have proven extremely fallible, erroneous, and even positively heretical.
- 3) The Vatican leaders have even visibly evidenced their lack of a hold on the Roman Catholic Papacy by having employed the forms of infallible teaching to propagate error.
- 4) The Vatican organization has no real spiritual authority.
- 5) The Vatican organization has no intrinsic capacity to provide the Church with a pope.
- 6) The Vatican organization as separated from the Church, capable of falling into error, and capable of hosting the non-Catholic Novus Ordo religion (and that Novus Ordo religion itself as expressed in its distinctive liturgical form) had no visible existence prior to Vatican II.
- 7) The Vatican organization does not possess the Mark or Attribute of Unity.
- 8) The Vatican organization does not possess the Mark or Attribute of Holiness.
- 9) The Vatican organization does not possess the Mark or Attribute of Catholicity, apart from a residual Catholicity of fact that it stole from the real Catholic Church.
- 10) The present day fallen Vatican organization is categorically not the real Catholic Church.
- 11) Not even the Vatican organization's tolerance of real Catholics within some few limited quarters would give it a status of being the real Church since the real Church preaches the Gospel to everyone within its reach and not merely in some select few places.
- 12) The Vatican organization does not possess the Mark or Attribute of Apostolicity.
- 13) The Vatican organization has schismatically separated itself from the real Catholic Church as a full blown sect, through its attempted

“excommunications” of Catholics.

- 14) The Vatican organization does not show any evidence of supernatural protection, nor can its existence serve as a basis to claim the supernatural protection of the Church.
- 15) The Vatican organization has substantially but not completely taken over the territories of Rome and associated therewith, such that not a single Catholic bishop is known to reside within that area.
- 16) The deviations of the present day fallen Vatican organization amount to a denial to the teachings of all past Roman Catholic Popes, from Peter to, Pius XII, effectively judging all of these ancient popes to have all been wrong.
- 17) The office of leadership in the Vatican organization has become so redefined as to be a leader in heresy and hence is incompatible with the office of the Roman Catholic Papacy and its occupants cannot be real Catholic popes, regardless of their inner dispositions.
- 18) Those many bishops who vanished into error together with their Vatican leader do not, and cannot, serve as that “majority of bishops” whose universal teaching would enjoy the infallibility of the Ordinary Magisterium and be owed the internal assent of Catholics.
- 19) Ecclesiastical faith and trust can only be given to the real Catholic Church, which the present day fallen Vatican organization, being a different and separate society from that of the Church, cannot be the lawful recipient of.
- 20) Ecclesiastical faith and trust can only be restored to the Vatican organization by its complete and unconditional abandonment of its “new direction” and of everything non-Catholic which it has embraced, and by its obtaining the respect and approbation of the traditional Catholic clergy.
- 21) The four marks of the Church remain together all in force among traditional Catholics and correspondingly absent from the present day Vatican organization.
- 22) The overlap of the real Catholic Church and the Vatican organization, once much larger but now confined to very limited areas of the Vatican organization, in no way implies any dependence of the real Catholic Church upon the Vatican organization for anything.

- 23) The continuation of the traditional Catholic “movement” or “community” demonstrates the indefectibility of the Church in its continuous existence and retention of purpose, means, and powers, and is therefore solely and exclusively the real Catholic Church today.
- 24) Though no pope presently presides over the real Catholic Church, this Church nevertheless exhibits full passive infallibility as a sign that he who is elected and accepted to rule over this entire Church shall automatically acquire the power of full active infallibility, being therefore a true pope.
- 25) The only means to claim the Church still has authority within itself is to acknowledge its existence among the ranks of the traditional Catholic clergy.
- 26) Spiritual authority on the part of the traditional clergy is exercised to good effect in practice, as the clergy remain the natural leaders of the Church.
- 27) It is the Traditional Catholic Church alone which has had a visible existence from the Apostolic age clear to our times.
- 28) The supernatural aspects of the Four Marks of the Church are all found exclusively with the traditional Catholics.
- 29) Traditional Catholics alone possess the Mark and Attribute of Unity.
- 30) Traditional Catholics alone possess the Mark and Attribute of Holiness.
- 31) Traditional Catholics alone possess the Mark and Attribute of Catholicity.
- 32) Traditional Catholics alone possess the Mark and Attribute of Apostolicity of Doctrine, Orders, and Membership, including Leadership.
- 33) There exist traditional Catholic bishops who possess unity with the Papal Chair as fully apostolic bishops, having been consecrated in accordance with the will of the Church as expressed through their consecrations by other previous apostolic bishops, for the needs of the Catholic flocks, and therefore constitute the Formal Succession, are one juridical person with the Apostles, and possess the full canonical mission with regular and habitual jurisdiction, having been sent by the Church to rule their respective flocks by divine

right.

- 34) Priests affiliated with any of these apostolic traditional Catholic bishops, or otherwise granted faculties previously under a true bishop who has died or defected without replacement; all of these possess regular canonical faculties.
- 35) Other traditional-sympathetic bishops and priests are also known to exist who do not possess a canonical mission but nevertheless can give, and in some cases have given, assistance to the Church under the terms of supplied jurisdiction.
- 36) The apostolic traditional Catholic bishops have the right and duty to organize a conclave, either participating personally or at least by proxy (as each chooses), as long as all (or sufficient number as to constitute moral unanimity) are involved with this and all submit to the election result and the man so elected as pope.
- 37) The Traditional Catholic Church shows all characteristics of the supernatural protection of the Church, as evidenced throughout its history, as indeed there is no way to claim such supernatural protection exists for the Church in our era without pointing specifically and exclusively to the traditional Catholics.
- 38) The Vatican organization's takeover of the territories of Rome and associated therewith is less than complete in that Catholic priests, religious, and lay faithful still remain there; it is recommended that some of these serve as participants in the next papal conclave.
- 39) The finding that the recent and current Vatican leaders have not been real Catholic Popes, though indisputably true, cannot be held as morally binding on all Catholics unless a declaration exists documenting a clerical consensus based on a moral unanimity.
- 40) The bifurcation between the real Catholic Church and the present day Vatican organization had to have taken place through some visible event or external action prior to the defection of the latter, and by a means that did not constitute a defection of the real Catholic Church.
- 41) At the moment of the bifurcation between the real Catholic Church and the present day Vatican organization, all (or very nearly all) real Catholics were also automatically made members of the newly separated Vatican organization.
- 42) Some individual real Catholics can be found being tolerated in

limited quarters within the fallen present day Vatican organization.

- 43) Such Catholics as who openly practice and/or stand with the authentic Catholic liturgy, doctrines, and morals must be counted as real Catholics, even if they have nevertheless sustained a membership in the present day fallen Vatican organization.
- 44) The infallible ecclesiastical faith and trust of Catholics that normally requires of Catholics that they recognize papal elections and councils convened by the Church cannot possibly apply today, however some visible event or external action, either the loss of the papacy or the bifurcation between the real Catholic Church and the Vatican organization or some other visible event or external action must occasion the mark for this faith and trust to be suspended, and again for when it can be resumed.
- 45) Respect for the Papacy mandates that we first ascertain, through visible means, the man's failure to attain or retain the papal office, before judging him definitively and canonically.
- 46) The moral unity of Catholic bishops with the Papacy and with each other, throughout time, also enjoys the infallibility of the Ordinary Magisterium, and applies to the individual bishops when operating plainly in union with this even when not in Council and even during a period of Sede Vacante.
- 47) The majority of all bishops through all time taken together have been traditional Catholics, but the abrupt failure of a majority of them as found in that particular point in time either requires some visible departure of that majority from the Church or some tempering of the teaching as to whether a majority could fail at some isolated particular point in time.
- 48) The Church, being a perfect society, is in no way dependent upon the present day Vatican organization, and has been so independent from the moment of the bifurcation onward.
- 49) The Church being a perfect society does not mean that Catholics, even clergy, do not sin or make mistakes or, even that it would be impossible for a cleric to abuse, exceed, or pervert his rightful authority towards sinful ends, such that a respectful resistance in the matter could be appropriate.
- 50) The attack against the regular and canonical jurisdiction of traditional clerics is injurious to faith and morals, teaches those who

follow it to be their own little “popes,” and is a rank denial of the doctrines regarding the authority and visibility of the Church.

- 51) It is to be observed that most traditional Catholic faithful simply assume, from a motive of piety, that their traditional clergy are real and legitimate priests and bishops with real authority as such.
- 52) These findings also have a significant bearing on how Canon Law is to be read, for only the traditional Catholics alone, taken together, can comprise the lawful object of that body of Law, such that references to such things as Bishops or Ordinaries, or to pastors, are to be taken as references to traditional Catholic bishops and priests, and so forth.

Questions:

- 1) Can it be shown through any official declaration that all recent and current Vatican leaders admit to not being real Catholic Popes, such that this finding really would be morally binding on all Catholics?

Epilogue: Remaining Questions in Need of a Theory

While the conclusions reached by this study should be satisfactory and encouraging to Faith for Catholics, the fact remains that a total of forty-six questions have also come up along the way, gathered at the end of each section in which they arose. Each question that has been answered herein has been answered with one or more findings. In some cases the same findings help answer more than one question, and conversely, some other questions require more than one finding.

In six cases, the questions have been answered completely herein by the consolidation of the relevant doctrines. The following questions belong to this category; each is presented in this list together with the finding(s) which answer(s) it directly:

- 1) How, or as what distinct organization, did the real Catholic Church exist, truly, corporately, and visibly, once the Vatican organization ceased to be it? (D1Q2)
 - a. The Traditional Catholic “movement” or “community” is what continued on as the true corporate and visible existence of the real Catholic Church, once the Vatican organization became separated from it (D17F8).
- 2) Are all Traditional Catholics members of the true Church of Christ or only some, and if only some then which ones and how are we to know who? (D4Q1)
 - a. All persons who “adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II” are to be regarded as real Catholics, even regardless of any continued affiliation or lack thereof with the fallen present day Vatican organization (D20F10).
- 3) If more than one competing society belongs to the true Church of Christ, then how is that possible? (D4Q2)
 - a. The visibility and unity of the Church is not destroyed by the rise

of variant opinions on matters as of yet not resolved by Papal authority, nor even by the rise of competing societies, communities, or orders, as has occurred within the real Catholic Church (D17F7).

- b. It is possible for even persons remaining within the fallen present day Vatican organization to be also within the real Church, as well as those who are not, so long as they are visibly Catholics by adhering to the traditional Mass, liturgy, law, and teachings of the Catholic Church (D20F9).
- 4) Would a Papal election conducted by the real Catholic Church be lawful? (D11Q7)
 - a. In the present absence of a Pope, it is lawful that the Church has the right, the power, and the duty to provide Herself with a new Pope (D19F1).
 - 5) What would it take for such an election to gain wide acceptance among the real Catholics? (D11Q9)
 - a. With such a conclave conducted and supported by all traditional Catholic clergy (moral unanimity), the general run of the Traditional Catholic Faithful can be expected to accept the Pope so elected, since most of them are already approving and supportive of such a move if so properly taken, and the rest would have no choice other than to accept the new Pope which the Church has thus given them (D19F6).
 - 6) Given the actual attitudes of the necessary organizers and participants, how is all of this to be brought about in the practical order? (D11Q10)
 - a. In the practical order, one can only hope and pray that the spread of information, such as that contained herein, especially among the traditional clergy, bishops most especially, will help them to understand their true role in the Church, their powers, rights, and duties, especially towards this most crucial and essential function, and that that would eventually move them to take the appropriate steps (D19F11).

At the opposite extreme, there are four questions, the resolution of which it is beyond the scope not only of this study but of any study performed privately by any individual. In the first case the answer can only come about

by the outworking of historical events, while in other cases the answer must come from the Church, either from a council (or at least some clear preponderance of theological expertise as expressed in many qualified and respected theological experts), or else by a Pope resolving the question by virtue of his papal authority. These questions, though certainly of interest, are not answered:

- 1) If such a valid mechanism to evaluate, track, and publicize the sanctity and miracles of saints existed today, what miracles would pass muster and be recognized? (D7Q1)
- 2) If the minority theological opinion (as so described by Van Noort) is right, and the teaching (as presented by Berry) is wrong, regarding whether it is possible for a significant majority of Catholic bishops to vanish all into the same errors at the same time, can we rightfully resolve this perennial question that way on the basis of recent events? (D15Q1)
- 3) Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it? (D18Q1)
- 4) At what point might or should the real Catholic Church officially rule out membership of Catholics in the fallen present day Vatican organization, even as membership in the Jewish Synagogue came to be officially ruled out after some period of time? (D20Q4)

One other category is questions that are partially answered, or else at least an answer which, while not being the fullest possible, is nevertheless sufficient for the needs of the study. In these cases, one or more finding(s) provide(s) the portion of the answer as can be given in the course of this work, and then one or more question(s) follow(s) to address what part could not be answered or else seek a more definitive answer to the question. The new questions provided in this listing are subsequently treated as new questions, and are among the forty-six questions overall:

- 1) What fundamental inconsistency exists between the office of current Vatican leader and the office of the papacy? (D2Q1)
 - a. The organizational rift between the present day fallen Vatican organization and the real Catholic Church is of itself sufficient to

- make the leadership offices of each into two separate and distinct offices (D17F11).
- b. The two offices of Roman Catholic Pope and of Vatican leader have proven incompatible once the Vatican organization made the spread of a new, false, and non-Catholic religion its avowed purpose (D17F12).
 - c. What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to propagate? (D17Q1)
- 2) How, or with what event, did this inconsistency between the two offices arise? (D2Q2)
- a. By the apparent use of the forms employed for an “ex cathedra” teaching in order to proclaim a heresy, the promulgation of *Unitatis Redintegratio* marks a point at which the offices of Roman Catholic Pope and Vatican leader were incompatible (D20F3).
 - b. What other previous incompatibility between the offices of Roman Catholic Pope and Vatican leader may have existed prior to the doctrinal incompatibility demonstrated by the promulgation of *Unitatis Redintegratio*? (D20Q2)
- 3) By what means (who and how) can the Church provide Herself with a true Pope? (D2Q3)
- a. The next true conclave is to be conducted by the traditional Catholic bishops and/or whoever they may designate as their representatives in this matter (including at least some “Romans”), by whatever lawful electoral process meets with the approval of all traditional bishops (moral unanimity), because they alone comprise the sole remaining lawful and apostolic hierarchy of the Roman and Traditional Catholic Church (D19F5).
 - b. What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave? (D19Q1)
- 4) What is the exact “canonical mechanism” by which those who hold habitual and apostolic authority in the real Church of Christ obtained it? (D3Q1)

- a. Traditional Catholic bishops were consecrated expressly for the apostolic continuation of the ancient Church, and consecrated by some of what very few remaining bishops did not defect, making it possible for them to comprise the Formal Apostolic succession (D18F7).
 - b. Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it? (D18Q1)
 - c. Might the written ecclesiastical law regarding the need for a pope's personal approval have been abrogated or modified or admitted of applicable exceptions? (D18Q2)
- 5) How is this authority divvied up among those who lawfully hold and wield it (or, who has what authority over whom)? (D3Q2)
- a. Traditional Catholic bishops were each consecrated for some specific community of Catholics in need of a bishop (or missionary territory containing no Catholics), over which their authority would rightly have to be directly comparable to that of a regular bishop over the members of his diocese (D18F8).
 - b. Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees? (D18Q3)
- 6) Are these four Marks actually evidenced exclusively among the Traditional Catholics, as these deductions show as being what must be true? (D5Q1)
- a. All four Marks of the Church have been amply evidenced, to the fullest extent that they can be measured at all, within the Traditional Catholic "movement" or "community," and conspicuously not evidenced among Novus Ordo believers of the present day fallen Vatican organization (D17F9).
 - b. Do the traditional Catholic bishops fully bear the Mark of Apostolicity as the doctrines previously discussed show they ought? (D17Q3)
- 7) By what "canonical mechanism" would the traditional bishops have received the equivalent of Papal mandates for their consecrations, since none of them were personally appointed by a living pope?

(D9Q1)

- a. Traditional Catholic bishops were consecrated expressly for the apostolic continuation of the ancient Church, and consecrated by some of what very few remaining bishops did not defect, making it possible for them to comprise the Formal Apostolic succession (D18F7).
 - b. Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it? (D18Q1)
 - c. Might the written ecclesiastical law regarding the need for a pope's personal approval have been abrogated or modified or admitted of applicable exceptions? (D18Q2)
- 8) What Diocesan See or Sees do the Traditional Catholic bishops belong to? (D9Q2)
- a. Traditional Catholic bishops were each consecrated for some specific community of Catholics in need of a bishop (or missionary territory containing no Catholics), over which their authority would rightly have to be directly comparable to that of a regular bishop over the members of his diocese (D18F8).
 - b. Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees? (D18Q3)
- 9) Who, and how and on what basis would anyone from among the real Catholic Church organize and conduct the necessary conclave so as to be valid? (D11Q8)
- a. The next true conclave is to be conducted by the traditional Catholic bishops and/or whoever they may designate as their representatives in this matter (including at least some "Romans"), by whatever lawful electoral process meets with the approval of all traditional bishops (moral unanimity), because they alone comprise the sole remaining lawful and apostolic hierarchy of the Roman and Traditional Catholic Church (D19F5).
 - b. What sorts of persons would be sufficiently "Roman" as to comprise the Roman electors as ought to be participants in the next true conclave? (D19Q1)

- 10) By what first “external actions” can we show that each of Roncalli, Montini, and so forth, either removed themselves from the papacy, or demonstrated their lack of holding or receiving that office? (D12Q1)
- a. With the promulgation of *Unitatis Redintegratio* Montini (as “Paul VI”) demonstrated his a priori and antecedent lack of any visible hold on the Roman Catholic Papacy at that point, and of the intrinsic incompatibility of his redefined office to that of the real Catholic Papacy, from that point on (D20F4).
 - b. Did Montini, or Roncalli, at any point previous to the promulgation of *Unitatis Redintegratio*, demonstrate any visible lack of a hold on the Roman Catholic Papacy? (D20Q3)
- 11) What “event” or “external action” can be pointed at in our case to mark that point at which infallible ecclesiastical faith and trust can and should be suspended today? (D13Q1)
- a. The organizational rift between the present day fallen Vatican organization and the real Catholic Church is sufficient to render the official actions (elections of its leadership, councils, mandates, teachings, etc.) of the Vatican organization utterly moot, being unworthy of the infallible ecclesiastical faith and trust of real Catholics (D17F15).
 - b. What visible “event(s)” or “external action(s)” would have rendered the infallible ecclesiastical faith to be no longer obligatory regarding the Vatican organization? (D17Q5)
- 12) What equivalent “event” or “external action” might enable us to resume our infallible ecclesiastical faith and trust? (D13Q2)
- a. The infallible ecclesiastical faith of real Catholics cannot resume unless at least either the Vatican organization rids itself of its alien religion and all efforts in its propagation, together with its condemnation of any real Catholics, or else the real Catholic Church elects to continue with its own pope, independent of the fallen present day Vatican organization (D17F16).
 - b. What visible “event(s)” or “external action(s)” would fully mark that point at which infallible ecclesiastical faith can and should be resumed in the future? (D17Q6)
- 13) What other canonical or legal or deductive process (or processes) would exist by which we can reliably determine that the recent and

current Vatican leaders are not actual Roman Catholic Popes, without having to place the men themselves personally on judgment for their heresies? (D14Q1)

- a. Subsequent to the Vatican organization's beginning of spreading a new, false, and non-Catholic religion, its leader cannot be a Roman Catholic Pope, so all concerns about "judging a pope" are rendered moot regarding the judging of the Vatican leaders from that point onwards (D17F13).
 - b. So long as the Vatican organization retains its non-Catholic purpose, persons elected and accepting the role of its leader will not be Roman Catholic Popes, regardless of their inner dispositions (D17F14).
 - c. What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to propagate? (D17Q1)
 - d. What further canonical or legal or deductive process (or processes) would have existed even before the fallen present day Vatican organization began its propagation of a new non-Catholic religion, by which we could have reliably determined that the Vatican leader was not an actual Roman Catholic Pope, without having to place him personally on judgment for his heresies? (D17Q2)
- 14) Do the traditional Catholic bishops fully bear the Mark of Apostolicity as the doctrines previously discussed show they ought? (D17Q3)
- a. Traditional Catholic bishops were consecrated expressly for the apostolic continuation of the ancient Church, and consecrated by some of what very few remaining bishops did not defect, making it possible for them to comprise the Formal Apostolic succession (D18F7).
 - b. Traditional Catholic bishops were each consecrated for some specific community of Catholics in need of a bishop (or missionary territory containing no Catholics), over which their authority would rightly have to be directly comparable to that of a regular bishop over the members of his diocese (D18F8).

- c. Traditional bishops were each consecrated by authorized and fully apostolic bishops of the Church, such that union with them is union with the Papal Chair, and who thereby conveyed the full nature of their apostolic authority to their consecrands, and are themselves therefore also authorized and fully apostolic bishops of the Church in union with the Papal Chair (D18F9).
- d. The lack of exclusive diocesan territoriality has precedent, and therefore can be and is the true hierarchical structure of the remnant Church today, but it is one which, in all due prudence, should be rectified as soon as possible (D18F10).
- e. The legitimacy of the traditional bishops can be verified (as it could equally have been during other previous periods of Sede Vacante) by a combination of the two methods, one being an unbroken succession from Apostles (or approved bishops), and the other being the approval of a Pope (D18F11).
- f. Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it? (D18Q1)
- g. Might the written ecclesiastical law regarding the need for a pope's personal approval have been abrogated or modified or admitted of applicable exceptions? (D18Q2)

Finally, there are those twenty-two questions (one of which was suggested in the Conclusion, namely “Can it be shown through any official declaration that all recent and current Vatican leaders admit to not being real Catholic Popes, such that this finding really would be morally binding on all Catholics?”) which can only be addressed by some theory, which this work has not explored as it is concerned only with the facts of our circumstance, leaving all discussion of any theories to a separate and subsequent work. Unlike the others, these questions are grouped by subject matter rather than sequence of introduction within the flow. Questions #1 through #5 concern the bifurcation itself between the real Catholic Church and the Vatican organization; #6 through #12 concern the Roman Diocese, #13 and #14 concern the loss of infallible ecclesiastical faith, #15 through #18 concern the loss of the papacy, and #19 through #22 cover various miscellaneous topics:

- 1) At what point, or with what event, did the Vatican organization

- cease to equal the real Catholic Church? (D1Q1)
- 2) By what “external action” can we show the modern Vatican organization to be not the Church, such that its defection does not equal the defection of the Church? (D12Q2)
 - 3) What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to propagate? (D17Q1)
 - 4) What organizational break must have happened prior to the Vatican organization beginning to propagate its new non-Catholic religion? (D17Q4)
 - 5) At what point and with what event, or cluster of events, or sequence of events, did this bifurcation between the Vatican organization and the real Catholic Church actually and visibly take place? (D20Q1)
 - 6) Might there be a hidden true (Traditional) Catholic bishop in Rome? (D11Q1)
 - 7) Could the Diocese of Rome be sustained by non-episcopal persons (priests, consecrated religious, laity) without any kind of living local Roman bishop? (D11Q2)
 - 8) Might the Petrine Diocese have been relocated to some other See? (D11Q3)
 - 9) Might the Petrine Diocese be continuing somewhere else in exile? (D11Q4)
 - 10) Might the Petrine Diocese have been extended to include places and regions sufficiently broad as to include those places where faithful traditional bishops are found? (D11Q5)
 - 11) What other explanation might be found to account for the existence of the true and faithful Roman See in our times? (D11Q6)
 - 12) What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave? (D19Q1)
 - 13) What visible “event(s)” or “external action(s)” would have rendered the infallible ecclesiastical faith to be no longer obligatory regarding the Vatican organization? (D17Q5)
 - 14) What visible “event(s)” or “external action(s)” would fully mark that point at which infallible ecclesiastical faith can and should be

resumed in the future? (D17Q6)

- 15) What further canonical or legal or deductive process (or processes) would have existed even before the fallen present day Vatican organization began its propagation of a new non-Catholic religion, by which we could have reliably determined that the Vatican leader was not an actual Roman Catholic Pope, without having to place him personally on judgment for his heresies? (D17Q2)
- 16) What other previous incompatibility between the offices of Roman Catholic Pope and Vatican leader may have existed prior to the doctrinal incompatibility demonstrated by the promulgation of *Unitatis Redintegratio*? (D20Q2)
- 17) Did Montini, or Roncalli, at any point previous to the promulgation of *Unitatis Redintegratio*, demonstrate any visible lack of a hold on the Roman Catholic Papacy? (D20Q3)
- 18) Can it be shown through any official declaration that all recent and current Vatican leaders admit to not being real Catholic Popes, such that this finding really would be morally binding on all Catholics? (D21Q1)
- 19) If the teaching (as presented by Berry) and the majority theological opinion (as so described by Van Noort) were correct, then by what means or at what point did the vast majority of bishops first depart from the Church, such that their subsequent fall into error had no relevance to such scenario as such a significant proportion of Catholic bishops falling into error? (D15Q2)
- 20) Might the written ecclesiastical law regarding the need for a pope's personal approval have been abrogated or modified or admitted of applicable exceptions? (D18Q2)
- 21) Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees? (D18Q3)
- 22) In the progression from normalcy under Pope Pius XII to the perversity that pervades the Vatican organization today, at what point or points would some "pale" have been passed, such that all Catholics should have recognized that the Vatican organization was not the real Catholic Church? (D16Q1)

Table of basic premises, findings, and questions

<p>Explanation of this table: For each line item in this table (other than the section markers), the first column indicates what the given statement is based upon: “Basic” means that it is either taken as prerequisite “common knowledge” or else as obvious and self-evident axioms; “Source” means that it is based on scholarly theological quotes given herein, and “D” numbers indicate which doctrine, finding, or question herein it is based upon or addressing. The second column is the tag by which the finding or question is identified, and the third is the statement or question given in full. The fourth column indicates where the finding or question is cited, e.g. “17.03” means the third citation of any of these findings/questions found within Section 17, except in the conclusion where the relevant doctrine number(s) are given. In the final column, “Finished” indicates a finding in need of no further discussion herein, “D” numbers indicate further doctrines or questions which are based upon the finding or develop it further or answer the question or ask new questions, “C” numbers indicate questions that are beyond the scope of any mere study, and “Part 2” indicates a question which can only be addressed with a theory, as for example that to be presented in Part 2.</p>				
Introduction (0)		Goals, Ground Rules, and Parameters for This Work		
Basic	O1	The organization/apparatus/institution operated from Vatican City today has significantly defected from the authentic Roman Catholic religion, in Faith, Morals, and Liturgy.	D1-21	Finished
Source	O2	A certain ignorance of basic theological and ecclesiological truths, perhaps excusable, certainly understandable, but also disastrous, on the part of a great many individual Catholics, even including clergymen, has existed in various times in the past, and exists today.	D1-21	Finished
Basic	O3	Traditional Catholics have concurrently emerged as a community or movement of faithful Roman Catholics, holding to the eternal Liturgy, Faith, and Morals as perennially taught by the Church.	D1-21	Finished
Doctrine #1		The Indefectibility of the Church		
Source	D1F1	The true Church of Christ and the false new church or present day Vatican organization comprise two separate and distinct societies.	17.28, 21.21, 21.77	D17F3
Source	D1F2	The true Church of Christ cannot be identified with this false new church or present day Vatican organization.	17.01	D17F1
Source	D1F3	The false new church or present Vatican organization did not come about through a corruption of the true Church of Christ.	17.23, 20.02	D17F3
		The true Church of Christ, His Mystical Body, must		

Source	D1F4	nevertheless still exist as a corporate entity which cannot be identified with the false new church or present day Vatican organization.	17.26	D17F3
Source	D1F5	The true Catholic Church will and does nevertheless fully exist, holding to the true liturgy, sacraments, and teachings, as led by truly apostolic pastors united to the See of Peter clear until the end of the world.	17.30, 18.07	D17F5
Source	D1Q1	At what point, or with what event, did the Vatican organization cease to equal the real Catholic Church?	22.70	D22Q1
Source	D1Q2	How, or as what distinct organization, did the real Catholic Church exist, truly, corporately, and visibly, once the Vatican organization ceased to be it?	17.63, 22.01	D17F8
Doctrine #2		The Infallibility of the Pope		
Source	D2F1	The true Church of Christ and the false new church or present day Vatican organization comprise two separate and distinct societies.	17.29. 21.22, 21.78	D17F3
Source	D2F2	The present day Vatican organization deceives, and is deceived, proving it cannot be identified with the true Church of Christ.	17.02, 17.04	D17F1
Source	D2F3	The present day Vatican organization demonstrates its total lack of passive infallibility through its total and peaceful acceptance of non-Catholics as “popes.”	17.03	D17F1
Source	D2F4	The recent and current leaders of today’s Vatican organization cannot possibly be real Roman Catholic popes.	17.78, 21.02	D17F12
Source	D2F5	The true Church of Christ, which is the Mystical Body of Christ, must also nevertheless still exist as a corporate entity normally ruled by a true pope.	17.27	D17F3, D18F4
Source	D2F6	Passive infallibility also exists, causing the true Church of Christ to reject the “new direction” as the voice of a stranger and not of the shepherd.	17.35, 21.30	D17F5
Source	D2F7	It savors of the Gallican heresy to speak of judging the occupant but not the First See itself.	17.68	D17F10
Source	D2F8	The charism of infallibility cannot be the personal “toy” of the pope, to use for informing himself of one thing while teaching the Church another.	17.77	D17F13
Source	D2F9	The Church always has the power and the means (and right and duty) to provide Herself with a new pope whenever the papal See is vacant.	19.01	D19F1
		The historical anomaly of so many fallible “popes,” all in a row, after so many centuries without anywhere near so much as the same degree of doctrinal failure on a pope’s part, would		

Source	D2F10	be easily explained by their being leaders not of the true Church of Christ but rather of a separate and distinct Vatican organization which is not that true Church, if the leading offices of the two be incompatible.	17.74	D17F12
Source	D2Q1	What fundamental inconsistency exists between the office of current Vatican leader and the office of the papacy?	17.75, 22.18	D17F11, D17F12, D17Q1
Source	D2Q2	How, or with what event, did this inconsistency between the two offices arise?	20.09, 22.22	D20F3, D20Q2
Source	D2Q3	By what means (who and how) can the Church provide Herself with a true Pope?	19.23, 22.25	D19F5, D19Q1
Doctrine #3		The Authority of the Church		
Source	D3F1	Real habitual and apostolic authority necessarily must and does reside with the real Church, which can only exist among those who are conspicuously Catholics, namely those known today as Traditional Catholics.	17.36, 18.06	D17F5, D18F4
Source	D3F2	There can be no apostolic, spiritual, or religious authority residing with the present day Vatican organization since it is not the real Catholic Church.	17.80	D17F15
Source	D3F3	The authority of real Catholic bishops pertaining to issues of the whole Church is dependent upon their acting as a unified "college" rather than as isolated apostolic authorities.	19.17, 21.56	D19F5, D19F7
Source	D3F4	It is impossible for the Church hierarchy to consist entirely of ministers who, one and all, have absolutely no jurisdiction save that which is "supplied" to those whose authority is only the product of common error.	18.03	D18F1
Source, D2	D3F5	It is impossible for the real Church to swing like a pendulum between truth and error, so even if the fallen Vatican organization were to one day swing back into Catholic truth, that would not make it the Church.	17.05, 21.76	D17F1
Source	D3Q1	What is the exact "canonical mechanism" by which those who hold habitual and apostolic authority in the real Church of Christ obtained it?	18.13, 22.28	D18F7, D18Q1, D18Q2
Source	D3Q2	How is this authority divvied up among those who lawfully hold and wield it (or, who has what authority over whom)?	18.10, 22.32	D18F8, D18Q3
Doctrine #4		The Visibility of the Church		
Source	D4F1	The real Catholic Church (consisting of real (Traditional) Catholics) truly does exist as a visible society today.	17.31, 18.08	D17F5
Source	D4F2	This visible society which is the real Catholic Church is unified by bonds of authority and recognizable as the true Church of Christ by certain distinguishing marks.	17.37, 18.09	D17F5, D18F4

Source	D4F3	The Novus Ordo religion, and its sponsoring institution, the present day Vatican organization (also referred to as a “Conciliar Church” owing to its having been spawned at the Council of Vatican II) had no visible existence as a society prior to Vatican II.	17.06, 21.10	D17F2
Source	D4F4	The real Catholic Church, with its authentically traditionalist Catholic Faith, has enjoyed a clearly visible existence as a society clear back to the apostolic age.	17.38, 21.36	D17F6
Source	D4F5	The authoritative and canonical officers of the real Catholic Church cannot be invisibly concealed among the practitioners of the Novus Ordo religion.	17.32, 21.64	Finished
Source	D4Q1	Are all Traditional Catholics members of the true Church of Christ or only some, and if only some then which ones and how are we to know who?	20.16, 22.03	D20F10
Source	D4Q2	If more than one competing society belongs to the true Church of Christ, then how is that possible?	17.62, 20.17, 22.05	D17F7, D20F9
Doctrine #5		The Four Marks of the Church, as Marks		
Source	D5F1	The real Catholic Church (true Church and Mystical Body of Christ) ought to possess these four Marks, even today.	17.41	D17F6
Source	D5F2	These four Marks ought to be observable only among Traditional Catholics.	17.40	D17F6
Source	D5F3	The four Marks “go together,” are inseparable from each other, such that it is not possible that one would be held only here in one society, and another only there in some other society, and so forth.	17.59, 21.26	D17F2, D17F6
Source	D5Q1	Are these four Marks actually evidenced exclusively among the Traditional Catholics, as these deductions show as being what must be true?	17.64, 22.35	D17F9, D17Q3
Doctrine #6		The Attribute and Mark of Unity		
Source	D6F1	Traditional Catholics enjoy Unity of Faith, Profession, and Worship. (Mark)	17.39, 21.39	D17F6
Source	D6F2	Unity of Faith and Profession is not severed by divergent opinions on matters the Church has not authoritatively ruled on. (fact)	17.44, 17.60	D17F6
Source	D6F3	Traditional Catholics accept all the preaching of the apostolic college. (attribute)	17.42	D17F6
Source	D6F4	Traditional Catholics enjoy Unity of Government, despite a (purely material) interruption of hierarchical unity. (Mark)	17.43, 17.61, 19.02	D17F6

Source	D6F5	The modern Vatican organization lacks Unity of Faith, Profession, and Worship even inside itself, and has no unity with the real Catholic Church. (Mark)	17.07	D17F2
Source	D6F6	The modern Vatican organization does not accept all the preaching of the apostolic college. (attribute/Negative Mark)	17.08	D17F2
Source	D6F7	The modern Vatican organization has no unity with the Government of the real Catholic Church. (Mark)	17.09	D17F2
Doctrine #7		The Attribute and Mark of Holiness		
Source	D7F1	Traditional Catholics enjoy access to all the means for holiness provided by the Church, and take them seriously. (attribute)	17.45	D17F6
Source	D7F2	Traditional Catholics are noted and recognized, even by the secular world, for their adherence to high standards of holiness. (Mark)	17.46	D17F6
Source	D7F3	Traditional Catholics possessing holiness to a heroic degree are known to exist. (Mark)	17.47	D17F6
Source	D7F4	The modern Vatican organization lacks some of the means for holiness provided by the Church, and what ones it retains are not taken seriously. (attribute/Negative Mark)	17.10	D17F2
Source	D7F5	The modern Vatican organization possesses no special recognition for holiness by anyone. (Mark)	17.11	D17F2
Source	D7F6	No persons who are not Traditional Catholics possess holiness to a heroic degree. (Mark)	17.12	D17F2
Source	D7F7	No valid mechanism is possessed, either by Traditional Catholics or by the modern Vatican organization, to evaluate, track, and publicize the sanctity and miracles of saints. (Mark)	17.13, 17.48	D17F2, D17F6
Source	D7Q1	If such a valid mechanism to evaluate, track, and publicize the sanctity and miracles of saints existed today, what miracles would pass muster and be recognized?	17.65, 22.14	C22NF1
Doctrine #8		The Attribute and Mark of Catholicity		
Source	D8F1	Traditional Catholics enjoy full Catholicity of Doctrine in that all doctrines of the Church are retained, and in full force and vigor. (attribute)	17.50	D17F6
Source	D8F2	Traditional Catholics enjoy full Catholicity of Time, in that Traditional Catholicism has been the norm throughout all of Christian history. (attribute)	17.51	D17F6
Source	D8F3	Traditional Catholics enjoy full Catholicity of Place by Right, in that Catholicity by Right is still claimed by Traditional Catholics. (attribute)	17.52, 20.13	D17F6, D20F8
Source	D8F4	Traditional Catholics enjoy full Catholicity of Place in fact, since they are found in every nation, region, language, ethnic	17.53, 20.14	D17F6, D20F8

		group, economic level, and so forth. (Mark)		
Source	D8F5	More Traditional Catholics have existed over the course of Christian history than all other kinds of “Christian” put together, including Novus Ordo. (Mark)	17.54, 21.40	D17F6
Source	D8F6	It is impossible that the real Catholic Church should ever be limited to one region (national, diocesan), even at the height of Her extremity as prophesized for the Final End Times. (fact)	18.05, 19.21, 20.15	D18F4, D20F8
Source	D8F7	The modern Vatican organization lacks Catholicity of Doctrine owing to the doctrines it has abandoned or even rejected. (attribute/Negative Mark)	17.14	D17F2
Source	D8F8	The modern Vatican organization lacks Catholicity of Time in that its Novus Ordo religion had no existence prior to the 1960’s. (attribute/Negative Mark)	17.15	D17F2
Source	D8F9	The modern Vatican organization lacks Catholicity of Place by Right in its formal repudiation of Catholicism by Right. (attribute/Negative Mark)	17.16	D17F2
Source	D8F10	The modern Vatican organization seems to retain (thus far) the Catholicity of Place in fact, as based on membership stolen from the Traditional Catholic Church which still exists in all lands. (Mark)	17.17	D17F2
Doctrine #9		The Attribute and Mark of Apostolicity		
Source	D9F1	Traditional Catholics enjoy full Apostolicity of Doctrine, upholding the entirety of the Apostolic Doctrine. (attribute)	17.55	D17F6
Source	D9F2	Traditional Catholic bishops are validly consecrated, and traditional Catholic clergy take great care to ensure validity of all Sacraments they perform. (attribute)	17.56	D17F6
Source	D9F3	Traditional Catholic bishops, who in practice comprise the sole living source of authoritative government within the real Catholic Church, are by process of elimination the only bishops capable of fulfilling and comprising the apostolic succession as all others are heretical and yet the Church must always exist. (Mark)	17.57, 18.01, 21.32	D17F6, D18F1
Source	D9F4	The Church is to be defined as “the society of men who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the rule of apostolic pastors and their head, the kingdom of Christ on earth,” making it impossible for the traditional bishops who preside over the remnant Church today to be all mere sacrament machines with no real authority or jurisdiction.	18.02	D18F1
Source	D9F5	The modern Vatican organization lacks Apostolicity of Doctrine owing to its abandonment or rejection of certain doctrines. (attribute/Negative Mark)	17.18	D17F2

Source	D9F6	A significant and growing majority of those counted as “bishops” in the modern Vatican organization lack valid episcopal orders. (attribute/Negative Mark)	17.19	D17F2
Source	D9F7	The modern Vatican organization has, through its heresies, broken with that “one juridical person with the Apostles” such that no bishop could follow its new Novus Ordo religion and also comprise part of the Formal Apostolic succession. (Mark)	17.20	D17F2
Source	D9F8	Apart from converts and children born during this time, the actual membership of both the real Catholic Church and the modern Vatican organization, both leaders and followers, comprised what previously had been both the real Catholic Church and the Vatican organization (under the true popes) when both were still the same organizational and corporate entity. (Mark)	17.22, 17.58, 21.65	D17F2, D17F6
Source	D9F9	The modern Vatican organization has, with its attempted “excommunications” of real Catholics and creation of the new Novus Ordo religion, schismatically separated itself from the real Catholic Church, and has truly become a sect. (fact)	17.21	D17F2
Source	D9Q1	By what “canonical mechanism” would the traditional bishops have received the equivalent of Papal mandates for their consecrations, since none of them were personally appointed by a living pope?	18.12, 22.38	D18F7, D18Q1, D18Q2
Source	D9Q2	What Diocesan See or Sees do the Traditional Catholic bishops belong to?	18.11, 22.42	D18F8, D18Q3
Doctrine #10		The Supernatural Protection of the Church		
Source	D10F1	The real Catholic Church, which is the true Church of Christ, continues to be preserved in faithfulness to this day, a true moral miracle.	17.33	D17F5
Source	D10F2	There is no valid way to claim this preservation of the true Church of Christ, this moral miracle, without pointing specifically and exclusively to Traditional Catholics as the entire fulfillment of this divine promise today.	17.34, 21.15, 21.66	D17F5
Source	D10F3	This miraculous preservation of the true Church of Christ takes place not in some sterile self-enclosure against all disputes and debates among the learned and scholasticism, but facing all of these disputes and debates, and in the direct defense against frequent and severe attacks.	20.01	D20F1
Doctrine #11		Rome, the Eternal Diocese		
Source	D11F1	There absolutely must be group of real (Traditional) Catholics united to their real Catholic bishop, either in or from what region or place counts as “Rome.”	19.19	D19F5
		None of those presently counted as “cardinals” by the modern		

Basic	D11F2	Vatican organization, and none of the bishops (including auxiliaries) locally found residing in the territory of Roman Diocese or any of its associated Suburbicarian and Suffragan Sees, is in any way known to be a real (Traditional) Catholic.	19.07, 21.16, 21.68	D19F2
Basic	D11F3	Traditional Catholic priests, consecrated religious, and laity are known to reside within the region of Rome.	19.18, 21.17, 21.69	D19F5
Source	D11Q1	Might there be a hidden true (Traditional) Catholic bishop in Rome?	22.75	D22Q6
Source	D11Q2	Could the Diocese of Rome be sustained by non-episcopal persons (priests, consecrated religious, laity) without any kind of living local Roman bishop?	22.76	D22Q7
Source	D11Q3	Might the Petrine Diocese have been relocated to some other See?	22.77	D22Q8
Source	D11Q4	Might the Petrine Diocese be continuing somewhere else in exile?	22.78	D22Q9
Source	D11Q5	Might the Petrine Diocese have been extended to include places and regions sufficiently broad as to include those places where faithful traditional bishops are found?	19.20, 22.79	D22Q10
Source	D11Q6	What other explanation might be found to account for the existence of the true and faithful Roman See in our times?	22.80	D22Q11
Source	D11Q7	Would a Papal election conducted by the real Catholic Church be lawful?	19.04, 22.08	D19F1
Source	D11Q8	Who, and how and on what basis would anyone from among the real Catholic Church organize and conduct the necessary conclave so as to be valid?	19.22, 22.45	D19F5, D19Q1
Source	D11Q9	What would it take for such an election to gain wide acceptance among the real Catholics?	19.24, 22.10	D19F6
Source	D11Q10	Given the actual attitudes of the necessary organizers and participants, how is all of this to be brought about in the practical order?	19.25, 22.12	D19F11
Doctrine #12		The Need for Visible External Actions		
Source	D12F1	Some sort of visible “external action” or “event” is required in order to effect the removal of anyone from any office in the Church.	17.70	D17F10
Source	D12F2	In the scenario/case of direct removal of a pope from his office due to heresy, the leading opinion is that the manifestation of that heresy itself is the “external action” that removes him (Bellarmine), and the main runner-up opinion is that some declaratory sentence is the “external action” that removes the heretical pope from office (Suárez).	17.71, 20.06, 21.73	D17F10

Basic	D12F3	There exists a fairly broad based theological opinion to the effect that even a Pope (and presumably even an Ecumenical Council presided over and approved by a Pope) could publish an error so long as it is not framed in any manner that would invoke the supreme and extraordinary and irrevocable ex cathedra teaching authority.	20.04	D20F3, D20F4
Basic	D12F4	There is no indication known to the effect that a Pope (or ecumenical Council presided over and approved by a pope) would be capable of framing any error, let alone heresy, in any manner that would invoke the supreme and extraordinary and irrevocable ex cathedra teaching authority.	20.05	D20F3, D20F4
Source	D12F5	However, once the man has visibly lost the office of the papacy, the Divine guarantees no longer apply to him and it would therefore be quite possible for him to promulgate—even in an “ex cathedra” manner, alone or in Council—an error or heresy, as though it were an infallible truth.	20.08	D20F3, D20F4
Source	D12F6	It is to be noted that there are other ways, other “external actions,” by which a pope may lose or fail to attain the office besides the direct removal or exclusion due to heresy.	17.72, 20.07, 21.74	D17F10
Source, D1-2	D12F7	Some sort of “external action” was required to separate the Vatican organization from the real and visible Catholic Church, such that only subsequent to that “external action” could it fall into error and heresy, or accept a non-Catholic as its “pope.”	17.25, 20.03, 21.81	D17F3
Source	D12F8	Unlike what might theoretically happen in the case of a pope, the Vatican organization cannot have lost its claim to being the Church directly through a fall into error/heresy, nor through acceptance of a non-Catholic as though he were pope, as that would equal the defection of the Church, but this does not exclude the possibility that its claim to being the Church could be lost through some other kind of “external action.”	17.24, 21.75	D17F3
Source	D12Q1	By what first “external actions” can we show that each of Roncalli, Montini, and so forth, either removed themselves from the papacy, or demonstrated their lack of holding or receiving that office?	20.10, 22.48	D20F4, D20Q3
Source	D12Q2	By what “external action” can we show the modern Vatican organization to be not the Church, such that its defection does not equal the defection of the Church?	22.71	D22Q2
Doctrine #13		The Object of Infallible Ecclesiastical Faith		
Source	D13F1	There does exist a doctrine of infallible ecclesiastical faith by which Catholics would normally always be morally bound to accept as infallible the election of a pontiff or the convening of a council.	17.84	D17F15

Source	D13F2	There can be, and have been, circumstances in which this doctrine of infallible ecclesiastical faith would not apply and therefore would not be morally binding on the faithful.	17.85	D17F15
Source	D13F3	The circumstances in which this infallible ecclesiastical faith would be suspended must be marked with some visible “event” or “external action.”	17.86	D17F15
Source	D13F4	Some at least roughly equivalent visible “event” or “external action” would be required to enable our resumption of this infallible ecclesiastical faith.	17.88	D17F16
Basic	D13F5	Whatever visible “event” or “external action” as would have rendered our ecclesiastical faith inapplicable would also imply that our faith has not been betrayed by the Church itself, which therefore retains a right to our trust.	17.87	D17F15
Source	D13Q1	What “event” or “external action” can be pointed at in our case to mark that point at which infallible ecclesiastical faith and trust can and should be suspended today?	17.89, 22.51	D17F15, D17Q5
Source	D13Q2	What equivalent “event” or “external action” might enable us to resume our infallible ecclesiastical faith and trust?	17.90, 22.54	D17F16, D17Q6
Doctrine #14		The First See Is Judged by No One		
Source	D14F1	Respect for any occupant of the First See, or even one merely sincerely but mistakenly assumed to occupy the First See, is a doctrinal and moral requirement binding on all Catholics.	17.67	D17F10
Source	D14F2	In a situation such as ours in which rampant heresy seems to flow from the First See, individual Catholics are fully at liberty to opine privately that the First See is vacant despite appearances of occupation.	17.69	D17F10
Source	D14F3	Such a Sede Vacante opinion, no matter how well founded, cannot have the status of anything more than a private opinion unless either (a), those willing, able, and authorized to organize a new conclave to elect a new Pontiff actually proceed to do so on the strength their sharing a similar opinion in this regard or (b), some other canonical or legal or deductive process can be found by which it can be reliably determined that the Vatican leader is no Pope, and without judging him canonically.	17.73, 17.77	D17F10, D17F12
Source	D14Q1	What other canonical or legal or deductive process (or processes) would exist by which we can reliably determine that the recent and current Vatican leaders are not actual Roman Catholic Popes, without having to place the men themselves personally on judgment for their heresies?	17.76, 22.57	D17F13, D17F14, D17Q1, D17Q2
Doctrine #15		The Universal Teaching of All the Bishops		
		Our traditional bishops remain such precisely owing to their		

Source	D15F1	moral unity with the Papacy (“Papacy” instead of “Pope” in view of there being no living Pope), and as such their morally unanimous teaching represents the infallible Ordinary Magisterium of the Church, and they and their teachings on all non-controverted matters are therefore rightfully and formally owed our internal assent of faith.	18.17, 21.92	Finished
Source	D15F2	Once the Vatican leader and those associated with him vanished into heresy, both he and they relinquished their former unity with the Papacy, such that both he and they lost all right to our internal assent of faith in their teachings and actions.	17.81, 21.18	Finished
Source	D15F3	It is impossible for a majority of Catholic bishops (at least over the whole of history, regardless of whether it is possible to them at a given point in time) to be all in the same error.	18.16, 21.91	Finished
Source	D15F4	A prominent majority opinion, simply accepted as truth by some, furthermore states that a majority of the bishops cannot all be in the same error at any given point in time.	18.14, 21.90	Finished
Source	D15F5	An ecumenical council cannot err exactly as a Pope speaking ex cathedra cannot err, but of course this only applies to a council the resulting teaching of which is approved by a Pope.	17.82	Finished
Source	D15F6	Christ’s aid in protecting the orthodoxy of the majority of bishops (or at least of those truly belonging to the Church) can be expected not only when a Pope is on hand and speaking ex cathedra or when an ecumenical council is in progress, but also at all other times, including such as ours in which there is no Pope, as evidenced by the continued orthodoxy of the traditional clergy.	18.18	Finished
Source	D15Q1	If the minority theological opinion (as so described by Van Noort) is right, and the teaching (as presented by Berry) is wrong, regarding whether it is possible for a significant majority of Catholic bishops to vanish all into the same errors at the same time, can we rightfully resolve this perennial question that way on the basis of recent events?	18.15, 22.15	C22NF2
Source	D15Q2	If the teaching (as presented by Berry) and the majority theological opinion (as so described by Van Noort) were correct, then by what means or at what point did the vast majority of bishops first depart from the Church, such that their subsequent fall into error had no relevance to such scenario as such a significant proportion of Catholic bishops falling into error?	22.88	D22Q19
Doctrine #16		The Church as a Perfect Society		
Source	D16F1	The doctrines pertaining to relations between Church and State remain as always; only particular agreements with particular governments have been affected due to a deception played upon these governments.	17.66	Finished

Source	D16F2	The Church would not be a perfect society if it had to rely upon any group of heretics to furnish it with any visible components that are integral to its existence.	17.83, 20.11	D17F15, D20F6
Source	D16F3	The real Catholic Church is a perfect society within itself with no need of the Vatican organization (once separated from it) for valid orders, authority, legitimacy, canonical structure, or the capacity to elect a Pope.	19.11, 20.12, 21.82, 21.93	D20F6
Source, D12	D16F4	The Church being a perfect society does not imply that its members do not make mistakes, do not sin, or even that its leadership does not command, mandate, rule, or judge falsely or wrongly, so long as the things that happen of that kind remain “within the pale.”	17.49, 21.94	D17F6
Basic	D16F5	Even legitimate authority, within the Church which is a perfect society, can occasionally exceed, abuse, or pervert their authority towards sinful ends, such that the authority figure, while retaining his status as such, may or must be resisted in a given matter.	21.95	Finished
Source	D16Q1	In the progression from normalcy under Pope Pius XII to the perversity that pervades the Vatican organization today, at what point or points would some “pale” have been passed, such that all Catholics should have recognized that the Vatican organization was not the real Catholic Church?	22.91	D22Q22
Deductions cp.17		Summary of All Basic Findings		
D1-16	D17F1	The present day fallen Vatican organization is categorically not to be identified with the real Catholic Church of all history.	19.05, 21.13, 21.19	Finished
D1-16	D17F2	The present day fallen Vatican organization lacks all four Marks of the Church.	21.11	Finished
D1-16	D17F3	The Vatican organization had to visibly cease being the Church before it could defect into its present fallen state.	21.80	Finished

Basic	D17F4	Actual formal and material Catholics cannot be found among the open followers of another religion, including Novus Ordo (though some of the Novus Ordo, like some of the Protestants and others, could still be justified in God's sight as being "Catholic-at-heart") but only among those who are openly Traditional Catholics.	21.01	Finished
D1-16	D17F5	The real Catholic Church must also exist, in a fully traditional and orthodox form, exclusively among Traditional Catholics.	21.28	Finished
D1-16	D17F6	The traditional Catholic "movement" or "community" fully exhibits all four Marks of the Church to the fullest extent to which they can be measured or verified today.	21.37	Finished
D4Q2	D17F7	The visibility and unity of the Church is not destroyed by the rise of variant opinions on matters as of yet not resolved by Papal authority, nor even by the rise of competing societies, communities, or congregations, as has occurred within the real Catholic Church.	19.03, 21.38, 22.06	D20F9
D1Q2	D17F8	The Traditional Catholic "movement" or "community" is what continued on as the true corporate and visible existence of the real Catholic Church, once the Vatican organization became separated from it.	19.12, 21.20, 21.29, 22.02	Finished
D5Q1	D17F9	All four Marks of the Church have been amply evidenced, to the fullest extent that they can be measured at all, within the Traditional Catholic "movement" or "community," and conspicuously not evidenced among Novus Ordo believers of the present day fallen Vatican organization.	21.12, 21.41, 22.36	Finished
D1-16	D17F10	Unless one can find an identifiable "event" or "external action" by which a person loses the papacy or demonstrates that they do not possess it, one must tread carefully and respectfully when it comes to the "pope" question, even though the answer (given our present circumstance) is quite obvious.	21.70	Finished
D2Q1	D17F11	The organizational rift between the present day fallen Vatican organization and the real Catholic Church is of itself sufficient to make the leadership offices of each into two separate and distinct offices.	19.09, 21.83, 22.19	Finished
D2Q1	D17F12	The two offices of Roman Catholic Pope and of Vatican leader have proven incompatible once the Vatican organization made the spread of a new, false, and non-Catholic religion its avowed purpose.	19.10, 21.24, 22.20	Finished
D14Q1	D17F13	Subsequent to the Vatican organization's beginning of spreading a new, false, and non-Catholic religion, its leader cannot be a Roman Catholic Pope, so all concerns about "judging a pope" are rendered moot regarding the judging of the Vatican leaders from that point onwards.	21.05, 22.58	Finished

D14Q1	D17F14	So long as the Vatican organization retains its non-Catholic purpose, persons elected and accepting the role of its leader will not be Roman Catholic Popes, regardless of their inner dispositions.	19.08, 21.06, 22.59	Finished
D13Q1	D17F15	The organizational rift between the present day fallen Vatican organization and the real Catholic Church is sufficient to render the official actions (elections of its leadership, councils, mandates, teachings, etc.) of the Vatican organization utterly moot, being unworthy of the infallible ecclesiastical faith and trust of real Catholics.	19.06, 21.07, 21.23, 21.87, 22.52	Finished
D13Q2	D17F16	The infallible ecclesiastical faith of real Catholics cannot resume unless at least either the Vatican organization rids itself of its alien religion and all efforts in its propagation, together with its condemnation of any real Catholics, or else the real Catholic Church elects to continue with its own pope, independent of the fallen present day Vatican organization.	21.25, 21.88, 22.55	Finished
D2Q1, D14Q1	D17Q1	What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to propagate?	22.21, 22.60, 22.72	D22Q3
D14Q1	D17Q2	What further canonical or legal or deductive process (or processes) would have existed even before the fallen present day Vatican organization began its propagation of a new non-Catholic religion, by which we could have reliably determined that the Vatican leader was not an actual Roman Catholic Pope, without having to place him personally on judgment for his heresies?	22.61, 22.84	D22Q15
D3F4, D5Q1, D9F3, D9F4	D17Q3	Do the traditional Catholic bishops fully bear the Mark of Apostolicity as the doctrines previously discussed show they ought?	18.04, 22.37, 22.62	D18F7, D18F8, D18F9, D18F10, D18F11, D18Q1, D18Q2
D1-16	D17Q4	What organizational break must have happened prior to the Vatican organization beginning to propagate its new non-Catholic religion?	22.73	D22Q4
D13Q1	D17Q5	What visible “event(s)” or “external action(s)” would have rendered the infallible ecclesiastical faith to be no longer obligatory regarding the Vatican organization?	22.53, 22.82	D22Q13
D13Q2	D17Q6	What visible “event(s)” or “external action(s)” would fully mark that point at which infallible ecclesiastical faith can and should be resumed in the future?	22.56, 22.83	D22Q14

Deductions cp.18		The Apostolicity of the Traditional Catholic Bishops		
D3F4, D9F3, D9F4	D18F1	Traditional Catholic bishops doctrinally must have full apostolic authority as they have indeed demonstrated in practice, or else the Church has ceased to exist as a visible and institutional society.	21.31	Finished
Basic	D18F2	There exists a heretical coterie of those called “home aloners” who contend that all authentically traditional Catholic clerics must be avoided; fortunately this heresy has not caught on.	21.96	Finished
Basic	D18F3	There exists a heretical coterie of those called “Anti-clericalists” who contend that all authentically traditional Catholic clerics are illegitimate and utterly without authority (other than, perhaps, supplied jurisdiction); sadly this heresy has caught on widely and is popular even among those who are not Anti-clericalists and furthermore are often unaware of its source.	21.98	Finished
D1-17	D18F4	The authors of these heresies often base these heresies on a claim that the End of time has approached, Antichrist stalks the earth, and lawful authority either does not exist or else is restricted to some remote and unknown region, embodied in unknown and undiscoverable bishops; this notion is to be rejected as heresy.	21.97	Finished
Source	D18F5	Despite the existence of the doctrine, to the practical effect that “at least in some identifiable sense, however remote, indirect, or tacit (as necessity may cause), the will of the Pope and communion with him, or at least with the Papal Chair when empty, must always be somewhere at the back of it all,” the particular form that the authority of the Pope can express support for a given man to be made legitimately a bishop admits of considerable variety.	21.42	Finished
Source	D18F6	Many legitimate bishops of the Church have been selected, consecrated, and have obtained the adoption into the corporate body of the pastors of the Church and membership in the formal apostolic succession, and all without the active participation of the Pope, but rather with the implicit, or tacit, will of the Pope.	21.43	Finished
D3Q1, D9Q1, D17Q3	D18F7	Traditional Catholic bishops were consecrated expressly for the apostolic continuation of the ancient Church, and consecrated by some of what very few remaining bishops did not defect, making it possible for them to comprise the Formal Apostolic succession.	19.13, 21.34, 21.44, 22.29, 22.39, 22.63	D18F5
D3Q2, D9Q2,	D18F8	Traditional Catholic bishops were each consecrated for some specific community of Catholics in need of a bishop (or missionary territory containing no Catholics), over which their authority would rightly have to be directly comparable	19.14, 21.33, 21.45, 22.33,	D18F5

D17Q3		to that of a regular bishop over the members of his diocese, or at least of an Apostolic Vicar over a given missionary territory.	22.43, 22.64	
D17Q3	D18F9	Traditional bishops were each consecrated by authorized and fully apostolic bishops of the Church, such that union with them is union with the Papal Chair, and who thereby conveyed the full nature of their apostolic authority to their consecrands, and are themselves therefore also authorized and fully apostolic bishops of the Church in union with the Papal Chair.	19.15, 21.35, 21.46, 22.65	D18F5
D17Q3	D18F10	The lack of exclusive diocesan territoriality has precedent, and therefore can be and is the true hierarchical structure of the remnant Church today, but it is one which, in all due prudence, should be rectified as soon as possible.	21.49, 22.66	Finished
D17Q3	D18F11	The legitimacy of the traditional bishops can be verified (as it could equally have been during other previous periods of Sede Vacante) by a combination of the two methods, one being an unbroken succession from Apostles (or approved bishops), and the other being the approval of a Pope.	21.47, 22.67	Finished
Source	D18F12	Such bishops as cannot demonstrate such legitimacy, providing they are valid as bishops and orthodox in doctrine and traditional Catholic in sympathy can still be of genuine service to the Church under the terms of Epikeia, Ecclesia Supplet, and Canons 209 and 2261, or if they are accepted by apostolic traditional bishops.	21.50	Finished
Source	D18F13	The Formal Apostolic status of the traditional bishops morally obliges them all to proceed in a fully canonical manner in all of their official actions, and to recognize themselves and each other as the divinely sent representatives of the Church, and as canonical equals (until a pope should set up any different relationships among them).	21.48	Finished
Source	D18Q1	Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it?	19.16, 22.16, 22.30, 22.40, 22.68	C22NF3
Source	D18Q2	Might the written ecclesiastical law regarding the need for a pope's personal approval have been abrogated or modified or admitted of applicable exceptions?	22.31, 22.41, 22.69, 22.89	D22Q20
Source	D18Q3	Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees?	22.34, 22.44, 22.90	D22Q21

Deductions cp.19		The Ability of the Church to Provide Herself with a Pope		
D11Q7	D19F1	In the present absence of a Pope, it is lawful that the Church has the right, the power, and the duty to provide Herself with a new Pope.	21.51, 22.09	Finished
D1-18	D19F2	The Vatican organization has no intrinsic power to provide the Church with a true and Catholic Pope.	21.08	Finished
D1-18	D19F3	It is for the real Catholic Church, namely that which resides exclusively among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II, to organize a conclave and elect the next true Roman Catholic Pope.	21.54	Finished
D1-18	D19F4	The next true conclave must be organized by, or at the behest of, a moral unanimity of the traditional Catholic bishops acting together for the good of the Church, and ready to submit to the results.	21.55	Finished
D2Q3, D11Q8	D19F5	The next true conclave is to be conducted by the traditional Catholic bishops and/or whoever they may designate as their representatives in this matter (including at least some “Romans”), by whatever lawful electoral process meets with the approval of all traditional bishops (moral unanimity), because they alone comprise the sole remaining lawful and apostolic hierarchy of the Roman and Traditional Catholic Church.	21.57, 22.26, 22.46	Finished
D11Q9	D19F6	With such a conclave conducted and supported by all traditional Catholic clergy (moral unanimity), the general run of the Traditional Catholic Faithful can be expected to accept the Pope so elected, since most of them are already approving and supportive of such a move if so properly taken, and the rest would have no choice other than to accept the new Pope which the Church has thus given them.	21.59, 22.11	Finished
D3F3	D19F7	What holds up the traditional bishops from organizing this necessary conclave is the fact that many of them still mistakenly look to the heretics in Vatican City to provide the Church with a pope, and the few who don’t make that mistake refuse to take this step by themselves.	21.58	Finished
Basic	D19F8	There exists a number of conclave attempts that have been made over the course of the present Church crisis, which have all failed as dramatically as the Vatican attempts at providing the Church with a true Pope, and which has injured the very dignity of a conclave in the eyes of many.	21.52	Finished
		The failure of the conclave attempts made thus far are not so much merely due to the lack of qualifications of the organizers and the small number or lay status of their electors, but primarily to their unwillingness to secure		

Basic	D19F9	cooperation, support, and participation from the traditional bishops and clergy, their inability to explain why the Vatican elections all fail these days, and their presumption of their being “no authority” of any kind left in the Church.	21.53	Finished
Basic	D19F10	Were, per impossible, the Vatican organization to come to have a real Catholic in charge who seeks to restore it to the fullness of the Catholic Faith, worship, and valid sacraments, all of this happening would still not make him a pope, but the universal acclamation of him as pope by all the traditional bishops, should they do so, would make him pope; but realistically, if ever that happened the heretics would quickly eliminate him and takes steps to prevent the same thing from ever happening again.	21.09, 21.61	Finished
D11Q10	D19F11	In the practical order, one can only hope and pray that the spread of information, such as that contained herein, especially among the traditional clergy, bishops most especially, will help them to understand their true role in the Church, their powers, rights, and duties, especially towards this most crucial and essential function, and that that would eventually move them to take the appropriate steps.	21.60, 22.13	Finished
D11Q8	D19Q1	What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave?	22.27, 22.47, 22.81	D22Q12
Deductions cp.20		Miscellanea and Remaining Deductions		
D10F3	D20F1	The real Catholic Church alone has sustained its indefectibility even in the face of controversies, debates, and pressure from the wide variety of opposing viewpoints in the world.	21.67	Finished
D1-19	D20F2	With a bifurcation taking place between the Vatican organization and the real Catholic Church prior to the Vatican organization’s defection from the Faith, its defection does not constitute the defection of the real Catholic Church.	21.79	Finished
D12F3, D12F4, D2Q2	D20F3	By the apparent use of the forms employed for an “ex cathedra” teaching in order to proclaim a heresy, the promulgation of <i>Unitatis Redintegratio</i> marks a point at which the offices of Roman Catholic Pope and Vatican leader were incompatible.	21.03, 21.71, 22.23	Finished
D12F3, D12F4, D12Q1	D20F4	With the promulgation of <i>Unitatis Redintegratio</i> Montini (as “Paul VI”) demonstrated his a priori and antecedent lack of any visible hold on the Roman Catholic Papacy at that point, and of the intrinsic incompatibility of his new and redefined office to that of the real Catholic Papacy, from that point on.	21.04, 21.72, 22.49	Finished
		At least at first, and for some uncertain time after the bifurcation between the real Catholic Church and the Vatican		

D1-19	D20F5	organization, individual membership in both societies on the part of many was not only possible but had to have taken place.	21.84	Finished
D16F2, D16F3	D20F6	The overlap in membership between the real Catholic Church and the present day Vatican organization does not in any way imply any kind of dependence of the real Catholic Church upon the Vatican organization.	21.27	Finished
D1-19	D20F7	The overlap in individual membership between the real Catholic Church and the present day Vatican organization has apparently not yet completely disappeared, although at present only those relative few of the Indult/Motu Proprio community or perhaps some little-known alternate Rite as of yet not corrupted beyond the pale (should any such exist) could comprise that overlap today.	21.85	Finished
D8F3, D8F4, D8F6	D20F8	As the present day fallen Vatican organization has come to push their false new religion in all places, but tolerate the practice of the true Faith in only a few very limited places, it is impossible that the entirety of the real Catholic Church would be presently confined to such few places as it is so approved by them, for then the real Church would be surrendering Catholicity by right and in fact.	21.14, 21.63	Finished
D4Q2, D17F7	D20F9	It is possible for even persons remaining within the fallen present day Vatican organization to be also within the real Church, as well as those who are not, so long as they are visibly Catholics by adhering to the traditional Mass, liturgy, law, and teachings of the Catholic Church.	21.86, 22.07	Finished
D4Q1	D20F10	All persons who “adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II” are to be regarded as real Catholics, even regardless of any continued affiliation or lack thereof with the fallen present day Vatican organization.	21.62, 22.04	Finished
D1-19	D20Q1	At what point and with what event, or cluster of events, or sequence of events, did this bifurcation between the Vatican organization and the real Catholic Church actually and visibly take place?	22.74	D22Q5
D2Q2	D20Q2	What other previous incompatibility between the offices of Roman Catholic Pope and Vatican leader may have existed prior to the doctrinal incompatibility demonstrated by the promulgation of <i>Unitatis Redintegratio</i> ?	22.24, 22.85	D22Q16
D12Q1	D20Q3	Did Montini, or Roncalli, at any point previous to the promulgation of <i>Unitatis Redintegratio</i> , demonstrate any visible lack of a hold on the Roman Catholic Papacy?	22.50, 22.86	D22Q17
		At what point might or should the real Catholic Church		

D1-19	D20Q4	officially rule out membership of Catholics in the fallen present day Vatican organization, even as membership in the Jewish Synagogue came to be officially ruled out after some period of time?	22.17	C22NF4
Deductions cp.21		Concluding Deductions		
D17F4	D21F1	The Vatican organization has defected from the Catholic Faith.	1	Finished
Basic	D21F2	The Vatican leaders have proven extremely fallible, erroneous, and even positively heretical.	2	Finished
D20F3, D20F4	D21F3	The Vatican leaders have even visibly evidenced their lack of a hold on the Roman Catholic Papacy by having employed the forms of infallible teaching to propagate error.	12	Finished
D17F15	D21F4	The Vatican organization has no real spiritual authority.	3, 13	Finished
D19F2, D19F10	D21F5	The Vatican organization has no intrinsic capacity to provide the Church with a pope.	3, 11	Finished
D4F3	D21F6	The Vatican organization as separated from the Church, capable of falling into error, and capable of hosting the non-Catholic Novus Ordo religion (and that Novus Ordo religion itself as expressed in its distinctive liturgical form) had no visible existence prior to Vatican II.	4	Finished
D17F2, D17F9	D21F7	The Vatican organization does not possess the Mark or Attribute of Unity.	6	Finished
D17F2, D17F9	D21F8	The Vatican organization does not possess the Mark or Attribute of Holiness.	7	Finished
D17F2, D17F9	D21F9	The Vatican organization does not possess the Mark or Attribute of Catholicity, apart from a residual Catholicity of fact that it stole from the real Catholic Church.	8	Finished
D17F1	D21F10	The present day fallen Vatican organization is categorically not the real Catholic Church.	1-3	Finished
D20F8	D21F11	Not even the Vatican organization's tolerance of real Catholics within some few limited quarters would give it a status of being the real Church since the real Church preaches the Gospel to everyone within its reach and not merely in some select few places.	8	Finished
D17F2, D17F9	D21F12	The Vatican organization does not possess the Mark or Attribute of Apostolicity.	9	Finished
D9F9	D21F13	The Vatican organization has schismatically separated itself from the real Catholic Church as a full blown sect, through its attempted "excommunications" of Catholics.	9	Finished
		The Vatican organization does not show any evidence of		

D10F2	D21F14	supernatural protection, nor can its existence serve as a basis to claim the supernatural protection of the Church.	10	Finished
D11F2, D11F3	D21F15	The Vatican organization has substantially but not completely taken over the territories of Rome and associated therewith, such that not a single Catholic bishop is known to reside within that area.	11	Finished
Basic	D21F16	The deviations of the present day fallen Vatican organization amount to a denial to the teachings of all past Roman Catholic Popes, from Peter to, Pius XII, effectively judging all of these ancient popes to have all been wrong.	14	Finished
D17F13, D17F14	D21F17	The office of leadership in the Vatican organization has become so redefined as to be a leader in heresy and hence is incompatible with the office of the Roman Catholic Papacy and its occupants cannot be real Catholic popes, regardless of their inner dispositions.	2, 14	Finished
D15F2	D21F18	Those many bishops who vanished into error together with their Vatican leader do not, and cannot, serve as that “majority of bishops” whose universal teaching would enjoy the infallibility of the Ordinary Magisterium and be owed the internal assent of Catholics.	15	Finished
D17F15	D21F19	Ecclesiastical faith and trust can only be given to the real Catholic Church, which the present day fallen Vatican organization, being a different and separate society from that of the Church, cannot be the lawful recipient of.	13	Finished
D17F16	D21F20	Ecclesiastical faith and trust can only be restored to the Vatican organization by its complete and unconditional abandonment of its “new direction” and of everything non-Catholic which it has embraced, and by its obtaining the respect and approbation of the traditional Catholic clergy.	13	Finished
D5F3	D21F21	The four marks of the Church remain together all in force among traditional Catholics and correspondingly absent from the present day Vatican organization.	5	Finished
D20F6	D21F22	The overlap of the real Catholic Church and the Vatican organization, once much larger but now confined to very limited areas of the Vatican organization, in no way implies any dependence of the real Catholic Church upon the Vatican organization for anything.	16	Finished
D17F5, D17F8, D20F1	D21F23	The continuation of the traditional Catholic “movement” or “community” demonstrates the indefectibility of the Church in its continuous existence and retention of purpose, means, and powers, and is therefore solely and exclusively the real Catholic Church today.	1	Finished
		Though no pope presently presides over the real Catholic		

D2F6	D21F24	Church, this Church nevertheless exhibits full passive infallibility as a sign that he who is elected and accepted to rule over this entire Church shall automatically acquire the power of full active infallibility, being therefore a true pope.	2	Finished
D18F1	D21F25	The only means to claim the Church still has authority within itself is to acknowledge its existence among the ranks of the traditional Catholic clergy.	3	Finished
D9F3	D21F26	Spiritual authority on the part of the traditional clergy is exercised to good effect in practice, as the clergy remain the natural leaders of the Church.	3	Finished
D4F4	D21F27	It is the Traditional Catholic Church alone which has had a visible existence from the Apostolic age clear to our times.	4	Finished
D17F6	D21F28	The supernatural aspects of the Four Marks of the Church are all found exclusively with the traditional Catholics.	5	Finished
D17F7	D21F29	Traditional Catholics alone possess the Mark and Attribute of Unity.	6	Finished
D7F1, D7F2, D7F3	D21F30	Traditional Catholics alone possess the Mark and Attribute of Holiness.	7	Finished
D8F1, D8F2, D8F3, D8F4	D21F31	Traditional Catholics alone possess the Mark and Attribute of Catholicity.	8	Finished
D9F1, D9F2, D9F8	D21F32	Traditional Catholics alone possess the Mark and Attribute of Apostolicity of Doctrine, Orders, and Membership, including Leadership.	9	Finished
D18F7, D18F8, D18F9	D21F33	There exist traditional Catholic bishops who possess unity with the Papal Chair as fully apostolic bishops, having been consecrated in accordance with the will of the Church as expressed through their consecrations by other previous apostolic bishops, for the needs of the Catholic flocks, and therefore constitute the Formal Succession, are one juridical person with the Apostles, and possess the full canonical mission with regular and habitual jurisdiction, having been sent by the Church to rule their respective flocks by divine right.	9	Finished
D1-20	D21F34	Priests affiliated with any of these apostolic traditional Catholic bishops, or otherwise granted faculties previously under a true bishop who has died or defected without replacement; all of these possess regular canonical faculties.	9	Finished
D18F12	D21F35	Other traditional-sympathetic bishops and priests are also known to exist who do not possess a canonical mission but nevertheless can give, and in some cases have given,	9	Finished

		assistance to the Church under the terms of supplied jurisdiction.		
D19F3, D19F4	D21F36	The apostolic traditional Catholic bishops have the right and duty to organize a conclave, either participating personally or at least by proxy (as each chooses), as long as all (or sufficient number as to constitute moral unanimity) are involved with this and all submit to the election result and the man so elected as pope.	9	Finished
D10F1, D10F2	D21F37	The Traditional Catholic Church shows all characteristics of the supernatural protection of the Church, as evidenced throughout its history, as indeed there is no way to claim such supernatural protection exists for the Church in our era without pointing specifically and exclusively to the traditional Catholics.	10	Finished
D11F2, D11F3	D21F38	The Vatican organization's takeover of the territories of Rome and associated therewith is less than complete in that Catholic priests, religious, and lay faithful still remain there; it is recommended that some of these serve as participants in the next papal conclave.	11	Finished
D12F2	D21F39	The finding that the recent and current Vatican leaders have not been real Catholic Popes, though indisputably true, cannot be held as morally binding on all Catholics unless a declaration exists documenting a clerical consensus based on a moral unanimity.	12	Finished
D12F7, D20F2, D17F3	D21F40	The bifurcation between the real Catholic Church and the present day Vatican organization had to have taken place through some visible event or external action prior to the defection of the latter, and by a means that did not constitute a defection of the real Catholic Church.	12	Finished
D20F5	D21F41	At the moment of the bifurcation between the real Catholic Church and the present day Vatican organization, all (or very nearly all) real Catholics were also automatically made members of the newly separated Vatican organization.	1, 4	Finished
D20F7	D21F42	Some individual real Catholics can be found being tolerated in limited quarters within the fallen present day Vatican organization.	4	Finished
D20F9	D21F43	Such Catholics as who openly practice and/or stand with the authentic Catholic liturgy, doctrines, and morals must be counted as real Catholics, even if they have nevertheless sustained a membership in the present day fallen Vatican organization.	4	Finished
		The infallible ecclesiastical faith and trust of Catholics that normally requires of Catholics that they recognize papal elections and councils convened by the Church cannot possibly apply today, however some visible event or external		

D17F15, D17F16	D21F44	action, either the loss of the papacy or the bifurcation between the real Catholic Church and the Vatican organization or some other visible event or external action must occasion the mark for this faith and trust to be suspended, and again for when it can be resumed.	13	Finished
D14F3	D21F45	Respect for the Papacy mandates that we first ascertain, through visible means, the man's failure to attain or retain the papal office, before judging him definitively and canonically.	14	Finished
D15F1, D15F6	D21F46	The moral unity of Catholic bishops with the Papacy and with each other, throughout time, also enjoys the infallibility of the Ordinary Magisterium, and applies to the individual bishops when operating plainly in union with this even when not in Council and even during a period of Sede Vacante.	15	Finished
D15F2, D15F3, D15F4	D21F47	The majority of all bishops through all time taken together have been traditional Catholics, but the abrupt failure of a majority of them as found in that particular point in time either requires some visible departure of that majority from the Church or some tempering of the teaching as to whether a majority could fail at some isolated particular point in time.	15	Finished
D16F3	D21F48	The Church, being a perfect society, is in no way dependent upon the present day Vatican organization, and has been so independent from the moment of the bifurcation onward.	16	Finished
D16F4, D16F5	D21F49	The Church being a perfect society does not mean that Catholics, even clergy, do not sin or make mistakes or, even that it would be impossible for a cleric to abuse, exceed, or pervert his rightful authority towards sinful ends, such that a respectful resistance in the matter could be appropriate.	16	Finished
D1-20	D21F50	The attack against the regular and canonical jurisdiction of traditional clerics is injurious to faith and morals, teaches those who follow it to be their own little "popes," and is a rank denial of the doctrines regarding the authority and visibility of the Church.	3, 4	Finished
Basic	D21F51	It is to be observed that most traditional Catholic faithful simply assume, from a motive of piety, that their traditional clergy are real and legitimate priests and bishops with real authority as such.	3	Finished
Basic	D21F52	These findings also have a significant bearing on how Canon Law is to be read, for only the traditional Catholics alone, taken together, can comprise the lawful object of that body of Law, such that references to such things as Bishops or Ordinaries, or to pastors, are to be taken as references to traditional Catholic bishops and priests, and so forth.	4	Finished
		Can it be shown through any official declaration that all		

Source	D21Q1	recent and current Vatican leaders admit to not being real Catholic Popes, such that this finding really would be morally binding on all Catholics?	22.87	D22Q18
Deductions cp.22		Epilogue, Remaining Questions In Need of a Theory		
D1Q1	D22Q1	At what point, or with what event, did the Vatican organization cease to equal the real Catholic Church?	22.70	Part 2
D12Q2	D22Q2	By what “external action” can we show the modern Vatican organization to be not the Church, such that its defection does not equal the defection of the Church?	22.71	Part 2
D17Q1	D22Q3	What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to propagate?	22.72	Part 2
D17Q4	D22Q4	What organizational break must have happened prior to the Vatican organization beginning to propagate its new non-Catholic religion?	22.73	Part 2
D20Q1	D22Q5	At what point and with what event, or cluster of events, or sequence of events, did this bifurcation between the Vatican organization and the real Catholic Church actually and visibly take place?	22.74	Part 2
D11Q1	D22Q6	Might there be a hidden true (Traditional) Catholic bishop in Rome?	22.75	Part 2
D11Q2	D22Q7	Could the Diocese of Rome be sustained by non-episcopal persons (priests, consecrated religious, laity) without any kind of living local Roman bishop?	22.76	Part 2
D11Q3	D22Q8	Might the Petrine Diocese have been relocated to some other See?	22.77	Part 2
D11Q4	D22Q9	Might the Petrine Diocese be continuing somewhere else in exile?	22.78	Part 2
D11Q5	D22Q10	Might the Petrine Diocese have been extended to include places and regions sufficiently broad as to include those places where faithful traditional bishops are found?	22.79	Part 2
D11Q6	D22Q11	What other explanation might be found to account for the existence of the true and faithful Roman See in our times?	22.80	Part 2
D19Q1	D22Q12	What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave?	22.81	Part 2
D17Q5	D22Q13	What visible “event(s)” or “external action(s)” would have rendered the infallible ecclesiastical faith to be no longer obligatory regarding the Vatican organization?	22.82	Part 2

D17Q6	D22Q14	What visible “event(s)” or “external action(s)” would fully mark that point at which infallible ecclesiastical faith can and should be resumed in the future?	22.83	Part 2
D17Q2	D22Q15	What further canonical or legal or deductive process (or processes) would have existed even before the fallen present day Vatican organization began its propagation of a new non-Catholic religion, by which we could have reliably determined that the Vatican leader was not an actual Roman Catholic Pope, without having to place him personally on judgment for his heresies?	22.84	Part 2
D20Q2	D22Q16	What other previous incompatibility between the offices of Roman Catholic Pope and Vatican leader may have existed prior to the doctrinal incompatibility demonstrated by the promulgation of <i>Unitatis Redintegratio</i> ?	22.85	Part 2
D20Q3	D22Q17	Did Montini, or Roncalli, at any point previous to the promulgation of <i>Unitatis Redintegratio</i> , demonstrate any visible lack of a hold on the Roman Catholic Papacy?	22.86	Part 2
D21Q1	D22Q18	Can it be shown through any official declaration that all recent and current Vatican leaders admit to not being real Catholic Popes, such that this finding really would be morally binding on all Catholics?	22.87	Part 2
D15Q2	D22Q19	If the teaching (as presented by Berry) and the majority theological opinion (as so described by Van Noort) were correct, then by what means or at what point did the vast majority of bishops first depart from the Church, such that their subsequent fall into error had no relevance to such scenario as such a significant proportion of Catholic bishops falling into error?	22.88	Part 2
D18Q2	D22Q20	Might the written ecclesiastical law regarding the need for a pope’s personal approval have been abrogated or modified or admitted of applicable exceptions?	22.89	Part 2
D18Q3	D22Q21	Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees?	22.90	Part 2
D16Q1	D22Q22	In the progression from normalcy under Pope Pius XII to the perversity that pervades the Vatican organization today, at what point or points would some “pale” have been passed, such that all Catholics should have recognized that the Vatican organization was not the real Catholic Church?	22.91	Part 2

Appendix

– The Sources of Errors Against the Authority of the Catholic Bishops

One would think that the evidences presented here would be satisfactory to all, and in point of fact most individual Catholics have little to no problem going along with all of the findings contained within this report. Yet there is one group of findings herein against which the enemy of souls has fought most energetically, namely the Apostolic authority of the traditional Catholic bishops themselves. On the surface, considered academically and logically, without bias or prejudice, one should think that it would be obvious that the traditional Catholic bishops would indeed be exactly as most Catholics first and most naturally take them, namely as the sole true and living successors of the Apostles, and therefore in view of their office as such worthy of veneration, respect, and obedience. And as theologically demonstrated herein, the fullest weight of theological, ecclesiological, and canonical support favors the Apostolic authority of the traditional Catholic bishops.

Yet over and against all this is a terrible weight of a malformed opinion which denies the Church all real authority. The more theologically inclined of those having such an opinion might well acknowledge authority in some abstract sense, always to be attached to unknown and – at least in practice – unknowable persons, or as something existing only in history, or else someone who must always be resisted on many points including their doctrinal teachings, and on an ongoing and continuous basis. But authority so unidentifiable, or no longer embodied in living persons, or to be always so resisted on everything, is no authority at all, and would in fact be more properly viewed as an absence of authority in the first place. It is in fact the very principle of authority itself which is what is really being attacked, and without which the Church can never regain the papacy.

Unfortunately, as I write this, I can only view these attacks “from the outside,” as it were, as a Catholic far too well informed and confirmed in the Truth to be capable of ever having succumbed to such error. To this day I have never seen any logical, theological, ecclesiological, or canonical “case”

ever made against the Apostolic authority of the traditional Catholic bishops presented to me. My attempts to provoke such a thing to come up out of the woodwork have all come up virtually empty-handed. Nevertheless, I have observed this strange behavior on the part of many, and had much time to ruminate over the nature of what I have observed. And of course, understanding the ways of the wicked one are also of much use here. As such, I can come up with several categories of explanations for this strange behavior of certain fallen-away Catholics who, by virtue of their instruction in the Faith, truly ought to know better. These are the categories thus far that I have identified:

1) Pure (Innocent) Cognitive Errors

In some cases, there need be nothing more at work than some honest mistake, a person making an assumption at some point which is subjectively reasonable, but still mistaken, or failing to think things through clear to the overall bigger picture.

a. Assumptions carried over from a previous Vatican fixation

In the conversion process from Novus Ordo to Catholic, many began this sequence as a member of the Novus Ordo apparatus, which pretends to hold (but as shown herein does not really possess) the strings of authority, and so the person is still thinking of the Novus Ordo apparatus as being the real holders of authority, and the ones to dole it out to bishops and priests. They assume (for example) that as a priest, dear traditionalist Father has either had to abandon his (now Novus Ordo) post, or else actually been ejected (suspended, excommunicated) by his Novus Ordo “bishop,” such that of course his regular or ordinary priestly faculties would be lost. He assumes something similar for the traditional bishops who similarly either left of their own will or else were ousted.

This is the kind of mistake one makes when one is inexperienced in these things, for history bears out that when Bishop Nestorius began teaching his heresy, though opinions differed as to whether he still held his former office, and if so in what sense, one thing universally recognized quickly was the fact that his excommunications were null and void. Being a heretic, one should expect that he would excommunicate the truly Catholic saints who oppose his heresy, so of course the Church took this precaution. By the same token, those Catholic clerics who make their departure from the heretical Novus

Ordo are similarly not to be considered excommunicated nor suspended, as their ejection from that heretical association happened on account of their faithfulness to the true Church.

b. Assumptions based on lack of historical knowledge

There are many who do not know the specific histories of the various and individual traditional Catholic bishops and of their priests. There is just “dear old Fr. So-and-so,” perhaps affiliated with the Society of X, or else hanging out his shingle as an “independent priest,” who runs an apparently Catholic Parish Church, but of whose origin no one seems to talk about. One might be inclined to suppose that he is either not really ordained, or else got his ordainment through some unauthorized source, some shady bishop whose origin truly is unknown or even unsavory. He doesn’t seem “official” in that the Vatican apparatus ignores him, and even the news media either ignores him or else dismisses him as some “wildcat” priest, or “vagrant,” “wandering,” “irregular,” or “acephalous” cleric.

Adding to this confusion is the fact that there really are some such priests (and even bishops) whose source of their Holy Orders is truly irregular. The Old Catholics (Church of Utrecht) have sponsored many episcopal lines, some such as that through Bp. Arnold Mathew have become notorious in their way and yet also serving as the source of the Sacrament of Holy Orders to some. Others stem from the Duarte de Costa line, and of course there are the various East Orthodox lines, Russian, Greek, Coptic, Novatian, etc. as well, though their lines have contributed relatively little to all of this. Of course, one cannot claim Apostolicity on the part of these (except where vetted and accepted or approved by other clerics who truly are Apostolic), though through supplied jurisdiction (common error) they would be nevertheless capable of being of some use to the Church.

The solution to this mistake is simple enough, namely the publishing of the history of the various Apostolic lines of succession, of the details and history thereof, and the theological and canonical principles by which they have operated all along continuously throughout this tumultuous period, and of their true heroism and truly saintly sacrifices for the real Church, the persecution and martyrdom they have endured, their kindness in response, their love and care and concern for the souls of the Church committed to their care, and so forth. Finally, the theological principles elucidated herein should fully clinch the fact of the Apostolicity of these bishops to the satisfaction of

all honest inquirers.

c. Assumptions based on lack of knowledge on the part of clerics

There are two areas in which our clerics themselves have fallen short of their sacred duties, one in the area of ignorance, which shall be dealt with here, and the other in the area of their personal failings which shall be dealt with under Category (2). The ignorance of the clerics is this, that they are not clear on their own role and place in the Church. Sadly, some have even been browbeaten by the opponents of the truth into at least doubting their authority, deciding to be quiet about it, or even denying it. They too are human beings capable of the same mistakes as others are, and of being deceived. And none of them appear to have well studied many of the relevant ecclesiological doctrines.

Of course, we owe it to our clergy, our traditional priests and bishops, to present to them this information in order that they may be informed, become confident in their ministries, use their authority in a truly authoritative manner befitting of Catholic clerics, be able to recognize themselves, each other, and also be recognized by all as being the true living authorities in the Church, in Her present popeless status. A better understanding of their truly authoritative role in the Church will significantly reduce the various scandals which have resulted from their either overestimating their authority (by, for example, judging each other though they be equals), or else underestimating their authority (by refusing to accept what ecclesial decisions as can fall upon them, either with respect to their particular flocks, or else if acting together, for the good of the Church as a whole).

Unfortunately, a significant proportion of Catholic clerics have taken recourse to defending their authority merely in terms of “supplied jurisdiction.” While not actually wrong, it is dangerous and carries with it unfounded assumptions. According to Canon 209, supplied jurisdiction is supposed to apply either in cases of doubt as to law or fact, or else in cases of “common error.” “Common error” would mean that the person turned to for some juridical act (e.g. the Sacrament of Penance) would in fact not have the faculties to perform the absolution for the soul in question, but because of an honest and legitimate mistake on the part of the penitent thinking that he does, the Church grants such supplied jurisdiction so that the absolution may indeed “take.” In the case of those with valid Orders who are in schism or heresy but willing to help out, this is also the case. But in the case of our truly

approved apostolic successors and their attached priests (or else with those priests given faculties way back when and never lawfully revoked), there is no legitimate room for doubt as to their faculties and jurisdiction. Nevertheless, “doubt as to law or fact” could be either big and church-wide, as in some question never officially resolved, or else personal and subjective, meaning that the cleric in question simply needs to be educated on these things since he is uncertain as to his own status.

“Supplied jurisdiction” has become a cloak behind which a legitimate cleric of the Church actually says to himself, “I am not certain as to my place in the Church, and don’t have the research time and resources to discern what that might be, and anyway I am somewhat afraid to find out, lest things not turn out in my favor. So, I will just busy myself in my ministry and leave that question alone and uncertain and for others to address at a much later time – anyway, supplied jurisdiction will make up the difference for my doubt.” But see the bad effects and confusion which follow from such a refusal to learn their place: Individual Catholics hear them talk about supplied jurisdiction and mistakenly assume that mere ambiguity (doubt of law or of fact) or else even common error (positive illegitimacy reasonably mistaken for legitimacy) would be the sole basis for any juridical act on their part, accidentally consistent with the Anti-Clericalist heretical view of things.

In the meantime, and until our bishops and priests have the needed chance to assimilate and digest all of this needful information, we cannot allow their mistakes or their susceptibilities to Anti-clericalist heresies to blind us from the truth, and we will all be far better members of their congregation for it, for they will act with the Church’s authority and we will obey, and therein alone lies peace and order as the Gospel brings to mankind.

d. Assumptions based on inappropriate language

How often have people still mistakenly referred to the presently fallen Vatican apparatus as though it were still “the Church,” or the “institutional” Church, or “official” Church, or “regular” Church, or “canonical” Church, and so on? Such language is gravely inappropriate as it confuses persons, causing them to mistake a heretical association for the Catholic Church of all time. As long as people make this mistake, practically the whole body of ecclesiastical truth will not make a particle of sense to them, and of course if someone thinks of the heretical association as being the Church, where then does such a conception of things leave the faithful priests and bishops?

No, if there be one single concept which, when accepted, will bring the whole body of ecclesiological truths into sharp focus, it is the realization that the traditional Catholic community, taken together collectively, and led by its truly apostolic bishops and their priests, and further comprised of the traditional Catholic religious and faithful, IS itself “the Church,” the “institutional” Church, the “official” Church, the “regular” Church, and the “canonical Church,” and no other. With that one realization in place, the whole body of ecclesiological truth makes every bit as much sense in our era as it ever did in any other.

When our language is consistent with this realization, we affirm the Truth that God wishes all to know and accept, but when our language is inconsistent with it we spread error and confusion, even if only unintentionally. Our inconsistent language is often an indicator that our minds have not been fully renewed in Christ, that we speak as the fallen world speaks rather than as the Church speaks. Correspondingly an excellent way to reform our thinking is that whenever we catch ourselves using such inappropriate language we correct ourselves, saying instead the correct thing, until it comes naturally.

e. Distrust for the way authority was abused by the Vatican organization

Authority is hard enough to take when it is at least reinforced with actual laws, courts, punishments, and so forth, and all the harder when these things no longer have any “teeth” to them, but at least sensing that our immortal soul is on the line, we still obey, if that authority we are to obey can at least earn our trust. Without trust, and without any means to enforce anything, what basis can remain for authority to be exercised?

The fall of the Vatican organization has shattered the trust of everyone who saw that fall, and participated in it while they mistook the disordered directives as being backed by God’s authority. ‘Father’ really should have known best, so we assumed that he did, but in fact he didn’t and in following his direction we lost our faith. How can we trust again after such a betrayal? If a “friend” turns you in to the Thought Police and you are arrested, imprisoned, and tortured etc., how can you ever trust that “friend” again? Or anybody even like him? “We all saw how ‘authority’ was abused to destroy the Church and the Faith of a billion souls, and now you come along and ask us to accept your clerics as being the same kind of authority as we thought them to be?” Frankly, yes. That is how God set up His Church, and we are

commanded to trust, even where it may feel to us at times that such trust has not yet been legitimately earned. One of faith's great challenges is that God obliges us to place our trust in men who, nevertheless, are capable of disappointing us in some ways. But we are not obliged to trust where the Church is not, only where the Church is, and that is the key. Those who cannot identify anyone to trust are unable to identify where the Church is to be found.

And if one still mistakes the Vatican organization for the Church, then, noting that it has plainly lost all authority (according to Catholic doctrine, as demonstrated herein and many other places), one might therefore suppose that the Catholic Church has lost all authority (or perhaps never had it?), so of course why look for authority anyplace else? But with we traditional Catholics being the Church, Catholic authority was never lost to us as we (in our traditional clergy) still possess it, as the Church always must. It is only the Vatican apparatus which has abandoned all legitimate claims to Catholic authority, even as did the Anglicans, the Photians, and all other schismatic/heretical bodies.

f. Psychological Denial of bad news

There is psychologically something about severely bad news which often is not accepted, at least immediately. For example, a person who has learned that their family has all been killed in a plane crash may nevertheless continue setting aside living needs for them even though they are in fact deceased. The sheer scale and enormity of what has happened in regards to the vast resources of what formerly was the Church is a huge and bitter pill to swallow, and the psychological tendency to go into something of a state of denial regarding it which can manifest itself as a fixation on their maintaining sorts of detailed standards and practices as made sense in better times. Think of the Titanic passengers going back to their still warm and comfortable rooms rather than to the lifeboats despite what the midshipmen were telling them all to do as the ship went down. Ecclesiologically this results in one's insistence upon standard procedures and processes being followed even when patently impossible, for example insisting upon a Pope's living and personal approval for each bishop's consecration or appointment to any sort of office even during the obviously prolonged vacancy of the Papal Chair.

This kind of insistence upon the standard procedures, reasonable and praiseworthy enough in normal times, simply makes no sense when under

dire circumstances the Church is actually and physically incapable of following these procedures completely as given, and in fact accidentally amounts to allowing the Church to go extinct. It is a given that the Church could be reduced to a relatively tiny remnant with a genuine lack of the resources needed to perform Her functions in their fullest and proper manner. It is important to bear in mind that just because a given process has to be streamlined or simplified due to circumstances that does not mean that it just “goes away” or ceases altogether. Actions requiring an authoritative Apostolic power may be devolve from a Pope or Patriarch to a lesser bishop, or from a requisite number of bishops to a lesser number, but at least “a” real bishop is needed under all circumstances for these actions.

There are of course statements in the writings of theologians which, in discussing the procedures used by the Church, may seem to read as though they were absolutes, when in fact they are references to the normal practices of the Church, when all is well enough to follow them as intended, whereas one might elsewhere need to turn for a more full and precise explanation (other theologians drilling much further into the nature of these processes, how and why they work and why they take on the forms that they do, and most of all, what exceptions could be admitted under what circumstances). This kind of misreading, either due to the psychological denial, or for other reasons less clear, can lead to the next category:

g. Lack of comprehension of texts relevant to the present circumstance

Even one’s reading of ecclesiology texts could be marred by their incomprehension of what it is that has happened. Picture a person unacquainted with the ways and techniques of stage magicians, and who has seen (for example) a magician cause a real pencil to seem to have passed directly through a solid block of wood, all without leaving a hole. If one does not understand that this is only a magic trick, done with some special apparatus which makes the illusion possible, one might come to doubt the laws of physics themselves, or at least their own ability to understand what these laws mean.

Imagine reading, for example, the many theological excerpts quoted herein, but fixating on the idea that these things all somehow apply to the Vatican organization. Imagine trying to make sense of, for example, all the teachings about infallibility, in the face of the blatant fallibility of the Vatican leadership. Suddenly one has to begin coming up with all manner of bizarre

and creative interpretations, truly arcane and subtle nuances which would never have been otherwise considered, or else simply throwing up one's hands and simply having to admit that one does not understand the doctrinal teaching. It would be like someone reading a book on physics and being unable to understand what the impassibility of matter means, since (by his own observation) it cannot mean, however much it might have so seemed from the text itself, that a pencil cannot go through a block of wood without there being a hole in the wood for the pencil to pass through. "Just because the text says that one solid object cannot pass through another does not mean that a pencil cannot pass through a solid block of wood without a hole; you who say it does so mean are misreading the text and doing a great disservice to its authors."

In such ignorance on the part of some of my attackers, they have either accused me of misrepresenting the texts I quote (though they can show no actual error), or else throw up texts which have no bearing on the subject (and for which they can show no connection), obviously evidencing their incomprehension of the texts based on their incomprehension of the ecclesial circumstance. The best remedy for this is of course a full familiarity with the theological sources, the works in full, herein quoted only in part, which explain the things already shown here to all the more depth, and even if not explaining what manner of magical apparatus as can make a pencil seem to pass through a solid block of wood, at least show that pencils in fact do not go through solid blocks of wood and whatever was seen to the contrary had to have been some bit of stage magic.

One's misreading of the circumstance even shows itself in his inappropriate language (as just spoken of above), but also correspondingly inappropriate thinking as well. How many times have people measured the "crisis in the Church" in terms of widespread Modernism, laxity, irreverence, invalid sacraments, heresy, irenicism with evil, etc. when in fact these maladies do not afflict the Church at all (as they never could for that would constitute its defection), but only the fast-decaying doppelgänger copy of the Church which the Vatican organization has made of itself? There is of course a real crisis in the Church, one of our being reduced to a small faithful remnant, having lost over 99 percent of our resources, of bishop fighting his fellow bishop, of there not having been a Pope for decades and no meaningful efforts to restore the papacy gaining any momentum yet, of authority being attacked and even outright denied, and of course the

occasional scandal caused whenever some conspicuous Catholic messes things up in a prominent way.

Some of this can also be the result of “reading expectations,” namely that one expects certain content, and so fails to notice something not consistent with what they expect. In such a state of mind, when one encounters something unexpected, to articulate what happens when a contrary thought to what is expected comes along, it is as if the person reading it thinks to himself, “he can’t mean what he seems to be saying here so I must have misunderstood it.” Instead of resolving the apparent contradiction one then merely proceeds to read on, perhaps hoping that some intended meaning, more in keeping with what is expected, would explain the anomalous passage. But if not then one gradually forgets having read the anomalous passage at all. Some of the errors and heresies of the Vatican II documents were doubtless overlooked on the same basis during the Council by those more orthodox Fathers who were not part of the theological coup ‘d’état. “I am sure this cannot be saying what it seems to be saying here.” But it is.

h. Presence of alternate theories in one’s mind

Nature abhors a vacuum, and it is a rare traditional Catholic who does not have at least some thoughts about the overall nature of the present ecclesial circumstance, however sketchy or incomplete. Though most such limited ideas carry with them many unfortunate implications which would not be correct, there is often at least some kernel of truth to the basic idea, which gives it its appeal to the persons going by such incomplete thoughts. It is these other implications, not correct (but perhaps not consciously thought out), which can cause a person to doubt the legitimacy of the Church’s real (traditional) bishops, or at least see no need to look to them as the hierarchy of the Church.

For example, if one supposes that some papal succession, alternate to that commonly known, were to have been generated by either of the 1958 or 1963 conclaves, would not the “real” legitimate hierarchy consist of those bishops approved by such a “secret” Pope? In such a view, of what use are the familiar traditional clerics? But in this example, such an implication need not have followed. Who is to say that such a secretive Pope would not have had secretly authorized most of our traditional clergy secretly, binding them under an oath of silence not to reveal their connection with a living Pope? Or taking such known “positions” as “Recognize and Resist (the Vatican

leadership) or the Cassiciacum thesis would still see legitimacy somehow (invisibly) hidden in the Novus Ordo Vatican apparatus, and would once again overlook the legitimacy of the traditional bishops.

i. Inability to take in the whole of what the Church is all about

It can take quite some time and education for an individual to grasp anywhere near the full scope and scale of what is the Church, not only at any given time, but throughout all history. Sometimes we think of the Church only in terms of that which most directly concerns us individually and personally, namely the salvation of souls, principally our own. While that is indeed one main driving force of the Church, one must also know that the Church is a Kingdom, the Kingdom of God, incarnate in this fallen world and even in fallen men, yet sinless in its message and in its representation of God in the affairs of men.

The best curative for this is some learning and meditation on the nature and purposes of the Church as a whole, to see the Church not merely as some club for saved souls but as the official representative of God's affairs in this world, a definitive and reliable source of knowledge of what God expects of humankind, the incarnate "Body of Christ" continuing and extending His influence in the world clear down through all the ages since the first Pentecost, and yet to come. Even were one's own most handy cleric to have no jurisdiction beyond that supplied jurisdiction based on common error, the fact remains that there must be a Church somewhere, still present, visible, and discernibly Catholic which "supplies" the jurisdiction used by anyone who has not received jurisdiction or faculties more directly and obviously from this same Church. No society of heretics, however organized, can supply that, only the real Catholic Church (traditionalists) can.

j. Things people hear

People have a habit of picking things up third-hand or more remote from any valid source in what they hear from others. This is the whole principle around which gossip spreads. It always sounds so juicy that it almost has to "go viral," to be passed along and along without regard for whether it is even true or not. "Guess who is not really a priest" has the same sort of viral charm as "Guess who is cheating on who with whom." Even if the one hearing does not pass it on and is therefore not guilty of the sin of gossip, it is not hard to figure what assumptions the person even just hearing it might have. "I just

heard this about So-and-so, so while I refuse to indulge in the sin of gossip by passing it along, the fact remains in all honesty that my trust or admiration for So-and-so has gone down a notch, for now I must suspect him within myself.” Even those who hear something without repeating it, but who are unaware of the deceptiveness of what they have heard are also adversely affected. The best response to any gossip is to consider the source.

k. Fear of Usurpation

Behind many of these innocent cognitive errors is an underlying fear of usurping any figure of somehow “greater” canonical authority than that of our known traditional clergy. The vague appeals to some “bishop in the woods,” or other person of “greater” authority (whatever that would be), invoke this fear of usurpation, otherwise praiseworthy, but now inapplicable since there are now no such persons. It really is “cryptoecclesiology” (on par with cryptozoology that pursues such creatures as Bigfoot or the Loch Ness Monster) to base one’s belief in the Church on the supposed existence of such superior authority figures no one can find.

Even supposing, for the sake of argument, the existence of such a person, obviously in his confinement, his isolation, his being in hiding, or in his convalescence, he is patently incapable of carrying out any good for the Church. What source would he have obtained this special authority from, and were he to crawl out of the woodwork, what credentials can he present that we should trust him? But of most importance, what could some a one wish to do but endorse the actions of those who have actively labored in the Lord’s vineyard to preserve and sustain the Living Church in a living example? At most, we need only be prepared to accept respectably any such figures as would ever emerge, if any.

2) Errors Based on (Guilty) Attitudes

While the mistakes listed above can be innocent and typically are, there does however remains an aspect of personal sin behind much of the denial of the authority of our traditional bishops and their attached clergy. In some cases, these guilty attitudes lie behind one’s cognitive failure, as one goes from innocently making the mistakes listed above to culpably pretending to such mistakes, all for the benefit of fooling others, based on the motives listed here.

a. General Resistance to Authority

Clear back to the Garden of Eden the authority of God has always been something not easily taken, even by the (up to that point) perfectly sinless couple, Adam and Eve. How far more does fallen mankind positively chafe at the authority of God. Everyone wants to be their own little “god,” free to decide right and wrong for themselves, without THE God telling them otherwise. What is more convenient than to seem pious, all without having to obey God in anything one does not wish?

The credibility of the Church has always been injured to varying degrees by the sins of Her pastors and other representatives; any loss of credibility renders trust and obedience much more difficult (and hence meritorious in the saints), and this has fed heresies in every age. And in fact, every heresy is, somewhere at the back, ultimately about undermining the authority of the Church. One either claims that something was not clearly enough said (“Yea, hath God said...” – Genesis 3:1), or else denying that God set up any such authority in His Church at all.

The loss of authority on the part of the Vatican organization has been an unparalleled opportunity for heretics to claim that the Church has no authority. But of course, heretics must conceal their heresy, especially in the presence of informed Catholics who know enough ecclesiology to know that the Church must always have authority in it or else it has failed and God’s own promises are nullified. So they will acknowledge the authority of the Church, but only theoretically or hypothetically, always in some chimerical sense which has no practical application. They will assign such “authority” either to persons hidden in some far corner of the world, perhaps trapped in a gulag or prison, stranded on some desert island, feebly wasting away in some forgotten retirement home or mountain hermitage long thought to be uninhabited, and the like, or else to persons who cannot be followed, such as Novus Ordo bishops, or even to some “hidden” papal succession which supposedly has progressed in parallel to the conventional succession of Roncalli, Montini, and so forth. It is positively silly to suppose that the Church’s need for authority could be fulfilled by any such hypothetical possibility, even were it to be actually realized in some unknown but actually living person who has somehow escaped all notice.

In practice, it invariably leaves the person with no one they need obey, no one capable of commanding their conscience, a completely “godlike”

autonomy. And that is the true goal; a theoretical or chimerical “authority” which makes no demands, curtails no passions, organizes no sacrificial missions and charities, and directs nothing and no one in anything, leaving everyone free to pursue their own vanities. No one claiming the title of Catholic has any right to go along with (let alone promote) such an idea. Such a picture of things ought to send one scouring the planet in search of this mysterious and unknown Catholic authority figure. Not counting certain localized circumstances such as being stranded on some desert island etc., can people truly describe themselves as members of the Church if they neither recognize, nor are recognized by, any authority figure?

b. Particular Resistance Against an Abused Authority or Bad Example

If ever there were anything that would make a denial of the traditional bishops’ authority an easy sell, it would be the occasional human failings of our bishops and their attached priests, especially in their role as leaders in the Church. On the one hand, some through an unfortunate neglect, have allowed unwelcome situations to brew and stew within their own congregations until some scandal explodes, by which point the damage cannot be undone. On the other hand, others have made overbearing attempts to run their flock as though the jurisdiction they possessed were not only ecclesiastical but also dominative in nature, even though their flock is not a religious order or religious congregation.

There are those who, in their confusion and ignorance over the nature of the current circumstance, and of their place in the Church, have overestimated or underestimated the reach of their authority, those whose private lives have not always been up to the standards they rightly impose, those who, lacking the time and patience to deal with a situation properly, instead merely take some summary action which results in an even yet greater scandal than ignoring the situation would have, creating bad feelings all around.

But the fact is that the Church has always had to deal with such failings on the part of Her clerics, and even worse, that there would even be “hirelings” and “wolves” among the shepherds, even those whom the Church has truly appointed, authorized, and approved. And the solution proposed for this has always been more diligence on the part of those who lead and set policies, and more prayer on the part of everyone, never to overthrow the authority of the Church itself. Throughout all of history, whenever these failings became

common, heresy and schism, any heresy or schism at all, would become in the eyes of many seemingly preferable to the Church, now stained and soiled by such characters as have personally earned our distrust and even our contempt.

The fact is however that a cleric would truly have to be of the same caliper as the greatest of the canonized saints on the calendar to be truly free of the defects listed here. And this is all the more so when our clergy are stretched almost impossibly thin, with nearly all “trinating” on a regular basis, often in separate and relatively remote locations, bringing the Last Rites to parishioners scattered across several states or even several countries, and with more parish responsibilities to carry out routinely every week than the busiest of pre-Vatican II era priests would have had in his busiest month of any year. Truly, those who have pressed on, year after year, even with the occasional failing, have miraculously fulfilled the prophecy that “they shall run and not be weary.” (Isaiah 40:31)

As Catholics, we owe them every ounce of support we can give them, not only financial but practical, and forbearance and patience with them in their occasional failings as human beings, and even as leaders in the Church. Though this is one of the more difficult and painful duties of every Catholic, it is one enjoined upon us all, and for any of us not to do so is still to be guilty before God.

c. Fear of the Responsibility That Comes with Authority

It can also be a scary thing to be responsible, to be the one who has to come up with all the answers and to lead the Church or at least some particular flock into the future of the Church. How far easier to remain on the sidelines, in the shadows, accountable to no one, with no one empowered to look over one’s shoulder and insist on changes on how one carries out their ministry and manages their affairs. That can be uncomfortable enough even if one doesn’t intend any indiscretions, and only all the more so if one does.

To have authority over any flock, a parish, a diocese, a congregation, or even the whole Church, means that one is also responsible for not only their own behavior, or even their manner of leadership, but for the behaviors of all members of their flock, even as a parent is responsible for the behavior of their minor children and not only for their own parenting efforts. “Be ye not many masters, my brethren, knowing that you receive the greater judgment,” James 3:1. This would be why those who would be most truly qualified to be

the next Pope would be those who most shudder with horror at the prospect of it. It also means the possibility of being blamed for everything that has gone wrong, no matter how much it has obviously been utterly outside one's power to put things right. But to have accepted the miter and crozier, or even a priest's collar, is to have accepted the burden of these heavy responsibilities, along with all the powers and prerogatives that go with it.

Perhaps it is a scary thing to "toot one's own horn," extolling one's own importance in affairs to the point of obvious and even comical exaggeration, to one's discredit. But it is a false humility which refuses to admit the bare fact of one's having been put in charge.

d. Selfish Interest Only in One's Own Sacraments

This failing is corollary to the inability to take in the whole of what the Church is all about, but it becomes culpable where this ignorance becomes deliberate and in fact, selfish. "So long as mere supplied jurisdiction is enough for my own priest to see to my sacramental needs, what difference does it make whether anyone in the Church possesses anything more than that?" It is one thing to be accidentally ignorant of the big picture, as anyone would naturally be at the outset of their learning curve in growing and being taught the ways of God, but quite another to refuse to consider that bigger picture, or to consider it sufficient to multiply their own circumstance as needed for any souls out there as would be interested in being saved. That would be a "church" which is not active but merely "reactive." In that model, an individual soul approaches a priest, requests a sacrament, and the priest provides it, end of transaction. The soul in question might as well be buying shoes at the department store. No one ever builds a community around the customer base of a department store, and the department store has nothing to say to the world at large beyond merely announcing whatever sales are current or upcoming.

The Church speaks for God not only to its Faithful, but also to the world at large, even though the world seldom listens, and the Church initiates actions, imposing legislation of its own, organizing missionary actions and other charitable services in the community. These things cannot be done without authority, but even having authority does little good towards these ends if those holding it are unaware or uncertain of what they possess or else refuse to exercise it. Such an attitude is gravely (mortally) sinful: "As long as I have what I need what do I care about anyone or anything else? Just don't take my

sacraments away!”

e. Fear of the Anti-Clericalists

The Anti-Clericalists, like all other heretics, are a vocal lot. While they comprise less than 3 percent of all those who most visibly count themselves as traditional Catholics (and less than 1 percent of those found in a typical traditional Catholic parish as regular attendees), they comprise somewhere between 65 and 80 percent of the most frequent participants in online internet blogs and forums. But even the tiny minority found in attendance at a traditional Mass can cause quite some disruption, again because they are so vocal, and because they often promote a reputation among their fellow parishioners as being the most well-read and knowledgeable parishioners.

While they may or may not be more knowledgeable than their fellow parishioners, their “mutual admiration society” of respect for each other, their frequent citing (even in ordinary conversation) of theologians, and so forth earn for them a kind of being seen by their fellow parishioners as being the “doctrinal heavies” of the parish, or the intelligentsia. They have in fact even managed to become something of a “mini-magisterium” of sorts on the one hand encouraging everyone to “think for themselves” rather than simply accept what the Church teaches them, for example through their legitimate pastors (in fact claiming and teaching that our priests and bishops are nothing but “laymen with Holy Orders”), and on the other hand being themselves seen as the “wise ones” (sophists, actually) to which people look up to for their opinions, and whose scowl can induce serious fear and doubts in those who know they are less informed than they.

Though they are a small, and mostly ignored group, there is the realization on the part of many clerics that they hold some considerable public sway. Resisting them will come at a substantial cost of members and respect. Indeed, every positive step taken by the traditional clerics has been resisted and opposed by these types who, instead of rejoicing at every new bishop created, instead act as if the clergy have somehow overstepped their bounds by merely creating another bishop, no matter how badly needed.

And it’s a safe bet that once the traditional bishops begin coordinating the next true conclave these types will be screaming bloody murder. To predict such a backlash is easy, but to garner the faith needed in order to stand firm in the face of it when it comes and press on to the Church’s most immediate and pressing need (to regain a true Pope) is essential to the very existence of

there being a real Pope in any age yet to come. At present, the thought of that backlash has immobilized literally all of the various authorities in the Church to whom the duty has clearly fallen, and it is for that reason, and that reason alone, that the Church has continued to be without a Pope for all this time. “Wait for God to act”? Don’t be ridiculous; God is waiting for us to act, but fear of man immobilizes us.

f. Sin of Gossip

The tendency to pass along calumnies and detractions, for tongues to wag, seems to be just about as old as humanity itself. A priest or bishop who truly lives up to his high calling really is “holier than thou,” though he be without any “attitude” about that, that nevertheless makes him one of the most natural targets of gossip. Even though one who passes along such gossip may not be the author of it, the culpability of spreading it about remains a serious sin, even a mortal one as it concerns a sacred person.

3) Deceptive Propaganda

Sinful and malicious as it would be even just to spread in gossip the deceitful claims against the authority of the living Church, we must consider here the far greater malice involved in being not merely a hapless transmitter, but the author thereof. Every bit of gossip has its origin with someone who just “made it up,” and the authors of the Anti-Clericalist heresy will have a great deal to answer for. But do any of them ever attempt to make a “case” for their heretical denials? In my observation, they do not (more about that below). But that does not mean that these malicious authors do not employ various means of actual deception in advancing their heresy among the Catholic intelligentsia. Two approaches have been identified:

The first and by far the most common method uses misquotes from many theologians regarding unauthorized clerics, the denunciations of such are widely common. But of course, these are pure misquotes since the traditional clergy are in fact the authorized hierarchy of the Catholic Church today. The psychology of this attack is that instead of proving a thing, one merely takes a thing as though it were proven, hoping that it will go unnoticed that any actual proof was never provided.

It is to be noted that this is precisely the same technique as that used by Emperor Nero to sell the idea of persecution of the Christians to the Roman citizens, namely to treat it as “proved” that the Christians were the arsonists

who started the disastrous Fire of Rome, and of course owing to the deaths and damage to property resulting, considerable persecution was an easy sell. Any attempt to suggest that the Christians might not have caused the fire was publicly twisted into some attempt to justify starting the fires:

“I don’t see why we should blame the Christians for the fire...”

“You mean it was good for them to have started it? You are as evil as them!”

And if ever some real suspicion arose that maybe the Christians did not start the fire after all, there was always “bread and circuses” to distract persons from that doubt. The technique is exactly the same, that of Emperor Nero (the original “Captain 666” of the New Testament era who is taken as the prophetic archetype of the “Great Antichrist” expected to persecute the Church near the End of Time) in his denunciation of Christians, and that of the Anti-Clericalists in their denunciation of the traditional clergy.

This similarity gives the Anti-Clericalists the signature of their true basis, namely the spirit of Antichrist, the spirit that denies that Jesus Christ IS [and not merely WAS] come in the flesh (1 John 4:2-3), denying either his corporeality and authority in His earthly life or the visibility and authority of His Mystical Body the Church thereafter. For the present heresy of Anti-Clericalism is indeed the primary attack against the Church being sponsored by the spirit of Antichrist, all else being only a distraction, mere “bread and circuses,” so to speak.

The other technique, to be used in vague hints only when pressed for “proof,” is to make appeals to the normal manner of functioning in normal times, as if there were a Pope, and all the relevant bodies and processes were in place, ready to function as they ideally should. The silliness of such an approach is immediately obvious to all and hence something the Anti-Clericalists prefer not to be obliged to advance. We Catholics all understand, at least intuitively, that the Church is currently reduced to a small but faithful remnant status, such that many of the usual methods and offices as should normally be followed and occupied cannot be, but that their purposes are fulfilled, as it were, by the obvious emergency measures traditional Catholics have taken and which has kept the Church alive.

One other deceptive propaganda chestnut used by the Anti-Clericalist heretics would be described as uncomplimentary comparisons to actual unauthorized clerics of various ages, but most notably the “Old Catholics” (Church of Utrecht). It is unfortunate that any similarity whatsoever could

exist at all, but whatever apparent similarities between the Church and the Old Catholics are completely superficial. While it is true that both cite changes in the Church to justify a restoration, and function in the apparent absence of such things as diocesan boundaries, there the similarities end.

Such propaganda ignores the substantial difference between having to function in a given manner due to being under extreme duress versus that given manner being one's normal functioning. For example, it is one thing for the Church in dire circumstances to have a Mass said over a tombstone (as in the ancient Catacombs) or the hood of a World War II jeep, but quite another to use strange items for altars for no reason other than worldly fashions and whims, and in the absence of pressing reasons. The Old Catholics really do have no real concept of "authority" among them, nor of any obligation to convert the whole world to Christ (even to its own defective vision of Him); under the Old Catholic scheme a "cleric" just sets up shop wherever he may find sufficient persons as would be interested in his ministrations as to support his existence there. Over the centuries of their existence as a group of sorts, there has been no move, no voices even, towards claiming any jurisdiction of a conventional Catholic sort, no attempt to run their "church" as though it were a perfect society instead of merely what Van Noort simply calls an "academy," a school that merely exists to teach whatever it teaches without any thought towards any community of those it has instructed.

Unlike the traditional Catholics for whom authority is an issue, regardless of how well or poorly a given Catholic may address it, the Old Catholics have no authority, not even a concept of it; they claim no authority, and they are perfectly fine with this, since there is no room in their view of things for there ever to have been any authority in the first place. Which leads to the most fundamental difference, namely that the Old Catholics are heretical and schismatic in their groundless separation from the Church. In fact, many of their heretical propositions actually anticipate Vatican II and its errors; Vatican II could just as easily and properly have been named "Munich II." The Old Catholics had the same problem the Protestants had which St. Francis de Sales cited as quoted in the introduction, namely if the Church went astray, when and how is that supposed to have happened? But Catholic traditionalism exists and thrives in the face of exactly that kind of widely observed change so as to preserve the well-known Catholicism of all the saints.

Finally, one last thought on all of this propaganda: These things do not just happen spontaneously, but rather through the deliberate and malicious effort of specific individuals. “They” want us to believe that we have no authority. This is strategically done as a two-pronged effort, first to fragment and atomize the Church, preventing Her from taking very much in the way of evangelical action in the world, with an eye towards destroying Her altogether as if that were possible, and secondly, to sell its true sponsors, the Novus Ordo heretics, as being the only “institutional” game in town.

4) Spiritual “Operation of Error”

It is a curious fact to note that, beyond the truly limited and even skimpy propaganda efforts on the part of the Anti-Clericalists as have been covered in the previous section, no effort has ever been made by them to present their supposed “case” in full. Most interesting to me personally is the fact that not once has any such sophist ever attempted to present their “case” to me personally, nor allow their “case” to be published about in any book, article, blog, or any other place where I or any similarly educated and faithful Catholic can find it so as to address its lies, its false quotes, its deceptive logic, its subtle or perhaps even bold appeal to the base motives cited herein, or other forms of pressure or threat or bribery, etc., up to and including direct transmission of demonic possession. Perhaps the demonic spirit in them can see how much the Holy Ghost is within me, and all of us who are familiar with the points I make, and as would happen to be “on to” them and not about to be deceived by them. The demonic spirits seek to keep their manipulations and works in the dark, and I expose them to the light for all to see.

There is an “operation of error” at work here that almost has to be seen to be believed that it could exist, something preternatural in its source, something demonic, which even blinds these Anti-Clericalists to (for example) the patent and utter novelty of their concept of a “merely sacramental bishop.” In all of historic Catholic theology, there is no such thing as, and no place for, any such a thing as a “merely sacramental bishop,” other than as something at least schismatic, and probably heretical as well, but certainly not of any but accidental use or value to the Church. That any person with episcopal order should be lawful, and not schismatic, not heretical, not suspended or excommunicated, but merely a “sacramental bishop” only, is a concept altogether unheard of throughout all of the classical Catholic theologians, Doctors, Fathers, and Popes. A bishop is either

a real bishop of the Church, fully Apostolic in authority and jurisdiction, or else he is an unlawful schismatic whom Catholics are to avoid in most circumstances. And one cannot avoid the Catholic traditional bishops as that would leave one bereft of all Catholic clerics and of the Church's only possible apostolic pastors.

Even the whole clandestine look of their method of operating is suspicious: How many Catholic individuals have had the same story – finding faith, they first join some traditional parish, simply accepting their priest as a true priest and his bishop as a true bishop, all to their spiritual growth in holiness and edification. But then after some spiritual growth, some layman pulls them aside (and it is ALWAYS a layman, and at least almost always also nameless and unidentified, who does this), and meeting with them in secret, alone, one on one, somehow persuades them to become an Anti-Clericalist, reject their priest (and his bishop) as anything but a sacrament vending machine, always using arguments (or whatever other methods of persuasion) which neither one of them is ever willing to lay out for all the rest of us to examine. They look for the spiritually weak to exploit and add to their number, as those who are strong in their faith will never succumb to their lies.

And what sin opens anyone up to this devilish attack, one might ask? Though true, the Sede Vacante finding is something to be handled only most delicately and cautiously, certainly explored while only suspected, but only accepted on the basis of reasons that do not inveigle one into the sin of judging a man one believes to be a Pope. But instead, throwing caution to the winds, one cries “Sede Vacante,” not owing to the obvious lack of a living universal leader for the Catholic Church, but rather as a personal criticism of whatever clown is currently running things in Vatican City. Having thus arrogated to themselves a right to deprive a man of authority (when ample enough deprivation already exists from the Church) who they thought to hold the supreme position in the Church, it is, after that, mere “small potatoes” to do the same with respect to any other particular leader of any sort who annoys them or represents any kind of authority at all, and place their hopes in ideal and perfect but unknown phantoms who in fact don't exist.

5) Concluding Thoughts

One also has to wonder that God, in His Providence, would allow His already so drastically reduced Church to be yet so much further injured through the wicked efforts of the Anti-Clericalists. God is not the author of

evil, not the cause, and at least some times has been known to intervene against it, and even more to motivate those of good will to intervene against it, as I do here. Yet the good are almost all silenced, and the heretics spread their errors with far too little resistance. And this last even happens inside the Church! Clerics often find themselves browbeaten into silence or even knuckle under the pressure of these types, to the loss of all, and individual Catholics remain silent when the truths of the Church are attacked, or even naïvely pass along the lies they hear.

This whole matter makes me think of the disciples walking on the road to Emmaus, and the risen Lord joins them in walking along, conversing with them about the things of the Kingdom of God. “But their eyes were held, that they should not know him.” (Luke 24:16) But my eyes are not so “held.” I feel like someone knowing all along that the figure that has joined us is the risen Lord, but even as I point this out the others don’t believe me. To me it is obvious: He said repeatedly that after three days He would come back from the dead, and this person truly resembles Him, and also knows all the things that only He could know. Of course, it is Him, how can it not be? And then comes the time he “breaks bread,” (Luke 24:30) and their eyes are opened. Perhaps it is in the Mass that one sees the truth that our traditional clerics really are real Catholic hierarchical persons, as we assist at their Mass in the vertical worship of God as God intended it. Perhaps some of these naysayers need only truly assist at the Mass rather than merely passively attending and then collecting a “sacrament” as though it were a mere optional vanity or just something to check off a box somewhere, or a scalp to add to their belt, “Did you get a sacrament today?”

Can there be a legitimate purpose for this? Would God be willing to deceive even those who earnestly seek Him and His Church? Is God hiding His Church, perhaps from the unfaithful, or perhaps from those who would eagerly destroy its few remaining clergy, truly effacing it completely from the whole world? Even in the worst of all possible times, would not God intervene, perhaps even with some miracle, as needed to protect the Church from losing even that last utter bare minimum necessary for Her continuance? No, God is not the source of error, confusion, or deception.

Nevertheless, to know that the person is the risen Lord does obligate the one knowing it to so respond and act, and likewise to recognize the true Church in Her Traditional Catholic Hierarchy is to accept the obligation, in fact charged to all Catholics, to defend Her honor and resist and oppose Her

attackers. As Pope Saint Felix III wrote, “not to oppose error is to approve it and not to defend truth is to suppress it, and indeed to neglect to confound evil men (when we can do it) is no less a sin to encourage them.” The duty therefore is clear to reveal the Church, come what persecution may, and to expose the dreadful heresy of the Anti-Clericalists for what it is.

Most important to note is that while all manner of possible “reasons” to doubt or oppose the authority of the traditional clerics have been identified, absolutely none of them have any valid theological bearing on the question. There are any number of “wrong reasons” to oppose the authority of the Church, but there are no “right reasons.”

SEDE VACANTE!

Part Two: The *Lumen Gentium* Theory About Our
Present Ecclesial Circumstance



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Introduction

The Academic Nature of This Theory

Many attempts have been made in trying to explain and understand our present ecclesial circumstance. These attempts have included many far-flung alternate scenarios, many of which are contradictory to the others, and certainly therefore cannot all be true, including claims about the End of the World, conspiracies, impostor “popes,” secretive successions, recognize and resist, materialiter/formaliter, and absolute sedevacantism, and even the nonsensical attempt to try to reduce the whole cause for concern to merely the realm of (“less-than-ideal”) disciplines.

As it turns out, there is a great deal about this ecclesial circumstance which can be deduced from known historical facts coupled with known Catholic doctrines pertaining to the science of ecclesiology. In the previous Part (Part One), these deductions are carefully made and tracked, based solidly on Catholic teaching, as presented by Roman Theologians of the highest caliper (most notably Msgr. G. Van Noort, but several others are also referenced), teaching *ex professo* and at length the doctrines I consider most pertinent to understanding the specific nature of our present ecclesial circumstance, and the historical facts of our era. Part One assumes the historical facts to be known by the reader (taking them as prerequisite) and builds upon those historical facts with a careful and sound application of Catholic doctrines (documented therein) coupled with direct logical deductions made directly from the historical events and the Catholic doctrines as taught and understood by the Roman Theologians. This current Part in turn assumes the previous Part to be known by the reader (taking it as prerequisite) and builds upon the foundational facts proven therein in order to build a superstructure based on those facts, coupled with a Theory, devised by this author, to expand upon that which is known and verified in the previous part. No one should attempt a reading of this Part if they are not at least moderately conversant in the findings, methods, and documentary evidences presented in Part One.

Whereas Part One is primarily scholastic and doctrinal in its approach, focusing on the known and documented teachings of the Church, showing them to hold as true today as in all other eras, this Part is primarily theoretical and speculative, in the strict sense intended by the Church whenever she speaks of any work of Her Theologians as being of Speculative Theology.

The findings of Part One are solidly and directly based upon known and long-published Catholic doctrinal facts, and must be regarded as possessing as a minimum throughout, a theological note of (at least) Proximate to Catholic doctrine, with some findings bearing doctrinal or even dogmatic weight. The Theory proposed in this next Part is ventured in a purely academic and scientific sense for consideration. Subject to further verification, refinement, or approval from the Church, the theological note of this Theory can at present only be described as being “safe.” This much can be reliably said, based on the fact that the Theory is fully in accord with all known and relevant theological and ecclesiological facts as documented in Part One. Furthermore, it requires nothing of Catholics anything they do not already do, nor imposes any obligations which Catholics have not already accepted and know they accept, as being Catholics. It is also “safe” because it eliminates entirely all the “downsides” resulting from the various other theories and hypotheses that have been proposed or advanced, which often lead either to heresy or else at least to an inextricable position. As it stands, it would be unsafe, perhaps even temerarious to reject this Theory without specific and sound reason, or else to adopt any of the alternatives to this Theory as are yet known at this time, owing to their possessing actual theological problems. The purpose of the Theory is to inform, explain, and clarify certain finer and subtler details regarding our present ecclesial circumstance, and to address, or even solve, as many “loose ends” as possible, of the sort of those that are left over from Part One. It also serves to demonstrate that the questions left dangling at the end of Part One can be satisfactorily answered in at least some manner, regardless of whether or not this is ever to be confirmed by the Church. Nevertheless, it remains for the Church to award it with any higher theological note as the Theory hopefully proves out to be true.

The reader must not be put off by such terms as “theory” and “speculative” as if what is proposed herein were merely some idle guess, cooked up in some moment’s imagination or train of thought, nor even the product of some ivory tower “think tank” or “brainstorming session,” and untested in any real

forum. This Theory has been exposed to many and diverse repeated challenges, as any good theory should be, ever emerging only stronger and clearer and more thorough in its execution. Even this presentation is not intended to be considered utterly thorough in that further facts and findings of relevance continue to surface, which can further modify, clarify, demonstrate, or even challenge this Theory. The Theory is worth knowing and understanding, for there is much to recommend it. Even if it could one day be fully superseded by some other theory as may come to be developed by others in the ages to come, and thereby be proven incorrect, its value as a scientific theory will nevertheless remain quite clear in the case made for it to follow herein. Scientifically, it has a great deal to recommend it, and no substantial “downside” problems, such that once one can see the full “grand sweep” of it, one might wonder why I would not present it as having the same doctrinal/dogmatic force as the findings from Part One. Much of the “objection” some seem to have about this Theory stems, not from any actual deficiencies about it (for there are some limitations and these are honestly and in some detail discussed herein), but from psychological prejudices borne of anything from a failure to see the need for any theory at all, a preference for some other theories, however inadequate, to which some have committed themselves or found fashionable, an unwillingness to accept the responsibilities that this Theory places upon one, an unwillingness to allow any proclamation of any kind coming after the death of Pope Pius XII to have any doctrinal, legislative, or juridical weight or canonical force whatsoever, or perhaps even outright envy that one should have thought of all this themselves.

Theology is “the queen of the sciences,” and in that sense the “science” herein must follow scientific methodology: Facts are gathered (in this case, historical, doctrinal, or deductive) as has been done in Part One, as many as possible, but which pertain to the subject matter under scientific study. Then, one finds and/or composes various hypotheses, each being an attempt to “explain” these known facts. A hypothesis which fails to explain certain facts, or far worse still, predicts the opposite of what some facts come to show upon discovery, is at best very problematic and at worst to be outright rejected. Each relevant fact (if any) which is not consistent with the hypothesis must also be explained for the hypothesis to become ready for the next test, and lose its “problematic” status. If a hypothesis accounts readily for all the known facts, or at least enough of the known facts that whatever

few facts it does not predict or agree with is (a) proportionately very small – “less than five percent,” let us say, and (b) explainable in some reasonable manner, it becomes ready for the next test.

The scientific attempt to “theorize” is actually a search for truth. We as rational human beings want to understand what is actually going on around us. A good theory, even if not perfect, can contribute substantially to that understanding; a bad theory (not really a valid “theory” at all, scientifically) will only confuse us, and may also prevent us from considering or exploring any better theory. When a hypothesis has been shown to be fully consistent, or at least reasonably reconcilable, with all the known relevant facts, only then can it be considered a “theory” at all, but at this point still merely an unverified theory. The chief means of verifying a theory is use of that theory to discover new facts, otherwise not anticipatable or at least unanticipated. And of course, these newly discovered facts, along with any other facts as may otherwise surface without the use of the theory, must also all be consistent with the theory insofar as it has relevance to them. A theory which meets those criteria is spoken of as being verified. A theory which anticipates no new facts, and to which no new facts can apply, not only remains unverified, but is also spoken of as being academically sterile, in that it tells us nothing new or useful. Surely if something is true, it should connect up to other things we know to be true, thus bringing in other facts, whether discovered by using the theory itself or else arising independently of it, by which it is tested. A theory which helps find new facts, and is consistent with the new facts, both those found through the theory itself as well as arising independently of it, is spoken of as being academically fertile, in that it tells us much that is new and/or useful, and enables us to go beyond the bare facts themselves as originally known, truly expanding our understanding of what is actually going on around us. A theory, once verified and shown to be academically fertile, nevertheless always remains a “theory” no matter how deeply or certainly proven, even as biologists still speak of “cell theory” (that cells are the basic units of structure and function in living organisms), or physicists and chemists still speak of “atomic theory” (that all material substances are composed of minute particles known as atoms).

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The Basic Problem that Faces Us

The doctrines, deductions, and findings garnered in Part One go a very long way towards explaining and documenting the overall scope and nature of our present ecclesial circumstance. There is enough in there to justify taking actions as needed to continue the Church, and to justify those actions already taken even in ignorance on the part of many of those taking them. Yet there are also questions that have arisen, many of which still remain to be solved. A comprehensive understanding of the deeper how's and why's of our present circumstance is therefore called for. This need, and the most central and vital of the outstanding questions from Part One, is to be addressed herein.

The essential and basic mystery of our present circumstance is the principle object of this study, both in the current Part as well as in the previous Part. The real problem comes down to that of authority, and first and foremost not that immediately practical question of who possesses it over whom today, specifically (pastoral authority), but that deeper kind of authority, that of revelation, theology, scholarship, and official magisterial and doctrinal decisions, by which we know, reliably and authoritatively, what is Catholic and what is not, and what remains legitimately open as varying schools of theological thought have held varying and rival opinions. Simple rightness itself can never be the source of this form of authority since it presumes that what is right is already known, rather it is the Apostolic authority of the Church which has determined what is right, and must continue to do so. As another writer once expressed, "In the Catholic church, authority is the guarantee of true doctrine, not the other way around. If the only indication that Vatican II was not an ecumenical council is that it erred, this makes doctrine the test of authority. This would mean the church is infallible except when she appears to teach error, but that doesn't count as her teaching because it's erroneous and she is infallible! To avoid this nonsensical idea of

infallibility, it should be possible to see that the council was illegitimate *before and independent of* its heretical teaching.”

The fact that the Vatican organization has failed to continue on as the Catholic Church is verified, first and foremost, through the observations of numerous individual Catholics who have seen so great and unmistakable of a defection. But could its doctrinal failure to uphold the Catholic Faith be the sole basis of considering it thus removed from any valid ecclesial role? If a pope could lose his office in the act of teaching false doctrine, then would that not make infallibility worthless? Is it not clear that the loss of authority on the part of the Vatican organization must be the result of some other event, antecedent to whatever first event it takes which absolutely and positively cannot have been performed by the real Catholic Church? If (for example) the Methodist church were to change some of its doctrines at some point, would it not still be the Methodist church? Yet how is it not the same with the Catholic Church? Up until Vatican II, we had no such doctrinal changes on the part of the Catholic Church to contend with, so the question was moot. But is the present day fallen Vatican organization merely the result of some decision to realize this heretofore moot scenario? Was such a decision ever really possible to Catholic leadership? And were that really possible to Catholic leadership, how would that escape completely undermining everything that the Church has ever taught: Today, the Three Persons of the Holy Trinity is taught; if tomorrow the Devil gets added as the Fourth Person of the Holy Trinity by Church authority, would that not therefore invalidate all older creeds and catechisms, or at least render them as obsolete as last year’s software updates?

Several of all the most immediately important “loose ends” from my First Part more or less amount to this great “mystery” pertaining to our present ecclesial circumstance, but could be summarized in the one question: “How can we say that the ‘Vatican II church’ today is not the same society as the pre-Vatican II church?” In Part One we demonstrated empirically the obvious and brute fact of their indeed having come to be two ontologically distinct and separate societies at work where before there was only one, and how realizing that fact solves a great many theological conundrums pertaining to this great mystery, but that the Vatican organization has “somehow” progressed from having been the one (true) society (Church) to now being the false one of two societies, only the other of which is the true Church.

We can even ascertain that the wholesale takeover of a given society, in

such a manner as to leave it superficially intact, with nearly all the same officers in all the same office buildings and official relations to each other, will create an illusion of continuity which can take decades, or longer, to dispel. By the time most Englanders came to realize that their (now Anglican) parishes and cathedrals and priests and bishops were really no longer any part of the true and Catholic Church, most of them didn't care anymore, having lived so long in the material separation of schism leading into heresy. But how did this distinction, this separation, come about formally? Back then it was when and because each cleric was required to sign a document in which he accepts the King as his Pope, instead of the Pope in Rome. What happened this time around?

One approach which is not acceptable would be to reduce this whole question to merely one of the Sacred Mysteries of the Church. Granted, the Church has many such Sacred Mysteries, the Mystery of the Trinity, the Mystery of the Incarnation (and there is also spoken of a "Mystery of Iniquity"), and yes, the Mystery of the Church, of how it is that a society comprised of us miserable sinners can be nevertheless perfect and holy. It is not fair or right to subsume this great "mystery of how the Vatican II defection occurred" into that grand and perennial "Mystery of the Church," as that latter has been with us from the beginning and will remain with us clear to the end of time and on into eternity. But this current mystery, originating at a specific point in time, long after revelation has closed, must instead be a mystery which really can also be solved in time. How can men ever be certain that the course of action they have taken is the correct one without having understood what it is exactly that has happened, the whole overall "big picture" as well as the details, and therefore what remedies can be trusted?

Even if God should intervene in some dramatic manner to resolve this crisis, it is men, in fact everyone in the Church, who must recognize the Hand of God in that intervention, and accept it. And even in advance of any such intervention (if any should actually come, for it may not because God has already given the Church everything actually needed by the close of the Apostolic era, and even that ultimate End of Time could be much further off than expected by many), what ought we be found doing on that day of visitation? Or on our own personal day of visitation if that comes first? Therefore, one ought to not reject it as a vain thing to seek an explanation as to how it is that the "Vatican II church" today is not the same society as the

“pre-Vatican II church.”

Relevant to that question, and drawing in a general way from Part One, I think I can identify about eight basic “parameters” for any proposed answer to this question. I cannot say that I have seen these criteria listed anywhere, and there certainly remains room for others to posit additional such parameters, or even exceptions to any of the parameters here listed, or additional alternative answers to those I know of or can think of. But these are drawn from a number of findings from Part One, principally (for example), “some sort of visible ‘external action’ or ‘event’ is required in order to effect the removal of anyone from any office in the Church” (D12F1), “the circumstances in which this infallible ecclesiastical faith would be suspended must be marked with some visible ‘event’ or ‘external action’” (D13F3), and “the bifurcation between the real Catholic Church and the present day Vatican organization had to have taken place through some visible event or external action prior to the defection of the latter, and by a means that did not constitute a defection of the real Catholic Church.” (D21F40) The foregoing borrows somewhat from the derived list of ontological effects connected with a bifurcation between the Church and the Vatican apparatus as discussed in the Concluding Deductions of Part One, but here the emphasis is instead upon the visible nature and obvious characteristics of the relevant formal event (action or declaration). So, subject to such corrections as might reasonably be possible, the overall gist of these parameters for the answering scenario is one the value of which I expect to be self-evident to any truly devout and knowledgeable Catholic:

- 1) It has to be *visible* in nature, something officially done, not invisible, not merely some gradual defection (though gradual processes can be connected to it), because a purely invisible change would equal the visible Church itself simply defecting as far as anyone would ever be able to see,
- 2) It has to be some *event*, done at an identifiable point in time, by identifiable and known persons possessing sufficient authority, either an action or a declaration, because there is no interim state between being ontologically the Church itself, and not being ontologically the Church itself; it is or it isn't, so the actual transition from one state to the other must be instantaneous, though gradual processes or other steps may lead up to it or follow from it,

- 3) The nature of it has to create or at least specify there being two or more *separate societies*, with two or more separate and parallel visible chains of command, because otherwise the Vatican apparatus just stops being the Church, with no visible indication that the real Church also continues along in parallel to the fallen Vatican apparatus,
- 4) Of the two or more societies, one must be clearly the Church while the other(s) would not be the Church itself, because a failure to be clear on this point would amount to splitting the Church itself into multiple societies, all independent of each other, yet all being each exclusively the Church, which is impossible,
- 5) Of the one society which is clearly identified as being the Church itself, its continuance must be in and of a nature detectible and structured by at least the bare minimums of doctrine, and modified possibly by the nature of the scenario, for example it must retain officials of at least some manner of authority, even if many usual standard canonical categories of authority (created by ecclesiastical law) may fall extinct or be done away with,
- 6) An overlap, at least of a temporary nature, must also be permitted or at least possible between the two societies, because in the earliest days virtually all Catholics were still also members of the Vatican apparatus, and afterwards also for some time, while the Church gradually reconstituted outside that organization some Catholics remained members while others left or were put out, all the time still visibly being Catholics in good standing,
- 7) The event (action or declaration) absolutely has to precede any other events (actions or declarations) which are, of themselves, indisputably “beyond the pale” for what is possible to the Church, though there are many historical precedents for many bad things which have happened within the Church, and many principles as might be gleaned from those historical events,
- 8) The event (action or declaration) needs to have actually happened, such that there is something of the sort to actually find in history, and the society thus sustained is discoverable and found, because otherwise all of this is mere hypothesis, a mere castle built in the air of idea upon idea upon idea, a deduction from these parameters that seems like it ought to be true, but would be as of yet unverified by

any empirical observation.

One basic fact as established in Part One is that any theory about what happened with regards to the Church, in order to be credible, must not only account for or explain the failure of the Vatican apparatus to exhibit the characteristics of the Church (marks and other attributes), but also show where and how these marks and other attributes still exist, where the Church still exists, and how it got there, legally, canonically, and so forth. The fall of the Vatican apparatus must not be a mere cessation of authority—as if the Church just disappeared—but a division between authorities, true and false, of which the false rules the Vatican organization and the true continues on, in exile.

This principle is most easy to illustrate using a different theory (not mine as presented herein but one of the alternatives to be discussed in the Appendix of this Part), namely that of an alternate Papal succession, that is, alternate to that of Roncalli and Montini, etc. This would explain the fall of Paul VI as he, being actually an antipope, would not be infallible and in fact as prone to error and heresy as anyone else. But it would also explain the continuation of the Church, namely attached and in obedience to that true Papal succession on the part of he who was elected first (first white smoke) wherein all apostolicity and other marks and attributes of the Church would alone be found.

But this is no expounding of that theory (for reasons to be discussed in the Appendix) but rather merely the use of it for purely illustrative purposes. What I have here is another theory with the same crucial and foundational characteristics. One other point worth noting is that the loss of papal authority on the part of the Vatican organization's leader and the loss of identity between the Vatican organization and the Church are two separate events, at least potentially taking place at different times. Some theorize that the Papacy may have been lost to the Vatican leadership as early as the election of Roncalli in 1958, and nothing here is meant to be considered as being opposed to such an opinion. (Neither does the Theory require any such previous loss of the papacy to the Vatican leadership.) But the loss of identity between the Vatican organization as a society and the Church as a society is generally conceded to have taken place somewhat later than that, at least during Vatican II or perhaps even after that, though certainly consummated by the time of the promulgation of the *Novus Ordo Missae* in 1969. It is with

this latter loss of identity with which the Theory is principally concerned.

The alternate theory to be used here, for illustrative purposes, would be that of a hidden but real Papal succession, strictly alternative to the conventionally known succession of John XXIII, Paul VI, and etc., sometimes referred to as the “Siri theory” (actually “hypothesis”) since Cd. Siri is often thought to have been the first Pope of this succession, rumored to have taken the name of Gregory XVII. Despite some serious problems (to be discussed in the Appendix to this part as “Scenario #4(a)” along with twenty-two other scenarios as have been ventured), this alternate theory (hypothesis) meets most of a surprisingly long list of criteria which this study has brought forth. Let us look at how it looks in the light of the eight parameters listed just above:

- 1) Bifurcating event or action must be visible or documented: The election of a Pope, or even of an Antipope, is certainly a visible and official event. That first white smoke (which later turned black) as seen at each of the 1958 and 1963 conclaves, is certainly suggestive of such an election and a Pope thereby elected. Although only one man appeared at the balcony over St. Peter’s Square each time (the Antipope elected subsequent to the election of the true Pope), presumably a real Pope, concealed for reasons of extreme physical danger of some sort or some threat which they choose not to ignore (e.g. “We have a 100 megaton hydrogen bomb planted right under your feet and we shall set it off if ever you let anyone know that Siri (or whoever) was elected Pope and accepted the office”), such that only a small and rather secretive group would emerge as a kind of “underground church,” knowing who the true Pope is. As long as at least that much exists, the bare minimum for visibility may have been served (“since those of the underground Church would at least know who their leaders are”). Of course, belief in this as something visible only becomes obligatory on the Faithful once all is revealed, but as long as it at least really happened as such, such that there really is something that can be revealed some day, with all due and proper documentation, then the minimal criteria for this parameter could have been met.
- 2) Bifurcating event or action must be dateable: This would have happened at either the 1958 or the 1963 conclave (since similarly

anomalous smoke signals happened at each), with the real papal election taking place on the day of the first white smoke which subsequently turned black, and the election of the antipope on the second day of white smoke which stayed white, after which the newly elected antipope appeared at the balcony over St. Peter's Square.

- 3) Must specify that there are two or more parallel societies: Obviously, each of a Pope and an Antipope would be the leader of a respective chain of authority; each individual Catholic is visibly subject to either one or the other, but both simultaneously only insofar as they command the same exact thing. (A man could easily and quite painlessly serve two masters if only the two masters always wanted of him exactly the same thing at the same time, but how common is that and how long could it last?) During the first Great Western Schism, many bishops nominated by any one of them were accepted by all three, while all three simply claimed to be the Pope to which all bishops must submit.
- 4) Must specify which one of the societies is the Church: And the other is not. With a Pope already elected and having accepted the office, the election of another "pope" can only result in an antipope, hence the Pope elected at the time of the first white smoke is the true Pope (and the Church that obeys him the true Church), and the second man elected at the time of the second white smoke is only an antipope (and the Conciliar "church" he creates becomes a patently false church).
- 5) One society (the Church) must have continued legally and visibly: In the true Pope first elected, all true authority continues, unabated. Whatever cutbacks he may make in other, lesser, manner of prelates, owing to limited personnel, doesn't matter so long as there remain bishops and laity subject to them.
- 6) Overlap between the two societies must exist, at least at outset: Now here, we have to borrow a little from history. During the First Great Western Schism, due to the generally prevailing Catholicism of the times, all three papal claimants remained sufficiently Catholic to be safely followed by true and actual Catholics. Though at least two of the three claimants absolutely had to be antipopes, their followers did not cease being Catholics for being (due to an

innocent mistake on their part) not under the true Pope. So likewise, while the secretive and underground true Church is obviously the one which is truly Catholic, there could remain Catholics, for a time anyway, as followers of the false Pope, though today much harder if not impossible under the gravely anti-Catholic pressure of the world and an “antipope” chosen for his love of worldly things, of money, fame, and pleasures, and hatred of truth. While the discrepancy was as of yet still not so huge as it is today, the real Catholics were readily identifiable therein as the “old-school folks,” the “foot-draggers” who refused to get in step with the radical new programs. But over time these Catholics were either forced to relinquish their Catholicism or else their membership in the Vatican apparatus. If any real and actual Catholics remain within the Vatican apparatus today, they would have to be in and amongst the Indult/Motu crowds, or possibly some Alternate Rite(s), if any remain unaffected as of yet, or affected only harmlessly.

- 7) Bifurcation must precede any positively impossible actions or teachings: If actually occurring at the 1958 conclave, this would precede all that is even so much as suspicious, and if at the 1963 conclave, then only the odd career of John XXIII need be reconciled with what Catholic theology teaches about a Pope; his Vatican II session yielded no documents; his *Pacem in Terris* document errs only in the area of politics, not those areas of Faith or Morals, or else only affects Roncalli himself who promptly died thereafter.
- 8) Need for empirical evidence that it really happened and that the resulting societies can be found and identified: This of course is the one point at which the “Siri theory” breaks down, at least so far, since a continuing “real papal succession” has yet to be found. It would also have to reveal who it actually was (probably not Siri himself in any case), who knew of it at the time, and what manner of life that real Church had during those hidden years. They would also have to explain why and how they kept so secret and how that total secrecy on their part for over 50 years now is to be reconciled with the divine commission (for example, by secretly coordinating with our known and familiar traditional bishops). It just stretches my mind to the point of complete unbelief that such a true papal succession, with claims superior to those of the conventionally

known Roncalli, Montini, etc., could have been so perfectly concealed for over 50 years without so much as a “peep” being heard from any of them, nor from anyone who actually knew them, nor any other effects of their supposed existence.

As one can see, that idea fits well enough with the first seven of the eight parameters, some quite well and others only more barely or questionably, but still perhaps acceptably. For parameters 3-5 and 7, this alternate theory is quite strong and direct. Parameter 6 is somewhat weaker but still acceptable; parameter 2 would go from being weak to being strong if a clear delineation could be obtained as to whether this scenario was born at the 1958 or the 1963 conclave. Parameter 1 presents a far greater challenge as it appears to constitute a complete abandonment of the divine commission, in effect leaving the evangelization of the world to a schismatic sect, and soon to be a heretical sect as well, a highly problematic proposition to say the least! But it is parameter 8 which kills this alternate theory, with the strange smoke signals explainable by other causes, and the startlingly total lack of any evidence whatsoever of the existence of such a secretive succession over all of these years since.

For completeness of this illustration, I offer the same for the Anglican schism:

- 1) Bifurcating event or action must be visible or documented: The visible nature of the schism was the signing of the Declaration of Royal Supremacy on the part of nearly all English clerics. Their signatures are affixed, and all duly witnessed by persons whose signatures are also affixed to said document. Even if not immediately obvious to the general public, these signed documents remain.
- 2) Bifurcating event or action must be dateable: The “event” was the signing of this document, which took place in November of 1534, with the particular dates of each cleric’s signature also affixed to the same.
- 3) Must specify that there are two or more parallel societies: A new chain of command, with King at the top instead of Pope, was expressly declared within the document; there were those who signed this, thus marking themselves as subject to the King (as Pope, that is, in all religious matters), and those (precious few) who

refused to sign who thereby remained openly subject to the Pope in Rome. Those of the new Anglican church were content to leave the rest of the world subject to Rome as a parallel hierarchy. Whatever few clerics as refused to sign retained their true hierarchical status no matter how much they might have felt otherwise or been excluded by the Anglican schismatics.

- 4) Must specify which one of the societies is the Church: That which remained subject to the Pope in Rome remained the Church; that which substituted King for Pope ceased to be the Church; this did not result in some inner material schism between alternative Catholic chains of authority, but an external schism by which the English Church ceased to be any part of the Catholic Church.
- 5) One society (the Church) must have continued legally and visibly: The Catholic Church retained Her structure outside of England, fully intact including the Pope. Within England, the one faithful Catholic bishop (St. John Fisher) and whatever few faithful Catholic priests as could not hide underground were killed off, forcing the Church to send in new clerics from the outside. Fortunately, there remained a functioning Church “outside” from which such new clerics could come.
- 6) Overlap between the two societies must exist, at least at outset: The localized nature of the English schism renders unnecessary any overlap between the two separated churches, but even so there would have been that temporary period during which some clerics had signed while others yet to sign had not done so, and also, those ordinary Faithful, unaware of what had happened, or at least of its significance and relevance to their Church membership, and who remained in their (now Anglican) parish churches, could have been counted as Catholics until either a) their religion (faith, morals, liturgy) changes, or b) Rome issues a formal declaration ousting those who remain in such parishes.
- 7) Bifurcation must precede any positively impossible actions or teachings: While the controversy started by Luther and Calvin raged in the Continent, England remained largely unaffected, keeping the Faith, and only after the schism did their liturgy, catechisms, creed (Anglican 39 articles), and theology (Hooker instead of Aquinas) all get changed.

- 8) Need for empirical evidence that it really happened and that the resulting societies can be found and identified: It is a readily documented fact that both Catholic and Anglican churches continued to exist in parallel to each other ever since, and do so today. And today, the Anglican and Novus Ordo “churches” are so very much alike that the two could easily combine with virtually no adjustments needed on either side.

In this case, all eight parameters are fully met, thus explaining fully the fall of the Church of England into its errors and heresies, which we also note were all stunningly similar to Novus Ordo errors and heresies. After the more basic parts of this Theory are to be presented, I will review it in the light of these same eight parameters.

1

A Statement of the Basic Theory Itself

The Theory I propose with this current work states that the promulgation of the Conciliar document *Lumen Gentium* on November 21, 1964, as the third document of the Vatican II Council, and the first from that year's sessions, itself brought about the ontological distinction between the Vatican organization (as it has since gone on today into its present fallen and non-Catholic state) and the Mystical Body of Christ which is the real Catholic Church, a distinction which that document itself quite explicitly and unambiguously specified. There are any number of additional ramifications which follow from that fact itself, or from the manner of how that distinction is specified within the document itself, or from other declarations contained within that document, and from the overall historic and sequential context of the promulgation thereof, which also must be addressed here. *Lumen Gentium* is, therefore, the key to understanding "what went wrong" at Vatican II, such that so many other things could just go wrong with the Vatican apparatus and no Heavenly intervention occurs to prevent any of them.

The relevant clauses within which this new ontological distinction is first made (that we know of) occur within the middle third of paragraph 8, wherein it states:

This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, which our Savior, after His Resurrection, commissioned Peter to shepherd, and him and the other apostles to extend and direct with authority, which He erected for all ages as "the pillar and mainstay of the truth". This Church constituted and organized in the world as a society, subsists in the catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of

sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

The “This” of the first and second sentences of this extract is a backward reference to the previous seven paragraphs of *Lumen Gentium* and the first third of paragraph 8, all of which carefully identify the phrase “Church of Christ” (as used in this portion) with the earthly portion of the Mystical Body of Christ, the real and visible Catholic Church, as known to all as such, headed in Rome ever since St. Peter moved his See from Antioch to Rome. Apart from some two instances (probably accidental, stemming from earlier drafts), the document entirely, even systematically, refrains from employing the phrase “catholic Church” to speak specifically and exclusively of this “Church of Christ,” the Mystical Body of Christ, which Catholic Dogma identifies specifically, and totally with the real Catholic Church, though the capitalized form “Catholic Church” does appear twice and is so used. Instead, beginning here, this document posits a new “catholic Church,” meaning as the immediate context makes clear, an organization comprised of the resources and hierarchical elements which, up until this new ontological distinction is being made therein, heretofore had always been equated with the Mystical Body of Christ, the real Catholic Church.

The remainder of this middle portion (second and third sentences) is what creates and governs, as an official, juridical, and legislative document, this new ontological status. Despite one small ambiguity perhaps stemming from the translation, the language used here is quite explicit and clear as to what it means, and in particular the fact that it implies (and was meant to imply) the exact ontological distinction which the Theory posits. Let us step carefully through the statements:

“This Church”

Which is to say, the Church which has been alone discussed in the document up until this point, namely the real Catholic Church, the Mystical Body of Christ, and which this document will again soon directly reference as being simply “the Church of Christ.”

“constituted and organized in the world as a society,”

The visibility of the real Catholic Church, “this Church” which is “the

Church of Christ” and the Mystical Body of Christ, is here acknowledged as something which is distinct from the visibility of certain other “visible structures” which will soon be brought up. Of course, the real Catholic Church is visible, as that is one of the doctrines about the Church, which doctrine was explored in some depth in Part One. The real Catholic Church already has its own “constitution,” not so much contained in any single document as directly implied by Divine Revelation and also covered in many documents issued by the Church over the centuries to describe and define Her nature and structure, but separate and distinct from this new “constitution” which *Lumen Gentium* comprises.

“subsists in”

There was a lot of attention drawn to the surprise innovation of introducing this new word “subsists” to describe the nature of the Church’s existence, so much so in fact that relatively few persons seem to have noticed the second word of this crucial phrase, “in.” “Subsists” as a word, and particularly as employed in this context, is nothing other than a special mode of “exists.” One could replace “subsists” with “exists” without doing either doctrinal or grammatical violence to the text, but as a result it would grow silent on one rather subtle but valid point that “subsists” does render explicit. The difference between the two words is that “subsists” speaks of a kind of existence which cannot be done away with whereas “exists” makes no such claim, thus grammatically allowing that its existence may either be subject, or not, to historical circumstances. A given human secular nation “exists” until such time as it falls, becoming then only a memory, and with time, a mere historical footnote, or perhaps eventually forgotten entirely. But the Church always exists, and in a manner which intrinsically cannot be done away with, hence it is proper to say that the Church subsists. The use of this word, here or in any other context, is therefore merely a reference to the perduring nature of the Church.

It is the introduction of the preposition “in” which declares (mandates, sets up, or establishes, if not already previously so mandated, set up, or established) an innovative and new relationship between the “This Church,” that real Catholic Church, the Mystical Body of Christ, which does the subsisting, versus a newly-defined “catholic Church” about to be introduced (as the phrase is consistently used in the document) which is in turn passively subsisted “in” by the first. This “dis-identification” is so vast and significant

that I will defer further discussion of it until after the remaining phrases of this relevant passage have been reviewed in detail here. Suffice to say at this point that here for the very first time ever are differentiated the Mystical Body of Christ, or Church of Christ, on the one hand, and a (new and distinct) “catholic Church” on the other.

“the catholic Church,”

As a result of the “dis-identification” made in the phrases leading up to this phrase, this mention here of a “catholic Church” is quite specifically and categorically not to be equated with the real Catholic Church of all history, the Mystical Body of Christ, the “Church of Christ” “constituted and organized in the world as a society,” the “pillar and mainstay of the truth.” We note the somewhat odd capitalization employed in the document (and hence carried forth into here), and furthermore the absence of the descriptor “Roman,” but are uncertain as to what significance, if any, should be drawn from this. The adjective “catholic,” in ordinary English parlance anyway, is capitalized (“Catholic”) usually in reference to a specific Church known through history, and not capitalized when used in a more general way or in reference to other churches, but whether this, or anything like it, applies to the Latin usage is beyond my ken.

“which is governed by the successor of Peter and by the Bishops in communion with him,”

From the translation, it is not entirely clear whether the “which” herein refers to the “Church of Christ” (Mystical Body and real Catholic Church) for which of course this would have been historically true, or specifically to this newly-defined and separately distinct “catholic Church,” for which this phrase would indeed be imparting new and parallel offices to those who already hold offices within the real Catholic Church. (It is the same sort of grammatical ambiguity as occurs in the sentence, “I found the housecoat of my grandmother, hanging in the attic.” Does the phrase “hanging in the attic” apply to the housecoat or the grandmother or both?) Perhaps the Latin does not carry this ambiguity. Assuming this phrase is (or at least “is also”) meant to apply to this newly-defined and separately distinct “catholic Church,” this phrase completes the setting up of a visible institutional existence separate and parallel to that of the real Catholic Church, namely by appointing identified persons as its leading and charter and founding members of this

newly-defined and separately distinct “catholic Church.”

“although many elements of sanctification and of truth”

An “element” might well be any of a lot of things, but primarily in this context it is here a “hierarchical element,” i.e. a hierarchical person, a living component of the Church authorized and empowered to act with authority in the name of the Church. It is not merely (as some would have it) any of the various other, lesser things, such as Sacred Scripture, prayer, or even the Sacrament of Baptism. To be capable of being an “elemental” source “of sanctification and of truth” means that the element is some component, part, or person (hierarchical) of the Church. That which departs from the Church is condemned and has no such capability. But that which is “departed” or “existing separately” from their newly created so-called “catholic Church” is here described as possessing every such capability.

One can accurately and properly describe the whole body of the Apostles, the Popes, and all the historic and institutional Church as founded by our Lord has having always been the society of those who are “elements of Sanctification and of Truth,” of which the Pope is the supreme and final arbitrating element of sanctification and of truth. That summarizes surprisingly well just what the real Catholic Church is and always has been. The ability to speak a truth occasionally is not being a source of Truth but merely occasional passing factual correctness. Passing factual correctness on some things, or even a lot of things, is not truth. The Church being the source of truth does not merely mean that its “passing factual correctness” just somehow happens to encompass everything it teaches instead of most or half or some little bit, but rather is a reference to the infallibility of the pope and the Church to teach all things without error. Being a source of Truth requires infallibility and indefectibility. Being a source of Sanctification also requires not only sacramental power but more importantly the authority (jurisdiction) to guide and govern the Church and exercise the full range of that sacramental power and be in and of itself the ecclesial means for the salvation of souls; only the Church has that power to do and be all of that. From the possession of these properties, the possession of all Four Marks of the Church is also directly implied.

“are found outside of its visible structure.”

Outside the Catholic Church there is no salvation. While this dogma has

never meant that only water-baptized “card-carrying” Catholics can be saved, it most certainly does mean that only the (real) Catholic Church can ever be the ecclesial means (efficient cause) of the salvation of souls. Apart from those societies (congregations, orders, etc.) operating within that Church and at its direction, or at least with its ecclesial oversight and approval, no other society, or other object, person, or entity of any kind can ever be the ecclesial means (efficient cause) of the salvation of souls. This phrase of *Lumen Gentium*, when taken together with the previous, can either be taken as outright heresy (in flatly contradicting the above-mentioned dogma) or else as a claim that at least some portion of the real Catholic Church subsists (or at least can subsist) somewhere “outside of its [the newly-defined separate and distinct ‘catholic Church’s’] visible structure.”

Indeed, the dis-identification introduced with the use of the word “in” (instead of, for example “as”) directly after “subsists” is made here all the more explicit and definitive. If one were merely speaking of different aspects of an entity, for example the interior spiritual (invisible) aspects as distinct from exterior organizational (visible) aspects of the Church, at least the domains of both would still necessarily be identical. After all, the spirit of a man animates his own body, but does not animate other human bodies, nor is his own body animated by the spirits of other men. But here, the domains of the subsisting “Church of Christ,” the Mystical Body of Christ which the Creeds have always defined as “one, holy, catholic and apostolic,” and which Scripture speaks of as the “pillar and mainstay of the truth,” versus that of this newly minted, founded, and chartered “catholic Church” within which some unspecified portion of the first is said merely to be passively “subsisted in,” are made completely separate, distinct, and even differing as to what and who they encompass.

“These elements, as gifts belonging to the Church of Christ,”

More about these “elements of sanctification and of truth” continues here, first and foremost that they are “gifts” (that which gives out, i.e. “sources” of this sanctification and truth and not merely passive receptors of sanctification or truth), and most dramatically, that they are (“belong to,” that is, comprise a visible and integral part of) the Church of Christ. This compares grammatically and directly to a “gift of light” being not merely a lighted object but itself a source of light. Once again, this phrase “Church of Christ” is here employed in the direct sense of being the Mystical Body of Christ, the

real Catholic Church and “pillar and mainstay of the truth,” that “Church” which is “constituted and organized in the world as a society,” which is professed in the Creed as being “one, holy, catholic and apostolic,” and of which the opening seven paragraphs of *Lumen Gentium* spoke in some detail, and which does this “subsisting” partially “in”-side the newly minted “catholic Church” and partially “outside the confines.”

Elsewhere in *Lumen Gentium* (Paragraph 15), a statement is made regarding churches not answerable to the Vatican apparatus, potentially even including those, such as the Protestants, which lack some or even all the sacraments. The statement, consistent with the “subsists in” statement, is that “They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches (Ecclesiis) or ecclesiastical communities (communitatibus ecclesiasticis).” These terms, so invoked, are no mere attempts to describe the “outside” churches as being “churchy” or “church-like,” but in fact as pertaining to (as in, “integral parts of”) THE one true Church, the Catholic Church.

Later on in this work, we will see that the “subsists in” phrase had been substituted for “is” from the former drafts of the document precisely so as to render their new basic definition of their thus modified society consistent with this other loose and irresponsible statement here. One cannot deny that the wording of Paragraph 15 is deliberately ambiguous so as potentially to include not only truly Catholic clerics either physically isolated, or unjustly excluded by the Vatican leadership, but also the leaders of false and incomplete “Christianities” that are always to be rightly excluded from the Church. The intention is that the leaders of these “outside” churches (even non-Catholic ones) are also to be regarded as elements (leaders, teachers) of (infallible) truth and (ecclesiastical) sanctification, that is, elements (integral components) of the Church.

“are forces impelling toward catholic unity.”

It is always the nature of the Church hierarchical to be itself the one real force that impels all towards catholic unity, indeed quite specifically Catholic unity. Indeed, the Mark of Unity of the Church could not possibly have been sustained without the active efforts of these hierarchical “gifts” of the Church, these “elements of sanctification and of truth” of whom the chief “element,” main arbiter of truth, and prime source of unity has always been the Successors of Peter. So, by this point it is explicit that some of these

“elements of sanctification and of truth” subsist within the newly-minted “catholic Church” while others can subsist outside that separate society’s “visible structure.”

This “impelling” also implies something as well. As intended by the (unnatural) fathers of Vatican II, this was to be those bits of “truth” (correct facts) and “sanctification” (natural human goodness, or perhaps even the occasional Actual Grace as God might give to anyone as an expression of His own mysterious will) as could be found outside the real Catholic Church, would somehow be drawing all of those who experience them to the unity of the Church. These would be like bits of truth floating in a sea of error like bits of flotsam from a sunken ship. Many painful centuries of experience have shown that such things in no wise impel anyone towards unity at all, let alone that unity of the Church. Only the Catholic fullness of that “truth and sanctification” can provide that impelling as it did in resolving the First Great Western Schism. Since all three factions retained the fullness of what it means to be integral parts of the real Catholic Faith and Church, it was in a certain very real sense inevitable that they would eventually reunite as being that one real Catholic Church. So, this phrase can only apply to real Catholics, which is not what the (unnatural) fathers of Vatican II thought or intended.

What the *Lumen Gentium* Paragraph Therefore Means

So, putting it all together, the formal promulgation of a document containing these clauses declares into existence a state of affairs in which there exists a (new) “catholic Church” which is expressly NOT to be identified with the visible and historic “Church of Christ” (real Catholic Church), and of which an overlap (that part of the “Church of Christ” which subsists within the new “catholic Church”), though it exists, is nevertheless not total and entire (on account of that part of the “Church of Christ” which subsists outside the visible structure of the new “catholic Church”). The dis-identification of the two societies is therefore complete, legal, and official. That the two separate and distinct societies would nevertheless have a membership overlap was shown in Part One, where it states, “at the moment of the bifurcation between the real Catholic Church and the present day Vatican organization, all (or very nearly all) real Catholics were also automatically made members of the newly separated Vatican organization,” (D21F41), and “it is possible for even persons remaining within the fallen

present day Vatican organization to be also within the real Church, as well as those who are not, so long as they are visibly Catholics by adhering to the traditional Mass, liturgy, law, and teachings of the Catholic Church.” (D20F9)

Has the Church or Her doctors and theologians ever used such a word as “subsists” before? Rarely. But let us consider a legitimate instance where no less than St. Thomas Aquinas used it in reference to his teaching on the Trinity. He describes each Person of the Sacred Trinity as being “self-subsistent” throughout his discussion of the topic, and each divine Person as “subsisting IN the Divine Nature,” (Question 39, Article 1). It is obvious why this must be so. If he were to have stated, for example, that “the Father IS the Divine Nature,” or as “subsisting AS the Divine Nature,” then that would have excluded the Son and the Holy Spirit from having any participation in the Divine Nature, and in that case only the Father alone could be Deity (Arian heresy), since the Son IS NOT the Father, and the Holy Spirit IS NEITHER the Father NOR the Son.

By instead stating that the Father SUBSISTS IN the Divine Nature therefore allows that the Son may (and in fact does) also subsist in the Divine Nature, and likewise the Holy Spirit. The use of the phrase “subsists in” therefore, in addition to reminding us of the Eternal and self-existent nature of each Person of the Divine Trinity, sets up a nonexclusive relationship between each Person of the Sacred Trinity and the Divine Nature which they all share. That is what the phrase does there. And the setting up of a similarly nonexclusive relationship between the Mystical Body and a visible organization is what is being declared here in *Lumen Gentium*. Can one doubt it? It is important to note that this grammatical observation I have made here is not merely my own personal attempt to interpret the document.

The Rev. Luigi Villa (Th. D.) mentions that Hans Küng “**affirmed that, after such a Constitution, the Catholic Church ‘simply does not identify with the Church of Christ,’** as there was on this point, ‘**a specific revision’ by the Council.**” (*Vatican II About Face*, page 177, **Bold** emphasis his). In other words, the promulgation of this document itself has brought about this “specific revision” that it specifies. Leonard Boff also similarly observed this grammatical fact, and exploited it to his own nefarious purposes, namely to equate one or the other of the now two distinct realities with his favorite communist groups in Latin America. Fr. Yves Congar wrote in *Le Concile de Vatican II*, page 160:

The problem remains if *Lumen Gentium* strictly and exclusively identifies the Mystical Body of Christ with the Catholic Church, as did Pius XII in *Mystici Corporis* [and for that matter also in every reference to the topic in all official Church teachings and documents from the very beginning – GR]. Can we not call it into doubt when we observe that not only is the attribute “Roman” missing, but also that one avoids saying that only Catholics are members of the Mystical Body. Thus they are telling us (in *Gaudium et Spes*) that the Church of Christ and of the Apostles *subsistit in, is found in the Catholic Church*. There is consequently no strict identification, that is exclusive, between the Church of Christ and the “Roman” Church. Vatican II [in general, namely in other, later documents – GR] admits, fundamentally, that non-Catholic Christians are members of the Mystical Body and not merely ordered to it. [emphasis his]

Fr. Francis A. Sullivan, Society of Jesus (Jesuit), in his book titled *Salvation Outside the Church? - Tracing the History of the Catholic Response* (pages 144-145), wrote the following in which he traced the manner in which *Lumen Gentium* had gone from a more orthodox draft (as originally penned by Sebastiaan Tromp who had been actively involved in the drafting of *Mystici Corporis*, though Fr. Sullivan doesn't here mention Tromp by name) to the final form promulgated in 1964:

This 1963 draft of the conciliar text on the church met with general approval, but received a very great number of proposals for emendation. During the interval before the next period of the council, a considerable revision was made in the light of those proposals [presumably including a suggestion which could have originated as German Protestant “Pastor” Schmidt's informal “subsist in” suggestion as brought in by Joseph Ratzinger and Cardinal Frings – GR]. When the bishops gathered in the fall of 1964 they were working with a large volume entitled *Schema Constitutionis de Ecclesia*, which contained the 1963 draft and the revised text, along with the reports [*relationis*] of the theological commission, explaining the reasons for each change that had been made in the text. During the 1964 period the council voted on its final approval of the revised text, with the result that on November 21, Pope Paul VI was able to promulgate the Dogmatic Constitution

on the Church known as *Lumen Gentium*. On the same date [but afterwards – GR], Paul VI also promulgated the conciliar Decree on Ecumenism, *Unitatis redintegratio*. With the promulgation of those two conciliar texts, an extraordinary change took place in official Catholic doctrine about the salvation of non-Catholic Christians. Up until [and, apparently, including – GR] the 1963 draft, as we have seen, the official doctrine was that since there is only one church of Christ, which is exclusively identified with the Roman Catholic Church, it follows that the Catholic Church is the only ecclesial means of salvation, and that, therefore salvation for other Christians must also come through the Catholic Church, by virtue of their implicit desire to belong to it. The recognition, both in *Lumen Gentium* and in the Decree on Ecumenism, of the ecclesial value of the other Christian churches and communities introduced a profound change in our understanding of the way that other Christians reach salvation. This change is so significant that in my opinion “No salvation outside the church” is no longer a problem for Catholic theology as far as the members of the other Christian churches are concerned. In the light of Vatican II [in other, later documents, beginning with *Unitatis redintegratio* – GR], we can now recognize their own churches as the ecclesial means by which non-Catholic Christians are being saved.

This excerpt from Fr. Sullivan’s book shows not only the express disassociation between the (now two) realities of the actual Church founded by Jesus Christ versus a newly minted so-called “catholic Church,” but also their blatantly heretical plans and intentions, as seen taken in *Unitatis Redintegratio* and other later Vatican II documents. The application of such non-Vatican-ruled ecclesial bodies as being the “ecclesial means” (actual parts of the real Catholic Church) for the salvation of souls to specific and known non-Catholic bodies does not take place within *Lumen Gentium* itself but in other, later, documents of Vatican II, as hinted at by the more general references to “Vatican II” as a whole towards the end of each of the previous two quotes shown here.

The intended meaning of their “subsists in” clause is also clarified and enlarged upon in their subsequent document, *Unitatis Redintegratio*, in which the Vatican II (unnatural) fathers made it abundantly clear just what,

precisely, they meant these “elements of sanctification and truth” to be, which are “outside its [the Vatican organization’s] confines,” *Lumen Gentium* itself never making that clarification. In its Paragraph 3, *Unitatis Redintegratio* directly invokes again the concepts of the above referenced paragraph by using the phrase “outside the visible boundaries,” thus:

Moreover, some and even very many of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the catholic Church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ.

The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or Community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated Churches and Communities as such, though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church.

Shortly thereafter, it again invokes the same “subsists in” phrase, thus attempting to tie these irenic and “ecumenical” (in the false sense) concepts with that key statement of *Lumen Gentium*, when it states, “We believe that this unity subsists in the catholic Church...” This of course is precisely where the Vatican II (unnatural) fathers were intentionally heading as they added that whole “subsists in” paragraph to *Lumen Gentium*. But unlike *Lumen Gentium* where the language is general enough to be taken in another more orthodox sense, namely by applying it to Catholics who might be, for example, unjustly estranged from the Church, or lacking all physical access thereto, *Unitatis Redintegratio* truly takes it to the next level, and quite explicitly into the realm of outright heresy. As this other document speaks most directly of the various Schismatic East Orthodox and Protestant communities as being “elements and endowments which together go to build

up and give life to the Church itself” despite being “divided from us” and all the rest, it has gone beyond the pale and undeniably taught heresy.

Note particularly the phrase “and visible elements too.” This would not be any of “the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit” (being themselves already listed), but something else, namely their hierarchical members as acting in that capacity, thus counting them as visibly members of their (Novus Ordo) hierarchy. The Church’s visibility consists of the visible role of the hierarchical members (“visible elements”) and their authority, leadership, teaching, and guidance. So there it is in black and white, these non-Catholic “clergy” are spoken of (in their liturgical actions and communities) as being themselves and in their official actions and teachings the “means of salvation.” This is in fact impossible, and in fact an outright and irreconcilable denial of what the doctrine “No Salvation Outside the Church” has always meant. This change has been reiterated again and again throughout the Vatican II documents and many times thereafter. This is why Novus Ordo Vatican leadership has never considered it the crime of “*Communicatio in Sacris*” to receive blessings, sacraments, prayers, and so forth from all manner of heretics, schismatics, pagans, and demon-worshippers and their liturgical actions.

With the dis-identification between the Church of Christ, the Mystical Body of Christ, the real Catholic Church, versus the newly-minted “catholic Church,” fully established both from a close reading of the relevant text of *Lumen Gentium* and from a variety of commentators, including the subsequent Vatican II document, on the exact selfsame text, let us explore the further logical ramifications of the event of the promulgation of *Lumen Gentium*. But first, some clarification of terms as is to be used herein is necessary. There are two societies here of relevance, borrowing phrases from the first Part of this study, the first of which I shall henceforth simply refer to as the “**real Catholic Church**,” that is what *Lumen Gentium* has here called the “Church of Christ” and correctly described as being the “pillar and mainstay of the truth,” the “Mystical Body of Christ,” a “Church, constituted and organized in the world as a society” (and therefore itself visible as an institution), and the “Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, which our Savior, after His Resurrection, commissioned Peter to shepherd,” and even as a society with an intrinsically permanent existence, namely that it “subsists” (perdures forever).

The second society of relevance here is that which I shall henceforth simply refer to as the “**present day Vatican organization**” or “**Vatican apparatus**,” which is what *Lumen Gentium* has here confusingly called a “catholic Church” and characterized as being passively subsisted (partly) within by part of that first society, and to which the resources and personnel of the Church were thereby being duly and dually allocated. On occasion, some of the other phrases used herein or in *Lumen Gentium* to describe either shall be brought in as needed for clarity or emphasis. These two expressions of mine, “real Catholic Church” and “present day Vatican apparatus,” refer to two ontologically separate and distinct realities, despite a certain accidental overlap of membership on the part of some persons who have belonged to both societies simultaneously, as described in Part One. Despite the overlap, the two societies run truly and totally separate and parallel to each other, in a manner rather analogous to that of the Church and the State, or to the Church and the Jewish Synagogue and Temple back in the First Century. Some have falsely accused traditional Catholics of “setting up a parallel hierarchy,” but in fact it was *Lumen Gentium* itself which formally set up the new and discontinuous Vatican organization, a “Conciliar Church” as many refer to it, which from that point onwards has operated as a parallel hierarchy to that of the real Catholic Church. What traditional Catholics do in consecrating new bishops and ordaining priests is simply to continue the original hierarchy of the original Church. What successors the Vatican organization approves is of no relevance to the future of the real Catholic Church, except by accident. One could hardly expect a heresiarch to approve Catholics for consecrations to the episcopacy, except by mistake, or else in what few cases some may have been “in the pipeline” from the time before a non-pope was in charge. Perhaps in some Eastern or other Alternate Rites where formerly established Patriarchs or Major Archbishops were charged with the selection of bishops, this may have lingered for a while, but even there too it cannot have lasted forever.

Now, to those ramifications: There are two inferences which are to be made from the statement to the effect that the real Catholic Church “subsists in” the present day Vatican organization, one of which was made explicit in the clauses to follow within the document, namely in its going on to state that portions of the real Catholic Church would subsist outside the “visible structure” of the present day Vatican organization, thus quite explicitly extending the boundaries of the real Catholic Church beyond the boundaries

of the present day Vatican organization.

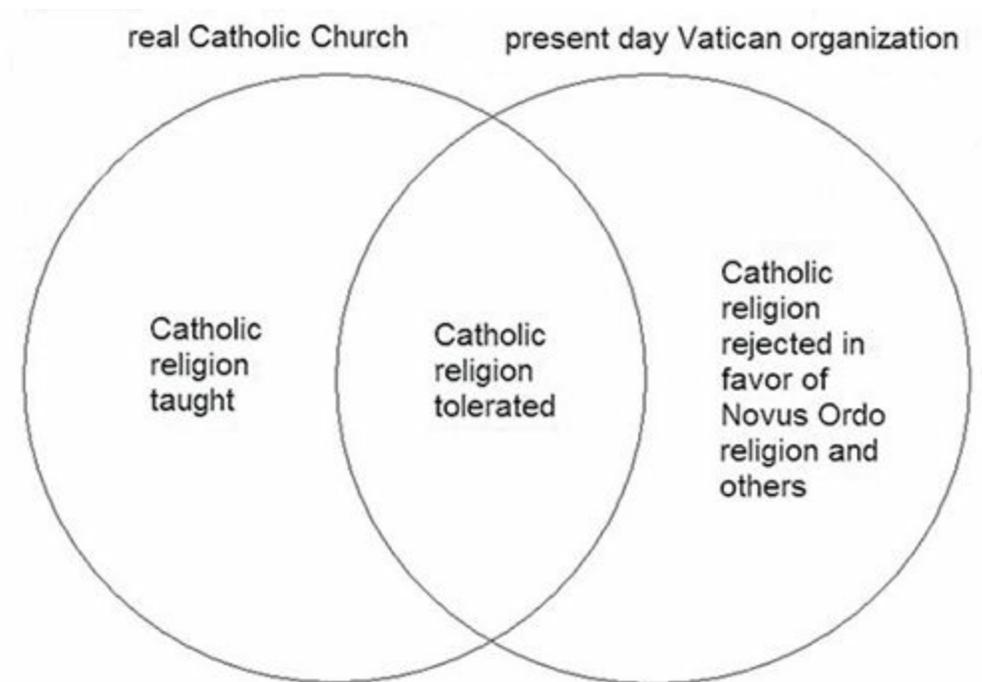
The other inference is left merely indirectly implicit in the use of the word “in” instead of (for example) “throughout” after “subsists.” Had *Lumen Gentium* expressly stated that the real Catholic Church “subsists throughout” the present day Vatican organization, this would have carried with it an implication that all portions of the present day Vatican organization would continue to belong to, and be (parts of) the real Catholic Church. Saying merely “subsists in” instead at this point leaves open the possibility that the real Catholic Church might or could or would subsist within only some portion of the present day Vatican organization, thus leaving the remainder of the present day Vatican organization perfectly capable of being no part of the real Catholic Church at all.

This other inference is also suggested by the historical context of the former day’s Vatican organization having once been explicitly identified with the real Catholic Church as taught by Pope Pius XII in *Mystici Corporis* and taught or believed by all of his God fearing predecessors, coupled with the way that the extension of the real Catholic Church beyond the boundaries of the Vatican organization was made explicit. Previous to, and during, the reign of Pope Pius XII, the Vatican organization (not that of “the present day”) was positively, totally, and exclusively identified with the real Catholic Church. Picture that identity as being like a single solid block of wood.

But then there comes *Lumen Gentium* with its innovative “subsists in” clause and its specification that some portion of the real Catholic Church would now be found outside the (new, present day) Vatican organization while the other portion is still inside. So now, picture that new dis-identification as being like a hollow wooden box with one end open and a solid block of wood that just barely and exactly would fit inside the wooden box, but which can be and has been pulled partway out of the wooden box. The wooden box would be the present day Vatican organization and the solid block would be the real Catholic Church (still unified within itself as it always has been and must be like the solid block of wood at the start of this illustration). What portion of the solid block which fits within the hollow box would be that portion of the real Catholic Church being (subsisting) “within” (to whatever extent that it is within) the present day Vatican organization, while that part protruding outside the wooden box would be the portion of the real Catholic Church which subsists “outside the confines” of the present day Vatican organization. And that space within the back of the hollow box

which is vacated by the solid block in its having been pulled partway out corresponds to that portion of the present day Vatican organization which is not Catholic. Or as I once wrote so long ago, “when Vatican II opened the windows of the establishment ruled from Vatican City, not only did the some of the smoke of Satan leak in, but some of the Church leaked out.” It should be easy to envision that entering “smoke of Satan” as displacing the volume of that portion of the Church that “leaked out” through the open windows. Or again in another place, I illustrated this separation as being much like certain animals in nature which shed their skin, ultimately leaving it behind, while nevertheless continuing to have their own skin, separate and distinct from the hollowed-out skin which is gradually vacated and eventually left entirely behind by the creature.

The result is therefore a symmetrical relationship between the now two separate and distinct (though still overlapping) entities, from a mathematical and philosophical (ontological) standpoint. Each of the two societies, the real Catholic Church and the present day Vatican organization, possesses features (and members) unique to themselves, but there also exists an overlap of those features (and members) belonging to both societies. The following Venn diagram illustrates this relationship:



Even this relationship (with its overlap) has a historical precedent in the First Century Church, parts of which (most notably the congregation of St.

James) continued on as members of the Synagogue and Jewish Temple as well as belonging to the Church, while other parts (those directly Christianized from their Gentile state) belonged only to the Church, and those Jews who rejected their Messiah (or not as of yet joined His Church) belonged only to the Synagogue and Jewish Temple but not to the Church.

By hijacking the phrase “catholic Church” (or so closely imitating the phrase “Roman Catholic Church”?) in assigning it not to that which had always been referred to as the Catholic Church, but to this new society being decreed or legislated into existence by this ontological distinction being set up between the real Catholic Church and the present day Vatican organization, this in effect “hijacks” the resources (personnel and physical plant and even the various legal and other relationships set up among them) of the Church, having arbitrarily assigned them all to (initially) equivalent stations within the new and parallel organization. This is directly analogous to the manner in which the resources (personnel and physical plant and even the various legal and other relationships set up among them) of the Church IN England were effectively “hijacked” by the newly-minted Church OF England back in 1534, and by many other schisms in history. Everything was in exactly the same places, with exactly the same relations to one another, thus providing an illusion of continuity; only the most basic auspices for the whole thing had been changed. In one fell swoop, the Vatican organization went from being the divine Church to being a rogue State, an “*Economia nova*” operating in parallel to that original economy which is the real divine Church founded by Christ, and which latter would henceforth subsist only partially within part of the said State.

In summary (thus far), we have a single visible society along with all of the many and vast resources that comprised it, founded by Jesus Christ, now being separated into two visible societies, one being the direct and real continuation of that original society which continues to exist (or “subsist”), and the other being a newly-created man-made society which is a mere hollow shell of an imitation of that original society, and to which the human and other resources are assigned (at least at first) to both, and within which even new and equivalent leadership positions are filled by the same leaders (again at first). More accurately, a new society was being broken off from the original society, but being given a nonexclusive claim to the original society’s resources, nearly all of which were then subsequently wrongfully appropriated exclusively to itself. This is the first and most basic part of the

Theory, and that which most directly flows from, and is directly and legally implied by, the promulgation of *Lumen Gentium* itself.

As will be explored later, there is also the assumption made that this new ontological distinction had no existence until the promulgation of *Lumen Gentium* itself, for clearly such a distinction did not exist during the reign of Pope Pius XII, especially as noted during his promulgation of *Mystici Corporis*, which expressly denied the existence of any such ontological distinction, and no such identifiable organizational break has yet been tracked down between the death of Pope Pius XII and prior to the promulgation of *Lumen Gentium*. Even the loss of the papacy to the Vatican leadership (in at least some partial sense) would not have occasioned such an organizational break, even were such a loss to have identifiably taken place at some specific time prior to *Lumen Gentium*. So long as a false pope does not *clearly* err or teach heresy (but does so only in a confused and ambiguous manner, if at all), the Church as an institution cannot lose its status as such merely through mistaking him for a true pope. Finally, we note (from Fr. Sullivan, quoted above) that even the draft of what would become *Lumen Gentium*, as presented in the 1963 sessions of Vatican II, contained no mention or hint of this organizational separation or distinction. Ergo, it is a reasonable assumption (though admittedly unproven) that it was the 1964 promulgation of *Lumen Gentium* itself which established this arrangement, rather than some previous event, to which the relevant statements within *Lumen Gentium* itself would in that case be a mere acknowledgment.

One question that might legitimately arise is whether this extraordinary new statement within *Lumen Gentium* might therefore be considered a heresy. It has long been a frequent claim among commentators that such a declaration is itself a heresy and therefore constitutes evidence that those promulgating it had already (a priori and antecedently) lost their authority and/or identity as the Church at some point prior to its promulgation. The response to that is simple enough. It is these same commentators who, apparently without exception, also note the same exact empirical evidences of the material separation between that which really is the Church and that which is that Vatican apparatus as overrun by the Modernists, as is discussed throughout Part One. Since they (and I) already believe objectively in such a state of affairs, how can it be heretical for this document to have simply stated this exact state of affairs? Either this separation was brought about in the previous six years or so before its promulgation (without any evidence

that anyone has found), or else the Theory is true that the document has itself brought about this state of affairs with its promulgation in late 1964.

What therefore follows logically from the promulgation of *Lumen Gentium*, assuming that it was this promulgation itself that achieved it, is that the Marks and attributes of the Church, along with all the Divine guarantees, promises, and prerogatives, rest exclusively upon the real Catholic Church alone of the two resulting societies, and not upon the present day Vatican organization that has thus separated itself therefrom. Where the real Catholic Church retains all the divinely guaranteed promises and supernatural protections, the present day Vatican organization has only nature, the “arm of the flesh” as it were, to protect it, and as such can be overcome by purely naturalistic means. Ergo, it is only the real Catholic Church which would retain all these qualities, and by the self-evident and visible retention of all four Marks, continue to make itself known and knowable to the world at large and to the faithful, while the present day Vatican organization, now bereft of its former identity and all that goes with it, can and reasonably could and did fall into error and irreverence and irreligion. Those Catholics who comprise that specified overlap between the two societies would retain their Catholic Faith by virtue of their contact with, and support from, the real Catholic Church, and not at all from the falling (and now fallen) present day Vatican organization, even though their presence may be still tolerated by the Vatican organization in a few limited areas, increasingly under conditions no Catholic should ever accept, though some do.

With this ontological distinction now fully clarified, it now has to be obvious just exactly how the former Vatican organization (once being identical to the real Catholic Church) could go from having been that real Catholic Church to becoming detached as a separate society from that real Catholic Church, as the “present day Vatican organization,” and then from there to its present fallen and heretical state. At the outset, the two societies would have been at least virtually identical in personnel and resources, sharing them all. But as the present day Vatican organization gradually acquired each of its details in conflict with Catholicism, those who were real Catholics were gradually forced to depart from that schismatic society, either by having to leave in order to protect their own Catholic sanity and senses, or else by being driven out for their refusal to conform to the “new directions.”

Furthermore, and this is most crucial, this passage in *Lumen Gentium* provides the public and formal basis for the material split between the real

Catholic Church and the present day Vatican organization, as empirically observed by so many and diverse means, and on to many different levels, throughout Part One. There, we showed THAT it had happened, as evidenced by the marks and attributes and characteristics of the Church (as classically taught by the Church) as are held by the real Catholic Church, and just as emphatically, NOT held by the present day Vatican organization. We have them here on paper creating the organizational bifurcation which has been observed, and also themselves as, principally and primarily, the leadership and membership of the society which is NOT the real Catholic Church. No wonder that so very many gave their first and choicest efforts towards the new and increasingly alien purposes of the present day Vatican organization rather than to their former offices in the real Catholic Church! That is what so many at heart really belonged to.

Joseph Ratzinger stated while in Chile in 1988, that “All this leads a great number of people to ask themselves if the Church of today is really the same as that of yesterday, or if they have changed it for something else without telling the people.” But as we have now seen, not only has something else been substituted for the Church, but also they really DID tell the people, and the “they” who did it were those who came up with and approved and promulgated *Lumen Gentium*. It was all simply done in the “fine print,” hoping that no one would notice the substitution. But per the doctrines it absolutely HAD to be done somewhere for such a break to have occurred, and that is where it has to have happened, unless some even bigger break, at present unknown, can be found.

2

The Theory as applied to the Papacy

The next portion of what comprises the “basic part” of the Theory pertains to the nature of the leading office of the present day Vatican organization. This part concerns the role of the leader of the Vatican organization, who could have been Pope, at least in some nominal and legislative sense, while the Vatican organization equaled the visible Mystical Body of Christ (per *Mystici Corporis* and all other previous documents touching upon the definition of this particular visible society). As mentioned above, the Theory neither requires nor excludes the possibility that the spiritual and religious authority might have been lost to the Vatican leadership prior to the promulgation of *Lumen Gentium*. So long as some nominal, or legal, or canonical, or visible, or material capacity to continue to administrate the non-spiritual aspects of the Church—such as to make or approve appointments to offices or impose disciplinary legislation or render ordinary practical judgments as would entail no particular spiritual impact or significance—remains, even in the absence of spiritual and religious infallibility (e.g. a material but not formal Pope), that much would be sufficient for the Theory, and in that nominal, legal, canonical, visible, or material sense I still refer to the Vatican leader as “Pope” even if he already were not to have been an actual living rule of Faith for Catholics. And for all that, I have not rejected here the scenario that Paul VI might simply have been a truly most horrible but valid and lawful Pope of the Church, at least as leading up to the promulgation of *Lumen Gentium*.

There is however this ramification of the promulgation of *Lumen Gentium* per the Theory: Regardless of the status of Montini (Paul VI) immediately previous to its promulgation, be he a very bad but actual Pope, some sort of material-only Pope, some mere figurehead or legal or canonical or visible Pope who despite still being “in charge of things” should or would nevertheless be disqualified owing to his heresy or other intrigues against the

Church of which he was known to be guilty, or if he were an occult heretic, or even if he had already fully lost every aspect of a Pope's authority such that there would be nothing further that this document could do towards his removal from the office and loss of all of his authority, the fact remains that AS OF its promulgation there is categorically no way he could have been Pope in any sense of the word whatsoever. Furthermore, per the Theory the Church would have, as of then, had on hand what it needed to know that this new status is true and capable of being binding on all persons; this would be so even if no heresy at all could be ascribed to the man. Many Catholics have long suspected that "the recent and current leaders of today's Vatican organization cannot possibly be real Roman Catholic popes." (D2F4) The Theory confirms it.

Recall the *Lumen Gentium* clause, "which is governed by the successor of Peter and by the Bishops in communion with him," by which it assigns and appoints the leading officers of the Church to be leading officers of this newly-created and parallel visible society to that of the real Catholic Church. In appointing the leadership of the Church to being also the charter members and leaders of this new separate and distinct Vatican organization, *Lumen Gentium* also effectively appointed the Catholic Pope to be also in charge of this new Vatican organization. But in doing so this has seriously changed the nature of what office(s) he would be capable of holding within the real Catholic Church. By ceding any portions whatsoever of the visible Mystical Body of Christ to any societies, groups, or "churches" which by their nature, and *de jure*, are not under the authority of the Vatican leadership (all of those "elements" which are "outside the confines"), this deprives the Vatican leader of any jurisdiction over some unspecified number of living persons who nevertheless are in the same breath acknowledged to comprise an integral part of the Mystical Body of Christ, the "Church of Christ," "the pillar and ground of faith," the real Catholic Church.

Canon 218 specifies a fundamental component of the definition of what it means to be Pope. Furthermore, this Canon is rooted not merely in some disciplinary decision or ecclesial legislation but in the dogmatic definition of the Papacy itself. It states (in full):

§ 1. The Roman Pontiff, the Successor in primacy to Blessed Peter, has not only a primacy of honor, but supreme and full power of jurisdiction over the universal Church both in those things that

pertain to faith and morals, and in those things that affect the discipline and government of the Church spread throughout the whole world.

§ 2. This power is truly episcopal, ordinary, and immediate both over each and every church and over each and every pastor and faithful independent of any human authority.

This makes the very definition the Vatican leadership office to be fundamentally incompatible with the Catholic office of the Papacy. By the very nature of the office, a Catholic Pope has direct, ordinary, episcopal, and immediate jurisdiction over mathematically each and every living Catholic soul, for such is what it means to say that he has universal jurisdiction over the whole Church. But *Lumen Gentium* has it that portions of the “Church of Christ,” the real Mystical Body of Christ, can and do exist where the Vatican leader has no jurisdiction, that is to say, that there can (and now certainly do) exist living Catholic souls who are specifically and expressly not in any way under the jurisdiction of the Vatican leader, but are “outside the confines” of the domain of his authority and jurisdiction.

To illustrate what this would mean, and also whether it would be heretical or not, suppose a Pope were to declare (in some manner other than *Lumen Gentium*’s peculiar language, but nevertheless an officially promulgated document by which a Pope could bind himself and the whole Church to its contents) that “I possess no authority or jurisdiction over some particular group of Catholics in, say, this or that particular region.” If words have meaning then as of that promulgation he really does have no authority or jurisdiction over that group of Catholics, no ambiguity about that. But would that be heresy? Here, with only that much to on, there is ambiguity, and therefore in that there would be some room for interpretation.

If by that, he means to say that “I, as Pope, possess no jurisdiction over this group of Catholics, because Popes do not possess jurisdiction over all Catholics but only some,” then of course he has spoken heresy, and in that has departed not only from the Catholic Papacy, but even from the Body of Christ itself. He would in that case lose jurisdiction not only over the particular Catholics he specified as not being under his jurisdiction, but over every Catholic. I do not believe that the Holy Ghost would permit an actual Pope to do that, else the doctrine of papal infallibility would be false.

However, if by that, he simply means “Without any intention to claim that

a Pope would not possess jurisdiction over that group of Catholics, I do nevertheless hereby relinquish my own jurisdiction over these particular Catholics, and do in this manner therefore tender my resignation from the Roman Catholic Papacy by transferring to a new office of my own creation which would have jurisdiction over all Catholics except those which I now exclude,” then there is no heresy, only abdication, and in that case he again departs from the Papacy, but with this meaning, his departure is not from the Body of Christ. If in fact he continued to claim jurisdiction over some other souls in the Church, just not those of that particular group, as (now former) Pope he would simply have transferred himself to that new office of his own creation, since as Pope he certainly would have the authority to create a new office in the Church, and to assign anyone to that office up to and including himself, even if through some incompatibility between that office and the office of the Roman Catholic Papacy that constituted a tacit resignation from his former office of Pope through Canon 188§3. From this new office he could still retain real jurisdiction (roughly on par with that of some Archbishop or some Patriarch of a particular Rite, for example) over the remaining Catholics for which he has not relinquished his jurisdiction. But per Canon 218§2 he would no longer be Pope, and with that, no longer infallible. He would also lose the papal prerogative of infallibility, since in order for any declaration to be infallible he would have to bind the whole Church to it (one of the conditions for infallibility), he would be unable to bind those Catholics who are not under his authority.

Such a re-definition of an office effectively removes the person holding the office from that (now former) office and transfers him to a new office, as now defined. The Vatican leader now holds a redefined and therefore new and different office in which he is nominally capable of possessing jurisdiction over *some* living Catholic souls, while possessing no jurisdiction over others. This effects a tacit resignation through transfer to a different and incompatible office (Canon 188§3), and the man truly and visibly and legally departs from the Roman Catholic Papacy. Through this change in the nature of the office held by the man, the incompatibility between this new office and that of the papacy, previously observed to have apparently grown up empirically at some gradual point possibly later on, now turns out to have been created with the promulgation of *Lumen Gentium* itself. This is a good example of the concept that “it is to be noted that there are other ways, other ‘external actions,’ by which a pope may lose or fail to attain the office

besides the direct removal or exclusion due to heresy.” (D12F6)

This loss of office by transfer to a different and incompatible office does much to clarify several points made in Part One: “The organizational rift between the present day fallen Vatican organization and the real Catholic Church is of itself sufficient to make the leadership offices of each into two separate and distinct offices.” (D17F11) Now we know the exact moment and cause of that organizational rift. And again, “the two offices of Roman Catholic Pope and of Vatican leader have proven incompatible once the Vatican organization made the spread of a new, false, and non-Catholic religion its avowed purpose.” (D17F12) Now we can note that the incompatibility of the two offices of leadership to the respective organization predates the growth of the new, false, and non-Catholic religion. Finally, we can now much further explain for “the historical anomaly of so many fallible ‘popes,’ all in a row, after so many centuries without anywhere near so much as the same degree of doctrinal failure on a pope’s part, would be easily explained by their being leaders not of the true Church of Christ but rather of a separate and distinct Vatican organization which is not that true Church, if the leading offices of the two be incompatible.” (D2F10) We now know when the two offices were formally made incompatible, namely with the promulgation of *Lumen Gentium* in 1964.

There is also the fact that “the office of leadership in the Vatican organization has become so redefined as to be a leader in heresy and hence is incompatible with the office of the Roman Catholic Papacy and its occupants cannot be real Catholic popes, regardless of their inner dispositions.” (D21F17) As Catholics, we want to avoid going into questions of judging a man and his inner dispositions, since “it savors of the Gallican heresy to speak of judging the occupant but not the First See itself” (D2F7), and “respect for any occupant of the First See, or even one merely sincerely but mistakenly assumed to occupy the First See, is a doctrinal and moral requirement binding on all Catholics.” (D14F1) By ascertaining his lawful transfer to a separate and incompatible office we eliminate such considerations from the question of his papacy and how he lost it altogether.

As an aside, I note that the offices of all other bishops and prelates of the Church, though also affected, are not so seriously affected since their individual jurisdiction was already not universal, and after *Lumen Gentium* it is simply still not universal. Hence, there is no intrinsic incompatibility between their original Catholic offices and their newly modified Catholic

offices as well as their new parallel offices in the new society, such that despite their new offices given to them, they can (unlike the Pope) continue on in their Catholic offices, as some few indeed did. Every bishop simply goes from being THE Bishop OF whatever or wherever to being A Bishop IN whatever or wherever, even the former pope (not counting any further loss of status or membership in the Church due to public embracing of heresies). From the standpoint of the real Catholic Church, and assuming an insufficient degree/seriousness of any heresy as to remove him from the Church altogether, the (now former) Pope thereby transfers from the office of the Papacy to some more limited office, for example, one which is directly equivalent to the office of some Archbishop or some Patriarch of some particular Rite. It could still be global (territorially, as many alternate Rites are nevertheless at least theoretically global), but being no longer universal over every living Catholic soul, it is no longer supreme. Per the Theory, *Lumen Gentium* demonstrates categorically that the man has been removed from the Papacy, but the Theory does not require (but also does not rule out) that the man would necessarily also be excluded from the Church.

But key to all of this is that there is a basic, even logical, incompatibility between having jurisdiction over the entire Church and, at the same time, not having any jurisdiction over any portion of the Church whatsoever, however small or even if only theoretically acknowledged. Either a man possesses spiritual jurisdiction over a given soul, or he does not. Ergo, assuming the man had any claim whatsoever to the Catholic Papacy no matter how tenuous or vestigial, be it merely “material,” legal, canonical, visible, nominal, ceremonial, figurehead, or even that mere physical possession (of which even a usurper would be capable), that claim was categorically lost (voluntarily relinquished) on November 21, 1964 with, and upon, the promulgation of *Lumen Gentium*. With that promulgation, the leading office within the Vatican organization became mutually exclusive (“incompatible”) to the office of the Roman Catholic Papacy. What further incompatibilities as gradually came to exist between the two offices are but further developments (in hindsight, logically predictable) from that initial incompatibility. The Vatican leader is for certain no Roman Catholic Pope as of that date, and successors in that new role and office have never been Catholic Popes at all, and wouldn’t be even if a Catholic were elected to it. The man thereby ceases to be THE Bishop of Rome and instead becomes merely A Bishop in Rome, and in some cases not even that latter, namely those Vatican leaders who

subsequently came in to the leadership office of the Vatican without ever having valid episcopal orders conferred upon them, to say nothing of those who departed into heresy.

3

The Theory as applied to the Remainder of the Council

On the heels of this deduction is also the fact that as of this final and total resignation from any and all claims to the Roman Catholic Papacy (however tenuous and vestigial they may have been antecedently), there follows the fact that the entire remainder of Vatican II was an “imperfect council,” being that it was conducted and finally promulgated without the participation or approval of any Catholic Pope. As is generally known, such an imperfect council (lacking the participation or approval of a Pope) is incapable of binding the conscience of anyone, or of making any irrevocable or infallible statements of any kind, and indeed, quite capable of being in error, even seriously so, as has been abundantly seen within many of the Vatican II documents, and the products of many other imperfect councils of history. The fact of having promulgated *Lumen Gentium* in and of itself effectively voided all further documents of Vatican II, at least as far as being approved documents of an Ecumenical Council of the real Catholic Church goes, including two documents promulgated later that same day (*Orientalium Ecclesiarum* and *Unitatis Redintegratio*), as well as all eleven documents resulting from the 1965 sessions. The same ecclesiastical Faith that obliges the Faithful to recognize the election of a Pope, the convening of a Council, or the promulgation of its documents does not oblige anyone to accept anything from that point on coming from the Vatican organization as a society; indeed, it mandates the very reverse.

An important point to note here is that over Her history, there have been many imperfect councils in the Church, some positing conclusions or “Canons” which a Pope coming to the scene later on either had to reject, even while accepting others, or even where the entire Council itself had to be rejected en toto by the Pope. I speak here of imperfect Councils wherein real

bishops of the Church participated and even accepted their subsequently-to-be-rejected conclusions and “Canons,” and yet there is no sign that any of those bishops ever lost his episcopacy through his participation in such an imperfect Council, nor even his acceptance of its errors. I conclude from this that no one lost his episcopacy through mere participation in Vatican II. However, as the real difference between authentic Catholic teachings versus the actual teachings of Vatican II (as originally quite buried in the fine print but gradually becoming manifest in the years to follow) became obvious, there were those who stood with what the Church always has and must stand for, and there were those who followed the new erroneous direction as “mandated” by that imperfect Council. Those who stood with the Eternal Church were at first called “conservatives,” though with time they gradually came to be renamed “traditionalists” and so retain that title even now. Those who followed the new direction thereby publicly entered schism and ceased to be actual bishops of the Church.

When one observes the language frequently used by the Fathers, the Doctors, and the other Roman Theologians in praise of the infallibility of the See of Peter, one has to marvel that someone seeming to possess it can overthrow all of what the Church teaches, and all so easily and cavalierly, until one realizes that, having thus stepped out of the Catholic Papacy, the Vatican leader has forfeited all of those divine promises and guarantees, which therefore, visibly, legally, and canonically, no longer apply to him, nor to any of his acts, no matter how official, and that this circumstance would persist beyond the Council, and indeed to his successors in this new role or office that Paul VI has thus created. It is to this new office, and not to that of the Roman Catholic Papacy, his successors have each been elected, so therefore it is no surprise that none of them have proven to be real Catholic popes. As John Lane so rightly put it, “John Paul I ... did not last long enough for any sign to appear that the liberal who entered the conclave had exited [as] a Catholic.” The failures and scandals of John Paul II are well-known to all. Not even the supposedly arch-conservative and even (occasionally) traditional-leaning Benedict XVI would manage to do more than slow the trajectory away from Catholic truth just a little bit, but not reverse its overall direction. And Francis I managed to make up fully (and then some) for all the distance from Catholic truth that Benedict XVI’s conservatism had forestalled for a time. Their elections (and any of those to follow) fail to generate a Catholic Pope for the same reason that an election to

the American Presidency would fail to generate a Catholic Pope. The election is to an altogether different office.

4

Episcopal Succession in Lumen Gentium

Assuming (per the Theory) that the Vatican organization, when on the very brink of promulgating *Lumen Gentium*, still possessed its former legal or nominal or ontological identity with the real Catholic Church, and its leader (nominal “Pope”) at least sufficient authority to make appointments of persons to offices and promulgate purely disciplinary legislation, the document so promulgated, in addition to establishing the separation and distinction between its resources as an organization and the visible organization of the real Catholic Church, also mandated other things within other passages, two of which appear to be significant:

The first and more obviously significant part occurs within paragraphs 21 (second part) and 22 (first part) of *Lumen Gentium*. Here is what the paragraphs actually say (I include the first part of 21 lest anyone accuse me of quoting out of context):

21. In the bishops, therefore, for whom priests are assistants, Our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. For sitting at the right hand of God the Father, He is not absent from the gathering of His high priests, but above all through their excellent service He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe, by their paternal functioning. He incorporates new members in His Body by a heavenly regeneration, and finally by their wisdom and prudence He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord’s flock of the elect, are servants of Christ and stewards of the mysteries of God, to whom has been assigned the bearing of witness to the Gospel of the grace of God, and the ministration of the Spirit and of justice in glory.

For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them, and they passed on this spiritual gift to their helpers by the imposition of hands, and it has been transmitted down to us in Episcopal consecration. And the Sacred Council teaches that by Episcopal consecration the fullness of the sacrament of Orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry. **But Episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing,** which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from the tradition, which is expressed especially in liturgical rites and in the practice of both the Church of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred, and the sacred character so impressed, that bishops in an eminent and visible way sustain the roles of Christ Himself as Teacher, Shepherd and High Priest, and that they act in His person. **Therefore it pertains to the bishops to admit newly elected members into the Episcopal body by means of the sacrament of Orders.**

22. Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. Indeed, the very ancient practice whereby bishops duly established in all parts of the world were in communion with one another and with the Bishop of Rome in a bond of unity, charity and peace, and also the councils assembled together, in which more profound issues were settled in common, the opinion of the many having been prudently considered, both of these factors are already an indication of the collegiate character and aspect of the Episcopal order; and the ecumenical councils held in the course of centuries are also manifest proof of that same character. And it is intimated also in the practice, introduced in ancient times, of summoning several bishops to take

part in the elevation of the newly elected to the ministry of the high priesthood. **Hence, one is constituted a member of the Episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body.** [Bold emphasis mine]

As is to be seen shortly, the second part of 22 and beyond goes more specifically into the topic of the role of bishops with respect to the pope in the context of ecumenical councils and as a college, to which the first part of 22 (quoted above) begins to set the tone. Again, I call attention most specifically to the parts I have put in **bold**, which state that the bare fact of an episcopal consecration of itself is sufficient to convey not only the sacrament and power of orders (which is in itself herein spoken of as an “office” of sorts, of providing sanctification to souls), but also with it the offices of teaching and governing! It also leaves it to the bishops to admit (approve, permit) additional members to be added to the Episcopal body, and specifies that mere sacramental consecration (together with communion with the members and the head of the Church, Peter, or in our case today the presently vacant Petrine chair) is sufficient to convey the Adoption (or “*assumptio*”) into the corporate body of the pastors of the Church (Reference: Msgr. G. Van Noort, *Dogmatic Theology*, Volume II, page 323). This would effectively abrogate the previous ecclesial law (as existing under Pope Pius XII) requiring a Pope’s personal vetting of each bishop, replacing it with a delegation to all the bishops themselves to be capable of collectively choosing their own successors, as was done in the ancient times.

So now, the bare fact of an episcopal consecration alone is there decreed to be, or at least spoken of as being, sufficient to convey the apostolic mission of the Church, together with all manner of jurisdiction, faculties, etc. as is needed to complete the Divine Mission. Per the Theory, that is now the law, as presently legislated per *Lumen Gentium*. Allowance for this is again affirmed in paragraph 24 of *Lumen Gentium* when it states that “The canonical mission of bishops can come about by legitimate customs that have not been revoked by the supreme and universal authority of the Church, **or by laws made or recognized by that authority**, or directly through the successor of Peter himself.” Such laws were just made and recognized in the preceding several paragraphs of *Lumen Gentium* itself!

Should someone find it difficult to believe that the Vatican II fathers

intended such a removal of the need for a Pope's active and personal participation in the selection and vetting of bishops, it may help to recall that one of the objectives of Vatican II and of the language earlier discussed (the "subsists in" clause) was to grant jurisdiction and an ecclesial status to schismatic churches (and "churches") that are not in subjection to the Vatican leadership. That statement, coupled with this here, were setting the stage for further documents of Vatican II to award authority and salvific power, particularly to the Eastern schismatic churches, which had maintained a materially valid episcopal succession for nearly a thousand years, all without a Pope, or even a "pseudo-pope" to name or vet any episcopal choices, or in any way grant approval to them or to their succession. This was all part and parcel with "recognizing" the Eastern schismatics to be the "other lung" of the Church.

This retroactive jurisdiction-supplying "*sanatio in radice*" was attempted, specifically with reference to the Eastern schismatics, but also with other sects and religions and non-religions, only to be named in the later documents of Vatican II. This is not to imply that this legislation contained in *Lumen Gentium* could actually succeed in imparting a full jurisdictional apostolicity to the Eastern Greeks or Russians or any other schismatic churches, even those which have materially valid orders. That is an entirely separate question. There are several fairly convincing reasons to reject the claim that, even if it were actually promulgated by the Church and by a true Pope, and not intrinsically null and void due to internal errors or heresies, *Lumen Gentium* would thereby succeed in actually allocating real Catholic jurisdiction to historically schismatic lines. This is so, even though *Lumen Gentium* quite arguably seems to have intended that very result, and I must confess that in other places I may have suggested that thought, but on further reflection any such thoughts as I may have ever ventured must be modified for the reasons here to follow. The reasons to doubt the validity of this attempt are sufficient to warrant that the Theory cannot be in any way dependent upon such a power as *Lumen Gentium* claims for itself. I here review those reasons:

- 1) For one thing, this is an actual legislative change which can only take effect when enacted, and for another, there is nothing contained in *Lumen Gentium* about making this change retroactive, which would be necessary to make it able to apply retroactively to events

that occurred prior to the change in legislation. Not being retroactive (which could have extended legitimacy to every schismatic line clear back to its original separation from the Church), how could any of these historically schismatic churches have conveyed a legitimacy they did not already possess? At most, such a “*sanatio in radice*” would only have applied from the moment of its promulgation onward, that is to say, to newly formed schismatic successions occurring subsequent to *Lumen Gentium* only.

- 2) One must also contend with the fact that the Eastern schismatics also hold to a few heresies, for example their denials that the Holy Ghost proceeds from the Son (as well as the Father), or their denial that the Blessed Virgin Mary was conceived without original sin. Only some few who trace their power of Orders to the Old Catholics or the Duarte de Costa or any other historically schismatic successions and have decided to “help out” the real Church, having abandoned the errors and heresies of their historical successions (but without having gained the acceptance of formally apostolic bishops), can escape this one criticism.
- 3) There also remains the bare fact of the schismatic refusal to be submitted to the Roman Pontiff (even when there was one), thus again putting them outside the Church and incapable of receiving jurisdictional apostolicity. And despite the affirmed ability of bishops to appoint as well as consecrate their succession, a “communion” with the head (“Pope,” or at least the Papal Office while vacant) is nevertheless insisted upon by the document as a requirement for authority. How can one receive jurisdiction from the Pope (or legally in his name during a papal vacancy) if one does not accept the Pope’s unique authority and leadership?
- 4) The very attempt to throw jurisdiction so promiscuously to the four winds would probably be of its own accord invalid and null from the get-go, even if actually attempted by the real Church, since, by not even naming any particular persons to particular domains of authority nor excluding any by naming others, it would in effect at least appear to give Catholic episcopal authority to literally just anyone with the power of Orders, no matter how obtained or even deserved, and to as many potential rival chains of authority as there

are bishops.

- 5) The notion that any real Catholic cleric would owe his jurisdiction and authority to function as such to any document of that robber Council, or to such a document as *Lumen Gentium* with its at least gravely misleading statements if not outright errors and heresies (of the “biological” order, a concept to be explained later herein), is understandably repugnant to good morals and Catholic sensibilities, such that many might prefer the status of being “mere laity with Holy Orders” or “sacrament vending machines” to having gained any real authority from Vatican II or *Lumen Gentium* or by any other actions taken by the Modernists headed up by Paul VI.
- 6) There remains the fact that all of this is only a Theory. For while there is no way that the separation between the Vatican organization and the Church could have come subsequent to the promulgation of *Lumen Gentium*, it remains hypothetically possible for the separation to have come previous to that time, or else that the Vatican leader, having previously fallen into heresy, might have managed to have lost even that vestigial modicum of authority needed to pass a disciplinary decree or appoint a person to an office. In such a case, the promulgation of *Lumen Gentium* itself would be a non-event, its mandates obviously incapable of affecting any Catholics or the Church in any way. Many have claimed that to be the case, though none of them have ever shown or proven precisely where and how Catholic authority (on the part of the Vatican leadership) and/or identity (between the Church and the Vatican organization) was visibly and lawfully and canonically lost. Still the opinion, though thus far quite inadequately demonstrated, nevertheless dies hard.

Therefore, even though *Lumen Gentium* obviously intends to convey a truly apostolic and canonical status to anyone and everyone with the episcopal degree of the power of Orders who hangs out their shingle as a bishop, it is reasonably and legitimately to be considered gravely doubtful that it would have actually succeeded in thus allocating jurisdiction. Even in that case however, it does at least undeniably allow, or at the very least, concede and acknowledge, that in our present circumstance Catholic authority and jurisdiction (truly apostolic and canonical status) can and would

be held by bishops who are not answerable, de jure, to the Vatican leadership. Let the actual offices of actual bishops be designated personally by officials of the Church; *Lumen Gentium* merely grants, whether legally or only factually, that this may occur lawfully “outside the confines” of the fallen present day Vatican organization, and that such successions are fully as lawful and apostolic as anything ever done within it. In a later part I will explore the specific canonical mechanism by which our known traditional bishops have been duly appointed by the Church, completely independent of anything beyond the bare allowance that clergy may legitimately function as such outside the Vatican apparatus that *Lumen Gentium* undeniably attempts to grant.

But to groups and communities and societies which operate outside the now-limited jurisdiction of the Vatican leader, and even select, vet, and consecrate succeeding bishops without access to a Catholic Pope, this legislative change at least appears to have granted open and explicit permission for what might otherwise have been permissible only under the terms of some sort of epikeia-based exception to the existing laws. If (per the Theory) *Lumen Gentium* was visibly promulgated by the visible Church in a visible and legally binding manner, then as of its enactment on November 21, 1964, what bishops of Holy Mother Church as remain in union with the Papal Chair (even though vacant) were and are in these clauses quoted herein above acknowledged as having been given open and explicit permission to consecrate successor bishops as needed without requiring the personal intervention of a pope, and guaranteed that these successors would truly continue the formal apostolic succession (though as always, assuming also that qualified men are chosen for specific communities of Catholics that request a bishop, and consent to be governed by the bishops so consecrated for them by apostolic bishops of the Church) thus themselves also becoming truly apostolic bishops.

But, strictly speaking, is such a statement (either as actual Church legislation or as mere acknowledgement made by the Modernist heretics) absolutely necessary for the bishops to have the necessary authority to continue the Church by setting up interim offices and consecrating new bishops to these posts, and also to organize the next real conclave? I believe not. Certainly, the Church has every right to do whatever it takes to sustain Her own existence through even the most desperate of circumstances. Billot, in discussing the extreme scenario of the Church being without any

identifiable papal electors (in *De Ecclesia Christi*, translated by John Daly), states an important principle which must be respected: “Well, once we grant the occurrence of such circumstances, it is to be admitted without difficulty that the power of election would devolve upon a general council. For the natural law itself prescribes that in such cases the attribute of a superior power descends, by way of devolution, to the power immediately below insofar as it is indispensably necessary for the survival of the society and for the avoidance of the tribulations of extreme lack.” Observe the principle, as rooted (so he affirms) in Natural Law, namely that “by way of devolution” the power descends to next level down if “it is indispensably necessary for the survival of the society and for the avoidance of the tribulations of extreme lack.” The Church therefore has the authority to do whatever it takes to sustain Her existence, despite the contentions made by some to the contrary.

This would pertain not only to what it will take to organize the next real conclave to elect the next real Catholic Pope (Billot’s immediate topic at hand) but also to any other action needed “for the survival of the society” and even “for the avoidance of the tribulations of extreme lack.” Even were some “super bishop” with more canonical authority than our known traditional Catholic bishops to actually exist, since the Church plainly cannot find him and has no access to him, that would certainly qualify as a “tribulation of extreme lack.” The Church cannot truly live merely as an idea printed in a book or seen in films, nor even as known (however well) in some authorized prelate’s head. The Church is a society, an *ecclesia*, which therefore requires living persons operating together as a living community, preserving among themselves the living example of the Faith in practice. A crucial and integral part of that living example would be their practical subjection to apostolic shepherds, something not possible in such circumstances of “extreme lack.” Therefore, the creation of bishops, in the prolonged absence of a Pope (and therefore also the absence of Papal mandates) and for the sustenance of the Church, absolutely has to be possible per Natural Law.

Finally, Cardinal Ottaviani (in *Institutiones Iuris Publici Ecclesiastici*, translated by James Larrabee) elucidated examples of what within Canon Law is derived from Divine Law (being therefore pretty much immutable) versus what is derived from human public (purely ecclesiastical) law (being therefore much more adjustable to the needs of the Church, especially where those needs are truly indispensable): “Examples of human public law are: norms relative to the institution and rights of patriarchal sees; certain rights

contained in concordats; certain norms concerning the government of the Church during the vacancy of the Apostolic See and the election of the Roman Pontiff.” If even the institution and rights of patriarchal sees would be under the category of “human public law,” then how much more so would be the institution and rights of lesser (ordinary episcopal) sees. And see most importantly and directly relevant to our situation, “the government of the Church during the vacancy of the Apostolic See,” as in, how the Church is governing Herself in this time of prolonged papal vacancy, in providing Herself with bishops, grants them somewhat unusual (but not unprecedented) manners of jurisdiction (as in not being geographically territorial in nature), even setting up pragmatic offices by which, as being the bishop of this or that particular community of Catholics, each bishop as ruler is connected to his lawful subjects whom he nevertheless rules by Divine Right. And of course, finally also “the election of the Roman Pontiff.” It is therefore within the power and right of the Church to adjust these things as needed to sustain Herself until there is a real Pope, and also to provide for the election of that next real Pope as well, as there can be no Divine Law which prohibits any action legitimately and positively required towards those ends.

All of that said, then what does *Lumen Gentium* buy us here? Of what use is it? Though not absolutely essential to the right and power of the few remaining faithful bishops to continue the Church and restore the Papacy, it is nevertheless fitting and appropriate that actions of so great moment would not take place entirely outside the nominal law, using only the exceptions, albeit to be undeniably granted, but that at least in some “official” manner the necessary rights and powers are publicly affirmed, and literally right at the outset of the transition into our current ecclesial circumstance.

5

Episcopal Collegiality in Lumen Gentium

The second part occurs directly in the succeeding portion, namely the remainder of paragraph 22 of *Lumen Gentium*, in which a semi-permanent collegiality of the bishops is implied (just now instituted and ongoing and continuous until revocation of this legislation). As for its mention of a pope, this speaks of the role of a real Catholic Pope which extends to the whole of the real Catholic Church, to both those parts subsisting outside as well as those parts inside the present day fallen Vatican organization, and not to the present day Vatican leaders whose jurisdiction does not extend to that part of the real Catholic Church which subsists “outside the confines” of his organization:

But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. The pope’s power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman Pontiff and never without this head. This power can be exercised only with the consent of the Roman Pontiff. For our Lord placed Simon alone as the rock and the bearer of the keys of the Church, and made him shepherd of the whole flock; it is evident, however, that the power of binding and

loosing, which was given to Peter, was granted also to the college of apostles, joined with their head. This college, insofar as it is composed of many, expresses the variety and universality of the People of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ. In it, the bishops, faithfully recognizing the primacy and pre-eminence of their head, exercise their own authority for the good of their own faithful, and indeed of the whole Church, the Holy Spirit supporting its organic structure and harmony with moderation. The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is prerogative of the Roman Pontiff to convoke these councils, to preside over them and to confirm them. This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action, or at least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act.

After one brief nod to the past (in which it mentions “the college or body of bishops”), this quote thereafter uses the word “college” exclusively (and paragraph 4 of the explanatory note would describe the “college” as something which “is always in existence”), thus establishing a permanent collegial status to the bishops, regardless of whether the Council is still in session, or even whether or not the Church has a living Pope. Some of the further discussion seems to refer to the role of the Pope, but as is known, Paul VI would also soon be further modifying the role of his office too make it less like the papal role of an absolute monarch and more like some kind of leading parliamentarian, so those clauses appear to refer much more to the functioning of the real Church/Mystical Body rather than the new Vatican apparatus.

There now appear to be therefore about four different theoretical scenarios possible to the bishops, whether of the Church or of the Vatican apparatus (since all now each held the two offices):

- A) Bishops as a Body only – the usual status of the bishops (other than the initial Apostles in the Bible) in all times when not convened in

an Ecumenical Council of the Church, or otherwise so designated by the Pope for some other given time. In this state, bishops simply exercise their direct authority over their respective flocks, but have no clear responsibilities beyond their own particular flocks.

- B) Bishops as a full College – the status of the initial Apostles in the Bible, and again of the bishops whenever convened in an Ecumenical Council or otherwise so designated or received as such by a living Pope and in cooperation with him. In this state, the bishops participate in the infallible teaching of the Pope, though even here still subject to the will and teaching of the Pope. The bishops are also here expressly and explicitly authorized and empowered to act collectively with the Pope for the good of the whole Church, in addition to retaining their responsibilities for their own particular flocks.
- C) Bishops as an “imperfect” (to coin a phrase) College – the status of bishops who have been designated as being continuously so on an unconditional ongoing basis, but in the absence of a living Pope (Sede Vacante) or Council. In this state, the bishops can cooperate in the decisions required to organize a conclave to elect the next Pope (in the absence of Cardinals), and to make temporary and provisional agreements and actions of a pragmatic and non-doctrinal nature (roughly comparable to what groups of bishops may typically do as gathered in a lesser capacity, e.g. in regional Synods and Conferences) as may be required for the good and sustenance of the whole Church or any portion thereof during a time of Sede Vacante.
- D) Bishops as an “anti”-College – the status of bishops grouped together in a collegiate fashion, but in opposition to the will of the Pope (if alive) or to the known infallible teachings of the Popes (during Sede Vacante). In this state, the bishops can enter into what is technically a criminal state of rebellion, particularly if they are aware of this discrepancy, though allowance must be made for individual bishops who do not appear to have fully understood or realized this discrepancy or their Popeless condition. In continuing the Vatican II Council without a real Pope, and furthermore using it as a tool to propagate teachings and practices which are opposed to the known and established infallible teachings of the Popes, the

college of bishops thereby served as such an “anti-college,” thus voiding all of their “collegial” acts done as such, namely the entire remainder of Vatican II.

Until the legislation of *Lumen Gentium* is overturned (revoked, abrogated, or at least significantly modified as necessary) to restore the former situation, scenario A would no longer be possible to Catholic bishops. Their status, as of November 21, 1964, can only be any of scenarios B, C, or D. Scenario B is also not possible until there is a true Pope once again, and should he elect to continue their collegiality, for example by directly entering into an Ecumenical Council with them. Collegial acts performed by the Catholic bishops under the terms of scenario C are either those which specifically serve towards the end of electing the next Pope in the absence of Cardinals, or else those which can reasonably be accepted by a future Pope as having assisted the Church in his prolonged absence and enabled Her to survive this long period of time, and without in any way usurping his teaching and ruling authority. Scenario D is of course what happened in the whole remainder of the Council.

Granted, the expressions “imperfect college” and “anti-college” are purely my own as given here, but the concepts are easily enough implied by Catholic theology. In the case of the “anti-college,” this would refer to any situation, as hypothesized by the theologians and experienced in history, in which a large number of bishops in an imperfect Council (e.g. Second (“Robber”) Council of Ephesus, Rimini, that Council of African bishops who, together with St. Cyprian, concluded that heretics always must be re-baptized), or Vatican II, oppose the teaching of the Pope. Such a situation is often cited to illustrate that the Pope’s teaching authority is greater than that of all the bishops taken together, even were they to act together in a collegiate manner including the fiction of a Council. It is important to note that a bishop’s participation in such a council, even to accept, vote in favor, or even to have proposed its erroneous propositions, does not of itself seem to remove a bishop from his office of the Church.

The concept of an “imperfect college” is in many ways analogous to that sort of an “imperfect council,” which proceeds (or exists) in the simple absence (not active live opposition) of a Pope. The acts of such an imperfect council, or of its bishops in effect acting as under legitimate necessity as an “imperfect college,” can be rightly perfected after the fact by the simple

ratification of any valid propositions it has by a subsequent Pope, and have been on occasion (e.g. Constance). The establishment of such an “imperfect college” (in the same conceptual sense) is also directly implied by the text of *Lumen Gentium* (including, and particularly in, its “explanatory note”) by which a permanent (“always in existence”) collegiality is set up, which being thus “permanent,” would therefore include those times in which there is no Pope. Even the text of the document hints of the reduced, but not eliminated prerogatives of such a college in the simple absence of its head (else they could no longer be called a “college” at all).

As with the other of these last two ramifications of *Lumen Gentium*, the continued collegiality of the bishops which the document calls for does not seem to me absolutely essential to the continuation of the Church. So long as the bishops of the Church at least manage to function in a truly collegial manner, and promulgate propositions which a subsequent Pope accepts, or else take practical actions absolutely necessary to the continued existence of the Church or restoration of the Papacy, that is probably all of the real “collegiality” which is needed. But also, as with the other, this also seems much more fitting and appropriate to have been also nevertheless called out explicitly in some “official” and public manner right at the outset of our current circumstance.

6

How the Theory Addresses the Questions from Part One

So, what does this Theory buy us in relation to where our study left off at the end of Part One? There were some Twenty-two questions left unresolved by the pure doctrinal study of the theological issues and the history as seen by all, fourteen of which can now be addressed with the benefit of this Theory, and the rest by the remaining more advanced and speculative portions of the Theory (to come later, below). Questions #1 through #5 concern the bifurcation itself between the real Catholic Church and the Vatican organization; #6 through #12 concern the Roman Diocese, #13 and #14 concern the loss of infallible ecclesiastical faith, #15 through #18 concern the loss of the papacy, and #19 through #22 cover various miscellaneous topics:

- 1) At what point, or with what event, did the Vatican organization cease to equal the real Catholic Church? (D1Q1)

Per this Theory, the promulgation of *Lumen Gentium* itself formally achieved this ontological separation of the Vatican organization from the real Catholic Church.

- 2) By what “external action” can we show the modern Vatican organization to be not the Church, such that its defection does not equal the defection of the Church? (D12Q2)

Per the Theory, since *Lumen Gentium* has quite explicitly distinguished the present day Vatican organization from the real Catholic Church as two separate visible and institutional societies, only one of which can be the Church, and the other, as not being itself what the doctrines have always defined as the Church. The promulgation of such a text as *Lumen Gentium* as

a text of what is purportedly an Ecumenical Council of the Church (Vatican II) suffices for the “external action” aspect of this question. Once the Vatican organization was no longer the Church it could defect from the Catholic Faith without in any way implying that the real Catholic Church has also defected.

- 3) What further inconsistency might have existed between the Roman Catholic papacy and the leadership position of the fallen present day Vatican organization, such that the two would have been distinct even before the Vatican organization acquired its new religion to propagate? (D17Q1)

The leadership office of the Vatican organization became fundamentally incompatible with the Roman Catholic Papacy with the promulgation of *Lumen Gentium* in that it specifies that his jurisdiction does not extend to the fullness of the Catholic Church (Mystical Body of Christ on earth – Church Militant), but only parts thereof, thus depriving the holder of the Vatican organization’s leading office of any compatibility whatsoever with the Supreme Pontificate. The office held by Montini (“Paul VI”) and his successors right then and onwards became a new and incompatible office to which he (and his successors in the same role) have transferred or been directly elected to, such that its inhabitant is expressly excluded from the Roman Catholic Papacy, regardless of his inner beliefs or dispositions or recognition as being “pope” by mistaken and confused Catholics. This first visible and established incompatibility enabled further incompatibilities to develop in the time that followed, as was indeed seen.

- 4) What organizational break must have happened prior to the Vatican organization beginning to propagate its new non-Catholic religion? (D17Q4)

Per the Theory, *Lumen Gentium* suffices to comprise that organizational break between the former Vatican organization which was absolutely identified with the visible Mystical Body of Christ by Pius XII, and that current Vatican organization which is newly and explicitly distinguished and set apart from that visible Mystical Body of Christ by that same document. By being made a society which is truly distinct from the real Catholic Church, the Vatican organization as it exists today was thereby inaugurated as a brand new society with therefore no real connection to or continuity with the former Vatican organization which had been the real Catholic Church.

- 5) At what point and with what event, or cluster of events, or sequence of events, did this bifurcation between the Vatican organization and the real Catholic Church actually and visibly take place? (D20Q1)

Lumen Gentium decreed and defined this bifurcation into existence, and did so in a manner so visible and obvious that numerous commentators have discerned the change and the resulting inequality or lack of identity between the Vatican organization and the real Catholic Church. I have documented several of them above.

- 6) Might there be a hidden true (Traditional) Catholic bishop in Rome? (D11Q1)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

- 7) Could the Diocese of Rome be sustained by non-episcopal persons (priests, consecrated religious, laity) without any kind of living local Roman bishop? (D11Q2)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

- 8) Might the Petrine Diocese have been relocated to some other See? (D11Q3)

The Theory does not posit nor require any transfer of the Petrine See to any other Diocese, and neither would it have been affected by this kind of change, even were it possible and to have taken place. However, no substantive reason has ever been introduced to believe that such a thing has happened, failed claims of a “Palmarian Catholic Church” or the like notwithstanding.

- 9) Might the Petrine Diocese be continuing somewhere else in exile? (D11Q4)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

- 10) Might the Petrine Diocese have been extended to include places and regions sufficiently broad as to include those places where faithful traditional bishops are found? (D11Q5)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

- 11) What other explanation might be found to account for the existence of the true and faithful Roman See in our times? (D11Q6)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

- 12) What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave? (D19Q1)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

- 13) What visible “event(s)” or “external action(s)” would have rendered the infallible ecclesiastical faith to be no longer obligatory regarding the Vatican organization? (D17Q5)

Per the Theory, the promulgation of *Lumen Gentium* on November 21, 1964, was a sufficiently visible event or “external action.” And with its declaration regarding those hierarchical elements or “gifts” being sources of infallible truth (“elements of truth”) and also the ecclesial means for the salvation of souls (“and of sanctification”) being beyond and outside the juridical reach of the Vatican leader (“outside the confines”), it visibly marked the Vatican organization as being no longer the Church, and its leader (and his successors in the same role or office) as being no longer Roman Catholic Popes, and therefore also that Vatican II was henceforth to be no longer considered a real Ecumenical Council of the Church.

As exemplified before in Part One, the separation of antipope from pope would suspend this manner of infallible ecclesiastical faith inapplicable to the recognition of either as being the true Pope, and likewise this new separation between the new “church” IN Rome from the historic Church OF Rome merits the same suspension.

- 14) What visible “event(s)” or “external action(s)” would fully mark that point at which infallible ecclesiastical faith can and should be resumed in the future? (D17Q6)

Per the Theory, the revocation, or at least wholesale abrogation, of *Lumen Gentium* (together with all that followed from it, whether in fact or in appearance only) by a true Pope (or at least one having been successfully elected to the Papacy as being the leader of all traditional Catholics, and having accepted the office), would restore the obligation of having infallible ecclesiastical faith in the Papacy of the man so elected and of any Councils as he may go on to authorize. While such an effect might also be achieved through a mere modification of the legislation of *Lumen Gentium* to as to reverse merely that one provision, such a mixed result would also entail considerable confusion on the part of the Faithful and be therefore most gravely to be discouraged.

- 15) What further canonical or legal or deductive process (or processes) would have existed even before the fallen present day Vatican organization began its propagation of a new non-Catholic religion, by which we could have reliably determined that the Vatican leader was not an actual Roman Catholic Pope, without having to place him personally on judgment for his heresies? (D17Q2)

Per the Theory, the propagation of *Lumen Gentium* rendered the office of the Vatican leader mutually incompatible with that of the Roman Catholic Papacy, and this is so altogether regardless of the inner dispositions of the man first holding one, then (only) the other office. One therefore need not judge the man himself, but only the nature of the now redefined office, perfectly incompatible to that of the Roman Catholic Papacy, which he presently holds. Knowing that he is not Pope however, does imply that superiors in the Church can exist with the authority to place him on trial, judge him, and impose whatever sentence or penalty is deemed reasonable by said authority.

- 16) What other previous incompatibility between the offices of Roman Catholic Pope and Vatican leader may have existed prior to the doctrinal incompatibility demonstrated by the promulgation of *Unitatis Redintegratio*? (D20Q2)

Lumen Gentium was promulgated earlier on the same day that *Unitatis Redintegratio* was promulgated, with *Orientalium Ecclesiarum* promulgated in sequence between the other two. Had the sequence been different, such that *Unitatis Redintegratio* had been promulgated prior to *Lumen Gentium*,

that simple sequential reversal would have demolished this whole Theory. For without *Lumen Gentium* (or at least some equivalent) already on the books (even if only by a matter of hours or less), thus separating the new present day fallen Vatican organization from the real Catholic Church, the promulgation of *Unitatis Redintegratio* by the Vatican organization, as yet still nominally and visibly identical to the real Catholic Church in that case, would have been the Catholic Church teaching religious error under the guise of making an infallible pronouncement.

17) Did Montini, or Roncalli, at any point previous to the promulgation of *Unitatis Redintegratio*, demonstrate any visible lack of a hold on the Roman Catholic Papacy? (D20Q3)

Per the Theory, it would be the promulgation of *Lumen Gentium* itself which made such a lack of any hold on the Roman Catholic Papacy truly official and visible. It remains a matter of speculation as to whether that hold had been lost by Paul VI and/or John XXIII in some occult, invisible, or merely partial sense, previous to that point, and if so when and how, and what manner of authority he would have nevertheless retained up until the promulgation of *Lumen Gentium*.

18) Can it be shown through any official declaration that all recent and current Vatican leaders admit to not being real Catholic Popes, such that this finding really would be morally binding on all Catholics? (D21Q1)

Lumen Gentium, by declaring the existence of “gifts” (sources) of infallible truth (“elements of truth”) and of the ecclesial means for the salvation of souls (“and of sanctification”) being beyond and outside the juridical reach of the Vatican leader (“outside the confines”), has thereby explicitly stated that the Vatican leader does not possess universal jurisdiction over the entire Church, which a real Pope necessarily does possess. Such a leader of such limited jurisdiction therefore necessarily lacks the charism of infallibility as infallibility (to be truly exercised as such) requires that one attempts to bind the whole Church to the teaching being given, which in turn requires that the one attempting it actually possess jurisdiction over the entire Church (no exceptions). As such a thing does not appear to have been even suggested before (certainly not in any known official document of the Church), it is regarded (per the Theory) that it is *Lumen Gentium* itself which is this

declaration, such that no further declaration is necessary; the Vatican leader is not the Pope, and it is he, together with all the bishops and prelates of the Church in an Ecumenical Council, who has so decreed and promulgated. This conclusion would be at least on the level of a doctrine which, though legitimately to be discussed among theologians, would nevertheless be “contained objectively in the sources of revelation.”

19) If the teaching (as presented by Berry) and the majority theological opinion (as so described by Van Noort) were correct, then by what means or at what point did the vast majority of bishops first depart from the Church, such that their subsequent fall into error had no relevance to such scenario as such a significant proportion of Catholic bishops falling into error? (D15Q2)

This question will have to be deferred to a longer discussion to be provided later in this study.

20) Might the written ecclesiastical law regarding the need for a pope’s personal approval have been abrogated or modified or admitted of applicable exceptions? (D18Q2)

Per the Theory, *Lumen Gentium* not only achieved the creation of a parallel society to that of the Church (but comprised of the Church’s former resources) and the removal of its leader visibly from the Roman Catholic Papacy, but in another part also abrogates or at least officially acknowledges as inapplicable the law requiring the Pope’s personal vetting of each Catholic bishop, instead delegating this to those bishops who remain in communion with the Pope (or vacant Papal Chair as it stands today), and also specifies a permanent collegiality among such bishops. This could obviate the need for any recourse to epikeia as an explanation for the clear duty (a duty and right which would exist in any event, whether the Theory proves true or false) that the bishops of the Church would provide for the whole future of the Church by establishing (possibly temporary) offices of broader geographical reach as needed, consecrating successors, and organizing the next true papal conclave, all without any access to a Pope for approval.

21) Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to

their particular Sees? (D18Q3)

This question will have to be deferred and revisited after the more complex details of the Theory have been explained.

22) In the progression from normalcy under Pope Pius XII to the perversity that pervades the Vatican organization today, at what point or points would some “pale” have been passed, such that all Catholics should have recognized that the Vatican organization was not the real Catholic Church? (D16Q1)

Unless some point previous to the promulgation of *Lumen Gentium* can be definitively shown to have gone “beyond the pale” for what is possible to the real Catholic Church, it would be *Lumen Gentium* which, instead of necessarily and strictly going “beyond the pale” itself, would have obviated the need for such a measure to detect that the Vatican organization is no longer the real Catholic Church. In other words, “the Church” did not stop being “the Church” simply through going “beyond the pale” for what is doctrinally possible to the Church (which would not have been possible anyway as that would have constituted a doctrinally impossible defection of the Church), but that it visibly stopped being the Church with the promulgation of *Lumen Gentium*. And then, having ceased to be the real Catholic Church anymore, the Vatican organization, now detached from the living Church, could then go beyond the pale and vanish into error as it indeed did, certainly with the promulgation of *Unitatis Redintegratio* if not *Orientalium Ecclesiarum*.

See here how, even taken only in its most basic parts, fully fourteen of the twenty-two questions left dangling at the end of Part One can be answered quite satisfactorily by the Theory. A later section of this study will go on to address the remaining eight questions, which are also addressed, albeit less directly, by *Lumen Gentium* itself, and with further parts of the Theory which remain much more speculative and are not quite so easily and trivially recognizable. But before getting to that remainder of the Theory and its ability to address the remaining questions, it seems of merit to discuss at this point the various merits and reasons, pro and con, for the Theory, and what it would mean for the Theory to prove wrong, despite such compelling evidences in its favor, and then summarize the basic parts of the Theory as propounded thus far.

7

Considerations Questions and Objections to the Theory

Despite its ability to account for so very much of our current circumstance (and the promise of being able to have something to say regarding the remaining outstanding questions), there remain various theological considerations which to some might seem like objections to the Theory, but which can be satisfactorily answered.

a. Is *Lumen Gentium*'s "subsists in" statement a heresy?

Faithful Catholics have no difficulty discerning the difference between the state of affairs mandated by *Lumen Gentium*'s infamous "subsists in" statement versus the absolute identity always formerly specified at every point that the subject ever came up. Even the odd, unusual, loose, and colloquial turns of phrase for which this and all Vatican II documents are famous, nevertheless fails to conceal the real change in circumstance indicated, providing only that the status declared actually thereby became the actual case, as the Theory posits. By that same token, if employed just a little bit differently, the same loose language could have been used to specify the exact and true and full situation as had existed from Apostolic times clear up until *Lumen Gentium* (in terms of its meaning and content, and with the differences indicated herein by *italics*):

This Church constituted and organized in the world as a society, subsists *as the Catholic Church*, which is governed by the successor of Peter and by the Bishops in communion with him, *and which alone within its visible structure are found all* elements of sanctification and of truth, as gifts belonging to the Church of Christ, *and which serve towards all* as forces impelling toward

Catholic unity.

Look closely, for though it imitates the loose language typically seen in Vatican II documents, and most specifically that used in the most relevant portion of *Lumen Gentium*, what this altered passage here states is simply what has always been the case, totally orthodox, and in a very real sense is still true, and must always be true. Perhaps if the 1963 draft of *Lumen Gentium* were to have included a comparable clause to that which created the whole new “subsists in” reality (it didn’t), it would have been worded just like that. That *Lumen Gentium* does not say exactly this at that crucial point has been taken by many as being a heresy within that document.

But as explained earlier in this work if one takes the actual *Lumen Gentium* text at this point as referring to a different, separate, and brand new “catholic Church” (new organized society) operating in parallel to the real Catholic Church (eternal and visible Mystical Body of Christ), then, if effective, it would simply be the creation of our current ecclesial circumstance precisely as empirically observed by all, evidenced by numerous authors, and proven theologically throughout Part One. How can a statement which is also a proven fact somehow be heretical? Either the document thus promulgated formally brought about the current situation, as the Theory posits, or else the exact same situation somehow arose spontaneously through circumstances that as of yet remain perfectly unknown. At the very most, it could be erroneous in that “biological” sense which Msgr. Charles Journet explains (see next objection), thus placing the Church in a false or precarious situation in relation to the world or even to some of Her former resources, and perhaps even of itself a “schism” of sorts, the official creation of a separate and parallel society within which the heretically-minded prelates could realize their twisted dreams and render their criminally stupid ideas into official programs, doctrines, practices, and liturgies. And if, on the other hand, one considers it erroneous for *Lumen Gentium* to have stated that any part of the Church whatsoever could subsist within an organization or society which accepts a heretic as Pope, then one has the problem and obligation of explaining where the Church was from the moment of its having accepted a heresiarch as Pope until the moment that the Traditional movement, as something of a societal entity willing to exist and operate outside the Vatican organization, was born (in 1964/1965). The Church cannot disappear and then reappear. If you cannot say where She was at every stage, then your

theory is broken.

As was explained earlier, even the clear implication, of *Lumen Gentium* to the effect that there can exist “elements” (legitimate hierarchical persons) of that Church which in the creed is professed as one, holy, catholic and apostolic who are “outside the confines” (beyond the juridical reach) of this newly created “catholic Church” and therefore legitimately (de jure) not subject to the Vatican leader, need not be error, since that too can be quite easily seen and interpreted as the organizational bifurcation described in Part One and an abdication from the Papal office by transferring to a lesser office that specifically lacks the universal jurisdiction of the Pope, and as such is intrinsically incompatible to it. In short, it is no less obvious than if Paul VI were to have worded it as “I quit,” and obviously, there would be no heresy in his having said that.

b. What about other errors and heresies contained in Lumen Gentium?

The contents of *Lumen Gentium*, despite their severe problems, nevertheless would not of themselves constitute evidence that the indefectibility of the Church and its passive infallibility had already been lost to the Vatican organization, nor that at least certain limited papal prerogatives of disciplinary or legislative power had already been lost to the Vatican leader (in a manner at least analogous to how the Cassiciacum thesis allows the heretical material-only “popes” to make real cardinalate appointments but not to define doctrines). There is no denying that the contents of *Lumen Gentium* are at the very least seriously misleading (most charitably to be described as being of the sort of things one could say while engaged in using “mental reservation,” not absolutely and actually – technically – false as such, but specifically designed to convey a false impression, and successfully doing so), and far more likely and reasonably to be simply considered just flat wrong, erroneous, and even potentially heretical.

There is one point at which, within my Resurrection of the Catholic Church book, I illustrated that one might be able to reconcile insane statements of Vatican II, providing that one is willing to resort to extreme rationalization, special pleading, and mental gymnastics in order to cook up some extraordinary, oblique, and unique interpretation of a given text. I did this, not as a serious attempt to justify the given text (from the most infamous part of *Dignitatis Humanae*), but to show just how unreasonable it would be to try

to make a serious and credible attempt at reconciling the statement to the teachings of the Church, even if remotely possible, one which would address not only what the text itself actually states, but what all the relevant teachings of the Church also state.

Much more recently, in an unpublished draft of a document detailing the contents of *Lumen Gentium*, I made the mistake of assuming that, being promulgated by the Church (in order for its legislative aspects to be of valid effect, namely to impose the circumstance that the Theory claims that it indeed creates, and also regarding the rules by which new bishops succeed previous bishops and to assign to them a permanent status of collegiality), it was necessary to defend the proposition that it was free from error. Though unpublished, it did fall into the hands of individuals who misread it as some kind of acquiescence to Vatican II and its whole heretical religion, something absolutely never intended by me. But it did require some of the same manner of rationalization, special pleading, and mental gymnastics, and in this case seriously proposed, in order to explain away quite some number of various *Lumen Gentium* texts, most dramatically its claims that heretics nevertheless seem to be united to the Church or could potentially even be parts of it (*Lumen Gentium*, Paragraph 15), or that Muslims are in some way involved with the “plan of salvation” or possess the faith of Abraham (*Lumen Gentium*, Paragraph 16), or its claim that Catholics comprise a “pilgrim Church” (*Lumen Gentium*, Chapter 7).

As it happens, it is Msgr. Charles Journet who provides the needed answer and “out” to this otherwise perplexing problem, when he writes on pages 371-372 of his book, *The Church of the Word Incarnate*:

C. THE FORGE OF DECISIONS OF THE BIOLOGICAL ORDER

Finally, below absolute decisions whose immediate end is to define the revealed deposit, and prudential decisions, whether general or particular, whose immediate end is to protect it, we must place prudential decisions whose end is empirically to determine the contingent relations of the Church with the world, to assure the concrete conditions of her daily existence, and thus to preside over the daily life which the Church has among men.

I. THEIR FALLIBILITY

It is owing to the hierarchy that the Church, the Body of Christ, the Kingdom of God, is in ceaseless process of formation here below in the highest mode of perfection compatible with her temporal and crucified existence. She is the point of convergence, the focus and the support, of all the sanctity and all the supernatural truth that exists in our world, and so becomes the instrument *par excellence* for the infusion of a divine life into our cultural life, of eternity into time. All the problems concerning the concrete relations of the Church with the kingdoms of this world, with great political movements and great cultural orientations, are therefore bound to present themselves to the canonical power. To enable it to solve them, the Holy Spirit will support it. But this divine assistance, which I have called biological, will be of a particular kind. It will spare the Church neither trials, nor hesitations, nor disappointments, nor even indubitable errors. It will often seem to exert only a very remote control over her conduct, to abandon her to merely human light and human power, to leave her to achieve her education at her own risk and peril and at the price of bitter experience. Even more than the assistance promised to the particular ecclesiastical precepts, this biological assistance will be in the proper sense fallible. And yet, of this too it may be said that it is, in a sense, infallible, since it will be always sufficient to assure a certain general direction, to save at least the minimum of temporal conditions needed to ensure the permanence of the Church and her uninterrupted visible presence on the stage of history.

That Journet should claim that such errors are possible even within authoritative products of the infallible magisterium should not be considered so shocking. In Part One we documented that “there exists a fairly broad based theological opinion to the effect that even a Pope (and presumably even an Ecumenical Council presided over and approved by a Pope) could publish an error so long as it is not framed in any manner that would invoke the supreme and extraordinary and irrevocable *ex cathedra* teaching authority.” (D12F3) So, only something specifically framed as defining something with such finality and irrevocability for the whole Church for all time could be absolutely “*yea verily*” infallibly correct; all else can potentially contain error.

The errors of *Lumen Gentium*, regarding other religions, and regarding a “pilgrim church,” or even that there ought to be set up a new and second “catholic Church” within unspecified portions of which the first and real Catholic Church would “subsist” etc. (should that also be counted as an error) are easily and readily enough put down to being “of the biological order” as intended here by Journet, since it was the beginning of Vatican II’s attempt to modify the “concrete relations of the Church with ... great cultural orientations” such as those of the various other religions around the world. Indeed, in the passage so quoted (published 1954, translated 1955), Journet seems to have anticipated that such a disastrous document as *Lumen Gentium* could (and therefore would, one day) come to be promulgated, one which “will spare the Church neither trials, nor hesitations, nor disappointments, nor even indubitable errors. It will often seem to exert only a very remote control over her conduct, to abandon her to merely human light and human power, to leave her to achieve her education at her own risk and peril and at the price of bitter experience.” In short, it would prove to be “in the proper sense fallible,” (and therefore certainly quite revocable), being outside the domain of Divine Revelation. Who can deny that *Lumen Gentium* fulfills that description to a tee: As a result of it there have been indeed trials, hesitations, disappointments, indubitable errors, Catholics to a large and unparalleled degree are “educated at her own risk and peril and at the price of bitter experience.” And as a putative source of truth it has proven painfully fallible and very much in need of a total revocation.

And yet, as Journet also points out in that same passage, even in so great a disaster there would still be an effect of the Church’s infallibility, in that even in its grave errors it would nevertheless provide some sort of “way through” for the Church to continue at least the bare minimum of what it needs to continue on as a visible and canonical institutional structure: “it will be always sufficient to assure a certain general direction, to save at least the minimum of temporal conditions needed to ensure the permanence of the Church and her uninterrupted visible presence on the stage of history.”

Even in ontologically changing the nature of the Vatican organization from being the real Church to being a separate and parallel society, one merely partially “subsisted in” by the real Church (what an extreme disaster that was!) and one which need not even be Catholic “throughout,” *Lumen Gentium* in the same passage nevertheless specified the continued existence of the real Catholic Church, the Church “which in the Creed is professed as

one, holy, catholic and apostolic,” the “pillar and mainstay of the truth” which is a “Church constituted and organized in the world as a society” as something also to continue existence (“subsist”), but now separate and in parallel to the Vatican organization, and (at least at first) overlapping some portions thereof, and at least some other portions of which (however small or large) would or could subsist “outside the confines” of the Vatican organization. This implies no mere “spiritual” or “invisible” existence, but a full visible, canonical, and legal existence of the real Catholic Church, even in those parts however large and consequential they have since come to be, that are not subject, de jure, to the Vatican leadership.

This again echoes the fact that the traditional clergy are to be considered truly “approved” as duly authorized clerics of Holy Mother Church, and as such authorized to take whatever actions as are required to continue the Church on into all future ages, something we already knew even from Part One, but here at least acknowledged by the heretics (even if the Theory were false) and, assuming the Theory to be true, actually and properly legislated right then and there. If true, the circle is then, and only then, truly complete, as we would now have not only the actual state of affairs as proven in Part One, but also the visible and legislative means by which that state of affairs was formally brought about in the first place, and ALL doctrines of Catholic ecclesiology thereby again verified, proven true as the Church has always thus claimed.

This is no mere “rationalization, special pleading, and mental gymnastics” but in fact the most obvious and direct meaning of the text as given, namely as an abdication rather than a heresy, clearly the meaning intended by the Council Fathers themselves, except in the application as to who it is, operating outside the jurisdictional reach of the Vatican leadership and society, that truly qualifies as part of that subsisting Church. They would go on (only in other, later, documents of Vatican II) to assign such a quality to heretics, schismatics, apostates, and non-Christians, whereas I have shown that Catholic teaching affirms that such a quality can only be validly assigned to Catholics who remain subject to the Chair of Peter. It is an interpretation which flows easily and directly enough from the text itself, especially when combined with a simple enough level of Catholic theology, and one which has proven academically fruitful to an extraordinary degree, as explicitly shown herein and implicitly in Part One.

But the key thing to emerge from this particular statement on the part of

Journet is that the Church really could have issued such a gravely flawed and even erroneous and disastrous document as *Lumen Gentium*, thus formally legislating into existence our present ecclesial circumstance (widely observed), and that such a statement in no way implies any doctrinal or dogmatic infallibility on the part of the document. I am therefore (thankfully) relieved of any duty to explain away the many egregious errors scattered throughout that document. Of course, some of this same point could have been inferred even from the *Nota Praevia* to *Lumen Gentium*:

On this occasion [‘NOTIFICATIONES’ GIVEN BY THE SECRETARY GENERAL OF THE COUNCIL AT THE 123rd GENERAL CONGREGATION, NOVEMBER 16, 1964 – GR] the Theological Commission makes reference to its Declaration of March 6, 1964, the text of which we transcribe here:

“Taking conciliar custom into consideration and also the pastoral purpose of the present Council, the sacred Council defines as binding on the Church only those things in matters of faith and morals which it shall openly declare to be binding. The rest of the things which the sacred Council sets forth, inasmuch as they are the teaching of the Church’s supreme magisterium, ought to be accepted and embraced by each and every one of Christ’s faithful according to the mind of the sacred Council. The mind of the Council becomes known either from the matter treated or from its manner of speaking, in accordance with the norms of theological interpretation.”

In other words, the only things doctrinally binding in any conciliar document would be those things which they “openly declare to be [doctrinally] binding,” of which nothing in *Lumen Gentium* is so marked, identified, or labelled, leaving all of its contents to be regarded as merely disciplinary and legislative only, the true meaning of what they meant when they called it a “Pastoral Council,” and again outside the domain of Divine Revelation, but nevertheless “binding” in the sense of existing as real legislation.

[c. Does *Lumen Gentium* really intend to extend jurisdiction?](#)

I make the claim that the relevant *Lumen Gentium* text was intended to extend jurisdiction to schismatic/heretical clergy, but there are those who

reject that claim as being merely my own personal interpretation of the text. That rejection of my claim is made by those who refuse to believe that Vatican II changed anything at all, but was innocuous and harmless and unjustly blamed for all sorts of things. Such persons only display their ignorance (or worse) regarding the discussions going on in theological circles which led up to what it says.

I have in many places favorably quoted Msgr. Charles Journet in a number of points, herein, and even in Part One. Nevertheless, one does detect in what is to follow a truly Modernist proposal from him, erroneous, and (I believe) worthy of censure. However, in fairness to him I must point out that he ventures this not as an absolute teaching like he does with all the other instances in which I have quoted him, but only as a hypothesis, an idea which seemed to make sense to his outlook and perspective at the time. Furthermore, he does here acknowledge that there are theologians who oppose what he has to say, thereby at least still reflecting a proper academic integrity. As such, he did not go beyond what a professional theologian had the right to venture forth as a speculative theory. Needless to say, I side with those opposing theologians (and Pope Saint Leo the Great whom he cites as well) and against this opinion of Journet which shows a clear belief that schismatic clerics could nevertheless possess real jurisdiction, a clear premonition of *Lumen Gentium*, and quite obviously what the Vatican II fathers were thinking when they let that whole “subsists in” paragraph pass.

Pages 506-509 of his book, *The Church of the Word Incarnate*, venture this hypothesis of his, having introduced this by speaking of what he called an “indirect action of the hierarchy in the world” by which he meant the “hierarchies” of schismatic and heretical bodies and their supposed ability to extend the influence of the Church. In that, he spoke first of the “survivals from the power of order” by which he means that some of these dissident clergy retained the power of order illicitly and yet still able to work the actions which the power of order brings about, saying little here that would be any surprise to traditional Catholics today, and then moves on to speak of “survivals from the power of jurisdiction” which he goes on to describe thus:

A. THE PRESENCE OF A PARTIAL AND BORROWED JURISDICTION

1. Having cited a passage from St. Leo the Great on the eminent dignity of St. Peter, in dependence on whom the other Apostles

received their privileges, Leo XIII, in the Encyclical *Satis Cognitum*, declares that “the bishops would lose their right and power to govern if they willfully separated themselves from Peter and his successors; since this separation removes them from the foundation on which the whole edifice should rest, it puts them out of the edifice itself, excludes them from the fold governed by the supreme pastor and banishes them from the Kingdom the keys of which God gave to Peter alone ... None can have part in the authority unless united to Peter, for it would be absurd to pretend that a man excluded from the Church could have authority in the Church ... Now the order of bishops cannot be regarded as truly united to Peter as Christ willed that it should be, save by submission and obedience to Peter. Without that it becomes a mere confused and tumultuous multitude.”

Thus, then, the current of episcopal jurisdiction is interrupted in those Churches that have knowingly broken away from the Sovereign Pontiff by schism and heresy.

It follows first of all that they are no longer protected either by the absolute assistance given to the declaratory power or by the prudential assistance given to the canonical power.

In respect of the exercise of the power of order two kinds of consequence follow. The first concerns the celebration of the Sacrifice of the Mass, and the administration of three of the sacraments: Baptism, the Eucharist, Order. While still remaining valid, they become in themselves and in principle, illicit, illegitimate, and so the Church as a general rule forbids the faithful to receive the sacraments from non-Catholic ministers, and to take part in non-Catholic worship. The second concerns those sacraments which, to be validly conferred, require a minister approved by the jurisdictional power. Such are Confirmation given by a simple priest, Extreme Unction given with oil blessed by a simple priest, and Penance. Their administration in schism and heresy becomes therefore, in principle, not merely illicit but invalid.

So far, so good. Pope Leo XIII has made it quite clear that episcopal jurisdiction cannot be held except in unity with and submission to the Supreme Pontiff. He has furthermore clarified that this loss of jurisdiction and “absolute assistance” for the declaratory power or prudential assistance

are not the product of the malice on the part of those who separate from unity with the Chair of Peter (which malice may not be present in those to come later on who were innocently born and raised in schism and/or heresy), but rather on account of the physical separation or lack of submission to Peter. That is the standard and universal teaching of the Church, and what I, and every Catholic, given that this is the teaching of the Pope, must also maintain.

Note also here that not only penitential absolutions, but other sacramental acts as well, can involve jurisdiction, and as such be nullified by a lack of the relevant jurisdiction. And this just makes sense from the standpoint of “How can a person receive any authority from a person they do not hold as authoritative?” It would be sheer madness for an authority to attempt to delegate authority to another who does not recognize their authority, and certainly invalid as well. Yet Journet will go on to attempt or encourage that very thing, as if their possible lack of the subjective malice of their forebears would somehow of itself restore an ability to receive jurisdiction from the Pope even while remaining not in submission to him.

2. These two kinds of consequences flow, in themselves, and in principle, from schism and heresy. Nevertheless, *in fact* and *in virtue of a borrowed title*, the dissident Churches which retain the power of order (the dissident Oriental Churches for instance), may retain, by a concession of the Sovereign Pontiff, either express or tacit, a partial but genuine jurisdiction which enables them validly to administer to their subjects even those sacraments which require a jurisdictional power in the minister; such as Confirmation and Penance.

May a Pontiff actually grant such a concession of actual habitual and genuine jurisdiction to a schismatic cleric, whether express or tacit? If he did so would the dissident cleric actually obtain the jurisdiction? What if the “dissident cleric” was merely a faithful Catholic bishop unjustly expelled? And what about the distinction of whether such a granting be express or tacit? If tacit, then how would anyone know who is their legitimate bishop under that arrangement? (Apparently, Msgr. Journet is OK with the existence of tacit jurisdiction wherein it would not be clear who has authority over whom by divine right.) If express, would it be a case of his saying to, say, the schismatic Patriarch in Moscow, “I hereby grant you authority and jurisdiction to act in the name of my Church for all of your followers in Russia,” would that bishop really be “the bishop” for all of those affected

Russians? How “express” and effective would it be if he simply declared that “I hereby grant jurisdiction to all dissident, excommunicated, schismatic, and heretical bishops.” What would that jurisdiction look like if it took?

And look carefully: He is not speaking about supplied jurisdiction but of actual and habitual jurisdiction, which would effectively make them part of the Church, proper. As this jurisdiction is clearly not conditioned upon any submission to him as Pontiff, either then or subsequently, this would really mean that they retain independence from him and do not, and need not, answer to him, *de jure*, and that his authority is not universal over all the Church. What Journet will seem to do is claim that there may have existed some sort of tacit grant for this jurisdiction, perhaps also recommending that it be made express (which *Lumen Gentium* would indeed attempt to do). One has to wonder if he would have ventured such a speculation had he been aware of that ramification of what it would mean for the identity of the Church if the Pope were to successfully allocate jurisdiction to those who are not under his authority and jurisdiction. He continues:

In the case of Confirmation, it is clear that the bishops, even when schismatic or heretic, keep the power to confer it validly. But a problem arises as to that Confirmation which, in the East, simple priests themselves give to small children immediately after Baptism. A simple priest undoubtedly possesses, as John of St. Thomas explains, the physical power to confer Minor Orders and Confirmation. But this power is inhibited. It cannot be validly exercised without the authorization of the Sovereign Pontiff. This authorization, which is granted only exceptionally in the West, is possessed by the Oriental Catholic priests; but do dissident Oriental priests effectively possess it? Theologians think so. “A long time before the Byzantine schism,” writes Père Jugie, “priests of the Oriental Churches, with the knowledge of and without the least protest from the Western and Roman Church, were accustomed, not in virtue of an *ordinary power*, but of a *current usage*, and with the authorization of their own bishops, to give Confirmation to neophytes immediately after Baptism. This practice, which continued after the schism, is still in force to-day. After the schism nevertheless, whenever the renewal of communion between Greeks and Latins was considered, at the second Council of Lyons, as at the

Council of Florence, the validity of the Confirmation given by the Oriental priests was never questioned. Undoubtedly, in the *Profession of Faith* proposed to Michael Palaeologus by the Sovereign Pontiff, it was simply declared that the sacrament of Confirmation is conferred by the imposition of the hands of the bishop who anoints the baptized. But, on the other hand, we know that the Byzantines who came into the union were not obliged to give up their custom". For the rest, the validity of the Confirmation given by the dissident priests, a validity that could only result from a concession of the Sovereign Pontiff, was explicitly recognized by the Holy Office (3rd July 1859) for all the Oriental Churches, save those of Bulgaria, Cyprus, South Italy and the islands adjacent from whom this concession had been earlier withdrawn.

There is a lot happening here. There was a long established practice in the East of allowing ordinary priests to administer the Sacrament of Confirmation. This certainly can be permitted, but only by (at least) an approved bishop, and most ordinarily the Pope. Obviously, if bishops are in schism and thereby separated from the Pope they cannot so authorize priests to do this, and apparently if not authorized the Sacrament would in fact not be valid, meaning all of those people were never truly confirmed. Most of this argument of his seems to depend upon an "argument from silence," namely that in the various negotiations between schismatic East and Roman West, the Sacrament of Confirmation appears to have gone unmentioned altogether, giving room for Journet to draw the conclusion from that that the Church must therefore have been accepting as valid these mere priestly (and unauthorized) Confirmations as being valid. They may have simply been assuming (if they thought of it at all) that Confirmation, though helpful, is not absolutely required for salvation. And perhaps, once East and West should be more firmly and solidly united (which unhappily never happened), an invitation could have been extended to those of the East to rectify that, who would therefore have cause to doubt their having validly received the Sacrament of Confirmation in the first place. And even the requirements of Confirmation for Matrimony or Holy Orders would exist only as Ecclesiastical Law, which of course does not bind those outside the Church.

It is not relevant that Byzantines who came into the Church were not required to abandon the practice (why does Journet even bring that up?)

since, once regularized, of course the bishops would have every power and authority to grant that same permission to their priests as was done in the East before the schism and continued among the Uniates. And finally, might such Confirmations have been valid for some other reason? A brief mention is made of a current but long standing custom of things simply being done that way, basing it on the power of sheer custom and tradition. They always did things that way in the East, so perhaps it might have been considered sufficiently lawful as for validity based on that established custom. One could also ask whether the restriction of priests from ordinarily performing Confirmation is a Divine Law or only an Ecclesiastical Law, in which latter case the law could hardly be invoked upon those who are not subject to it.

Most mysterious to all of this is the 1859 Holy Office declaration. What about those “islands adjacent from whom this concession had been earlier withdrawn”? When did that happen? For that matter, when did anything of an original concession of this sort ever get granted? It seems rather odd to be withdrawing a right which cannot be shown to have ever been granted in the first place, else he should have pointed to that. And whether such putative Confirmations occurred or not in the various schismatic churches, what power could a Catholic Pope conceivably even have to affect that one way or the other? They are outside his jurisdiction. Or did they come to him not as a Catholic authority but as an outsider with the requisite expertise, but no stake in any side, so as to resolve some dispute among themselves? And what was the criteria for acceptance or rejection? Why are the confirmations among the schismatic churches of Bulgaria, Cyprus, and South Italy not accepted? Or might this be regarding an ability for persons of the other schismatic Rites to be permitted to retain their customs under Uniate equivalents where for those listed as excluded there simply exists no sufficiently equivalent Uniate Rite in operation? I do note that this also seems to pertain only and specifically to Confirmation, and not to any other action in which jurisdiction might be involved. Without a lot more information to provide a context to this and to explain what in the world was going on back then, that bizarre 1859 event cannot be meaningfully addressed and ought not be considered a basis for making any conclusions. Out of any meaningful context it all just seems weird and I regret that I can take it no further.

Extreme Unction raises a kindred problem. To be valid it should be conferred with the oil blessed by the bishop. To contest this

would, in the judgment of the Holy Office (13th January 1611), be “rash” and “bordering on error “. Even in case of necessity the blessing of a simple priest would be insufficient. Nevertheless, on the 30th August 1595, Clement VIII had tolerated the practice of simple Greek priests in union with Rome, who, with their bishops’ authority, themselves blessed the oils needed for the sacraments, with the exception however of the sacred chrism. (We may see here why Billuart writes that it is an immediate, or at least mediate, episcopal blessing that is required for Extreme Unction.) It may therefore be thought that the Sovereign Pontiff implicitly authorizes the practice of simple Greek dissident priests themselves to bless, with the permission of their bishops, the oil of Extreme Unction and of Confirmation, and thus to recognize the validity of the preparation and administration of these two sacraments by simple priests in the dissident Greek Church.

Once again, this speaks of “simple Greek priests in union with Rome, who, with their bishops’ authority, themselves blessed the oils needed for the sacraments.” Note that they are in union with Rome, further implying that their bishops were also in union with Rome (for otherwise they would no longer be subject to them so as to be authorized by them in anything), in turn meaning that such permissions obviously can be delegated to lawful bishops, and that such bishops can in turn delegate it to their priests. There is nothing here that has anything to do with the granting of jurisdiction to any priests or bishops who remain in schism, not subject to the Supreme Pontiff. It simply does not follow that such permission could therefore extend even to dissident priests under dissident bishops who of course possess no such authority either to receive or to give such a power and authority. An ancient practice in the East, apparently long forgotten in the West, but remembered by the East Orthodox, simply gets accepted in the West.

As to the sacrament of Penance, we know that “in peril of death all priests, even those not approved for hearing confessions, can validly and licitly absolve any penitents from all sins and censures.” There then is a definite case in which the dissident Oriental priests certainly receive from the Sovereign Pontiff every authorization to dispense the sacrament of Penance. But apart from peril of death can these Oriental priests separated from the Church give absolution

validly? The *Ami du clergé*, which has dealt with the question more than once, holds that they can. There are indeed, it says, no express documents of the Holy See to support the thesis, and the few theologians who have looked into the matter have expressed themselves against it. However, we can bring forward two points in its favour: (1) The Church, which has not withdrawn from them the jurisdiction needed for Confirmation, will not deprive them of the still more useful jurisdiction to absolve their flock from their sins; (2) Rome has never required Eastern converts to make a general confession; and must thus regard confessions made in good faith to dissident priests as valid. If it is asked through what channel such jurisdiction comes to the priests of a dissident Church we must answer that it is transmitted to them “by the bishops and patriarchs who rule their Church to-day as formerly, themselves retaining their jurisdiction because the Roman Church, for the good of so many souls living in good faith in schism, has not wished to deprive them of it, has in fact done nothing to indicate an intention to do so, and much, on the contrary, to suggest her will for its preservation”.²[Footnote to *Ami du clergé* to be discussed below]

Now here Journet expressly confuses the jurisdiction that the Church can give on a continual and habitual basis versus the fleeting and functional-only power of supplied jurisdiction. That any validly ordained priest can absolve any penitent in danger of death is a clear reference to supplied jurisdiction, and has never been taken to imply that this means that these priests possess any actual jurisdiction themselves, but only that, in that capacity, “pinch-hitting” as it were for authorized Catholic clerics, they would therefore be able to use the jurisdictional power of the Church to absolve the penitent along with administering the rest of the Last Rites. What further abilities any such priest would have under the terms of supplied jurisdiction remain as unclear as they are among traditional Catholics today, with the *Ami du clergé* in favor of much further powers and prerogatives, all from supplied jurisdiction, but (and here comes the nearest thing to an admission that theologians disagree with these notions), does so thus: “There are indeed, it says, no express documents of the Holy See to support the thesis, and the few theologians who have looked into the matter have expressed themselves against it.” So, granted that only a “few theologians” have expressed

themselves against it, it is nevertheless “*the few*,” meaning all of what few as have reviewed the question rejected the notion of there being any kind of jurisdiction of benefit to the schismatic followers of schismatic clergy, even of merely the “supplied” variety.

Yet, Journet does not follow the *Ami du clergé* in its expansion and extension of supplied jurisdiction to schismatic clergy and faithful, or to functions beyond absolutions given to penitents in immediate danger of death, rather he boldly states that “If it is asked through what channel such jurisdiction comes to the priests of a dissident Church we must answer that it is transmitted to them ‘by the bishops and patriarchs who rule their Church to-day as formerly, themselves retaining their jurisdiction because the Roman Church, for the good of so many souls living in good faith in schism, has not wished to deprive them of it, has in fact done nothing to indicate an intention to do so, and much, on the contrary, to suggest her will for its preservation’,” a claim clearly at variance with the *Ami du clergé*.

He footnotes: “² *Ami du clergé*, 1914-1919, vol. XXXVI, p. 318. To those who contest these views one could show the validity of absolution given by dissident priests by insisting “on the principle, admitted by all, of *good faith* and *colorable title* ... As regards the people, *good faith*, since their priests are sent them by their bishops and patriarchs and are taken by all for legitimate pastors. As regards the pastors, *colorable title*, since the priests are deputed by a bishop and held to be legitimate pastors” (ibid., 1927, vol. XLIV, p. 569). But it is only a momentary, fugitive jurisdiction, valid for these particular cases, that can be established in this way, not one that is durable and continuous.” Note that the *Ami du clergé* describes it as strictly “a momentary, fugitive jurisdiction, valid for these particular cases, that can be established in this way, not one that is durable and continuous.” Again, that is clearly a reference to supplied jurisdiction and not to any “partial” or “conditional” or “limited” jurisdiction as Journet claims to have been granted, apparently by a lack of any indication of an intention to withhold it. All of that talk of “good faith,” “taken by all as legitimate pastors,” and “colorable title” would at most amount to a basis for supplied jurisdiction based on “common error.” And yet he had just cited Pope Leo XIII as saying that such a thing was simply not possible, or else at least so terminally and gravely and ridiculously imprudent as to make everything become “a mere confused and tumultuous multitude.” Journet seems to think that depriving schismatics and/or heretics of jurisdiction requires some specific action on the part of the

Pope, in addition to specifying that they are indeed heretics and/or schismatics, and bases this whole idea of his on the lack of any such “further deprivation” by the Pope of jurisdiction as supposedly exercised by the schismatics. Such a silence from the Popes, to which Journet attributes some sort of tacit approval of such schismatic clergy possessing habitual jurisdiction of any sort, could far more reasonably be attributed to being something that is not within the power of a Pope either to grant or deny, since this pertains to those who are not under his jurisdiction.

In short, Journet here disagrees with the *Ami du clergé* in rejecting the supplied jurisdiction that it claims, in favor of some more permanent and habitual jurisdiction to be presumed on behalf of Popes who have never mentioned any such thing, while the *Ami du clergé* itself in turn disagrees with the theologians of former times who, to a man (of those few who even examined the question in the first place) all rejected the notion that any kind of jurisdiction, even supplied, could possibly apply to the partisan actions of schismatic, heretical, or dissident clergy on behalf of their followers in schism, heresy, or dissent. Per those theologians who disagree with the *Ami du clergé* (and also with Journet), supplied jurisdiction would only grant such dissident schismatic or heretical ministers the ability to provide a Catholic with valid Catholic sacraments, providing they have valid Orders and are willing to use them correctly on behalf of a Catholic soul.

3. We come now to a delicate question. If Rome continues to grant to dissident Oriental priests the power of conferring the sacraments of Confirmation and Penance, that shows that the use of this power is not only valid but licit. These priests have a duty of charity to use it, since, according to the Code of Canon Law, a duty of charity lies on all priests to hear the confessions of the faithful in peril of death; and the Code lays down precisely that every priest then acts not only validly but even licitly. Would it not equally be a duty of charity for dissident bishops to confer the power of order, and to multiply priests to whom the Roman Church herself will grant the power of confirming and absolving? In other words, must we say that in the dissident Churches the transmission of the power of order should be considered as valid, certainly, but illicit, illegitimate? Or is it permissible to think, on the contrary, that the Roman Church, desiring it for the good of souls, regards it as licit and legitimate? To

this I answer that in the eyes of the Roman Church the transmission of the power of order in the dissident Churches is *licit conditionally*, that is to say on the hypothesis of their good faith and invincible ignorance, an hypothesis which indeed is probable and generally admitted. But we add that this transmission remains illicit in itself and speaking absolutely, so that it would become, not of course invalid, but illegitimate, as soon as it ceased to be effected in good faith.

Here, the ludicrousness of his hypothesis seems to find a full flowering into total modernism. He is endorsing the extraordinary claim that innocent victims of schism and heresy need more schismatic and/or heretical ministers to tend to them, instead of needing the Church to minister to them. They are illicit, and yet somehow would have a real, and even effective, Catholic jurisdiction, and of a continuous and habitual sort. How could he not see all the further implications of such a hypothesis? In this, he goes out on a limb, furthermore a limb which the Church has already sawed off.

4. However this may be, the dissident Oriental Churches can possess the spiritual jurisdiction needed for the valid administration of Confirmation and Penance. We will not say that they can possess it illicitly or illegitimately since they have it by a free delegation from the Sovereign Pontiff and so licitly and legitimately; rather let us say preferably, in a partial, precarious, borrowed and accidental manner. And hence the seven forms of sacramental grace are to be found in these Churches, and this unites them in profound fellowship with the one true Church, the sole Bride of Christ. However, they lack that full and divinely assisted jurisdiction which puts the final seal on the unity of the Mystical Body.

So now, a supposed “complete silence” from all pontiffs regarding this becomes the tacit basis of a “free delegation from the Sovereign Pontiff and so licitly and legitimately,” and that this “unites them in profound fellowship with the one true Church, the sole Bride of Christ.” After this, the book continues on speaking of “the indirect effects of the jurisdictional power” by which it means a sufficiency that a “proposal of the faith should be made outside the Church,” and a denial that it would follow from the true teaching that “the revelation proposed by other means, and even mingled with error, is

always insufficient to give birth to a true theological faith.”

In short, according to Journet, even the bits of truth mingled with errors and heresies is nevertheless sufficient to serve as a means of salvation. How can all of this not be what *Lumen Gentium* referred to as “elements of sanctification (valid orders and this freakish “partial” or “conditional” yet nevertheless real and beneficial jurisdiction) and of truth (any bits of it no matter how corrupted and intermingled with error)”? I suspect that seeing his pet hypothesis get enshrined in *Lumen Gentium* and the rest of Vatican II may have gone a long way to prevent Journet from realizing the total disaster it was, let alone the significance of his own role in it. For in passing along, or perhaps even inventing this claim (for he follows no source for the hypothesis), he appears to have handled first the poison that would soon thereafter defile and deform the whole Council.

Even if a Pope attempted to grant jurisdiction to such a schismatic cleric, that cleric does not receive it unless he comes under the Pope’s authority (submits to him as Supreme Pontiff). There is also the fact that jurisdiction implies responsibility. Just as parents are responsible for the actions of their minor children, those with authority in the Church (jurisdiction, faculties) are similarly responsible for the behaviors of those over whom they possess authority. So were, per impossible, a Pope to be somehow capable of actually granting some manner of ordinary or delegated jurisdiction to some schismatic or heretical cleric, he would be therefore assuming responsibility for the actions and teachings of that cleric, in effect endorsing that cleric as being one “approved by the Church,” a valid and lawful “rule of Faith,” and all while he has no jurisdictional authority over that cleric. They do not listen to him, nor is he requiring that they do listen to him, he has no power to punish them for failing to represent him or the Church’s interests, but simply get authorized to act in his name notwithstanding. How Journet somehow lost sight of that fact I do not know, but this is clearly a limitation to his knowledge, and one specific area in which we Catholics cannot follow him.

The claim that the Church or the Popes had, tacitly anyway (in the complete absence of any explicit declarations to such an effect), consented or granted any “concession” to schismatic or heretical ministers to be, nevertheless, entitled to serve validly in juridical roles, therefore falls down completely for lack of evidence. Even the anomalous 1859 action of the Holy Office must surely admit of some more rational explanation than that given by Journet. Sadly, this peculiar idea he expressed here seems to have become

an encouragement to turn such a fictitious “tacit concession” into a real “concession” attempted with the promulgation of *Lumen Gentium*.

Academically speaking of course, it could be pointed out that Journet may have cooked this up as an attempt to address the question of those “who inherit a patrimony of schism or heresy from their birth, [and] are not culpable on that account.” It is generally acknowledged that a person in invincible ignorance on this could conceivably be justified before God, given charity and good faith, but what provisions can it be said that God has provided to such persons in helping them towards salvation? First and foremost, there is the Church of course, ever laboring to overcome any circumstance of heretofore invincible ignorance so that the person, sincerely loving God, may at last enter the Church of God as that love impels. Failing that, any other vehicle or circumstance by which such a soul extracts something of an actual grace does so only accidentally in relation to its nature, but these vehicles and circumstances must not be seen as any ecclesial source of grace, but only a providential source.

A man might see his friend and neighbor cheating on his wife with another woman (adultery), and being suitably horrified and repulsed at the sight of it he personally repents of such thoughts as might have been brewing within himself. A person might be baptized by a false sect or even given an inspiring account of Christ and His sufferings on the Cross for our sins as to gain a love for a Christ he still does not know. This is no more a credit to the false sect that served as the providential means for these actual graces than it would a credit for the neighbor’s adultery or other sin which similarly served in a providential manner as the means for the actual grace of that man’s repentance. A heretical baptism, despite the actual grace of the mark of the sacrament that it confers, is not a good thing, or else the Church could recommend indiscriminately baptizing everyone regardless of their chances for a Christian and Catholic upbringing.

d. Did Vatican II Happen All at Once?

There is a tendency on the part of some to treat the whole of Vatican II as being a single unit, as if the entire thing must be accepted (in whatever sense) or rejected in its entirety. While it is certain that ultimately the Church will reject it in full, if the Theory is true then some of it would have to be abrogated while the rest can be simply disowned as something never promulgated by the Church at all in the first place. Only if the Theory were

false and some previous, and at present unknown, visible bifurcation between the Vatican organization and the Church can be positively identified might the entirety of Vatican II be simply disowned by the Church, and then it wouldn't matter whether Vatican II was a single atomic unit or what history in fact shows it to be, namely a sequence of events and documents which had started with some 72 presumably orthodox schemata, all of which were rejected in the 1962 session, and ending with four final documents promulgated on December 7, 1965, two of which, *Dignitatis Humanae* and *Gaudium et Spes*, contain the material generally found to be most offensive to Christian sensibilities and famously at odds with Catholic doctrine. One could almost chart the gradual progression from where things started with a room practically full of Catholic prelates (along with a few perpetrators of the coup 'd'état that the Council ultimately proved to be) to being a room full of converts to a brand-new religion and sect (in the full and proper sense of that word), with only some few hundred who were suspicious of the new faith and still holding to the old faith in their hearts, no matter what they had been pressured and manipulated into signing against their own better judgment and against the good interests of the Church. That it was openly non-Catholic at its conclusion cannot be meaningfully challenged, and indeed as evidenced above, everything subsequent to the promulgation of *Lumen Gentium* was the product of (at best) an imperfect Council, regardless of whether the Theory proves true or not.

There is therefore nothing intrinsically impossible to the scenario of at least some of the earliest documents of Vatican II possibly having a different status than those coming later on, so the Council ought not be treated as a whole and atomic unit. A (legally and visibly) true Pope could have convened it, and then subsequently lost his pontificate through some manner of resignation, and assuming such a scenario to be the case (as the Theory posits), then any documents promulgated prior to his resignation would be real documents of the Church, and therefore obviously of a substantially different nature from those documents promulgated subsequent to the loss of his pontificate.

Some have claimed that the whole thing was imposed all at once at the very end of the Council, purportedly with the following which was read at the closing ceremonies of December 8 by Archbishop Pericle Felici, general secretary of the council:

APOSTOLIC BRIEF “IN SPIRITU SANCTO’ FOR THE CLOSING OF THE COUNCIL - DECEMBER 8, 1965

The Second Vatican Ecumenical Council, assembled in the Holy Spirit and under the protection of the Blessed Virgin Mary, whom we have declared Mother of the Church, and of St. Joseph, her glorious spouse, and of the Apostles SS. Peter and Paul, must be numbered without doubt among the greatest events of the Church. In fact it was the largest in the number of Fathers who came to the seat of Peter from every part of the world, even from those places where the hierarchy has been very recently established. It was the richest because of the questions which for four sessions have been discussed carefully and profoundly. And last of all it was the most opportune, because, bearing in mind the necessities of the present day, above all it sought to meet the pastoral needs and, nourishing the flame of charity, it has made a great effort to reach not only the Christians still separated from communion with the Holy See, but also the whole human family.

At last all which regards the holy ecumenical council has, with the help of God, been accomplished and all the constitutions, decrees, declarations and votes have been approved by the deliberation of the synod and promulgated by us. Therefore, we decided to close for all intents and purposes, with our apostolic authority, this same ecumenical council called by our predecessor, Pope John XXIII, which opened October 11, 1962, and which was continued by us after his death.

We decided moreover that all that has been established synodally is to be religiously observed by all the faithful, for the glory of God and the dignity of the Church and for the tranquility and peace of all men. We have approved and established these things, decreeing that the present letters are and remain stable and valid, and are to have legal effectiveness, so that they be disseminated and obtain full and complete effect, and so that they may be fully convalidated by those whom they concern or may concern now and in the future; and so that, as it be judged and described, all efforts contrary to these things by whomever or whatever authority, knowingly or in ignorance be invalid and worthless from now on.

Given in Rome at St. Peter's, under the [seal of the] ring of the fisherman, Dec. 8, on the feast of the Immaculate Conception of the Blessed Virgin Mary, the year 1965, the third year of our pontificate.

When read closely, it is clear that the only things accomplished by this December 8 document are (1) the official and final closing of that council, and (2) the reaffirmation of the constitutions, decrees, and declarations that “have been approved” and therefore already (that is, previous to the reading of this closing document) been promulgated during the Council, and adding only that these documents as so already promulgated must remain stable and valid (i.e. no last minute changes to be made here subsequent to their original promulgations, which took place on December 4, 1963, November 21, 1964, October 28, 1965, November 18, 1965, and finally December 7, 1965).

In fact, the documents each took effect upon their individual promulgations as evidenced by actions already taken. For example, *Sacrosanctum Concilium* and *Inter Mirifica* each set up some sort of committee, one to prepare a new liturgy (which would ultimately become the *Novus Ordo Missae* promulgated in 1969), and the other to “study the problem of the social communications.” Each of these two committees were already set up and had been in full operation for well over a year when this December 8 document was read and the Council officially closed. It is therefore a mistake to claim that the Vatican II documents only acquired its legal force with the heretics or anyone else at that late date. *Lumen Gentium* therefore took effect as the third document of the Council, and acquired whatever legal force it ever could, on the morning of November 21, 1964, with *Orientalium Ecclesiarum* and *Unitatis Redintegratio* following it in that order in rapid-fire succession over the course of that same day.

[e. Would this mean that the true Church spawned a false church?](#)

The objection could be made that “It is blasphemous and absurd to maintain that the Catholic Church could ‘officially’ spawn an evil document, one that ‘charters’ a ‘church’ that is heretical and apostate.” Did the true Church ever create any of the schisms and heresies that broke off from Her? Doubtless many of Her former faithful (and subsequently faithless) spiritual sons did indeed create most schisms and heresies, but of course no such actions ever had the official participation of the Church beyond that of condemning and ousting the new schismatic or heretical association thus

created.

However, in our current situation, there is no clear reason, no visible break in legal continuity, that seems to have occurred from the undisputed rule of Pope Pius XII clear to the promulgation of *Lumen Gentium*, thus implying at least some kind of tacit participation in that conciliar act. Practically every known prelate of the Church signed on to it. Would such participation on the part of the Church, assuming as the Theory indeed assumes, or even by virtually all of Her prelates including most of what few as have since proved truly faithful, as indisputably took place historically speaking, therefore constitute the creation of a false church by the true Church?

Such a statement displays a serious misreading of what I am claiming that *Lumen Gentium* did in declaring two separate and parallel organizations. Of course, the true Church did not make a false church, as such. This would be so in exactly the same sense that the true God did not make sin, or even sinners. For that latter (as an illustration quite applicable here), God made sentient creatures, angels and humans, that were capable of making a moral choice (“free will”) and therefore capable of abusing that free will on their part. It was they, in their subsequent abuse of their free will, who created sin and evil and thereby made themselves sinners and devils and placed themselves in opposition to God. There is no way to lay this upon God as if God were the author of the sin and evil, or that God made sinners and devils. In creating a greater good than He would have by creating mere robots, incapable of making any free choice, that greater good by its very nature came with an undeniable risk, which then came to be realized in the cases of certain particular individuals (human and angelic).

Likewise, the Church is quite capable of creating new organizations of many different kinds, some of which, if not prudently set up or provided for with careful checks and balances, can go wrong, and some few, in addition to that new and parallel fake “catholic Church” created by *Lumen Gentium*, very probably have. One thing that must be emphasized from the outset is that this new organization is not, strictly speaking, a “church.” Obviously, it is not the true Church, as evident not only from its rampant failure to conduct itself as the true Church, but also because the true Church already exists (subsists) elsewhere, namely as the other one of the two parallel organizations.

But just as obviously, it is not even a false “church” either, for several reasons. One is that the true Church can never directly create a false “church.” Another reason is that, at least at first, virtually every Catholic

(member of the true Church) was also as of yet still a member of this separate and parallel organization, and conversely every member of this separate and parallel organization was also at least nominally a Catholic. If that separate organization had been a false “church,” then with every Catholic for the moment being also a member of it, and no Catholics outside it, all Catholics would now be outside the Church, there would be no Catholics, and where would the true Church have been? For the moment, the two organizations were exactly of the same domain, but now (as of *Lumen Gentium*) only accidentally so, where before they had been intrinsically so. The true Church and any false “church” cannot exist with the same flock, nor can anyone be visibly a member of both a true and a false church (“no man can serve two masters...”). So, what kind of “organization” is this new parallel organization, exactly?

Historically, the Church has always and frequently created “organizations” of many different types, mostly entirely within Herself, for many different reasons, and with many different manners of internal structure and spiritual oversight. Every religious order is such an organization. So are many other various lesser sorts of organizations, providing only that at least some priest or bishop blesses, recognizes, recommends, or permits the organization at some point. So, this would extend to such things as the Blue Army, the Legion of Mary, the Knights of Columbus, the Saint Vincent de Paul Society, Catholic Charities, the Legion of Decency, any number of Sodalties and Holy Name Societies, Altar Societies, and even something as humble as a “Sacred Heart Auto League” if such actually ever existed. At the other extreme, such organizations have even extended to the creation of mini-nations of a sort, enjoying a national sovereignty most naturally intrinsic to a secular power, for example the (original historic) Order of Saint John, or the Knights of Malta, to say nothing of the founding of the Holy Roman Empire, complete with having Emperors who were crowned by Popes.

That said, it is purely a matter of prudence what degree and manner of spiritual oversight is provided to an organization so created by the Church. And there are no known limits to how imprudent a particular establishment of a particular order may be in terms of leaving oversight delegated to others, who might be laity, or even non-members of the Church. Even with the usual prudence in place, there is no guarantee that an organization created by the Church cannot go bad. I can cite two examples where, at the very least, the Church really did at least suspect that an organization originally created and

blessed by the Church had since gone bad, such that it needed to be shut down.

The more dramatic example of my two examples is the Knights Templar, originally created to protect the Pope's interests, particularly the means for Catholics to make a pilgrimage to the Holy Land safely. But over the years, grave suspicions grew around the Knights Templar, accusations made of extreme debauchery, even outright devil worship. The famous Leviathan five pointed star symbol commonly flaunted by Satanists (for example, on the cover of the Satanic Bible) is attributed to the Knights Templar. Admittedly, historians appear to be roughly equally divided between those who believe these accusations and those who dispute them. It is completely outside the scope of this work to attempt to resolve that historic dispute here. However, the Church's inability to resolve the historic question on doctrinal grounds (i.e. "The Church created them, ergo they could not possibly have become so corrupt, so the accusations must therefore be false") is a clear demonstration of the fact that there does not exist any dogmatic or doctrinal principle to the effect that the Church cannot create an organization which would be in turn capable of going bad, even as wildly and wickedly bad as the Knights Templar are accused of becoming (whether truly or falsely).

For the other, there was also a time that suspicion hovered over the Jesuit order, such that the Pope officially closed it down and disbanded it. In time, the suspicions were found to be utterly groundless and politically motivated (Phillip the Fair, etc.), such that the order was reinstated, but clearly the ability to harbor such suspicions regarding a sacred religious order instituted by Holy Mother Church Herself, and furthermore one with such a clearly established ecclesial oversight, once again indicates that there is no dogmatic or doctrinal principle to the effect that such a thing cannot happen.

One can even picture such a thing happening quite innocently today. For example, a group of concerned Catholics, cleric and lay together, decide to start an organization dedicated to the abolition of the legal horror of abortion. Anxious to provide this new organization with as much political clout as possible, they narrow its definition quite strictly to the legal issue of abortion itself, and excluding all other religious and doctrinal issues, so that therefore persons of other religions or even nonreligious persons who nevertheless still possess enough of an ethical base as to be concerned about this, can join this organization and thereby extend its political influence. But before long, some non-Catholic accepts some leadership role in some chapter of the

organization, and later on, perhaps even of the organization as a whole. From there it could easily be subverted, for example, by being converted to an organization that pushes contraception (for example, as an alternative to abortion, see?), and it would only be downhill from there.

So now, the creation or forking off or separation of some portion of the Church into some new organization therefore poses no real doctrinal problem. Bear in mind that I am careful here to point out that the new organization is not, of itself per se, a “church.” It was and is, however, not sufficiently regulated, in terms of ecclesial oversight, its creation therefore a grotesque display of truly vast imprudence, but not impossible or even all that unlikely. Making the pope and all the bishops to be the charter members of this new and parallel organization might well have, in other circumstances, been sufficient to protect it from veering off into error. But as no further accountability was specified, and also owing to the secretive and occult heresy of so very many of the Church’s hierarchical leadership, and the fact that this was done in a manner that expressly deprived the Pope of his universal Papal authority and active infallibility, this new and parallel organization ended up becoming exactly the organizational vehicle needed to give free rein to all manner of religious error and heresy.

And that “organizational vehicle” point is the key thing here. All of those errors and heresies, heretofore boiling and bubbling just under the surface, demanded attention and formal acceptance which the real Church could never give, but this new society had no such protection, and so has become the “habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird.” (Revelation 18:2) Heresy evidences itself not only by its contradiction of Catholic teachings, but also by its tendency to form separate associations devoted to giving official expression to these contradictions of Catholic teachings, and only thus it is said that “material heretics” have separated themselves from the Church in that they either formed or joined these separate associations. A person who is materially in error on any doctrinal points but who does not leave the Church (being unaware that his beliefs do not coincide with the teachings of the Church) is not usually referred to as a material heretic in the theological manuals. Even if the heresies of the recent and current Vatican leadership were not formal but only material, their withdrawal from the Church to this new “catholic Church” created in parallel to the real Catholic Church by *Lumen Gentium* provides the same visible separation that truly qualifies them as material

heretics as usually discussed.

By all evidences, the main structure of this new organization would appear to have been comprised primarily of the physical plant and secular aspects of the Church. For though the Church has long had secular aspects of various sorts at various times, in many other times She has had no secular prerogatives, for example in the time of St. Peter himself and some several dozen or so (at least) of his immediate successors. The existence of Vatican City as a Sovereign state (which so many of us seem to take for granted as if it were always true) only goes as far back as the deeding of the lands involved to the Church by the Nation of Italy (and by Benito Mussolini, hardly a hero in any other sense of the word) in 1929. At further distant times past, there had existed such a thing as the Papal States, but they were dissolved long before 1929.

So, such a divorce between the actual and doctrinal Church (Mystical Body of Christ) and its secular aspects is quite a reasonable development, and perhaps to even some limited degree having taken place even before the Council. But whether the new organization be considered a direct successor or continuance of the secular aspects, or something of a similar nature which is completely new, the fact remains that it is, to be described most precisely, a secular power, and furthermore one not regulated by the Church nor obliged to the Church or Her teachings in any formal way beyond the bare tolerance of the Church (in the form of some few individual Catholics) in some (potentially quite) limited manner or range, where they need have no voice whatsoever. Imagine, for example, if a Holy Roman Emperor, duly crowned by the Pope, were subsequently to become a Protestant, and to spread the Protestant errors and heresies throughout all the Empire, and even set up something of an "official" Protestant Church as its State religion. Is the real Church to be held responsible for the Protestantism which the Emperor spread? A schismatic "state religion" is an easy thing for a willful emperor to have set up, and in a modern parallel to that there comes the basis of the actual schism. It is one thing to be a citizen of the Empire while (somehow) still maintaining the true Faith, but quite a different matter to be a member of its (false) State Church. The Vatican organization is not only not the Church, it has, as the something-else-that-it-is which the Church legitimately could have set up (and did here), gone on to set up a schismatic and heretical false "church," the Novus Ordo religion. Obviously, the real Catholic Church can have no real responsibility for that.

f. Is This Theory a Novelty?

Correction: It is our present circumstance which is a novelty. Who has ever seen anything like it before? Apparent “Popes” teaching errors and heresies, one right after the other, the bishops and cardinals and almost all other prelates merrily following them into perdition. Who can deny that our present circumstance, however explained, is truly a novelty in the history of Christianity? Therefore, any Theory by which it can explained will also have to reflect that novelty, to capture what it was about our present circumstance which has driven and governed our peculiar circumstances for this whole time period we now endure. But as must be evident by now (assuming a reading of Part One and Part Two up to this point), it has to be clear that there is nothing novel about the methods, the theological basis and doctrines upon which all reasoning is based, or about the Church’s ability to take on any new and unprecedented situation.

Every adverse circumstance (and even non-adverse circumstances) was a novelty when first faced by the Church. Everything had to happen for a first time. Persecution began with the crucifixion of Christ and has perennially dogged the Church ever since. But that a secular Emperor would endorse Christianity was a novel situation when it first happened, and when said Emperors began endorsing Christianity, albeit in a distorted (heretical) form, that too was once a novelty. That the Christian world could wake up one day and find itself Arian was a novel situation when it first occurred. When the Church had to go for four years, from 304 to 308, without being able to elect a Pope, that was a novel situation. The first time an Antipope arose was a novel situation. The first time a Pope was a gross public sinner and a disgrace to the Church was a novel situation. The long-term break of the Churches in the East, the rise of three rival Papal claimants – each with the most excellent credentials, the attempt to rule on a matter outside the domain of Faith and Morals resulting in a grievous error (Geocentrism) were all novel situations when they first occurred.

In our present day, the circumstance that a man so widely taken for a Catholic Pope should be able to teach such errors and heresies, and even get away with it over such a prolonged period, is a novelty. But that a man should so err who, in his strictest and most technically accurate claim for what his role is, such that it positively cannot be that of a Catholic Pope, is nothing new. And that is a good illustration of the fact that even though the

circumstances can be and often are novel, the ancient principles remain true. When one attempts to change the ancient principles to accommodate any issue as might arise, the result is error and even heresy. But when one upholds all the ancient principles and by applying them discovers the true nature of a given novel circumstance, that is merely the advancement of knowledge. The goal of Part One was to bring forth as many of these ancient principles as are known to the Church and have any possible bearing upon our present questions, and to show what conclusions can be drawn therefrom. The goal of this Part Two is to posit a Theory to explain how the facts documented by Catholics in numerous works throughout this trying period could arise in the context of the findings of Part One, and to answer those questions remaining from Part One which require at least some theory, whether this Theory or another. The Theory is an attempt to apply the ancient principles to our present novel circumstance.

[g. What About Denials That Lumen Gentium Changed Anything?](#)

That *Lumen Gentium* constitutes a major change in the status of the society which promulgated it cannot be meaningfully denied, as this study up to this point has already established beyond any reasonable doubt, outside the lone possibility that such a status may have arisen through other events, at present unknown to all, occurring in the up to six years immediately preceding its promulgation, namely from the 1958 Papal conclave onwards. This effect of that document has been, and/or its doctrinal ramifications has been publicly made by myself in other venues, and by other writers as well.

To this, the Modernists have thus far made only a few half-hearted attempts to throw up dust and confusion, so as to prevent people from realizing what just happened right then with the promulgation of *Lumen Gentium*. Let us step through the known objections, as they exist as of this writing:

- 1) Paul VI identified his Church with that of the Mystical Body in *Ecclesiam suam*, his first Papal document. Answer: Since that would happen to come in 1963, prior to *Lumen Gentium*, that would be in full agreement with the Theory which similarly posits that the two were as of yet still identical, so it is correct that he should have said this in 1963.
- 2) If this was such a change, then it would have been more noted. Answer: It was quite a bit noted; there was in fact quite a

considerable amount of ink spilled over this “subsists in” phrase suddenly introduced in *Lumen Gentium*. Just because most Catholics today don’t know about this and haven’t seen it doesn’t mean it didn’t happen. And I am sure there will now be a whole lot more.

- 3) John XXIII claimed that the Council “wishes to transmit Catholic doctrine, whole and entire, without alteration or deviation” in his opening remarks. Answer: That may possibly have been John XXIII’s intention, but things did not go as he then claimed to have planned or expected, even in his own session of the Council.
- 4) *Orientalium Ecclesiarum* (and other documents), which are promulgated after *Lumen Gentium* identify the Catholic Church with the Mystical Body of Christ. Answer: One must not expect consistency, either with Catholic doctrine, or internal to itself, to emerge from an imperfect council, nor from a heresiarch. *Orientalium Ecclesiarum* itself as a document was prepared by an entirely separate committee within the Council which was not privy to this innovation, and thus merely states the previous doctrine, now “out of turn” as it were.
- 5) Sebastiaan Tromp, the drafter of *Lumen Gentium* and a key participant in the drafting of *Mystici Corporis* as well, suggested the introduction of “subsists in” to replace “is” with regards to the Church. Answer: His original draft, presented for the 1963 sessions, did not include “subsists.” From the account, as given by Fr. Karl Josef Becker, S.J. and Fr. Francis A. Sullivan, S.J. (the second quoting the first), what appears to have happened was that Tromp uttered the phrase (which he might possibly have once overheard from Cd. Frings, though neither source discusses that possibility) “subsists in” while apparently meaning to say (and apparently thinking that he said) “subsists as,” since he emphatically maintained a “subsists as” manner of absolute and exclusive identification between the Mystical Body and the Catholic Church. Apparently, he was entirely unaware that what he said had in fact broken that absolute and exclusive identification, and was in fact to be so taken by the commission, which immediately thereafter introduced the term “ecclesial” to a corresponding passage of *Lumen Gentium* to describe churches and communities outside the

confines of the new society.

This is the relevant text of Fr. Francis A. Sullivan recounting these details (taken from *Theological Studies* 67 (2006): *Quaestio Disputata: A Response to Karl Becker, S.J., On the Meaning of Subsistit In*, pages 399-402):

Becker's next argument is based on a fact he discovered in the Vatican archives: it was Fr. Sebastian Tromp, S.J., consultor of the Holy Office and secretary of the conciliar doctrinal commission, a man who had played a major role in drafting both *Mystici Corporis* and the 1962 schema on the Church, who suggested using *subsistit in* to express the relationship between the Church of Christ and the Catholic Church. Becker says: "From the very beginning, S. Tromp had defended the full identity of the Church of Christ with the Catholic Church, maintaining and reinforcing this conviction in the Conciliar Schemas. It is unthinkable that, at the last moment, he changed his mind" (518 A).

I am sure that anyone who knew Tromp as a colleague, as I myself did, would agree that he would not have changed his mind about the total identity between the Church of Christ and the Catholic Church. The question, however, is whether the doctrinal commission that accepted his suggestion, and the council that approved the change from *est* to *subsistit in*, understood it to mean what Tromp insisted it had to mean. Fortunately, Becker gives us the exact words that Tromp used in making his suggestion, so we know what he had in mind. Here is how Becker describes the way the change took place.

After the close of the conciliar discussion of the 1963 draft a subcommission was appointed for its revision; its chairman was Gérard Philips, who had drafted this text. A month later, on November 26, 1963, Philips presented the revised text to the full doctrinal commission. In this text, the phrase *est Ecclesia Catholica* had been changed to *adest in Ecclesia Catholica*. Philips explained that this change was made because it had been proposed in the council, and because it could then better be said that there are elements present elsewhere. As Becker points out, no one in the conciliar discussion had proposed the change from *est* to *adest in*. But, as we have seen, Bishop Van Dodeward had proposed the

change to *invenitur in*. And there is good evidence that Philips and his subcommission saw those terms as equivalent. This is clear from the official *Relatio* explaining the revised draft, which used *adest in* and *invenitur in* as synonyms.

We now come to Tromp's intervention, about which Becker provides information from a tape recording kept in the Vatican archives, of the discussion that took place in the plenary session of the doctrinal commission at which Philips presented the revised draft with *adest in*. Heribert Schauf, a member of the doctrinal commission, objected to *adest in* on the grounds that it was imprecise. Becker then quotes Tromp as saying: "Possumus dicere itaque: subsistit in Ecclesia catholica, et hoc est exclusivum" (said very forcefully) "in quantum dicitur: alibi non sunt nisi elementa. Explicatur in textu" (517C). We know, therefore, that it was Tromp who suggested the term *subsistit in*, and we also know that he strongly insisted it meant that the Church of Christ subsists exclusively in the Catholic Church and that outside it there are only elements. Obviously this meant that outside the Catholic Church there is nothing that can be called a church. For Tromp there was no yielding on the statement in the 1962 draft: "Only the one that is Roman Catholic is rightly called Church."

The doctrinal commission accepted Tromp's suggestion to say *subsistit in*. Becker argues that it also accepted his understanding of it. But in fact there is good evidence that it did not agree with his understanding of it. For, having accepted the change from *est* to *subsistit in*, the doctrinal commission went on to approve another change that the subcommission had made in the section dealing with the various ways in which the Catholic Church knows itself to be joined with other Christians. The 1963 draft had said of them: "They lovingly believe in Christ, Son of God and Savior, they are sealed with indelible baptism, indeed they recognize and receive all or at least some of the sacraments." The revised text said: "They are sealed with baptism, by which they are joined with Christ, and indeed they recognize and receive other sacraments in their own Churches or ecclesiastical communities." The two previous drafts had recognized the presence of sacraments outside the Catholic Church. Here, for the first time, a conciliar text uses the terms

“Churches” and “ecclesiastical” of the communities in which those sacraments are received. The *Relatio* given for this text shows that the doctrinal commission realized that this language, of which Tromp could hardly have approved, needed to be justified. It said: “The elements that are mentioned regard not only individuals, but also communities; precisely in this fact is located the foundation of the ecumenical movement. Papal documents regularly speak of the separated eastern ‘Churches.’ For Protestants the recent Pontiffs use the term ‘Christian communities.’”

If one considers the fact that the draft in which *est* had been changed to *subsistit in* was the first one that spoke of “Churches” and “ecclesiastical communities” that are found outside the Catholic Church, one can hardly escape the conclusion that the doctrinal commission did not agree with Tromp, who had forcefully insisted that *subsistit in* must be understood to be *exclusivum*, with the consequence that outside the Catholic Church there could be nothing but elements.

Becker seems to think that Philips agreed with Tromp, for after saying that it is unthinkable that Tromp changed his mind about the full identity of the Church of Christ with the Catholic Church, Becker says, “Mons. Philips, adjunct secretary to the Commission, wrote in his book, ‘There [i.e. in the Catholic Church] we find the Church of Christ in all its fullness and vigor’” (518 A). Philips’s own words were: “Il est à présumer que l’expression latine: *subsistit in* (l’Église du Christ *se trouve dans* la Catholica) fera couler des flots d’encre. Nous serions tentés de traduire: c’est là que nous trouvons l’Église du Christ dans toute sa plénitude et toute sa force.” Becker apparently takes this to mean that Philips agreed with Tromp that *subsistit in* had the same meaning as *est*. But to say that it is in the Catholic Church that the Church of Christ is found in all its fullness and all its strength does not imply that the Church of Christ is found exclusively in the Catholic Church, or that outside it there are only elements. In this same work, Philips gave a detailed justification of the phrase: “in their own Churches or ecclesiastical communities,” which the subcommission that he chaired had introduced into the text.

Becker’s final observation concerning the history of *Lumen*

gentium is: “No explanation was ever given for the change from *est* to *adest*, and from *adest* to *subsistit*. It is possible that some saw in the term *est* the possibility of denying or of not giving sufficient attention to ecclesial elements in other Christian communities. But if this hypothesis is granted, then the justification for the change would be terminological and not doctrinal” (518 A–B).

However, the theological commission did explain why the change from *est* to *subsistit in* was made: “so that the expression might be in better accord with the statement about the ecclesial elements that are present elsewhere.” I would say that the key word here was “ecclesial.” Reflection on the ecclesial nature of those elements had led to the recognition of the ecclesial character of the communities in which they were given and received. That the justification for this change was not merely terminological is brought out by the reason given for the use of the terms “churches and ecclesiastical communities.” As we have seen above, the *Relatio* said: “The elements that are mentioned regard not only individuals, but also communities; precisely in this fact is located the foundation of the ecumenical movement.” I suggest that what motivated the approval of the change from *est* to *subsistit in* was that it would make it possible for the council to acknowledge the fact that outside the Catholic Church there are not only elements of the Church, but that there are churches and ecclesial communities. As Tromp clearly saw, if the Church of Christ is exclusively identified with the Catholic Church, there can be nothing but elements outside it. I conclude that the doctrinal commission that approved this change must have understood it to mean no longer claiming an exclusive identity between the Church of Christ and the Catholic Church.

Further proof that this was what the doctrinal commission had in mind is seen in its response to the amendments proposed by the bishops concerning the change from *est* to *subsistit in*. In his footnote no. 33 Becker quotes this response, but I do not think he recognized its significance, since in his text he merely says that these amendments were rejected. But there are three points in the response that are significant: (1) Only 13 bishops had proposed going back to *est*. This shows that almost all the bishops approved the change to *subsistit in*. (2) The commission said that to return to

est would give the text a restrictive meaning. Therefore they understood *subsistit in* to be less restrictive. (3) “After an extended debate, the commission chose the term *subsistit in*, to which solution all present agreed.” So the change from *est* to *subsistit in* was decided by the whole doctrinal commission, not just by the subcommission chaired by Philips. And in due course the council approved the text of *Lumen gentium* with *subsistit in*.

Right there is the actual moment that “subsists in” was first officially discussed in a time and place that would ultimately result in its addition to the conciliar document. You have Tromp himself, emphatically believing in the full and exclusive identity of the Church of Christ with the Catholic Church (as has been invariably taught down throughout all the ages, and in *Mystici Corporis* which he had helped to draft). But there was this peculiar push to smuggle the word “in” into the clause, so as to abolish that absolute and dogmatic identity, by replacing “*est*” (“is”) with “*adest in*” (“is present in”) or then, “*invenitur in*” (“is found in”). Then Tromp enters in with two points, one being that “subsists” is better than “is present” or “is found,” and the other being that if “in” is to be added then it must also be clarified that it is exclusive: “*et hoc est exclusivum*” (“and that is exclusive”), as in “subsists ONLY in” (practically “subsists as” for all intents and purposes, emphasis Tromp’s). With Tromp’s emphatic “ONLY” still hanging in the air, the conservative members of the commissions failed to notice that this “ONLY” was completely missing from the proposed revised text, while the heretics saw this as an opportunity to pin their radical “subsists in” language all on the archconservative Sebastiaan Tromp. Note especially how “The elements that are mentioned regard not only individuals [e.g. hierarchical leaders of schismatic, heretical, and dissident sects -GR], but also communities; precisely in this fact is located the foundation of the ecumenical movement.” This really is therefore the exact juncture at which everything in Vatican II and thereafter which went beyond the pale got its start. This is precisely where the post-conciliar nightmare began, and what must be reversed before it can end. The moment this change went from being merely something to be discussed to something officially promulgated, this outright change became official. Such a change would either have to be a change of doctrine (a heresy) or, as I posit with the Theory, an ontological change in the status and nature and identity of the society that promulgated it officially.

In 2007, the Vatican organization issued a document attempting to explain away the actual content and meaning of this portion of *Lumen Gentium*. The bare fact of them having done this demonstrates what a lie it is to claim that “no change was noted.” One does not “respond” to a nonexistent problem. In this document, they addressed four questions of relevance here. The first (“Did Vatican II change the doctrine of the Church?”) was brought up merely so as to deny that the doctrine of the Church was in fact changed. But that it was truly a change, and quite a significant one, has already been demonstrated herein, in that it is either a change of doctrine proper, or else, as I posit herein, a change of their status as an organization in relation to the real Catholic Church, namely that it is no longer to be identified with it and no longer enjoys any of its divine prerogatives and protections. That response of theirs has about as much validity as the claim of a perpetrator, caught red-handed in a crime, saying “I didn’t do it!”

The second question (“What is the meaning of ‘subsists in’?”) endeavored to explain away that innovative new expression by boldly declaring no change of meaning, despite the clear and evident change of meaning evidenced in the remainder of that document, just another shade of “I didn’t do it!” The discussion of it does however introduce one rather interesting note that, fortuitously (for the bad guys) the word “subsists” was never clearly connected with the entirety of the Church of Christ, though there is no room to doubt that the participants all so understood it at the time. But because of this, decades later, the claim is being made that the parts of the real Church of Christ which are outside the present day Vatican organization do not “subsist.” This is a perfect example of a new and bigger lie following an older and smaller lie, mere post-operative spin.

Subsistence, that perduring quality of the Church by which it can endure for all time and depends upon nothing else, nothing of this world, applies to the whole Church. This is so even though any portion of the Church really could be completely “done away with,” for example, by a great and terrible persecution in which all Catholics in a given region are slaughtered without exception, but this could not happen everywhere all at once, even when Antichrist rules. One does not deny that the Church subsists, even if the Church could potentially be completely wiped out in this or that region, since its subsistent nature belongs to every part of the whole Church. Therefore, all parts of the Mystical Body of Christ, whether inside or outside the Vatican organization (as of the promulgation of *Lumen Gentium*) must truly “subsist”

in this theological sense. And even the *Lumen Gentium* text itself does not claim that “only that portion of the Mystical Body of Christ which resides within their new “catholic Church” subsists, while the remainder of it does not subsist.” The real Catholic Church (as a whole) is simply said to “subsist.” One might as well ask which portion of a consecrated host which is broken retains its status as being the Body and Blood of Christ, and which does not. Just as every particle of the consecrated host retains its transubstantiated nature as being the Body and Blood of Christ no matter how broken up, every part of the soul-saving Church retains its participation in this subsistent nature no matter how divided it may be among national, regional, political, and organizational or societal boundaries.

With the discussion of the third question (“Why then introduce this new turn of phrase ‘subsists in’ instead of simply saying ‘is’?”), nothing is said of any intention to point out the subsistent (perduring) quality of the Church. Instead, we are given yet a third pale reiteration of the absurd and utterly unsupportable claim that “nothing has changed here, folks!” It can all be safely dismissed as merely “Pay no attention to that man behind the curtain!” That denial is immediately followed with a reiteration of what it changes, namely that numerous elements of sanctification and of truth (truly valid and commissioned Catholic hierarchical members and clergy) are found outside the structure of their newly defined society, that churches and Communities separated from theirs possess a truly ecclesial significance and importance in the mystery of salvation, and that the Spirit of Christ has not refrained from using them as instruments (efficient cause) of salvation. That such things could be said of any societies or groups outside the Church is a complete and absolute innovation, altogether unsupportable with any previous documentation of the Church. Obviously, they want it both ways. They want to claim that “nothing has changed” lest they be (rightly) accused of heresy, and yet they also want to make a change that would enable their “church” to go where the real Catholic Church could never go. That’s like trying to commit murder without killing anybody.

The relevance of the fourth question (“Why call these separated societies ‘churches’ and ‘ecclesiastical communities’?”) is less immediately obvious, except in the context of the Fr. Sullivan quote given just above. The words “church” or even “ecclesial community” are only used loosely and in a casual and colloquial sense, or for example in a falsified sense e.g. “schismatic church” or “false church.” Never is such an expression used in any formal

doctrinal document of the Church as would seem to imply that the word “church” (as in “the Church”) would rightly apply to it, even if all seven sacraments are retained and validly practiced. Remember that Tromp himself positively balked at the suggestion that anything at all “can be called a church” which is in schism, heresy, or otherwise not subject to the Supreme Pontiff: “We know ... Tromp ... strongly insisted it meant that the Church of Christ subsists exclusively in [really meaning ‘as’ – GR] the Catholic Church and that outside it there are only elements [not of sanctification nor of truth, and certainly not capable of possessing ecclesial significance and importance in the mystery of salvation, nor of being used by the Spirit of Christ as the efficient cause of salvation – GR]. Outside the Catholic Church there is nothing that can be properly called a church. For Tromp there was no yielding on the statement in the 1962 draft: ‘Only the one that is Roman Catholic is rightly called Church.’”

No matter how you look at it, either their change is a heresy, in which case they can no longer claim to be the Church (but in that case we have no information as to what, if anything, is the Church), or else they have expressly relinquished any claim to being the “one holy Catholic and apostolic” Church of all Christian history, furthermore clarifying that someone else out there, something easily identifiable through the visible marks or notes of the Church as historically known, really is that Church, with all rights and prerogatives fully retained, even though temporarily presently without a Pope. History has demonstrated, all too clearly, that the present day Vatican apparatus has ceased to be the Church, and positively no later than the promulgation of *Lumen Gentium*.

The Vatican bad guys have a significant vested interest in concealing this true nature of *Lumen Gentium*, for once truly understood, it provides a sufficient basis, certainly in all moral justice, and likely even in the legal justice systems of many nations, for traditional Catholics to sue for the return of the Catholic name and reputation to themselves, and for Catholic properties: churches, cathedrals, shrines, historic Catholic treasures, and lands, clear up to and including the return of Vatican City itself, deeded by the Italian Government to the Catholic Church, to be taken out of Conciliar hands and restored to truly Catholic (traditionalist) hands. Of course, they will fight this with every deception and legal technicality they can once these things become well known.

8

Considerations for If the Theory Were Not True

There remains the fact that what I present here is only an academic theory, at least thus far. It seems quite possible to me that this Theory, or some minor variation or development thereof, could one day be broadly accepted and embraced by the Church as being the definitive theological account of what happened at Vatican II and how the real Church survived it. There is also the fact that, since it is only a theory, it remains subject to further verification, modification, or even the possibility of being outright superseded by some even better theory, whatever that would turn out to be. Even supposing that it were to be wrong, it still serves at least several valid purposes which mean that we of the Church are all the better off for knowing it than not. For myself, I feel morally certain that this Theory is true, but of course my own subjective moral certitude cannot be binding on anyone else. In all academic integrity, I must discuss what it would mean for the Theory to be false or mistaken, how it could be false or mistaken, what value may nevertheless be obtained from its having been ventured, and what reasonable questions and objections might as reasonably be answered.

There are several findings of at least doctrinal status on par with the findings of Part One which emerge from the bare fact of the official promulgation of such a text as *Lumen Gentium*. These doctrinal facts emerge as being necessarily and unconditionally true, independent of the Theory:

- 1) As of the promulgation of *Lumen Gentium*, there is absolutely no way that the Vatican organization could be identified with the real Catholic Church. Either the Theory (or something very like it) is true, meaning that this identification was lost upon the promulgation of *Lumen Gentium* itself, or else if the Theory is false, then it is

because that identity had been severed at some point (at present unknown) previous to the promulgation of *Lumen Gentium*. But either way, it is categorically and dogmatically impossible for the Vatican organization, having promulgated such a document as *Lumen Gentium*, to have continued on as the real Catholic Church for any further duration whatsoever.

- 2) As of the promulgation of *Lumen Gentium*, there is absolutely no way that the leader of the Vatican organization could have retained any vestige whatsoever of any claim to the Roman Catholic Papacy. Again, either the Theory (or something very like it) is true, meaning that the Papacy was lost to the Vatican leader upon the promulgation of *Lumen Gentium* itself, or else if the Theory is false, then it is because the Papacy had been fully lost to the Vatican leader at some point (at present unknown, though in this case many such points have been suggested but none proven) previous to the promulgation of *Lumen Gentium*. The Theory does not, of itself, rule out the possibility of some partial loss of the Papacy at a point prior to the promulgation of *Lumen Gentium* having taken place (for example, something along the lines of the Cassiciacum thesis), so long as the ability to pass and impose disciplinary legislation or visibly legal juridical or canonical acts (and appointments and removals of officers, etc.) affecting potentially the whole Church remained. It is categorically and dogmatically impossible for a man who occupies the Catholic Papacy in either a full sense or in the more limited sense here mentioned, and as such promulgating such a document as *Lumen Gentium*, to have continued on as a real Catholic Pope for any further duration or in any sense or capacity whatsoever.
- 3) All the findings from Part One remain valid and unaffected as to their veracity since they are in no way dependent upon any aspect of this Theory, but stand on their own, completely independent of this Theory or any part of it whatsoever. Obviously, should the Theory prove false, then the remaining 22 questions listed at the end of Part One will require other answers. Nevertheless, the Vatican leader is, and can be, no Pope, and an organizational bifurcation has occurred between that which truly is the Church and that society currently operated from Vatican City. These basic facts are indisputably

demonstrated in the historical facts known to all and the theological deductions of Part One. A Table of Part One findings to Part Two verifications is provided at the end of this work to show how no findings are contradiction, though many can be further clarified with the help of the Theory.

One undeniable benefit of this Theory is that of narrowing down a bit the extent of history during which the losses of ecclesial identity and papal power took place. To illustrate, a computer programmer was once asked how he would hunt for elephants in Africa. The response was that he would go to Africa, start at the Cape of Good Hope, work northward in an orderly manner, traversing the continent alternately east and west. During each traverse pass he would catch each animal seen, compare the animal against the known parameters for an elephant, and stop when a match is detected. Being an experienced and savvy programmer, he would also place a known elephant in Cairo to ensure that the algorithm will terminate successfully. If no other elephant be found, then at least there remains the known elephant in Cairo.

Catholics have scrutinized the whole span from the death of Pope Pius XII to some point in or around Vatican II in search of any clear place at which the papacy was lost to the Vatican leadership, and when the bifurcation between the Vatican organization and the real Catholic Church took place. *Lumen Gentium* (as the Theory confirms) is that “known elephant in Cairo” that positively guarantees that these two basic things shall be found, if not sooner, then at least at this point itself, and therefore no later. We can therefore rest assured, not only in faith, but now also in logical deduction as well, that a real and comprehensive answer to all the “great mysteries” of what happened to the Catholic Church can be found, and shall be found. Even if no better theory should be found, this Theory is itself fully sufficient to account for the crisis and address all the doctrinal teachings of the Church, the first theory ever proposed which achieves this.

What I have proven is that the promulgation of *Lumen Gentium*, were the Church Herself to have actually done it as some bit of disciplinary (non-Dogmatic) legislation, is necessarily, and *of itself*, sufficient to have accomplished the bifurcation between the present day Vatican organization and the real Catholic Church, such as has been seen by all and verified theologically in Part One. Were no other anomalies ever found to have

occurred, this one lone thing is of itself nevertheless enough.

But is that a bit too much to take? Let's try a simple thought experiment. Just pretend that the mere promulgation of such a document as this, with its ecclesial content being what it is, somehow magically had the power to bring about precisely the state of affairs that it in fact describes. What would happen?

Since there would be now two societies, only one of which is really the Church, and the other merely overlapping it, we would see the real Church continuing faithful while the new society becomes a vehicle for all the crazy pet theories and political correctness and errors and heresies that were already boiling and bubbling just under the surface. All the crazy ideas of Hugues-Félicité Robert de Lamennais, Alfred Loisy, the Modernists condemned by Pope Saint Pius X, the Sillonists, Teilhard de Chardin, Hans Küng, Edward Schillebeeckx, Karl Rahner, Henri de Lubac, Maurice Blondel, Yves Congar, Hans Urs von Balthasar, Gustave Thils, George Tyrell, Jean-Paul Sartre, John Courtney Murray, Jacques Maritain, Annibale Bugnini and Gerald Ellard (all heretofore rightly censured or even condemned by the Holy Office, wherever brought to its attention) which were surreptitiously being passed along among corrupt and weak minded seminarians would at last gain an official status in the newly created society. Because of the overlap, many might still mistake the two societies for merely one, and thereby fail to notice the second society as having spirited away nearly all the resources of the real Catholic Church. All of the chaos and nonsense from which the real Catholic Church is divinely protected from would become manifest in the new society, which would go on to wholesale changes to everything, a new liturgy (a new "law of prayer" to reflect and express the new "law of belief"), changed doctrines, changed morals, and having deprived itself of divine promises and protections, overall societal decay.

That would all be in parallel to there also being those, however few, truly faithful Catholics who go along with none of it. Over time we would see the overlap decrease as these faithful Catholics would be either driven out or forced to leave for the sake of their spiritual sanity, and would continue on as Catholics, faithful bishops (what pitifully few there are) remaining in charge of faithful Catholics as they themselves are also driven out or forced to leave, and the overall rise of a "movement" or "community" of faithful "traditional" Catholics who would continue the Church. All of this could have been trivially foreseen the day *Lumen Gentium* was actually promulgated, had

anyone actually read the document carefully and posed before their mind what would happen if all of what it says became true. What would happen would be in fact what actually has happened in all the days since then. Like a garment being tried on for size, the fit isn't merely close, but perfect.

The one area in which this Theory legitimately remains unproven is the question as to whether the bifurcation might have been accomplished by some previous event. There is quite a span of time between the death of Pope Pius XII and the promulgation of *Lumen Gentium*, and a great deal of water passed under the bridge during that time. There is the election (and acceptance) of Roncalli, with his shady history and his being "Suspect of Modernism," the objections raised about him even at the time of his election by Dr. Elizabeth Gerstner, the doubts as to his papacy raised by Tom Costello of Oklahoma, the surprise change to the Canon of the Mass (addition of St. Joseph to the Canon, seemingly harmless in itself, but being Canon (perfect), how could it have been added to?), a number of other disturbing changes to the Mass for the 1962 edition which he promulgated, the convening of a useless and obviously unnecessary council, and though its one session conducted under him promulgated no documents but merely rejected the carefully developed "72 schemata," there remain his highly controversial comments at its commencement, and then there is *Pacem in Terris*, and how the world (which only loves its own) so loved him, dubbing him "Good Pope John." Then again there is the election (and acceptance!?!) of Montini, with all the extraordinary amount of baggage he brings in, and his gravely questionable documents and actions.

There is just so much in the great many idle words of John XXIII and Paul VI leading up until *Lumen Gentium*, all of which must be accounted for, and some of which may not be easy. With Part One having proved that "with a bifurcation taking place between the Vatican organization and the real Catholic Church prior to the Vatican organization's defection from the Faith, its defection does not constitute the defection of the real Catholic Church" (D20F2), the promulgation of *Lumen Gentium* would itself be that bifurcation, therefore requiring that no real defection "beyond the pale" of what is always possible to the Church can be found to have occurred previous to that point. In all of that, is there no conclusive evidence which anyone has yet identified of their having lost the papacy, and especially of even that minimal modicum necessary for merely disciplinary acts? More importantly, is there no other event or declaration of the sort that would both bring about

and also explain the nature of our present circumstance so well as the promulgation of *Lumen Gentium*? Things may have been a little risqué, a little off-color, ambiguous, shady, corrupt, and scandalous, but is anything taking place before *Lumen Gentium* truly and absolutely impossible to the Church?

Were that to have happened, then of course the promulgation of *Lumen Gentium* would be of no actual and legal relevance to the real Catholic Church whatsoever, no more than anything promulgated by the Anglican church at a Lambeth Conference. As such, then whatever previous event as would have accomplished this bifurcation would also have to be what creates and governs the nature and state of our present ecclesial circumstance. For example, were either or both of Roncalli and Montini to have been antipopes, elected while some other true Pope (first white smoke) were actually to have been elected first, accepted by the Church, and still accepted by any portion of the Church ever after, continuing on as the true succession, then of course the Conciliar documents promulgated by Montini as Paul VI would be of no actual or legal significance to the real Catholic Church led by some real Pontiff (at present unknown).

There also remains the possibility, however difficult for me to imagine, that some other theory, not as of yet posited, might come along and which would do a better job even than mine, and which would of course supplant it in the eyes of the Church. So, though the probability that either of these worst-case scenarios would apply is small, the remote possibility that they could apply must be acknowledged and dealt with, hence this chapter. If, despite all probabilities, the Theory should turn out to be altogether false, would it even so still be of some value?

Let us suppose, for the sake of argument, that the state of affairs apparently mandated, and certainly described in *Lumen Gentium* were actually accomplished by some other bit of Church and/or Vatican legislation or event prior to *Lumen Gentium*, or else that some other and very different theory should come along which explains all facts at least as well (and some presumably better) than the Theory proposed herein:

a. Example of an Adequate Theory

On the level of serious and scientific theological understanding, this Theory has provided at least an example of the sort of thing we should have been looking for, namely a visible place where such a change of status was

announced. It is an instance of the sort of thing which the doctrines identify as something that must formally exist in order for the events analyzed in Part One to have occurred. Whatever else as would prove out to be the true and correct theory would have to be very much like what I have here, meeting all the requirements mine does, and then yet some more (whatever those would be). Some event or declaration must create or specify a visible bifurcation between the real Catholic Church and the present day Vatican organization. As such, the Theory stands as a benchmark against which any other must be compared, and also beat in order to have any standing as a serious theory. It is a theory the strength of which blows away the various alternatives as are currently extant, as is demonstrated in detail in the Appendix.

b. Evangelical and Explanatory Value

On the practical level of conventional apologetics and evangelism, this Theory has already proven helpful in allowing individuals who have not ever questioned the veracity or validity or authority of the Vatican II documents (and of the resulting changed society itself) to see that some kind of loss of exclusive authority is openly admitted therein. Even at this late date, many persons who are “Catholic-at-heart” have not yet accepted the Sede Vacante finding despite the good reasons they have to be at least suspicious in that direction. They reject the finding because they don’t want to get into a position of “judging a pope.” They fear that the prolonged absence of a Pope as the Sede Vacante finding necessarily implies might place the Church in an inextricable position. This Theory totally bypasses those concerns by showing “the pope” to have voluntarily stepped aside from his former office, and to have admitted to doing this openly, and also by explaining the continued presence of the Church as a visible and institutional body capable of taking the actions required to pick up and continue into all future ages. Thus, we need not decide the “pope” question on our own puny authority, but have the answer to the question from the man’s very own words and teachings. And our confidence in the Catholic Church can be and is restored as we observe its life, alive and well, among the traditional Catholics. My *Resurrection of the Catholic Church* book which brings out the same Theory in an informal, anecdotal, and layman’s approach, has brought many not only to Tradition, but even to the sedevacantist cause, and all without insisting upon it. By providing a “bigger picture” glimpse of our ecclesial circumstance loosely based upon what I herein present and formalize with

doctrinal precision, and within which the Sede Vacante finding makes real sense, the finding itself gains true respectability.

We need only take what the Vatican leader said at face value. If he says of his own free will that he is not “the Pope” (in the full sense of what it means to be a Roman Catholic Pope), and this document shows that to be indeed the case, then it must be so, and most importantly it is so on his authority, not ours. The one man with the clearest authority to declare someone to not be the Pope is the man himself, and here he has done it. My *Resurrection* book (and other previously published articles) has already brought this Theory into the eye of the general public, and those reading it have thus found the loss of the papal role on the part of the Vatican leadership as taken by sedevacantists to be proper and reasonable and understandable. I also personally faced exactly that dilemma of wanting to be able to conclude that Paul VI and etc. were not actually Catholic popes, given the obviously nefarious nature of their leadership, but at the same time not wanting to “judge a pope” on my own authority.

c. Acknowledgement by the Modernist Heretics of the True Situation

Even if authority were to be somehow totally lost to the Vatican organization previous to *Lumen Gentium*, that document remains nevertheless an acknowledgment of the actual state of affairs on the part of the Vatican heretics. If some previous event or declaration had already created our present ecclesial circumstance then *Lumen Gentium* would simply have been a reiteration of the same, indicating the truth even against the intention of the heretics, acknowledging the non-papacy (lack of universal jurisdiction) of the Vatican leader, the extension of the Church outside their organization, and so forth. Even if Catholics be not bound to any of its legislation, then at least the Vatican heretics themselves nevertheless are. Even the statements about the bishops granting jurisdiction to new bishops in their consecrations could be interpreted as an acknowledgment of (at the very least, providing the initial previous bifurcation such a status implies was not clear on this subject) the cessation of any law obligating the express and personal permission of the Pope (now patently impossible for a prolonged duration) for each bishop which our current Sede Vacante circumstance has forced upon the Church.

d. Usefulness in Routing Novus Ordo Critics

The attempt by *Lumen Gentium* to impart real Catholic authority and jurisdiction to every sort of bishop who so much as hangs out his shingle as being such is one I take as far from proven and in any case unlikely, and also unseemly as any basis for real Catholic clergy to perform their ministries. However, the fact remains that Novus Ordo followers, insofar as they can regard themselves as being bound to anything, are bound to the Vatican II documents in general, and therefore to *Lumen Gentium* in particular. Owing to this document which they MUST accept as such (being followers of the Vatican II religion), they are in no position to decry our traditional clergy as being without authority and jurisdiction and faculties, as applicable. Their own document has made it clear that they can have no “corner on the market” of being legitimate elements of sanctification (possessing both sacramental and juridical power) and of truth (infallibly possessing by right the truths of the Catholic Faith). So, whenever any of our traditional clerics perform any action whatsoever that requires jurisdiction, to absolve sins, to recognize marriages (or even annulments on what rare occasions that might legitimately arise among traditional Catholics), to consecrate altars and blessed oils, tonsure seminarians, and so forth, those of the Novus Ordo are thereby constrained, *by their own lights*, to accept the official ecclesiastical authority of these clerics and their actions.

e. Usefulness for My Own Discoveries

In fact, it was this text of *Lumen Gentium* itself which first suggested to my mind the present ecclesial circumstance, and theological and historical corroboration has since been found to an extreme degree, as documented in Part One. *Lumen Gentium*'s text itself is “where I got the idea” for what the whole “bigger picture” is in the first place. It has proven academically fruitful to me since with it I was able to anticipate much of what is theologically demonstrated in Part One, to be able to read the theological works in a fruitful way, and to be able to identify the pertinent doctrines and their actual impact. Not only the two societies bifurcated from each other, but also the fallibility of the one, the existence, reliability, and lawfulness of the other, the existence of the overlap between the two, the sequence of transition from one society to two, such that apostolic continuity is preserved, and even the visibility of the Church and of the changes made to the false organization all logically followed from what I read in *Lumen Gentium*.

It is not to be construed that the Theory in any significant or consequential

way colors or alters the findings of Part One. At most, having access to the Theory seems to have provided some useful suggestions as to “where to look” for things, but the things once thus found stand on their own merit without any further need or reference to the Theory, and could have been found without it, however less likely persons might have looked in the correct direction. If a detective trying to solve a murder, theorized as to where the weapon should be, and there found it, the discovery is a real advance in solving the case even were his theorization wrong and its presence there a complete coincidence. His finding the weapon where theorized would be a significant vindication of his theory, though still falling just short of proof.

f. Unity of Traditional Catholics

The original goal of the Theory (as it formed in my own mind) was the Unity of traditional Catholics. The difference between the SSPX/resistance position and the sedevacantist position is merely one of theological development. The sedevacantists have simply investigated the “Pope” question a bit deeper than the other folks who, in all fairness, may possibly have investigated some other questions more deeply. We all cannot dig further and further into the truth without eventually coming to the same truth, so long as we keep digging. So, the only real difference between these two partisan groups within the Church is at what point their research stopped on that one question, since both clearly have stopped way short of a comprehensive theological explanation of our present circumstance, and in their limited studies simply grasped on to separate and different facts, and then gone on to build separate and contrary superstructures of suppositions upon their respective selected facts. Both operate and function in precisely the same pragmatic manner, continuing episcopal lines, setting up seminaries, religious orders, parish churches, and so forth, in effect continuing the Church as a visible society, thereby fulfilling their respective duties for the continuance of the Church.

The greater division to come to terms with was that between those “outside the confines” of the modern Vatican organization (SSPX/resistance and sedevacantist alike) and those who had remained within it, through the many foot-dragging prelates and clergy who kept to the “old ways” as long as possible, the various Indults of 1971, 1984, and 1988, and currently the 2007 *Motu Proprio, Summorum Pontificum*, and also in Alternate Rites (until their respective corruptions), and who therefore mistakenly felt that they had a

“more official” place in the Church than their fellow Catholics of the other categories. Superficially, they seem to have a Pope, a regular diocesan bishop, and a regular parish priest with usual priestly faculties, almost exactly as if all were still normal, yet they are tied to Modernist heretics and part of a large society which, other than themselves, is quite patently non-Catholic. In fact, they are so permitted to exist therein only to be used as window dressing for the Modernist heretics: “See, we can be Catholics, too!” Needless to say, the Indult/Motu position is the least theologically developed since that is based on merely setting up or accepting practical norms for tolerating real Catholic worship as a mere preference within an organization which has largely and otherwise utterly ceased to be Catholic at all, and quite pointedly not about explaining or examining anything theologically.

How could these two sides be reconciled as varying parts of the one true Church they together comprise? It is clearly outside the level of competence that can be justly required of the ordinary laity to resolve such technical theological questions, even as it had been outside the people’s competence to decide between the Rome, Pisa, and Avignon papal claimants. Often their decision is based simply on whose Mass is most readily available to him, or which priest seems more devout, or which congregation has more of one’s friends in it, or other such pragmatic lines. Often, they will tend to be influenced by the nature of the congregation whose Mass they most routinely attend, tending to see what they are most accustomed to as being the safest.

Such persons on each side are baptized, believe and practice the Catholic Faith, and even assist at a Mass which is truly Catholic in all apparent characteristics; how can they not be Catholics? *Lumen Gentium* stated that part of the Church would “subsist in” the new society (the faithful Catholics tolerated by the Modernist heretics) while another part, no less ecclesiastically empowered and authorized (being hierarchical “elements of sanctification (bearing valid Orders and Authority/Jurisdiction) and of truth (bearing the infallibility and indefectibility of the Church),”) would operate “outside the confines” (beyond the juridical reach) of the new society. Obviously, the latter has the advantage of being free of the Modernist pressure to defect while the former has the advantage of a more apparent conventional structure. But with this understanding suggested by *Lumen Gentium*, those individual Catholics who as of yet remain “within the confines” of the Vatican apparatus are thereby bound to recognize and accept as their full brothers those other Catholics who remain in the Church though

they be “outside the confines” of the Vatican apparatus, and vice versa, so long as each openly professes the traditional Catholic Faith in their teaching, morals, and liturgy.

g. Careful Distinction Between Doctrinal Fact and Theory

One other benefit, not so much of the Theory itself per se, but of its manner of presentation as given herein is that of the careful distinction between that which we know doctrinally versus that which pertains specifically to a given theory. In Part One I gave that which is doctrinally verified and which ultimately must be agreed upon by all, and only in Part Two do I present a Theory which certainly accounts satisfactorily for the facts seen in Part One, but without any claim that some other theory, yet to be posited, might not also perform the same function, and conceivably do so even better.

9

In Summary: The Basic Claims of the Theory

So, in summary, the basic propositions which are associated with the Theory as I propose it are as follows:

- 1) *Lumen Gentium* declared (legislated, ratified) into existence a formal and ontological distinction (“bifurcation”) between the Vatican organization (to be comprised of many former resources of the Church) and the real Catholic Church, the real “Church of Christ,” or Mystical Body of Christ on this earth, to be comprised of those personnel and what resources they can muster who remain specifically faithful to the Universal and Historic Magisterium of the Church.
- 2) This distinction so set up directly results in there now being two separate societies operating in parallel to each other where before there was only one, each with its own respective offices and officers, one (the real Catholic Church) under the divine protection which the Church has always enjoyed, and the other (the present day Vatican organization) under purely natural protections (which could be, and rapidly came to be, circumvented by purely naturalistic means).
- 3) The distinction nevertheless allowed for an organizational overlap between the two societies that had thus resulted, such that, at least at the outset, individual persons could belong to either society alone, or to both simultaneously, at least in some circumstances.
- 4) The founding and charter members of the new organization founded alongside and parallel to the real Catholic Church originally consisted of the comparable officers of the real Catholic Church,

now having been given a second office in addition to that already held by each in the Church (or in replacement to that already held, in the case of the Pope).

- 5) The Vatican leader, formerly Pope, in at least a sufficient sense as to be capable of imposing legislation and naming persons to offices etc., altogether ceased to be a Catholic Pope in any sense whatsoever, having freely relinquished some portion of that universal jurisdiction which a real Catholic Pope necessarily and by dogmatic definition must always have, and having thus redefined the nature of the office as possessed by himself and by his successors, has thereby transferred into this new office incompatible to that of the Roman Catholic Papacy. This fundamental incompatibility between the offices of the Vatican leader and of the Catholic Papacy also excludes (rules out) any validity of any papal claims on the part of any successors within the Vatican leading office so long as *Lumen Gentium* remains “on the books.” Until and unless reverted, this means that all who hold the Vatican leadership office are thereby barred from also simultaneously serving as the Roman Catholic Pope, and this is so without regard for the beliefs or the inner dispositions of the electees, or mistaken recognition as “Pope” by confused and uninformed Catholics, Catholic-at-hearts, and the world at large.
- 6) The laws requiring each bishop to be personally vetted and approved by a living Pope before being able to assume any office or be regarded as bearing the formal apostolicity, are abrogated or at least acknowledged as being inapplicable in favor of a new situation in which a need to restore the ancient practice exists of allowing the body of bishops to establish episcopal offices and to select and appoint new bishops and impart to them the status of possessing these offices in formal apostolicity, all without need of specific recourse to the Pope. It is enough that the bishops so selected, appointed, and consecrated remain in union with the Catholic Papacy, though now vacant, that they are to be regarded as truly apostolic, as truly belonging to the apostolic body (and college, see next).
- 7) A permanent collegiality of the bishops of the Church has been at least acknowledged as to be considered possible, such that the

bishops could remain a college (and not merely a body) even in the absence of a Pope (Sede Vacante), though of course their collegiality in such a Sede Vacante circumstance would nevertheless have to be of an “imperfect” nature.

At this point, enough of the Theory has been expounded so as to see how it addresses the eight parameters introduced at the start of this study:

- 1) Bifurcating event or action must be visible or documented: The promulgation of *Lumen Gentium* is undeniably a visible event. That it says what it says has been demonstrated above and that cannot be denied. That document was described as a “constitution,” a legal document which describes and defines and specifies the nature and fundamental functioning of a given society, or societies. The differences between the official constitution of the Church as classically known to theologians versus this document’s contents as a “constitution” mark a change in our overall ecclesial circumstance, fully consistent with the circumstances which have been empirically observed ever since that promulgation.
- 2) Bifurcating event or action must be dateable: This event, this promulgation, took place on November 21, 1964, as the first promulgation of any documents of the third session of Vatican II, preceding by mere hours or less the promulgations of *Orientalium Ecclesiarum* and *Unitatis Redintegratio* (in that order, the same day).
- 3) Must specify that there are two or more parallel societies: This document sets up an ontological distinction and difference between the real Church and the Vatican organization, as visible societies, directly stating that at least some of the real Church could and would exist (and therefore “subsist” as it necessarily and always does), but as of now extending beyond and outside the juridical reach of the Vatican organization, and also implying (and strongly suggesting) that something of the Vatican organization could correspondingly be of no part of the real Church. One society would be subject to the Catholic papacy (office now vacant) while the other society would be subject to a leader whose new office (for their new organization being created in parallel to the real Church) explicitly lacks jurisdiction over at least some Catholic souls and

even Churches.

- 4) Must specify which one of the societies is the Church: The real Catholic Church is positively identified therein as “the pillar and mainstay of the truth” and “the Church of Christ which in the Creed is professed to be one, holy, catholic and apostolic,” visibly “constituted and organized in the world as a society,” which the Savior commissioned Peter and the other apostles to shepherd, and which “subsists” (perdures, cannot be destroyed, but eternally and intrinsically must and will exist for all time). The new and as-of-now-parallel Vatican organization is also positively identified therein as a society which is also visible, had as its founding officers Catholics and ex-Catholics, is expressly not to be identified with the first society, and which is apparently granted access to the physical plant and personnel resources of the real Catholic Church, but does not represent its entirety, and in fact has no real continuity with, the real Catholic Church.
- 5) One society (the Church) must have continued legally and visibly: The real Catholic Church, as something specified as continuing to “subsist,” is therefore acknowledged to have done so, as it necessarily must, and which history indeed shows to have happened directly and continuously over the intervening years in our (relatively) few but faithful traditional Catholic bishops and priests and consecrated religious and laity.
- 6) Overlap between the two societies must exist, at least at outset: An overlap is explicitly specified in that some portion (not all, obviously) of the real Catholic Church would do its “subsisting” within some portion of the Vatican organization (not its entirety, necessarily), in that, at least for a time, individual persons could be members of both societies, even while other persons would be members of only one or the other society alone, but not of both.
- 7) Bifurcation must precede any positively impossible actions or teachings: That the promulgation of *Lumen Gentium* comes a full six years after the death of Pope Pius XII, means that quite an expanse of time for at least something to have occurred which might have previously upset the unity and identity of the real Catholic Church with the Vatican organization, may pose something of a problem for some, although no event previous to *Lumen Gentium*

has ever been shown to be positively and yea verily without precedent and outside the realm of what is possible to the real Catholic Church, at least on a very bad day, nor capable of having decreed such a separation into existence as *Lumen Gentium* unmistakably does. Nevertheless, this gap represents the greatest possible challenge to the Theory. The Theory can concede a partial or occult loss of the papacy during that period while societal unity yet remained.

- 8) Need for empirical evidence that it really happened and that the resulting societies can be found and identified: The promulgation of *Lumen Gentium* is an undeniable historical fact; it really happened. And it really says what we here say that it says, and really means what we here say that it means. The existence of the real Catholic Church from that time until this as an identifiable society operating in parallel to and partially overlapping with the present day Vatican organization is also a historical fact which is easily verified. All of this is public, known, and involves identifiable persons at all points continuously from then until now as being the true bishops who rule and teach and sanctify, and the true priests, consecrated religious, and laity who are ruled and taught and sanctified by the Church and easily discoverable and recognizable today.

As can be seen, this Theory meets fully all eight of these parameters for an explanation of our current ecclesial circumstance. In the Appendix of this study I will explore and compare and contrast twenty-two other scenarios as known and discussed among Catholics as of this time, showing how each of them, as presently known and described by their partisans, clearly fall short the doctrines reviewed in Part One. That all other scenarios proposed fall quite short of the eight parameters listed here is obvious. Indeed, only the scenario of a “substituted pope,” discussed in the Appendix as “Scenario #4(d),” comes even close to that of the secret papal succession “Scenario #4(a),” and in fact is inferior to that owing to the lack of any possible information as to when the real Pope Paul VI would have been kidnapped and the “look-alike” impostor substituted, or why the real Pope should not have been simply murdered once replaced, lest he escape and tell the world what has happened, and what continuation the Church could be said to have had in that case. The other scenarios altogether fail to address these parameters at

all, as all of them hinge upon individual Catholics observing merely that there are destructive disciplines being imposed, errors and heresies being taught by word and example, and any bifurcation observed as being seemingly without any official notice, in short failing all eight of these parameters. Only the scenario of the Novus Ordo being right, "Scenario #1(a)," would alone obviate any need for such parameters, in that by it, God has simply changed His mind about a great many things.

There are other further implications of the Theory which are far less basic and will be discussed next. These implications are more complex, indirect, speculative, and truly hypothetical. We have enough here already to evaluate whether the basic parts of the Theory might be true or false and if so what that nevertheless would imply.

Further Hypothetical Ideas Suggested by the Theory

Thus far, I have considered those facts which are doctrinal (in Part One) and those which pertain to a theory and the demonstrations by which I show that the Theory amply satisfies the known scientific criteria (Part Two, up to this point). While the basic parts of the Theory thus presented are subject to only minor revision or adjustment as any further theological or historical facts may force it, there remain yet further portions more loosely associated with the Theory yet to discuss. Though these additional portions are to a more limited degree based on the Theory and seem to follow from it, these are of a far more speculative, hypothetical, and tentative nature. There is in the ideas to follow much more room for modification or even outright replacement with more accurate ideas, and these changes or even replacements ought not be taken as having any impact upon the basic Theory itself. However, these speculations are important in that they alone seem capable of addressing eight questions from Part One which the basic parts of the Theory (and all other theories and hypotheses presented thus far) cannot.

a. What is Rome? Geography?

Now we have before us the horrible reality that there is, residing within and claiming territorial authority within any part of the former territories of the Roman See (even including its Suburbicarian and Suffragan sees and the former territory of the Diocese of Ostia) not so much as one single Catholic bishop, with any real claim to either the Faith or to valid episcopal orders, known to exist (a few passively sitting in “retirement” may well still possess valid orders, but none of them are known to have continued in their duty to the Church as bishops; even some theoretical capacity on their part to rise out of their passive dormancy and begin ruling as bishops does not eliminate the

need for some other true and faithful bishops to have been ruling the Church in the meantime). In other words, not only is the Roman See (if taken as limited to its former boundaries) without a Roman Catholic Ordinary (Pope), it is also utterly without any other truly Catholic bishop, certainly with any active ministry or flock! Not even among the various auxiliaries or Vicars General conventionally operative as such within the territory does one find so much as a single active Catholic bishop. At most, there remains some truly Catholic priests, religious, or laity residing in the area, for example the SSPX priests and seminarians at their retreat center in the Suburbicarian See of Albano, or some elderly “independent” priest still saying the true Mass for some Roman parish somewhere.

You might recall from Part One that Section 11 about the Diocese of Rome was the only section that raised more questions than it had answers (findings). Therefore, the most important of these further speculations pertains to the question of what became of the Diocese of Rome. Being the one eternal diocese it cannot have vanished nor been dissolved, though as will be shown here, the other dioceses are (arguably) dissolved, to be effectively regarded as existing now only in a titular sense. But the Diocese of Rome cannot be simply dissolved or rendered merely titular, and obviously, it cannot disappear. Neither can it become corrupted from the Faith in any manner, let alone that degree of corruption seen on the part of the recent and current Vatican leadership.

So, what is it that makes for a “Diocese of Rome”? Is it something special about the physical territory? Or might it be something else? There are a couple good reasons I can think of to believe that it is not something native or intrinsic to the geographic region. Recall that the Petrine See was originally located at Jerusalem, and then moved to Antioch. While Peter had his See located in each of those other cities in turn, would it not have been those cities which would also, each in turn, have temporarily enjoyed that same infallibility and indefectibility that the Roman See would enjoy thereafter once Peter finally relocated his See once again to Rome?

And once again, while resituated in Avignon (while still retaining a “title” to Rome), many of the cardinals (papal electors) selected were drawn not from the then remote region of Italy but from the more local region of France. Yet no one contends that these French cardinals would have been in any way less qualified as papal electors or Curial officials than the more usual Romans from the districts of Rome and Italy. So, this brings us closer to the real

question here: Who, in the sense of what it takes to be what the Church counts as “Roman clergy,” are the Romans?

St. Bellarmine writes in Book IV, chapter 9 of his books *On the Roman Pontiff*, page 187 (Ryan Grant translation) that:

Next, two years after the fall of Liberius, concerning which we spoke above, then the Roman Clergy abrogated Liberius from the pontifical dignity and conferred it upon Felix, whom they knew to be Catholic. From that time Felix began to be a true Pope. Although Liberius was not a heretic, still it was considered that, on account of the peace made with the Arians, that he was a heretic, and from that presumption his pontificate could rightly be abrogated. For men cannot be held to thoroughly search hearts; yet when they see one who is a heretic by his external works, then they judge simply and condemn him as a heretic.

In context, St. Bellarmine goes on to mention that St. Jerome felt that the Roman Clergy had betrayed a promise they had formerly made “never to admit another man as Pope while Liberius lived,” but in the face of an apparent fall into heresy (even though, as it ultimately turned out, not a real fall) the Roman Clergy had acted reasonably. Indeed, if anything appears to have marked the Roman Clergy as in any way different from all the other clergy all around the world (at the time of Liberius and Felix), it was their strict and careful scrutiny of the Pope, from close range, by which they legitimately, even though mistakenly, judged him as a heretic and “abrogated his pontificate.” In recent decades, even leading up to Vatican II and certainly thereafter, who in or near Rome has ever exhibited such close and careful standards? Pope Liberius was suspected of being a heretic merely on account of having made peace with the Arians, not that he was necessarily an Arian himself; can you imagine what such Romans would think of the typical Vatican leader of today who has made peace with every manner of heretic and heathen alike? Even what very few clerics as have refused to go along with the nonsense have hardly been outspoken about any desire (now more legitimate than ever) to “abrogate the pontificate” of the recent and current Vatican leadership. Who is there that will say, not merely of him, but to him, “You are in error, and have need to repent, and to recant the error, and if you do not then we shall abrogate your pontificate and elect another.”

And this is not by any means the only example. For instance, in discussing

Pope Vigilius, and in particular how he functioned while he was yet actually an antipope (Pope Silverius still being alive, albeit in exile), St. Bellarmine continued in the same work (pages 194-195, Ryan Grant translation), “Vigilius then was upon the very narrow straights that his ambition had thrown him. For if he openly professed heresy, he would fear the Romans, who were never seen to suffer a heretic to sit in the chair of Peter; if, on the other hand, he would profess the Catholic faith, he feared the heretical Empress, whose work had secured for him the Pontificate.” Note most importantly the comment that the Romans “were never seen to suffer a heretic to sit in the chair of Peter.” So “never” would at least apply clear up until Vigilius’ time, and possibly even to St. Bellarmine’s time. And recall the strenuous objections of the Roman clergy at John XXII’s unique views on the afterlife, such that towards the end of his life he recanted his error and died in the odor of sanctity. The Romans were above all those who were most vigilant for the orthodoxy of doctrine, and decidedly not the faceless bureaucratic yes-men who had come to populate the Roman Diocese by the time Vatican II occurred.

b. What is Rome? The Cardinals?

Ever since the establishment of what is called the cardinalate, it has been those individuals specifically chosen by the Pope to serve as cardinals who first and foremost constitute that special class of the Roman clergy whose job it is to elect the next Pope and guard his orthodoxy. Fortunately, several theologians have considered and discussed the scenario of how that election would take place if, somehow, all of the chosen electors (cardinals) were to have died off before the next Pope could be elected, and also to have concluded that there appear to be three basic groups which would so be counted: 1) other Roman clergy (non-Cardinals, obviously), 2) all the Catholic bishops (the Teaching Church), and 3) the whole of the Church. If ever things should come to such a pass as there remaining only the third of those alternatives, one has to wonder how a papal election could ever take place in view of how many individual Catholics that would comprise, even the mere several millions now (as a remnant Church) to say nothing of the nearly a billion souls the Church had at Her peak just before this whole crisis broke out.

However, those who have pictured such a scenario seem to have invariably pictured the cardinal electors all being lost due to death, say from a huge

bomb or plague or the like. What they apparently did not picture is the mass defection of the same body, such that whatever pitifully few as would remain faithful would be hopelessly outvoted by the faithless apostates surrounding them, as we now have before us in the events following Vatican II. Though I have not seen it discussed anywhere, I suspect that there is at least the clear consensus to the effect that the overall body of cardinals would be incapable of erring together as we have in fact seen occur. For otherwise, how could we Catholics be certain that, at the election of some Pope, the cardinals had not in fact defected, and thereby elected a usurper to the papal throne, to the utter confusion of the whole Church?

It is one thing to posit that the cardinal-electors, being for the most part personally ignorant of the careers and records of each and every one of their compatriots (from whom nearly all candidates are drawn), might make an unfortunate or even imprudent choice as to who is next to take Saint Peter's place in the Church. For this, we can only hope and trust in the Providence of God for whatever choice they make to not prove irreparably disastrous to the Church. But if, by some subversion of this body, a patently ill-suited individual be selected, a heretic for instance, and worse still accepted by them, can the Church count on God to "wrench the confession of the true faith out of the heart of a heretic just as he placed the words in the mouth of Balaam's ass" as St. Bellarmine put it, so as to protect the Church? That God might do this remains at most a speculation, and now, one which seems to be apparently false, as demonstrated by the odious career of Montini as Paul VI.

Once again, as with the whole Church we have the same difficulty with the Roman Diocese. Either, after nearly two millennia, the promised protection of God against error finally gave out like a bullet magazine in a gun that finally runs out of ammunition rounds, such that the Diocese could finally defect, or else one must claim that the defection amply witnessed by all was, despite its flagrant disregard of all Apostolic Doctrine and Sacred Tradition, somehow no real defection after all. Or else there simply has to be a way for the Church to disown all of the acts and works and pomps of Vatican II, and even the elections of their "cardinals," not merely as being wrong, but as being not Hers at all, and not merely on account of their wrongness, but for other reasons independently verifiable.

So maybe there is another explanation, and this is an example of how the Theory may help. What if the cardinals, by and large (with only a few possible individual exceptions existing only at first) ceased to be cardinals of

the Church? The Theory still leaves the question of the elections of Roncalli and Montini unaffected (Roncalli an imprudent choice and who may possibly have left the pontificate; Montini a gravely imprudent choice such that he subsequently left the pontificate no later than with the promulgation of *Lumen Gentium*, and possibly earlier). But all subsequent elections have been made by individuals the majority of who are arguably not cardinals at all.

Recall that, per the Theory, all Vatican prelates were given a new office in a new organization or society that operated in parallel to the real Catholic Church. And while the Pope thereby loses his universal jurisdiction, thereby entirely trading in his papal office for his new incompatible office by which he rules and leads the new society, all other prelates (bishops, cardinals, etc.) thereby simply receive a new office in addition to that first office which they (at least at first) still held. Most of the cardinals (except for some few elderly retirees) also serve as key members of the Roman Curia, heading up or assisting in the various congregations, tribunals, and other offices therein. Now let's take just one of these, for example, the Holy Office. Doubtless, as the ravages of Vatican II accumulated, there were many requests being put in to that office to seek resolution, arbitration, or even redress for the various offenses performed in the name of Vatican II. But with only the rarest of exceptions there was no redress, often not even any response, as the particular cardinals involved clearly neglected their Catholic offices and their whole active place in the Church. Over time, the cardinals, by and large, lost their Catholic offices (retaining only their new offices in the new parallel society) due to sustained and utter neglect. Plus, new "cardinals" appointed by "Paul VI" now no longer Pope could of course possess no real offices in the Church.

Having abandoned their cardinalate posts (or never having received one in the first place), the ex-cardinals and non-cardinals easily entered into defection from the Faith and openly ceased to qualify even as Catholic clerics in Rome let alone true Cardinals of the Church. Though many were still physically alive, far too few were anything but spiritually dead. It is said that three votes for Archbishop Marcel-François Lefebvre, C. S. Sp. were cast at an early balloting at the conclave that elected Albino Luciani back in 1978. I should not be surprised if that ends up correlating rather closely with the number of remaining faithful cardinals at that time. And of course, we observe that any elections held among these fallen ex-cardinals (even if any few who were outvoted still retained their Catholic office) would place the

one elected not into the Catholic papacy itself, but only into this new office that Paul VI created for himself, one that, as defined in *Lumen Gentium*, does not possess jurisdiction over the entire Church.

c. What is Rome? Those with Immediate Access to the Popes?

So, all of this throws us back onto the question of the other Roman clergy (and the bishops of the Church), those who would be next in line for organizing the next real Catholic conclave, once the entire ordinary cardinalate has perished. Once again, who are the Romans?

Historically the “Romans” indeed lived in Rome, perhaps some immigrating there while other emigrated from there, but all residing there being able to be considered as Roman clergy in the sense implied. While a small percentage might well be new arrivals, the majority would doubtless be those who have lived there for some time, and enjoyed the direct access to the Pope of the whole Church as their own particular local Ordinary. With the introduction of the Cardinalate this was modified in that the “Romans” that count would be handpicked from around the world by the Pope. In short, the Pope teaches and rules (and as of the creation of the Cardinalate, selects) the Romans directly and personally, his teachings not impeded by other teachers or rulers who, though answerable to the Pope, can only share in his infallibility as teachers as directed and vetted by the Pope, yet still fallible, and known to have failed on occasion.

This was of greater impact throughout most of Church history (and could come to be so again if some huge disaster places the whole world back into a technological “stone age”) as most people were not literate, there was no instant and reliable transmission of information over distances, no way to know that, for example, a bishop’s translation of papal declarations from Latin or Italian into, for example, Chamicuro (now a very rare language in Peru) would not be in some way biased or misinterpreted or even misrepresented. Word passed painfully slow, and a heresy could grow up for months or even years within some remote region before the Pope learned of it, and as much time further might again be needed for the Pope’s response to be returned to that region.

In the past couple centuries or so, that has far less proven to be the case. Translations into at least several of the main languages (including English) would be performed in the Vatican by some curial office, often even under the direct supervision of the Pope. Documents promulgated by a Pope could

be wired, at least by telegraph, to any remote region in the world, and available in print to all interested parties within days. Before long, it has also become possible to record and transmit far more detailed aspects of the Pope's actions, every sermon, allocution, papal audience, and so forth. A person in any part of the world can learn, as it were, directly from the Pope. One can even learn in such detail as to be specifically conscious of what disciplinary differences as would exist between one's own region versus that of the whole Church in general, any other particular Church or Diocese, and most of all, the Roman Diocese itself. When the Holy Office, or any other congregation, tribunal, or office within the Roman Curia makes some kind of declaration or finding, everyone has access to it within hours, perhaps now even seconds. Even if I as an ordinary layman might not have known where and how to access all this information, trained clerics would presumably have this access and know how to use it if they chose. At least the suitable technology is now there, albeit sadly used only by a false sect.

This coincides with an observation made by Msgr. Charles Journet in that, just as the Church's true information can "make the circuit of the world in a moment," so can dissident (erroneous or heretical) ideas, as he discusses on page 534 of *The Church of the Word Incarnate*:

However, because the true Church is mysterious in her essence and in the mode of her diffusion, it may happen in other circumstances—likely to become more and more common nowadays when errors, like truths, make the circuit of the world in a moment and insinuate themselves everywhere—that the criterion of universality will remain ambiguous and will need to be supplanted by another; that, for instance, of fidelity to the faith of our fathers.

In short, just as truth is not limited to geographical areas, we now live in a time in which error is also not limited to geographical areas. Correspondingly however, neither can it be said that any geographical area would have some corner on the truth. This would also explain how it is that, despite not being the real Catholic Church anymore, "the modern Vatican organization seems to retain (thus far) the Catholicity of Place in fact, as based on membership stolen from the Traditional Catholic Church which still exists in all lands." (D8F10) When the whole Vatican II disaster occurred, the areas in Rome and Vatican City were in no wise protected, nor in any way different from all other regions in terms of keeping or losing the Faith. Indeed, Rome and

Vatican City have proven to be geographically the very source of the schism that now exists between Catholic and Novus Ordo. As with any other place, there still remained those (very few) truly faithful, who by now have attached themselves to “independent” priests or others who keep all the traditional forms for the Sacraments and still believe the old Faith and reject the new, and so in that sense one could still say that faith resides in Rome. But it is now as much a minority there as in all other places. In no wise has Rome and/or any of its surrounding environs in any way distinguished itself from all other regions around the world in terms of its retaining orthodoxy during this crisis. And now, if anything, those living there are most directly exposed to the erroneous and heretical direction of the currently reigning heresiarch.

Only by saying that the post he holds is not that of the actual and authentic Roman See but merely some strange new office of limited value, and incompatible to that of occupying the Roman See, can it be still claimed that the Roman See has not fallen into error. All other Patriarchal Sees have fallen into error or even heresy at some point or other; only the Roman See has been spared this in all previous history. But now, can one not see that only my Theory, or at least some other theory sufficiently similar to mine as to posit a separate and parallel office to that of the Roman Papacy, could in any way reconcile the incorruptible doctrinal perfection of the Roman See with what has been seen from the Vatican heresiarchs during and since Vatican II?

So just as there is a doppelgänger “church” and a doppelgänger “pope” and now (as I just demonstrated) even a doppelgänger “cardinalate,” it is also proper to say that there is also a doppelgänger “Rome.” Abp. Lefebvre himself hinted of this distinction when he spoke of Eternal Rome on the one hand (to which we traditional Catholic all adhere) and Modernist “Rome” on the other, that of (when he first spoke those words) Paul VI and his cronies who were already harassing him and his society (and all Catholics around the world as well). Or as I put it in Part One (but now I can say this happened at the promulgation of *Lumen Gentium* rather than possibly some vague time later) the man ceased to be “the Bishop OF Rome” and became thereby merely “a Bishop IN Rome,” a fitting counterpoint to “the Church IN England” becoming “the Church OF England.”

So, if living in or near Rome no longer seems to qualify one as being a “Roman” in the sense meant by the Church when it speaks of the “clergy of Rome,” then what can it mean? Surely, it would have to be something with standards, which is operative in the sense as was historically seen during the

time of Popes Liberius and Felix cited above. For the thing cannot simply have disappeared, but it could be exiled, removed to another place or otherwise territorially extended to a larger area. In at least one sense or another it must still really and identifiably exist. To see what the Theory can do for this question, we must now attend to some further ramifications, and in particular those pertaining to what happened to the dioceses in general, and therefore what also happened to the Diocese of Rome.

d. What about the Dioceses? How do they affect the Roman Diocese?

The following is undoubtedly the most complex and speculative portion of the Theory on the current ecclesial condition. The claim being ventured here is that the diocesan boundaries have all been dissolved. This is not explicitly stated in *Lumen Gentium*, but does logically seem to follow, albeit indirectly, from the apparent nature of the division into two separate societies between the Church and the new Vatican organization, and evidenced by the widespread, indeed almost universal, loss of the Faith.

Recall, first of all, that *Lumen Gentium* basically attempted to throw Catholic jurisdiction to the four winds, to enable anyone who hangs out their shingle as a cleric, no matter what he believes or what affiliations he may have, to be in and of himself personally, part of the ecclesial means by which souls can be saved, and that this is to be so even though he would be, *de jure*, in no way subject to the Vatican organization or its leadership (“outside its confines,” being the phrase used in the document). As we know, other later documents of Vatican II would specifically attempt to affix this Catholic jurisdiction to specific heretical and/or schismatic groups and communities, and even to other religions as well, though *Lumen Gentium* itself did not expressly do this.

To illustrate the “extra-jurisdictional” nature of this canonical authority so legislated, let us take the specific application of this *Lumen Gentium* mandate as claimed for Protestants in *Unitatis Redintegratio*. Though it is not really possible (in Catholic theology) to allocate real and habitual Catholic jurisdiction to non-Catholics, let us temporarily suspend our disbelief in that possibility and allow, for the sake and duration of this example, that a Lutheran minister would, as obviously intended by the authors of *Unitatis Redintegratio*, therefore truly possess the Church’s jurisdiction. After all, per *Lumen Gentium* Roman Catholic jurisdiction was supposedly awarded *carte*

blanche to any clergyman of any status, and per *Unitatis Redintegratio* this was explicitly extended to include and apply to Lutheran ministers (and all other Protestant clergy and ministers of any and every kind), specifically.

So now (per this illustration and as intended by the Conciliar heretics), if a Lutheran minister hears a member of his flock's confession and expresses "God's" forgiveness (in the manner approved among Lutherans), then that man now has just used his juridical faculties to absolve the sinner of his sins, and in going through with this process, by virtue of Vatican II, has actually done so in the case of his Lutheran penitent! Furthermore, this is not a claim that he has done this by virtue of any supplied jurisdiction or epikeia or standard canonical permissions granted to any valid cleric in providing the Last Rites and anything like by request to a dying soul (for one thing, he may not and need not be a sacramentally valid cleric), but rather an expression of the direct and regular and habitual canonical authority and faculties imparted by Vatican II to that Lutheran minister to forgive sins (and teach and govern) in the name of Holy Mother Church. He, who does not and de jure need not in any way, answer to the Vatican hierarchy, and furthermore need not even be validly ordained as a priest, would hereby be explicitly granted the authority and power to teach, sanctify, and rule in the Name of Christ's Own Church (which by doctrine IS the Roman Catholic Church).

Furthermore, since that Lutheran minister is clearly not bound to any obedience to the Vatican hierarchy (while still yet possessing this Catholic jurisdiction), neither can he be bound by any interior or provincial policies, procedures, decisions, or directives of the Vatican hierarchy, including most notably (for this discussion), the diocesan boundaries set for those who are members of the Vatican hierarchy. (As a Lutheran minister, he might well be bound by whatever territorial boundaries would be imposed by the Lutheran church, should they have such. But obviously, any boundaries so drawn up by Lutherans need not coincide either with former Catholic boundaries, or any subsequent *Novus Ordo* modifications thereto, other than purely by coincidence.)

By that token, if that Lutheran minister should choose to function within his Lutheran territory, but within various parts of several different *Novus Ordo* territories which overlap portions of his Lutheran territory, even in portions other than the *Novus Ordo* territory he and his own congregation operate from, there is nothing canonically to stop him or limit his faculties to the nearest *Novus ordo* boundaries surrounding his base of operations. The

Novus Ordo obviously has no right to tell the Lutheran minister where he can or cannot function as such, only his Lutheran church does. And should his Lutheran (or any other Protestant) church not believe in having any such territorial boundaries, then this would effectively amount to his lawful territory for having all the necessary faculties to forgive sins, etc. to extend throughout the entire planet, to all inhabited places. And for that matter, even if the Lutherans were to impose any such territorial rules and he were to flout them and be rejected by the Lutherans, losing their approval, he would still have his regular faculties and authority exactly as though he were a lawful Catholic cleric, by virtue of the fact that he still chooses to function as some sort of Protestant minister.

So, the point of this theoretical exercise is to demonstrate that for any authorized cleric to operate “outside the confines” of the Vatican organization also implies that whatever territorial policies the Vatican organization might mandate do not and cannot apply to this cleric, nor limit the geographical scope of his faculties or jurisdiction to any particular region. And since he would supposedly be salvific, neither could any Catholic bishop rightly exclude this Lutheran or his ministry from his diocese. But now, done with this exercise, we need no longer suspend our disbelief in a Lutheran minister actually possessing Catholic faculties and jurisdiction. Obviously, by virtue of his different and heretical religion he cannot function in any Catholic office, even if he wanted to (as being the heretical minister that he is), and even if a Catholic pope attempted to so assign him. (Such an act by a Pope would be of itself either intrinsically null and void, or else sufficient to remove the Pope from his office.)

So now, let us apply this illustration to Catholic clerics who are forced to function “outside the confines” of the Vatican organization. It makes no difference whether they are expelled through some fictitious “excommunication” or simply find themselves forced to leave that parallel new society owing to their inability to tolerate the irreligion of the Novus Ordo, or for the sake of their spiritual sanity. The “territorial arrangement” (or more accurately, lack of one) officially regarded as to be acceptable for all authorized agents of truth and sanctification functioning “outside” the Vatican apparatus might also therefore be inferred as applying to the Church so functioning, as such. Now, while I have amply demonstrated that any boundaries set by the Vatican apparatus would obviously have no real validity or relevance as to the functioning of Catholic clerics in this manner, I

realize that is not quite the same thing as proving that the former Catholic dioceses and all their territorial boundaries are also thereby dissolved.

In fact, there is a temptation (quite understandable and seemingly reasonable) to regard the former Catholic Sees as still in effect. For a bishop to be able to declare (with some weight of documentary force, backed by a letter from a real pope), “I am the Bishop of the Diocese of Brighton,” certainly would sound like a good strong episcopal claim, would it not? After all, any active (non-titular) Diocese truly exists regardless of whether the Church has a pope or not. And being “the Bishop” of such a particular See does sound more like a specific “office” in the Church than that of some much more generic “Catholic Bishop” with no particular See seemingly specified (but I do believe there are proper names and titles for the offices of traditional bishops). But there is in fact some good reasons to regard the former Catholic Sees as dissolved in everything but name (thus rendering them titular). Let us explore those reasons.

1) Starting with the most theoretical reason, let us look again at the implications of *Lumen Gentium*. Assuming as the Theory posits that “Paul VI” still had at least the material or canonical or legal power to ratify and impose disciplinary legislation upon the true Church at the time of the promulgation of *Lumen Gentium* itself, then once that happened, persons were thereby authorized to function as actual Roman Catholic clerics, with all manner of canonical authority and jurisdiction and faculties, despite having no answerability, de jure to the Vatican leadership. But also, in the very nature of what was said, no territorial limitations were in any way imposed or even hinted at, indeed the very reverse seems to have been at least accidentally implied, as the above illustration demonstrates. Certainly, a real Catholic bishop would be authorized to function within the territory of a Novus Ordo functionary, truly as a rival to the functionary’s now alien rule, but therefore also even between Catholic bishops, it would be between each of them and the prospective members of their flocks to decide who is with who. It would therefore be official and legal that no Catholic cleric can be bound to any geographical territory so long as *Lumen Gentium* remains on the books. Correspondingly, no bishop or priest can lay any exclusive claim to any geographical region, as to exclude others who may also chose to serve in the same region. Whatever territoriality as might be imposed upon whatever Catholic clerics function within the Vatican apparatus is only relevant to their ability to function as members of that new and parallel organization, but not

relevant to their ability to function as authorized Catholic clerics of Holy Mother Church in any part of the world.

2) The bifurcation of each bishop's office into two separate though roughly equivalent offices within the two separate and parallel (and ultimately to be rival) societies, coupled with the reasonable and predictable expectation that the nature and purposes of the two offices held by each will diverge, making it more and more difficult to function within both, nay, doubtless impossible in at least most cases, implies that many dioceses will be abandoned and neglected, as Catholic dioceses, by those former Catholic bishops as who would personally choose to favor the new society with its new religion. Yet the people of the diocese continue to have a right to episcopal leadership, even if it has to come from a bishop other than any allocated specifically to them as their particular local Bishop. This therefore constitutes a clear right and permission for other bishops to enter into such an abandoned diocese (not as its bishop per se, but simply as a bishop who assists "the whole Church" as sort of a practical auxiliary to the whole Church wherever he can be of service) and minister to the needs of the Catholics therein. This too might be considered under the category of the continuous "collegiality" of the bishops, even if imperfect in their collegiality, in that their collective responsibility for the whole Church necessarily will (and does) require their ability to operate wherever the Faithful are neglected by an effectively vacant (and ultimately really vacant) office. Indeed, without at least some right for a Catholic bishop to function within any such area, how could the Church be Catholic, as it would have no legal existence wherever it lacks (by official policy) a Catholic bishop and a Catholic Pope, and if the authority of all living Catholic bishops could be legally excluded therefrom?

3) I point to the historical precedent of the fall of England. When England went Protestant (Anglican), the English Sees were, at least for a time, reduced to a mere titular status, as the whole nation became missionary territory, and what few truly Catholic priests who functioned therein (underground) one and all could in no way be bound to any of the former parish or diocesan boundaries. It doesn't matter that a fiction of all the same former Catholic Sees and parishes was sustained by the Anglican church. The schismatics had taken them all over, but not by any such means did they obtain or sustain (under themselves) any valid authority in the Church. A Catholic priest, say, trained in the Catholic seminary at Rheims, France, to serve in England, was automatically authorized to function (had faculties) in any and every part of

England as would receive him. To the schismatic Anglican hierarchy, he may even have been seen as “acephalous” or “irregular” or “wandering” on account of his refusal to obtain recognition from the Anglican church and lack of any conventional parish assignment therein.

4) On the practical order, there is the brute fact that the Church has very rapidly come to have nowhere near the number of bishops needed to man all the Diocesan Sees that the Church has created over the millennia. We are therefore forced to explore, perhaps for the first time ever, the canonical ramifications of the Church being suddenly reduced to a relatively small faithful remnant, as prophecies have long stated would happen in the ages to come, at the very least, at the very end of time when the Antichrist of prophecy rules the world, and conceivably at other times prior to that final event. Even ignoring those as were already merely titular Sees as of the opening of Vatican II, there still remained several thousands of active diocesan Sees in the Church back then. How many bishops today would truly qualify as being Catholic, valid, and lawful? Perhaps about a dozen, maybe two dozen at the outside, and none of those living today are known to hold any of the conventional diocesan Sees, though a very few such were known to linger on for a decade or two at the very beginning of our present crisis circumstance. Even were such a bishop assigned to a conventional diocesan See by some non-papal Vatican leader that would mean precisely nothing as that Vatican leader has no more authority to do that than you and I. If the British King had assigned (and I am sure, only by mistake) a real Catholic bishop to, say, the (now Anglican) See of Manchester, that still would not mean that the Catholic Diocese of Manchester is now occupied by that real Catholic bishop. Not even the “common error” of a clear majority of Englanders thinking of him as being “the Bishop” of Manchester could make his authority real. Out of some several thousand active Sees (let us guesstimate: 4,000), only a very few real Catholic bishops (let us guesstimate: 20) exist, sufficient to man, let us say, the 20 biggest and/or most prominent and visible of the 4,000 Sees, of course respecting by keeping vacant the chief office of that one supreme See, namely that Primary Episcopacy of Rome, until some particular cleric can be accepted by all to lead the whole Church. That would leave some 3,980 dioceses (including the Roman one) without a Bishop.

Standard theological and ecclesiological texts would have to acknowledge such a possibility (providing any of them actually drill down to such detail),

at the very least, in the time of the Great Apostasy, as prophesized in Sacred Scripture. Perhaps, such a scenario might even occur at other, additional, points in Church history prior to that final crisis. If our present crisis is not that Final Apostasy (and I do opine that we are not yet in that prophesized time), then conceivably this can happen at more than that one point in the Church's history, but either way such a drastic reduction in force is undeniably the case now. The texts are quite clear that the Church will still exist as a hierarchical organization when that final end time comes. But they must also admit that the ranks of the Clergy can be as easily decimated as the ranks of the Faithful in such a time (and far worse, for "decimation," strictly speaking, is merely a loss of one in ten, whereas what we have now, and can expect for the Final Apostasy, is more like a loss of ninety-nine out of a hundred or even worse), and right away that would automatically create the grotesque staffing limitations (bishops to dioceses) as I have just exemplified above.

Canonically speaking (though perhaps one might assume that for such a desperate time such pedantic canonical considerations might simply be set aside), it really would not do to have each bishop effectively in charge of 200 dioceses. He can only be "the Bishop" of one diocese. What manner of episcopal or canonical authority can he have over the remaining 199 other dioceses proportioned out to him? By what manner, hierarchically speaking, would the Remnant Church, so reduced in manpower, have direct Catholic authority over the whole world? And by that, I mean authority to preach the Gospel everywhere to all Creation, and to teach and bless and rule all souls belonging to the Kingdom of God in all places. It is one thing for the Church to be spread thin, with vast regions entirely bereft of Catholic guidance and leadership (think of the two whole American continents and associated islands for some over 1,450 years after the Church's birth at Pentecost). But it is quite another for there to be any place, however small, where the Church by law has no authority.

5) For another practical and historic concern, what do you suppose really happens when there are nowhere near enough Catholics (bishop, priest, religious, and lay) to staff and populate any given diocese, even if some minuscule number of (mostly and often only entirely) laity may remain there? What happens is that the diocese becomes a mere "titular" diocese. In any number of former Catholic areas in which, by conquest or large scale fall into heresy, the dioceses become practically, and for any real intent empty of

Catholic souls, they have gone from active and real dioceses to titular dioceses. In the case of conquest, for example, by Muslims, said titular dioceses were also described as being in *partibus infidelium*, “in the territory of the unbelievers.” Now, with every place all around the world, even the districts in and around Rome the city, reduced to a status of being such “territory of the unbelievers,” how can any former Catholic diocese be regarded as anything but titular?

Of course, there is no obligation to populate titular dioceses; they are merely used ceremonially as some sort of “title” to grant to bishops who will in fact function as auxiliaries, or assistants, or coadjutors, to other bishops of real dioceses, or at least of real flocks of some other recognizable sort (e.g. as Abbots of religious orders). Canonically, a bishop’s sole obligation towards a titular diocese is to pray for the repose of the souls who once inhabited that diocese and belonged to it. On other occasions, assigning a bishop to a titular diocese, especially after his having been formerly assigned to an active diocese, can be seen as a way to punish a bishop by effectively stripping him of that particular form of exclusive authority that being “The Bishop” of a real diocesan See would afford him. Even so, he still retains his “adoption” into the apostolic body of legitimate pastors and would do so even if not assigned even so much as a titular diocese, unless of course he were to be put out of the Church altogether, or leave of his own accord. Finally, a bishop may be so assigned such a titular diocese if he becomes so elderly and infirm that he resigns his former episcopacy.

6) During the Arian crisis, when nearly all bishops were at least contaminated with the sickness of the Arian heresy, to what bishops did faithful priests, religious, and laity look to for their episcopal direction when their closest local bishop was unfaithful? Did they simply just take recourse to the Pope (who was at least as often as not also persecuted for opposing the Arian heresy, and frequently held in captivity as well), or act as if they simply had no bishop, or might other bishops, truly faithful, have stepped in, at least on occasion? Though such a duty was morally clear, what canonically gave them the right to so function outside their own local regions? Either their respective episcopacies were not so neatly and exclusively delineated as dioceses came to be later, or else such a canonical and territorial delineation admits to exceptions in such extreme circumstances.

7) Consider that no diocese but Rome is ever spoken of as being the “Eternal Diocese.” Does that not carry with it the implication that all others

are not eternal, but individually each and every one of them could disappear? And if so, then what if they did? Would the Church's live authority be confined to some small ye a many square miles of land in the central part of the Italian peninsula? Of course not! The Church is "Catholic," which includes being all over the world, in every corner, and has a legitimate authority in every corner. The only other way the other dioceses could truly "disappear" into a titular status would be if their geographical territories were merged with others, and (once all have merged into one single diocese), ultimately with that of Rome.

This "combining" or "merging" of dioceses bears some discussion. Consider the scenario of two or more dioceses being consolidated into a new, larger diocese comprised of all members of the two (or more) former dioceses. Indeed, this has been historically another source of a great many titular dioceses. Suppose we have the Dioceses of X and Y in which the Catholic population is declining combined into a new and territorially larger Diocese. In most circumstances, the new merged or consolidated or combined diocese could be named after either of X or Y or a combination of the two ("X-Y"), or even given some altogether new name Z. Let us suppose they go with naming it the Diocese of Y. From that point on the Diocese of X exists only as a titular diocese.

So, looking yet more closely at what happens in such a scenario (played out any number of times in Church history), there were at the start two Catholic dioceses, namely that of X and that of Y. Reasonably, they would be geographically adjacent to each other, such that at least some part of the borders for each of them would be in common. Then one day, the two are consolidated into one, the new and larger Diocese of Y. The Diocese of X becomes titular, and the shared part of their borders ceases to be a border at all. The remaining borders not shared between them become the borders of the new larger Diocese of Y. (Picture if you will, if California and Oregon were to combine into one State called Californegon; the border between them disappears, but the other borders separating them from Washington, Idaho, Nevada, Arizona, and Mexico remain.) The boundary between the two former dioceses has been dissolved. Another thing that happens is that all persons, cleric and lay, of either one of each of the former dioceses, automatically (by default) become members of the new larger Diocese.

In the case however where one of the dioceses happens to be that of Rome, the new combined diocese invariably must also be called Rome. Msgr.

Journet (citing with approval *Praelectiones Theologicae* by G. Perrone, S.J.) discusses that exact scenario in *The Church of the Word Incarnate*, page 431:

We speak of the “See” of Rome, not of “residence” in Rome. The Pope can leave Italy, and go to Avignon. In ecclesiastical law, which is always revocable, he could even annex the episcopate of Avignon to the universal episcopate. [I assume that if he did this while Avignon already had its own bishop, that bishop would automatically become an auxiliary bishop in Rome and remain a titular bishop of Avignon, until such time if any as he should be reassigned. – GR] He remains however, by divine right, the Roman Pontiff; and there can be no other legitimate Bishop of Rome. If Rome one day should be utterly destroyed, we should then have to say that the exclusive authority of the Pope over it would have become *in fact* without object, though continuing to exist *in right*. “Residence is one thing,” says Perrone, “the See another. The residence is not so tied down to place that it cannot, for good reasons, be transferred elsewhere. The thing has often happened, above all during the long years of exile at Avignon. On the destruction of Rome, or its occupation by enemies of the Christian name, it would happen again. But the See associated with the Petrine authority cannot be detached or changed by any human authority. The Sovereign Pontiff might reside at Vienna, Milan, Berlin or St. Petersburg. It is impossible that the Bishop of Vienna or St. Petersburg should, as such, ever be Sovereign Pontiff. No matter where he lives the true successor of St. Peter will necessarily remain the Bishop of Rome.”

So, for example, only a few years after Msgr. Journet published that volume, and a couple years before *Lumen Gentium*, the Diocese of Ostia (or at least major portions thereof) merged with (or “was annexed by”) that of Rome. As of that time the diocesan See of Ostia is considered a titular one, while the territory it formerly ruled was subsequently ruled directly from the See of Rome (by its Vicar General) and properly to be counted as just so many more square miles of Rome’s territorial area. What can happen to one can happen to any other(s) or to many, or indeed all, and all of this comes strictly within the purview of ecclesiastical and therefore revocable law.

So now: Take into account the indirect and implicit meaning that *Lumen*

Gentium has rendered all dioceses effectively moot in that all clerics can function as such in any part of the world, enjoying faculties and jurisdiction wherever they operate, together with the unavoidable reality that only the barest handful of faithful bishops remain (none of whom now remaining are known to be assigned to any conventional or even titular diocese since the Church has been for so long without a pope), would that not be in effect as if all diocesan boundaries around the whole world are dissolved? Instead of combining only two or some small few dioceses into one, what would happen when all those thousands of dioceses are combined and their diocesan boundaries all dissolved? The entire inhabited earth becomes one single diocese.

Therefore, the “further speculation” which seems most in line with the present circumstance and with the Theory is that the boundaries of the Roman diocese have been extended to the whole world, by merging it with all other dioceses (as was the above-mentioned former Diocese of Ostia in 1962) with the promulgation of *Lumen Gentium*, as is being argued here. And since any diocese that combines with Rome simply becomes a part of a now larger diocese of Rome, they would in fact all comprise the one Eternal Diocese, namely that of Rome. The old diocesan names (other than Rome) all become merely titular. What this amounts to in practice is that where before a bishop exclusively ruled his diocesan territory by right he now rules the corresponding region only in fact, if even that. For once he loses the Faith and/or his office or gets replaced by a Novus Ordo functionary handpicked by a Vatican heresiarch he or the functionary cannot rule the region exclusively by right, for that would make it canonically impossible for any Catholic authority at all to exist within that region by right. Such a claim would therefore, if to be upheld, deprive the real Catholic Church of Catholicity of Place by Right; recall that “traditional Catholics enjoy full Catholicity of Place by Right, in that Catholicity by Right is still claimed by Traditional Catholics.” (D8F3)

Since there is no one supreme and ruling bishop to that one Eternal (and now worldwide) Diocese (the papal chair being empty), coupled with the fact that none of the living faithful Catholic bishops have been appointed to any particular Catholic Diocesan Sees, and yet are nevertheless undeniably legitimate Catholic bishops, this makes them all auxiliaries to the one remaining Diocese, namely that of Rome. It would be strange, even inappropriate, that someone assigned to one See would, while intending to

retain that assignment and function therein, also possess yet another See as an active assignment as well (other than in a titular sense).

Since the Theory does not claim the See of Rome to be relocated, nor to be concealed somewhere (presumably in exile), this provides the only remaining way for it to be true that “there absolutely must be group of real (Traditional) Catholics united to their real Catholic bishop, either in or from what region or place counts as ‘Rome’” (D11F1), namely that the See is indeed expanded so as to include any faithful bishop with real Catholics united to him as a fulfillment of this positive requirement. And of course, there are any number of faithful Catholic bishops around the world, each with their united Faithful subject to them, and per the Theory and this further speculation, all are now of the Diocese of Rome, though of course each bishop alive today would be only an auxiliary thereof and (obviously) not “the” actual Bishop of Rome.

e. What does the Merging of all Catholic Sees Mean, in Practice?

Quite a number of things would follow from such a merging of all dioceses together:

- 1) All former Catholic Diocesan Sees (other than that of Rome) are to be regarded as being only titular, in that their former diocesan territories are no longer exclusively ruled by right. In the future, the Church certainly retains the power to recall such a titular See back into the status of an active and real See when the means and reasons to do so arise. But in practice at present there is only the one Diocese, Rome, which now operates all around the world. Each Catholic bishop holding a real (now former) diocese now instead holds that diocese only as a titular diocese. Once he should abandon his flock and then the Faith as well it is fair to say that he should lose even the titular title. But even for faithful bishops, there cannot be any requirement that every bishop would have at least a titular diocese since, at the start of Christian history, there were not as of yet enough extinct (titular) dioceses to go around for all auxiliary bishops, and today there is no living Pope to assign them and no overriding necessity for them.
- 2) All living faithful Catholic bishops are therefore auxiliaries of the Diocese of Rome. Bishops that held real dioceses continued to hold these now titular dioceses in addition to becoming auxiliaries of

Rome (and in addition to their wholly new office in the new and parallel organization, which hopefully they abandon and neglect in favor of the real Church and their former offices, at least to the extent these new offices diverged from their Catholic offices). Their succession, though not being assigned any titular Sees, nevertheless are also auxiliaries of Rome. This makes them all Roman clergy, which now, being worldwide, can include known active and faithful bishops, all of what few are known to exist in fact. Even the hypothetical “bishop in the woods” were he to exist, in order to act on behalf of the whole Church for its restoration, would require this status of being an “auxiliary of the (now) worldwide Diocese of Rome,” for otherwise his authority would only be sufficient to restore the state of his own diocese and not that of the whole Church. Despite that, it does not follow that this would also make them all cardinals since even before the crisis not all Roman clergy were cardinals; but they could, most or all, be in the same category as all other members of the Roman clergy as are not cardinals.

- 3) All territoriality temporarily ceases. Within a diocese with several or more auxiliaries, it is quite permissible and reasonable (given circumstances) that the areas of authority assigned to the auxiliaries need not be along territorial lines within the one diocese, even though it could also be so assigned. Now with the whole world a single diocese (Rome), auxiliaries within that Diocese are thereby authorized to function anywhere within the territory of that Diocese (unless where some good reason and the consent of the bishops affected would indicate otherwise) which is to say, anywhere in the whole world. There is therefore nothing wrong with each heading up some particular congregation or community of individual Catholics, irrespective of where the individual Catholics of their flocks reside, and all equally and collectively share the obligation of preaching the Gospel to the whole world. There need or would be no territorial division among them except as agreed upon by the mutual consent of those affected.

Let us study a reasonable and illustrative example of any one single diocese (from among all the many, other than that of Rome, as it was in the former days). Picture that the bishop of the diocese has just passed away, and

that a new bishop has not been appointed yet and no coadjutor exists so as to step into the role immediately. But as it is a large diocese, there are several auxiliaries who are also bishops and have been the assistants or auxiliaries of the main bishop who has just passed away. Despite whatever titular dioceses these auxiliaries may or may not have been assigned to (if any, for in the earliest days of the Church there were no “titular” Sees to go around, or not enough for all of them anyway, and today there has been no Pope to assign titular dioceses for quite some time), they are actually, and in practice also, “helping” bishops to the diocese, though of course none of them is “the” bishop of the diocese.

As they all serve in the same diocese (under the one bishop whose diocese it was, before he passed away), all of these auxiliaries share a collective practical episcopal jurisdiction over the whole range of the diocese. This means that the territorial reach of the jurisdiction of each extends over the entire diocese, and furthermore that their differing personal jurisdictions can all overlap each other in the service of the diocese as a whole. One or another may attend to the needs of this or that priest of the diocese. And any one of them may count in the role of a “local ordinary” for certain actions that require something from that office. For example, if a priest of that diocese wishes to have the Sacrament of Confirmation administered to his congregation, or have an altar consecrated, or a religious congregation or seminary founded, or needs to perform an exorcism, at least in the absence (or prolonged absence) of “the” bishop of the diocese (and of the Pope), any of the auxiliaries can serve in those sorts of capacities, if not directly in every case, then at least by devolution of the bishop’s authority to them. Among the auxiliary bishops of a diocese there could be practical “offices” held by each within that diocese, for example apportioning those priests and Faithful of the Northern end of the diocese to one of them, and those of the Southern end to another of them, or else divvied up among the auxiliaries along some other line which proves in practice to be better suited to the peace and well-being of all the Catholics of the diocese.

Now, all we need do is extend this diocese to a span of the whole world, and of its “bishop” to the role of the Pope. I must clarify and balance this with the fact that, as with any attempt to illustrate one thing with another, no comparison is ever exact. The “individual diocese” is after all a single flock within the Church, but merely having some several “undershepherds” they can turn to equally in the absence of the main shepherd for that particular

flock. When extending this to the whole world and the traditional bishops as “undershepherds” in the absence of the Pope, one must bear in mind that though all episcopal territories of each of them overlap throughout the whole world, the individual traditional bishops nevertheless each have their own flocks, or in a few cases may serve as assistants to other traditional bishops for their flocks. Obviously, in our current state any subordination of one to another here can exist only with the mutual consent of the bishops and communities involved, and being quite provisional only, and could be most easily overturned by a Pope, once there is one again.

So, while the “diocese” of any given traditional bishop may be worldwide in range, it is nevertheless limited to those particular priests, religious, and lay faithful as he is bishop for. His authority with respect to his particular flock would be directly comparable to that of a local ordinary in the Pre-Vatican II arrangement of things, and in fact it would be right and proper for the priests attached to him to name him in the Canon of the Mass as their bishop, for such indeed he is.

How this affects the Diocese of Rome now becomes obvious. With all other dioceses merged with Rome, Rome itself as a diocese become worldwide. Once again, I ask now (rhetorically) Who are the Roman clergy? Would it not be those who function in the same capacity as the Roman clergy of former ages functioned, namely those who are above all most vigilant in their jealous protection of the orthodoxy of the Church and of Her leadership, Her Pope, and for keeping the Church alive? All of this also tells us something of the past, of the time before Vatican II and its ravages. Back in Vatican I there were some who felt it imprudent to press the doctrine of the infallibility of the Pope. There were none who actually disagreed with it, but some who, typically for reasons that do not hold up very well, simply thought that such a declaration ought to be deferred to some later time. As the reasons to wait that were put forth were not very good, the Church pressed on with making the official and infallible declaration.

Being infallible (in that most perfect and extreme sense of that word as understood by the Church), there is of course nothing incorrect said in that doctrine. A real Pope truly is infallible. But Vatican I does not discuss, one way or the other, the role of the Roman clergy in that infallibility of the Pope. With that crucial point going altogether unmentioned, I suspect that the clergy of Rome (cardinals and others) may have felt that their vigilance held no necessary place in the Church, and that whoever was in charge would of

course be infallible. So long as truly faithful Popes ruled for most of the century to follow, little harm followed from the fact that the Roman clergy were allowed to degenerate into mere yes-men, carrying out their duties on autopilot, as it were.

So, on a much subtler level there may have been a slight imprudence in proclaiming the infallibility of the Pope, inasmuch as this infallibility does not appear to exist by itself but to be in some way buttressed by a certain vigilance for orthodoxy on the part of the Roman clergy (and/or designated Papal electors). By this chain of reasoning, *Lumen Gentium* would therefore have served as a Providential means to overthrow the negligent Roman clergy in favor of all of those around the world who would serve faithfully in that same exact capacity today. Some commentators have posited that Vatican II did rip a certain authority away from the Roman Curia and hand it over to all the bishops around the world.

I therefore believe the traditional clergy to be what legally and canonically and visibly count as being the official Roman clergy today. For who else functions in that capacity? Who else is there that is ever vigilantly guarding the Papal role, concerned with ensuring that whoever holds it is not a heretic, and ever standing ready to abrogate the pontificate of anyone even suspected of heresy or to reprove an errant Pope (so long as the Pope is suspected for truly good cause, of course)? As asked before, who is there that will say, not merely of him, but to him, “You are in error, and have need to repent, and to recant the error, and if you do not then we shall abrogate your pontificate and elect another.” If John XXII had been surrounded by the kind of yes-men that the Cardinals had become by the eve of Vatican II, the notion that the deceased do not see the face of God until the end of time might well have been codified as Catholic doctrine. Even merely in practice it truly has fallen to the traditional clergy who will not accept as their Rule of Faith any heretic, but rather that any person accepted by them as their leader and living Rule of Faith would truly and necessarily be a real and true Catholic Pope, the Successor of Peter.

f. Geographically Overlapping Jurisdictions Within the Church?

There is nothing inconsistent about separate and parallel chains of discipline being operative within the Church and yet also in the same geographical area. It was already shown in Part One that “the lack of exclusive diocesan territoriality has precedent, and therefore can be and is the

true hierarchical structure of the remnant Church today, but it is one which, in all due prudence, should be rectified as soon as possible.” (D18F10) For example, Alternate Rites of the Church can and do have separate bishops nevertheless operative in the same area, and religious orders operate throughout the world. Regarding the latter, a religious order which also happened to be a “society of pontifical right” would pretty much have its own jurisdiction throughout the world, and yet be quite independent of the jurisdiction of the regular ordinaries. A Military or other Vicariate would also be independent from all the other bishops around the world.

Certainly, it is simplest and best if for each Catholic soul, lay, religious, or priest, there should be a specific bishop to whom he simply has recourse, not being able to choose from among them (short of something drastic and not lightly done, such as pulling up stakes and taking up residence in another place where another bishop rules), so that Catholics of a given region all answer to the same Authority, not only of the Pope, but also of their Bishop, and if religious or lay, their Priest. But for good reasons the Church has allowed separate chains of discipline to function within a given region, for example disparity of Rite, and sometimes even along national or linguistic lines as well. There is therefore nothing wrong with the various traditional societies having their priests and lay Faithful and congregations geographically scattered throughout the world, all as distinct chains of episcopal and even priestly authority, as we find it today.

[g. Can the Church Really have so Redistributed Her Jurisdiction?](#)

The power and right of the Church in general, and of the Pope in particular, to reassign and modify the nature, range and domain, and extent of the authority of any of Her officers, to make officers of any who presently are not, or remove from office any who are presently Her officers, to transfer officers from one office to another, to create new offices or abandon old offices (leave vacant on an ongoing and potentially permanent basis) is something which cannot be meaningfully disputed by anyone. The only known limits, as set by Divine Revelation, appear to be that the basic overall structure must be retained, namely that at the top is the Pope, beneath him the episcopacy, beneath that the priesthood, and beneath that the consecrated religious and lay Faithful, that this ordering constitutes an authoritative “chain of command,” that under the Pope the Church is in some manner divvied up among the bishops, that under a given bishop his particular flock

is similarly divvied up among the priests (if any), and that the consecrated religious and lay Faithful have their own particular priests (“regular confessors”), though there is considerable flexibility as to how rigidly the boundaries of the authority of one to another can be drawn, and finally that no position of authority can be awarded to anyone who is not of the household of Faith, whether unbaptized, a heretic, a schismatic, an apostate or infidel, a pagan or heathen, or one who has been excommunicated (*vitandus*).

So already, there exist many precedents for a variety of structures for the Church, within those basic outlines set by Divine Revelation. The exclusiveness of an ostensibly territorial structure of dioceses was already compromised by religious orders, societies of pontifical right, Military or other Vicariates, alternate Rites of the Church, and so forth, to say nothing of the early precedent of bishops simply being set up in this or that particular city. Bishops have been set over groups of other bishops, as Archbishops, Metropolitans, and Patriarchs, etc. all being offices created by the Church, and which could also be abandoned or added to by the Church, no matter how prudent or not. Is there any room therefore to doubt that the Church and Her Pope would have the power and authority to restructure the nature of the episcopacy to, for example, exclude territorial dioceses and make the bishops all auxiliaries to the main overall Church? Such arrangements have already existed among multiple auxiliaries of a particular diocese; dioceses have been merged together or split apart, made titular or even returned from a titular to an active status. No matter how obviously imprudent such a move might arguably be on a worldwide scale (and in a remnant circumstance I think it might even be necessary), there really is no room to claim that it would be illegal, or that the bare fact of it would be of itself automatically null and void. A Pope, taking such a drastic step, would not be going outside his rights and prerogatives as Pope if he did that. And that goes equally for whether it was done explicitly, implicitly, or perhaps even tacitly.

Therefore, such a change as suggested by the Theory and these further speculations is not impossible, for consider this: “The *ruling power* – jurisdiction taken in a very strict sense – of bishops over their own flocks can be restricted to a greater or lesser degree by the pope so that certain kinds of cases or persons may be withdrawn from their power. Obviously the jurisdiction of a bishop can be more or less broad without thereby ceasing to be genuinely pastoral. Since its extent has not been determined in individual

cases by divine law [unlike the extent of a pope's jurisdiction which is total, hence the reason that the Pope's position is much more seriously affected than that of the other bishops – GR], it can be limited by the pope. Furthermore, the fact that the jurisdiction of individual bishops extends to only one diocese [or flock, as in the case of a non-territorial bishop such as an Abbot of a religious order – GR], indicates that it is by its very nature subject to some limitation: for those matters which pertain to the common good of the Church Universal cannot be left to the decision of individual bishops.” – *Dogmatic Theology, Volume 2 Christ's Church*, by Msgr. G. Van Noort, page 322

In short, the Pope (or an Ecumenical Council headed up by a Pope) certainly has the authority to extend or limit any other bishop's authority, to include or exclude not only territorial regions but individual persons as well and even categories of persons (“certain kinds of cases or persons”). Therefore, if *Lumen Gentium* were taken strictly as referring only to Catholic clergy (and not also any other (non-Catholic) clergy as having this kind of pan-territorial authority, which as written it can be so taken) all mutually shared around the world, with particular flocks being delineated along some other lines other than residential, this particular rearrangement of the ecclesial structure would remain entirely within the constraints of divine revelation and what is possible to be done purely within the scope of ecclesiastical law. It would also be the only way to claim that the Church as a hierarchical organization truly exists all around the world since “it is impossible that the real Catholic Church should ever be limited to one region (national, diocesan), even at the height of Her extremity as prophesized for the Final End Times.” (D8F6) Consider both the lack of a Pope and of nearly all former bishops who had abandoned their posts: What official existence can the Church have over such extensive regions if all other bishops (what few as remain faithful and retain their Catholic office) have no right or power to intervene as needed in these regions? It would not be fair or right, or doctrinally possible that only “the modern Vatican organization seems to retain (thus far) the Catholicity of Place in fact, as based on membership stolen from the Traditional Catholic Church which still exists in all lands” (D8F10), while the Church would be juridically deprived of Catholicity of Place, either by right or in fact.

Some characteristics of their original office were “inherited” by one office, and others by the other office. The Divine protections and promises and

blessing of course attach to their Catholic office, while certain other things of a more secular nature, such as Vatican-approved benefices, or office staff, or perhaps the physical plant of their Cathedrals and other buildings, seem to have been attached (probably only by default) to their new office in the new organization. One of the things lost to their Catholic office was an exclusive claim to the territory which they ruled. So, *Lumen Gentium* would make the following adjustments to the office of a typical bishop with an active diocese:

- 1) His active diocese is merged with that of Rome, making him one of the now very many bishops in (and part of) Rome.
- 2) His former active diocese is now rendered titular
- 3) He can no longer exclude the exercise of authority of other bishops within the territory of his now merely titular diocese.
- 4) Since this happens to all dioceses equally, he is therefore also free to exercise his own authority as a bishop within any territory of any now similarly merely titular diocese.
- 5) Since his jurisdiction was already not universal and simply remains not universal (but only slightly adjusted), it is not affected as is the jurisdiction of the Pope which now ceases to be universal, and who therefore loses the specifically papal prerogative of infallibility, so the ordinary bishop therefore retains his apostolic place in the Church's episcopacy.
- 6) He was also given an office of corresponding regional range to his former active diocese as a functionary within the parallel new society, which they are free to manipulate as they choose. To any truly faithful bishop, this parallel office is of no significance.

In practice, faithful bishops would at first simply and most typically continue to tend the same priests and parishes and religious houses as formerly comprised their active diocese, having gained a right they may not have understood or realized, but also unable to exclude others from setting up rival chains of authority. Bishop Antônio de Castro-Mayer, easily one of the best known and most shining examples of what a Catholic bishop should be, simply remained as a faithful Catholic bishop, but sadly did not consider offers from priests outside his now-titular diocese to have him as their bishop though that was fully within his rights (little did he know...). But on the other hand, he and his successors could not stop others from functioning within his now titular diocesan territory, namely when the Novus Ordo functionary João

Corso decided to introduce an “Indult” Mass to Campos, there was nothing he and the other Catholic bishops could do about it but just accept that it was there.

h. Retirement versus Resignation

Many have wondered what status a bishop might have if he has retired from his commission in the Church. In their minds however is the mistaken assumption that retirement equals resignation, when in fact these are two very different things. If a bishop resigns from his diocese, then he has truly relinquished the jurisdiction he formerly exercised over that diocese. Ordinarily when that happens, another diocese is assigned to him, a greater one if he is being promoted, a lesser one if he is being demoted, or a titular diocese if he is being punished, or else if he is too old and feeble to manage any real diocese. While being given a titular diocese on one’s feeble old age might be considered a kind of “retirement,” most bishops retained their main charge until death, leaving it to others, leading priests, auxiliaries, or a coadjutor, to whom they delegate what they no longer have the physical strength to manage themselves personally, to do more and more of the work of actually running the diocese until they die. This is because a bishop is, in effect, “married” to his diocese, which like a literal marriage, is meant to be “until death.” Catholic bishops would even wear a wedding ring in commemoration of that fact. But “retirement” per se has no place in the Catholic Church. The Catholic office of bishop is one that one does not “retire” from at all. A person resigns when they are not fit for duty, or have something else they would rather do, or must do, instead, and so forth.

Retirement on the other hand is something that one does simply by reaching a certain age. Novus Ordo functionaries retire by age 75, presumably to “golden years” filled with golf or shuffleboard. As applied to putative Church leaders, it is an outright innovation, the complete cessation of the Catholic practice. Instead, he serves as a mere local functionary, a hireling, to be replaced and “put out to pasture” once he gets too old (per the arbitrary standard of a mandatory retirement age) or inflexible to serve the alien purposes of the new and parallel society. Therefore, “retirement” can only apply to the new and parallel office each received in the new and parallel organization, in that they lose that position, but even so their relationship to their Catholic office (present or former) remains unaffected.

There is also to bear in mind that the Modernists are in no position to

deprive them of any office or position in the Church or deprive them of any right to perform all the duties and responsibilities of bishops, including founding seminaries and religious orders and incardinating priests, nor even to accept lawfully anyone's resignation from any Catholic office. So once again any bishop as continued on, even as "Bishop Emeritus" for example, not abandoning his flock even when formally retired from his Novus Ordo office, thereby has not resigned from, but retained, his Catholic episcopal office. So, it is not fair or right to dismiss the few faithful bishops as who would operate as needed to sustain the Church in our times as though they were mere "retired" or even "resigned" bishops capable of nothing save prayer for some titular diocese; as needed, they remained true and active bishops of Holy Mother Church, limited in fact and in law only by their declining physical abilities.

So for example, though Bp. Antonio de Castro-Meyer was forced to retire in 1981, that only cost him his Novus Ordo office. He still remained the real Catholic bishop of those faithful priests and Faithful who remained attached to him as their true bishop, clear to his own death. Or again, when Archbishop Lefebvre "retired" from the Holy Ghost Fathers in 1968, he did not resign from being an active Catholic bishop but only from the Holy Ghost Fathers which had (despite his best efforts) gone totally Novus Ordo and had no further use for him. But he (and other faithful bishops) did not resign from being a Catholic bishop. Lefebvre, even though perhaps not fully comprehending this distinction, nevertheless pressed on thereafter as the real and duly authorized Catholic bishop that he was. The stories are similar for yet other bishops, including all of those few who have provided for the entire future of the Church as a hierarchical organization by consecrating truly valid and orthodox and lawful successors.

Some (all too many, sadly) however, took their retirement as a resignation, abandoned their charge, and only thereby also lost their office through tacit resignation on account of neglect and abandonment. It was their attention to the alien "duties" of their new offices which took many of them away from their real duties. Better for them if they had instead devoted their efforts to foolish and selfish amusements! Some however may have simply began waiting "on the sidelines" for things to get better and their services to be needed in helping to clean everything up from the mess created by Paul VI, and that need not count as a resignation from a truly apostolic status.

[i. The Fall of the Bishops](#)

No doubt one of the knottiest problems raised by our current ecclesial circumstance is the simultaneous fall of so very many bishops into error and heresy, almost a moral unanimity, which one might not have regarded as even possible, had we not the reality of it before our very eyes. As found in Part One, “those many bishops who vanished into error together with their Vatican leader do not, and cannot, serve as that ‘majority of bishops’ whose universal teaching would enjoy the infallibility of the Ordinary Magisterium and be owed the internal assent of Catholics.” (D21F18) But how can that be so? Even here, however, I believe the Theory can help.

Many persons seem to think that one’s signing on to the erroneous or even heretical documents of Vatican II would signal their defection from the Church or else the defection of the Church itself. But bear in mind that Vatican II (certainly from *Lumen Gentium* onwards per the Theory, and possibly from earlier, or even its outset, and even if the Theory were wrong) was what is properly called an “imperfect council,” namely one at which Catholic bishops participate even though there is no Pope presiding. There have been such councils before, such as Rimini, or the robber council of Ephesus, or even that council of African bishops who, along with St. Cyprian, agreed against the teaching of the Pope (Stephen) by claiming that heretics who convert to the Faith must in all instances be baptized again. Yet none of these imperfect councils ever implied, in and of itself, the removal of the participating bishops, not even those who went along with the errors, voting in favor of them or even being the original persons to have proposed them in the first place (e.g. St. Cyprian). Some of these imperfect councils have been better attended than true ecumenical councils that took place in the same general time frame. It is therefore quite possible for an imperfect council to generate texts, canons, decrees, and so forth which a Pope would never sign to, as no true Pope ever has or would sign on to all subsequent documents of Vatican II.

In *On the Roman Pontiff, Book I*, page 48 (Ryan Grant translation), St. Bellarmine makes this interesting comparison between the councils of Rimini and Constantinople:

Thirdly, if supreme power should be in a body of aristocrats, wherein were a greater number compelled to attend a Council, so much greater would be the authority: in that it could never turn out,

that more authority could be given to a Council attended by fewer persons than one attended by more.

But the Council of Rimini [held in 359 – GR] was attended by 600 bishops, and has never been held to have had authority in the Catholic Church. The first Council of Constantinople [held on 381 – GR] on the other hand, had 450 bishops, and has always been held to have enjoyed the greatest authority. And we recall this for the sake of the present controversy, because that was called by the Pope, whose supreme power in the Church has been rejected by our adversaries. Moreover, those who grant supreme power of the Church to aristocrats, can offer no reason why they condemn the council of Rimini, but embrace the Council of Constantinople. But, they say, the Council of Rimini erred, but the first council of Constantinople did not; on that account, they embrace the latter and condemn the former. But what else is this, than to make oneself the judge of Councils and of the whole Church?

If 450 bishops were enough to comprise an ecumenical council, then surely 600 should qualify all the more so. Therefore, we should not be concerned that Vatican II was attended by more bishops than any other council, nor see such a large figure as constituting the Church's episcopacy. Not even its possibly having been originally convened by a Pope (assuming John XXIII was truly a Pope) need concern us since, per the Theory, no Pope has ever promulgated any of its documents, save (at most) *Sacrosanctum Concilium* and *Inter Mirifica* (each of which merely set up a committee to prepare something or other which the Church is perfectly free to ignore) and *Lumen Gentium* itself which defines, or at least correlates quite closely to, our current ecclesial circumstance and explicitly obviates everything further to come from that council.

Once again, note the point that the problem with Rimini (and Vatican II for that matter) is not that it erred (which each certainly did, and in startlingly similar manners), but even more importantly, that no Pope ever authorized their output. Indeed, as was shown back in the First Appendix to my own published book, *The Resurrection of the Roman Catholic Church*, the teaching of the Popes has already expressly condemned, even in advance, everything about the entire Vatican II religion that sets it apart from the Catholic religion. So, the Theory has already proven helpful in ascertaining

that, at the very least, as of the promulgation of *Lumen Gentium* in 1964, all remaining documents of Vatican II were never ratified or approved by any Pope. And even *Lumen Gentium* itself seems just barely possible in the form of merely imprudent disciplinary legislation and fallible decisions and opinions of the “biological order” as spoken of by Journet.

So, the bishops at the end of Vatican II would therefore have been in exactly the same condition as the bishops at the end of the various other imperfect councils of Church history: Some may well have truly departed, subsequent to the council, by their preference for the errors of the Council in their continued practice thereafter over the teachings of the Church, especially once it was clear that the two had diverged and that the teachings of the given council were against the teaching of the Popes, but others, remaining truly subject to the Church, subsequently abandoned the erroneous (or even heretical) propositions of such a council, or even in time at least, the council as a whole, once the contrast between the true teaching of the Church and what the imperfect council taught them became clear. As a result of this, none of any of the few faithful bishops of value to the Church (about 250, according to Abp. Lefebvre) lost his right and status to be a full and true bishop of the Church owing to his participation in Vatican II.

But still, there remains the fact that a huge proportion of the Church’s bishops unhappily just went along with the false council, even as nearly all Catholic bishops were tainted to at least some degree by the Arians back at Rimini. But once again, the Theory can also help out here, in that it shows the formal initiation of their being two separate and parallel societies, one of which alone is the Church of All Time, such that even material heresy can be readily evidenced by a secession into a separate society away from the Church. While only the Pope was forcibly removed from his office into a new and incompatible office (to which all of his successors also went), all other prelates of the Church simply acquired a new office in parallel to the office already held by them (albeit also slightly adjusted as to their physical domain) as Catholic bishops.

So, while their participation in Vatican II did not remove them, per se, their subsequent neglect of their Catholic responsibilities, or even outright opposition of the Catholic Faith and those who support it, believe it, and sustain it, in some cases, clearly also removes them from the Catholic hierarchy, giving them an alternate (and heretical) society to belong to and prefer over that of the Church, and as such making their departure from the

Church most official and visible. The Modernist group, the “Conciliar Church,” or Vatican apparatus is rightly characterized as being an “Economia nova” (a phrase I borrowed from another writer), a new domestic economy operating in parallel to the old “Economia” originally established by Christ as His Church. Having thus departed from the Church, their subsequent fall into all manners of error and heresy does not represent the bishops of the Church falling into error, as they had already ceased to be of the Church, not because of their having participated in Vatican II, but because they continued to support that Council’s radical and novel positions and directives pertinent only to their new parallel offices while neglecting the Catholic duties of their original offices, even as it became clear that such novelties ran against the Church and against the doctrines of the Popes.

The time needed for an office to be regarded as being vacant through a tacit resignation through neglect is actually rather short, measured in months at the most. By the time in 1966 that many around the world, having seen the apparent fall of the Catholic Church, were wondering if maybe God had died, those few truly faithful bishops remaining had already become quite visibly separated from the heretical group. Even on the parish level, faithful Catholics began travelling far, as far as needed, to find a “conservative” parish, one in which the priest had rejected the new religion and its directives and mandates, all in favor of the religion of his ordination.

There is also the fact that just as the Pope lost his total and exclusive jurisdiction over the whole Church (by admitting the possibility of Catholic prelates with jurisdiction and yet who do not answer to him), all other individual prelates of the Church similarly lost the same exclusive prerogative over their respective geographical territories (dioceses), and indeed as all being auxiliaries of the now-worldwide Diocese of Rome, they cannot even exclude each other from being any priest’s particular bishop, though at first, partly out of convenience, and partly out of perhaps not being fully cognizant of this new canonical circumstance, most priests simply continued on (as best they could) with whatever local bishop they had, but over time as the bishops departed from the Church and then defected, faithful priests had to attach themselves to the real Catholic episcopacy, perhaps in general, instead of their now fallen and deserting “local ordinary.” In time, particular priests would come to be attached to particular bishops with no regard to the geographical location of either. But one other thing that this shared authority means by all (remaining) over the one remaining Diocese

means that no place in the world was ever truly juridically deprived of Catholic leadership, despite the fall of such a majority of individual former bishops of the Church.

The vestigial territoriality of the former Catholic dioceses, now hijacked by the Novus Ordo religion, is only of relevance to a bishop's desire to function within the present day fallen Vatican organization, and not to his ability to function as a real Catholic bishop. Faithful bishops, what few as remained, at least tolerated, and generally encouraged, their priests, religious, and lay faithful to stay the course and not get caught up into the crazy new fashions that had otherwise grown so seemingly popular. As for the rest, their collective defection was only the defection of the new and parallel society, and in no wise the defection of the real Catholic Church.

j. The Canonical Structure of the Church as a Remnant

Prophecies, both contained in Sacred Scripture as well as in the writings and visions of saints and mystics, speak of a terminally desperate situation at the end of time, a harsh and violent time of unparalleled persecution, hatred of the truth, the rise of a demonic figure of immense political power, and with all of that, the reduction of the Church into a (at least relatively) tiny remnant.

As verified in Part One that “the true Catholic Church will and does nevertheless fully exist, holding to the true liturgy, sacraments, and teachings, as led by truly apostolic pastors united to the See of Peter clear until the end of the world” (D1F5), so the sacred writers and approved theologians all concur that even in such a desperate time the Church would still exist, and furthermore still exist as a visible society, with Apostolic shepherds still presiding over and leading the faithful flocks to eternal safety. There also seems to be a clear consensus that while the Antichrist of Biblical prophecy stalks and roams the earth, the Church will even so have a Pope, with some adding that this Pope “would have much to suffer.” Obviously, even in those circumstances the overall bare basics of the structure of the Church will remain intact.

But so suddenly deprived of so many individual Catholics, from all walks of life, from all places around the world, and even in all various ranks of ecclesial authority, what canonical provisions and adjustments as would have to be made by the Church do not appear to have been much explored by anyone, at least so far as I have encountered in my own reading of theological works. Perhaps it has simply been assumed that when the time comes the

Pope will simply mandate suitable adjustments, make whatever changes to offices and of who (among what few remain) gets which office, as modified for the needs of that fateful day.

But if the Pope has much to suffer (as some prophecies seem to suggest and none contradict), that may likely be a reference to him being captured by Antichrist, held, imprisoned, tortured, and with all of that, almost certainly held incommunicado. Either he will have no communication with the Church, or else what communication he might be permitted will be deliberately unreliable, through the means available to Antichrist and his minions. The Pope may be captured suddenly and not in a position to lay out policies for how the Church is to continue, not only being out of communication with him, but also with the attendant loss of a great majority of Her officers at every rank.

Certainly, the parallels between that time and ours, though differing in some respects, are nevertheless striking, especially as pertains to the canonical structure of the Church while reduced to a mere shadow of Herself, to a skeleton crew of very few remaining clerics presiding over a scattered few religious and lay faithful. Will the (presumably) thousands of active dioceses existing on the eve of such a “decimation” still have any meaning, with no bishop and/or no priests, and only a small few faithful who probably must also migrate frequently in order to survive, make any real sense then?

Picture it, instead of thousands of bishops, each presiding over some tidy little diocese like a mediaeval king over his kingdom, there remain only a mere “hundreds” or even mere “dozens” or even fewer truly Catholic bishops remaining all around the world. Will the many Catholics residing in now vacant dioceses all be without spiritual leadership, having no bishop, probably no priest, and no access to the Pope? That would be wildly irresponsible of the remaining leadership of the Church to abandon so very many souls who are as much expected to remain united to the Church as all must be. Obviously, there will have to be a way to extend the domain and range of the remaining bishops’ authority, to be able to tend to the needs of sheep from quite a range of locations, and to be able to be, temporarily, the bishop for sheep who are simply fleeing through his territory in going from one place to another.

Furthermore, with the Pope held incommunicado, the bishops will have to figure this out among themselves, to coordinate their efforts with each other, and often risk overstepping each other’s authority, even accidentally, to say

nothing of the occasional rivalry or personality clash. Perhaps some few might even be in the pay of Antichrist so as to betray the others or spread confusion. And if you think that Antichrist will not propagandize as necessary to set what few bishops otherwise escape his wrath at each other's throats, making each to think the others have betrayed them or betrayed the Faith, then you must have a very naïve idea of just how wicked Antichrist can be. At no other time, even ours, will trust be so difficult to give, run so serious a chance of being betrayed, and yet even so more necessary than ever, so much will be riding on what choices we must make. It is reasonable to expect that Antichrist or his secret minions will even harp on the apparent lack of canonical structure as a way to deceive individual Catholics into believing that no living practical authority remains in the Church.

In short, all of the nonsense and difficulty we see now will also exist then, and yet with also all manner of extreme persecution as well. If we cannot work and function and hold together as the Church now, with peaceful communication reasonable and practical around the world, then how will we do so then, when the real thing has come upon us and communication is made difficult? Just as it is now, what few bishops as remain will have to find and occupy their offices, often ill-defined, unclear as to their scope and prerogative, and yet take care of whatever particular sheep come their way, and all with as little, or even less, and certainly no more, canonical structure and organization than our faithful traditional bishops have today.

k. A Review of the Remaining Eight Questions

With these more advanced and speculative concepts all ventured, there is now a sufficient basis to show what answers could be given to the remaining eight questions from the twenty-two that were left at the end of Part One:

6) Might there be a hidden true (Traditional) Catholic bishop in Rome? (D11Q1)

Since, per the Theory and this additional speculation "Rome" would be effectively extended all around the world, there certainly would have to be at least "some" bishops who are real Catholic bishops and functioning as such with all relevant authority to do so, for otherwise there would truly be no bishops at all and the Church has failed. It has however ceased to be relevant as to whether any remaining faithful bishop exists at the former districts in and near Rome since any bishop in even the furthest corner of the world

would still qualify as a bishop in Rome. As to the possibility of there being any “hidden” bishops, unless found, their very existence remains hypothetical, and in any case, there is no way that any of them could possibly hold any higher degree of authority than any of our better known familiar traditional bishops; at most they can only be, once revealed, canonical equals to our known traditional bishops.

7) Could the Diocese of Rome be sustained by non-episcopal persons (priests, consecrated religious, laity) without any kind of living local Roman bishop? (D11Q2)

In our present circumstance, this is not possible since there are no other dioceses truly operative in any part of the world and at least someone would have to be operative somewhere on the episcopal level in order to sustain the Church as a whole. Whether the Diocese of Rome itself within its former limited geographical domain could have been so sustained without any bishops if there were other operative and functioning dioceses with bishops faithfully presiding over religious and lay faithful is a separate question which is not relevant to this discussion or to the current circumstance. As it is, what faithful Catholics as exist in the historic regions of Rome and its immediate environs, have only the familiar traditional bishops, none based in that region, to provide all their episcopal support.

9) Might the Petrine Diocese be continuing somewhere else in exile? (D11Q4)

Neither the Theory nor these additional speculations to it in any way depend upon the existence of any alternate Pope somewhere in hiding (and none is known of as being simply in exile), and indeed in the stark absence of any evidence of there being such, the Theory and the further speculations both take it as an assumed that there is no such Pope in exile, hidden, or anywhere else, but that what can and must devolve to the bishops for the organization of the next real conclave and for the normal functioning of the Church as a society in the meantime has therefore done so. Were, despite all evidences to the contrary, such a hidden papal succession to exist secretly, the only known and conceivable way to claim that they have not abandoned the divine commission to preach the Gospel to all creation by their total silence and secrecy would be to claim that they have been, just as secretly, coordinating with and working through the known traditional Catholic

bishops and priests, or at least some of them.

10) Might the Petrine Diocese have been extended to include places and regions sufficiently broad as to include those places where faithful traditional bishops are found? (D11Q5)

This of course is, in a nutshell, the basic thrust of the additional speculations based upon the Theory, with the clarification that the extension indeed extends to the whole world, certainly sufficient to include every faithful bishop there is, regardless of where he operates from or in, geographically speaking. Through this, it can truly and properly be said that there exists in what now legally counts as the Diocese of Rome, “a group of the faithful united to their bishop.” Indeed, aside from this speculation based on the Theory, where else has such a thing as “a group of the faithful united to their bishop” as being the Diocese of Rome ever to have been shown to exist since, say, the 1980’s or so? It is also undeniable that it is only in this sense, or one very like it, that the Roman Diocese can be said to have never fallen, even today.

11) What other explanation might be found to account for the existence of the true and faithful Roman See in our times? (D11Q6)

Given how thoroughly these additional speculations address the remaining points and questions, and the fact that the concept of the extension of the Roman Diocese seems sufficient, there is no need for any additional alternatives to those presented in Part One Section Eleven. What is present here would be fully sufficient to explain the whole ecclesial circumstance. Even so, this does not rule out the possibility that some other, superior, theory might not yet come along, though none such has been seen as of yet.

12) What sorts of persons would be sufficiently “Roman” as to comprise the Roman electors as ought to be participants in the next true conclave? (D19Q1)

With the Roman diocese effectively extended all throughout the whole world, what persons as should comprise the electors should be chosen from among those faithful traditional Catholic clergy, those most vigilant about guarding the orthodoxy of the Church and its leadership. It would be most reasonable and authoritative if the traditional bishops, gathered in an

imperfect council, were to designate and agree among themselves who the electors shall be, from themselves or from their priests or from any other traditional priests or consecrated religious or others as are known and of unassailably good reputation and upon whom all can agree.

Even so, it is still to be recommended that at least some one or more persons be drawn from any remaining clerics in or near the geographical districts of Rome, or failing that at least a consecrated religious from same, or as a last resort prominent members of the traditional laity who dwell there. This would not be required for a canonical validity of the election, but is meant to serve in a purely symbolic role reflecting the historical and cultural traditions associated with Rome as a geographical place, and to capture and express the “Romanitas” of the vicinity.

19) If the teaching (as presented by Berry) and the majority theological opinion (as so described by Van Noort) were correct, then by what means or at what point did the vast majority of bishops first depart from the Church, such that their subsequent fall into error had no relevance to such scenario as such a significant proportion of Catholic bishops falling into error? (D15Q2)

The Theory gives us two helpful points of relevance here. First it clarifies that, at least as of the promulgation of *Lumen Gentium* in 1964, Vatican II was (at best) an imperfect council, no longer having a Pope presiding over it, meaning that all that that council would go on to promulgate thereafter would be legitimately open to question, and outright rejection by the real Catholic Church. Given the precedent of other imperfect councils of the Church, and specifically their ability to promulgate proposals which are erroneous or rejected by a Pope (once there is one, or once he comes to learn of the council’s acts), and all without meaning that those bishops participating have thereby lost their place in the Church, this goes a long way towards explaining the place of the Church in our times, and accounting for the doctrinal failure of Vatican II.

Second, it shows that a separate and parallel organization has been set up, giving to those prelates, who were already heretical in their darkened hearts, a place to migrate over to, away from the Church. This gave vent, and the semblance of official status, to their pet theories and experiments and subversive and radical ideas, making obvious their status as being at least material heretics, such that their defection does not equal the defection of the Church but merely of the present day Vatican organization.

Among the few truly faithful bishops there is a clear consensus that Vatican II and all the errors and heresies to follow from it or even merely pretending to follow from it, is all something to be rightly repudiated by the Church. Only such bishops as visibly serve as truly Catholic bishops (traditionalists all) even qualify, and clearly no erroneous position is ever accepted by any consequential percentage of them. Since the thousands who followed the Vatican II religion have all left the Church, and then subsequently defected, their opinions do not count towards anything, and their defections do not represent the defection of any part of the Church's episcopacy.

21) Might the traditional bishops nevertheless belong to conventional See(s), despite their rule being over particular flocks which are not delineated by historical diocesan boundaries and making no claim to their particular Sees? (D18Q3)

Since, per the Theory and this additional speculation, all authorized Catholic bishops are in fact episcopal auxiliaries to the Diocese of Rome, free of any but the most provisional and temporary of territorial boundaries, if any, as mutually agreed upon among themselves, that is the one conventional See in which they serve. Within that one territory they each have a particular flock for which they are personally responsible for in a truly episcopal manner, a given society or community for which he is "the Bishop," or at least an auxiliary. That none of them remaining are known to hold any conventional historical or titular Sees is not relevant as the need for a bishop to have at least a titular See as that would be purely ceremonial and not a real requirement with any basis in divine revelation. As for the priests, each one should have one of the bishops as being his bishop to whom he answers as a priest, and to perform any episcopal actions as his priestly parish requires, such as confirmations, consecrations of altars, or acceptance of any seminarians or consecrated religious from his parish, etc., though historically those priests originally given faculties for which there has been no one to withdraw, and often counted as "independent" for not being attached to any living bishop, should still be regarded as having been subject to the collective will of all faithful bishops.

In conclusion to these questions, I note that nothing of these further speculations in any way affects the answers to the fourteen questions answered by the basic Theory itself nor any findings from Part One, other

than to firm up and provide specificity to some aspects heretofore treated in a more vague and general manner. This does however finish all questions left dangling from Part One and which were left unresolved therein, and also provides the structure of an authoritative and definitive apodictic explanation of where the Church is, how it got here, and where to go from here.

Putting Together the Full Canonical Sequence

Finally, with everything before us, the doctrinal requirements of Part One, the Theory itself of the first part of this Part Two, and even the speculative parts just covered, there is at last enough to lay out the full sequence of how the schism occurred, where the Church has been and is today, how it got here, and where things can go from here.

a. Growing Liberalism and Modernism

Despite the pivotal role of *Lumen Gentium* itself, one cannot ignore or deny the role and presence of various other historical forces at work here. The war on the Church goes as far back as the verbal attacks on Christ made by the Pharisees and the Sadducees, and has taken on many forms. Protestantism, at first at war as much within itself as well as with the Church gradually managed to pull together into something of a loose coalition of differing religions, setting the dangerous precedent of religious indifference as a means for a semblance of peace and unity. But while Germany, Switzerland, Denmark, Holland, Sweden, England and other places went Protestant, France held on through that, only to fall to a kind of Rationalism that would lead to the French revolution. Around that time also appeared the anti-clerical Freemasons, and also the *Alta Vendita* was published as a kind of declaration of war against the Church.

In this same background, even some Catholics with a decidedly liberal bent, such as Hugues-Félicité Robert de Lamennais and others to follow shortly thereafter in his footsteps began drafting proposals for revising the nature of the Church Herself. The Popes, gradually learning of this strange new undercurrent, began opposing the new directions proposed, trying to show respect where due but also having to quash ideas that went against

doctrine. Pope Pius IX, originally thought by the Masons to be “their man on St. Peter’s throne,” disappointed them and began taking on the new error in earnest, with his syllabus, and later on with the dogmatic council of Vatican I which defined officially and infallibly the dogma of the infallibility of the Pope.

This struggle was taken to the next level when Pope Saint Pius X, discerning the inroads that Modernism was beginning to make among established and recognized clerics, began an active purge of the Modernists, rooting out first and foremost those whose writings or known reputation had clearly established them as Modernists, and also instituting the Anti-Modernist Oath. But there were still Modernists that were more deeply in hiding who also needed to be rooted out. These proved much trickier as the individual(s) appointed by him to do this instead instituted something of a witch hunt in which the accused were automatically counted as guilty, not permitted to know who accused them, or on what (if anything) the accusation was based on. This was a conscious and deliberate plan on the part of the Modernists to eliminate those staunch orthodox clerics who most opposed them by using this mechanism to remove them instead of their fellow Modernists, and to make this policy unwelcome to many.

Pope Benedict XV, uncomfortable with witch hunts in general, and perhaps also sensing a lack of success in eliminating the Modernists, shut down the witch hunt, and the Modernists, seemingly beat back anyway, simply went way underground. One of their favorite hiding places was Pius X’s own pet idea, the so-called “Liturgical Movement,” which as originally intended, was supposed to be about learning and spreading knowledge about the history of the liturgy and the meaning and significance behind each prayer and rubric, but now it had become a place for them to weave their lies and errors, to concoct a new liturgy which would reflect their Modernist agenda.

Modernists gradually came out of hiding more and more, taking advantage of a more tolerant attitude at the Church’s Holy Office for only judging the error itself and not the person who generates it. Their works frequently attract censure, though many more are sufficiently minor as to fly beneath the radar. Many seminarians, perhaps bored with the usual orthodoxy, surreptitiously read these censured and censurable works, and some are privately converted to their radical and subversive ideas. Hostile agents are also sent in by foreign governments such as Russia to spread further subversion and provide for the advancement of each other and for weak-minded seminarians whose morals

they can corrupt. Pope Pius XII, seeing what a mess the Liturgical Movement had become, criticized their proposals based on a false antiquarianism in *Mediator Dei*, but they ignore him and continue their nefarious plans unabated.

Bear in mind however that throughout all of this the official teachings of the Church were perfectly safeguarded, per Divine promises, and under holy Popes who truly loved orthodoxy and jealously guarded it as best as they could. There may have been yet other deliberate attempts to undermine the Church, agents trained in Russia to spread Modernism as an attack on the Roman Church, and even American agents apparently thinking that religious indifference would make the world a more peaceable place, and also began infiltrating seminaries, compelling seminary professors to “go soft” on any unpleasant or unecumenical topics, not only with Catholics but even other churches as well. The Pope (Pius XII) might have even been pressured by Franklin Roosevelt (via Myron Taylor, Roosevelt’s personal representative to the Vatican) and Winston Churchill to side with the religiously indifferent Americans and English (and Communist Russians with whom the Americans were then allied with against the Germans) into losing neutrality during the Second World War. But while many Protestant seminaries began teaching doubt of the Bible, Catholic seminaries remained staunch and firm in the Catholic doctrines.

b. Papal Infallibility, but Roman Clergy grow lax

In 1869, Vatican I proclaimed the infallibility of the Pope, which was a major boon to the overall growth and strength and unity of the Church. Sadly overlooked however was the role of the Roman clergy in vigilantly safeguarding the pontificate, to ensure that no heretic would hold the Papal See. The Roman clergy (cardinals and others) relaxed their guard, but the pontificates of Popes Pius IX (subsequent to the Council), Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII all required no such vigilance, and so things still went well enough.

But over that time, the Roman clergy (cardinals and others) grew soft, lost sight of their own role in Papal infallibility, and ceased to provide that kind of accountability which is integral to Papal infallibility that the Roman clergy of all former ages had so long provided. However zealous they may well have remained in implementing the Pope’s will and governance on the Church, they had become mere yes-men to the Pope, trusting blindly in the promises

of God to keep the Pope orthodox without their vigilance.

c. Unqualified Papal Claimants Tax the Limits

In the Post-World War II era, the Roman clergy had become so lax that when Pope Pius XII died they were actually able to consider, and even elect, a man whom the Roman clergy of former ages would most likely have refused to consider, namely Roncalli who took the name of John XXIII. That, as a man, he was unfit to be Pope cannot be doubted, but presumably the divine promises would have remained operative so as to at least prevent him from outright misleading the Church (even if he could be sloppy and ambiguous), and per the Theory he would simply be among those “Bad Popes” of history who truly were Popes, though he had no business holding that office, being so patently unqualified in terms of temperament and training.

We note that during his session of Vatican II, nothing was promulgated. Some 72 orthodox schemata, all of which were either good enough for promulgation, or at least close enough to be correctly promulgated with only the most minor nuance of a change needed, were already in hand when the Council started. But Modernists and liberals and other nefarious characters did not like these orthodox affirmations of standard Catholic doctrine, and one by one eliminated them all, leaving them with nothing to promulgate and nothing for consideration in any future sessions, the Council apparently over. So, it didn't err; it simply said nothing. Though *Pacem in Terris* did err, that was not in any area of Faith or Morals, but in politics, wherein recommendations were made which would only have been destructive to worldly peace and order. When learning on his deathbed of efforts to continue the Council, he cried, “Stop the Council – STOP THE COUNCIL!” Even if John XXIII were to have completely lost the papacy however, per the Theory the society he was nominally in charge of would still have been the Church.

Where it is gravely doubtful that Roman clergy of any former era would have tolerated the likes of Roncalli as pope, it is categorically certain that they would have not tolerated the likes of Montini. But the lax Roman clergy elected him and that appears to mean that he was Pope upon his election. If Montini as Paul VI lost every part of (or failed to attain any part of) the papacy before *Lumen Gentium*, then that would be a problem for the Theory. But if he received and retained even merely some basic or rudimentary

authority and powers of the papacy, enough to impose purely disciplinary legislation, e.g. to set up or remove persons from offices, that is sufficient. (Whether such a thing is possible to a Pope, namely that he should lack some but not all of his papal prerogatives as ventured by the Cassiciacum Thesis, is a question which is outside the scope of this study.)

Paul VI manages to spew a few things out, and also (against the express desire of John XXIII) resumes the robber council, this time only to promulgate a couple documents that set up new bureaucracies (committees) to prepare texts which the Church is perfectly free to disregard once completed, and just seems to be begging to be removed from the Papal office. And then he finally gets his chance.

d. Lumen Gentium is Promulgated

According to the Theory, the promulgation of *Lumen Gentium* accomplished quite a number of things that both cause and explain the state of things to come:

- 1) Bifurcation Decreed – Otherwise known as a schism, even if briefly a seemingly “friendly” one, two societies operating in two separate spheres, one spiritual and theological, the other organizational and (ultimately) secular, both overlapping, but truly separate societies capable of each going their own way.
- 2) Vatican Organization redefines itself as no longer the Church – It may call itself a “catholic Church,” but it is quite expressly and explicitly NOT to be identified with “that Church which is professed in the Creed as being one, holy, catholic and apostolic,” or that “pillar and mainstay of the truth,” or that “ancient Church constituted and organized in the world as a society,” which is designed by God to endure and perdure in the world for all time. It is a new and parallel society, with the leading members, and former supreme leading member (now ex-Pope) of the Church as its new leading members, which is only partially and passively subsisted within by the real Church which truly is all of those other things.
- 3) Real Church also continuing – Of course the real Church is also expressly acknowledged as being that other society which “subsists in,” not “as” nor even “throughout,” their own new and parallel society, and that it eternally exists.

- 4) Vatican leader no longer Pope – Since hierarchical “elements of truth and sanctification” can exist outside the jurisdictional reach of the Vatican apparatus, its leader does not possess total and universal jurisdiction, cannot command and bind the whole Church, cannot be infallible (since infallibility only applies to that which is binding on all), and cannot be Pope, and so loses that office, and can be officially said to have officially and visibly and freely surrendered that office.
- 5) Vatican Council II becomes an imperfect council – Without a Pope to preside and ratify its proposals and canons and decrees and so forth, Vatican II continues on only as an imperfect council, capable of promulgating mistakes, errors, and heresies, but of itself incapable of binding anyone to anything, nor of eliminating those who commit the errors or mistakes, from their offices.
- 6) All prelates other than Pope gain a new separate and parallel office in addition to their original Catholic office which, with some modifications, they retain – With two offices in two rival organizations held, each prelate (other than former Pope) has a choice set before him. Like a man trying to serve two masters he will not serve them both adequately, but must favor one over the other, especially as the demands of one come to diverge from the demands of the other. Some will favor the real Church; others, sadly far too many, will favor the new parallel society.
- 7) Nature of Catholic offices held by bishops altered – The historic dioceses held by each become nominally titular as they are merged into the one single Diocese of Rome, bishops thereby become active auxiliaries of the Diocese of Rome, able to function as such in any geographical part of the world, no longer ruling their former diocesan territory (but from now on only their flock, whatever form it may take) by divine right but only in fact, if even that, unable to exclude each other’s alternate chains of authority within their own former territory.
- 8) That the bishops are (now) declared to be responsible for choosing their successors, and which choices are thereby intended and accepted as being by the legal will of the Pope, even without any requirement to consult the Pope, is officially stated, even if the basic Natural Law to the effect that the Church can do whatever is

essential to Her continued existence might have also sufficed.

- 9) A semi-permanent episcopal collegiality is declared by which the ability of the bishops, even in the absence of Papal leadership, to function as at least something of a “college” (however imperfect as such) is acknowledged. All of this officially becomes the state of the Church (and of the Vatican organization) until further notice.

e. Bishops and Cardinals (mostly) desert the Church

Given the choice of serving primarily in the original office given to them by the Church versus serving in the new office in the new and parallel present day Vatican organization (especially as the demands of each respective office diverged), most bishops preferred (or at least allow themselves to be pressured into) serving the new office, and most individual priests, religious, and lay Faithful made the same decision as well. Only a handful of faithful bishops, priests, consecrated religious, and lay Faithful remained true to the true Faith and Church, widely dispersed around the world.

But the vast majority of bishops and other prelates clearly put the new organization first and thereby, through abandonment and neglect, lost their Catholic office and their place in the Church. After that departure, following the new religion, they defected from the Faith and ceased to be Catholics. As their opinions no longer matter with regards to the Church and the “majority” of its bishops, their subsequent defection from the Faith does not represent the defection of any “majority” of Catholic bishops all at once, in any doctrinal sense as would be impossible to such a majority of the real Catholic bishops.

In this circumstance, some faithful priests are fortunate enough to have a faithful bishop, and their parishes remain a shining light in the growing darkness, but most must press on with ever greater and greater pressure from their apostate “bishop” and continual tension with him. Many such faithful priests are either forced to buckle under the pressure, others lose interest in the priesthood (and in Church in general) and request laicization, some are forced out of any active priesthood, a few transferred to more hospitable (former) dioceses, and still others press on as “independents.” But such “independent” priests are still (at least indirectly) subject to the collective group of what faithful Catholic episcopacy remains around the world, and so are not truly “independent” but retain the faculties as originally assigned to them.

Individual laity caught in such a situation found themselves migrating from their original “home” parish to some other “conservative” parish and then a yet further parish, as truly faithful “conservative” places fell one by one, as their faithful priests either buckled under the pressure or were replaced with radical Novus Ordo operatives. Many tried writing letters of complaint, first to their parish priests who were doing all these crazy things, then to their local “bishops” (now mere local Novus Ordo functionaries), and finally to the Modernists of Rome, all without response, or at least without any constructive response, e.g. “We just had a Council and this is what we believe now, so get with the program, shut up, and go back to sleep.” The one known lone exception to that was when a lengthy list of English notables, including Agatha Christie and J. R. R. Tolkien, requested to keep the Old Mass, and John Carmel *Cardinal* Heenan, a longtime personal friend of Montini, brought this request to him and was granted the first “Indult” (often called the Agatha Christie Indult) in 1971, but even so this was used far too sparingly to be of much spiritual benefit to English Catholics.

f. Faithful Bishops Continue the Church – Dragging Their Feet in Hope

Most important to the very survival of the Church through this most trying period was the existence, and continuance, of faithful bishops. In the earliest days of the crisis, despite such a vast majority of those who were unfaithful, there were still many who were faithful, at least to varying degrees. Most had thought of Vatican II as a non-event where many “nice” and “pretty” things were said but nothing of substance done, where doctrines were barely mentioned at all and certainly not affected, where some number of minor procedural changes and adjustments were proposed, but that with all done and said, of no real impact whatsoever. They returned to their assignments, their dioceses or other offices, expecting it all to be business as usual.

But then came the weird stuff, bit by bit. At first, much of it was optional, and the faithful bishops simply opted out of it all, thus staying the course at least so far. But some things were not optional, and therein came the forced choices, and with time more and more things came to be “required” of them. With this, many lost heart, gave up, and simply accepted the nonsense, following “orders” like good little robots. Tell them to put innocent people into gas chambers and kill them, they would have simply complied, and then justified it by saying “I was just following orders.”

Some pleaded illness and convalesced on the sidelines. Others brought themselves into a new innovation known as retirement, even in some cases early retirement. They didn't want to be part of the nonsense, or to have such a horrible choice forced upon them. Even if they did not fully understand that such a retirement does not truly constitute a resignation, or even if they did, thereafter, seem to neglect the assignment originally given to them by the Church, it was not so much one of having truly given up and ceased to seek or desire any office in the Church, but merely choosing to wait it out on the sidelines until better conditions might come along.

And there were fairly good subjective reasons for many to believe that times could and would get better. The problems were generally seen as being the product of a defective papacy, of Paul VI who either advocated and represented the nonsense, or else at least was so weak as to be unable to rein in or better still remove the various immediate underlings who wanted the nonsense and were clearly getting away with foisting it upon practically the whole of what they mistakenly saw as the Church. But Paul VI was getting up there in years, and couldn't be expected to last much longer. Soon he would die, and certainly in all likelihood whoever succeeds him would want to undo all of the mess that Paul VI had created, perhaps even to the revoking of Vatican II itself. Perhaps Paul VI himself might even repent and start setting things straight. And these faithful prelates would still be there, ready to be called out either by him or by the next Pope, to help put things to rights and restore order. The "crazy experiment" will have certainly run its course and demonstrated to all its total lack of any saving power. If only those prelates had realized that "it is impossible for the real Church to swing like a pendulum between truth and error, so even if the fallen Vatican organization were to one day swing back into Catholic truth, that would not make it the Church" (D3F5), they would have realized that they were waiting in vain since the problem was not merely the man himself but the changed ontological essence of the organization he led.

During most of the 1970's, many prelates of the Church saw the peculiar "pontificate" of Paul VI as a freak circumstance, an anomaly which would certainly be reversed by his successor (and truly would have been if only his successor(s) could have been real Catholic Popes). In such a view of things, many dragged their feet about implementing any of the alien new directives or liturgies or catechism changes, perhaps feeling that they had to "allow" such things on the part of their underlings, but could perceive no obligation to

carry any of it out nor insist upon same for anyone. In such an attitude, their support for Abp. Lefebvre was frequently expressed in writing, even if many requested anonymity (as he would mention in an interview). They avoided significant attempts at “remodeling” their churches and cathedrals out of simple good stewardship; what was the point of doing something expensive and wasteful, only to have to undo it some few short years later on? Or even should the nonsense last longer, did they really want to begin a pattern of remodeling their facilities and everything else they did every five years or so ever onwards as fashions change again and again? Many such faithful bishops would have gladly got behind any program to “re-Catholicize” the Church, once there would (presumably soon) be a Pope who wasn’t crazy like Paul VI.

Faithful priests, even if bereft of episcopal support, would also “drag their feet” in implementing any of the radical new directives, keeping their few parishes sane and truly Catholic even while so many others ceased to function as Catholic parishes. While a few such priests would be left alone and permitted to continue thus, for example Fr. Schoonbroodt who was spared such pressures by his Bishop, Guillaume Marie van Zuylen, most were either eventually forced to buckle and fall in line with the new program, forced into retirement, or forced to continue their valid and lawful parish assignment without the benefit of the physical buildings and monetary compensations as they were ousted from the new parallel society. Obviously, in all justice the minions and functionaries of the new religion had no right, power, or authority to deprive such priests of their priestly faculties, nor even to accept a resignation from such.

On the practical and parish level, the true Faith often expressed itself in the form of where the people went to Church. Many Catholics back in the 1960’s and early 1970’s began transferring from their local parish churches to other churches further away when their local pastors (priests, usually) would “go nuts” in going to the modernism, and without any rebuke from their bishop, or even worse, at the express encouragement of their bishop. The account of individual Catholics striving to keep the Faith in that period is rife with long drives just to find some parish that had not “gone nuts.” In some cases, whole families simply moved to where they could find this. But even others who did not move but simply commuted on Sundays similarly have effectively transferred to whatever flock that was, even if the people didn’t fully understand it that way at the time.

g. Faithful Bishops Continue the Church – Concerns Grow

When Abp. Lefebvre was drafting the following words for Chapter 23 of his book, *Open Letter to Confused Catholics*, he was still not planning any consecrations but believed that much of the support he had back in the 1970's was still there:

It has also been said that after me, my work will disappear because there will be no bishop to replace me. I am certain of the contrary; I have no worries on that account. I may die tomorrow, but the good Lord answers all problems. Enough bishops will be found in the world to ordain our seminarians: this I know.

Even if at the moment he is keeping quiet, one or another of these bishops will receive from the Holy Ghost the courage needed to arise in his turn. If my work is of God, He will guard it and use it for the good of the Church. Our Lord has promised us, the gates of Hell shall not prevail against her.

I do not believe that this was merely some expression of some blind faith on his part that some shadowy figure, unknown to him, would arise out of the woodwork, to replace him should his life be cut off suddenly. During and since Vatican II, Abp. Lefebvre had been in friendly correspondence with many such who supported and approved of his actions, some of whom (such as Bp. Castan Lacoma in Spain, Bp. Guibert in La Reunion, and Bp. De la Chanonie, in addition to Bp. De Castro-Meyer in Brazil) had accepted his priests into their dioceses, others had retired from their Novus Ordo offices (as had Lefebvre himself) but in no wise resigned from the episcopacy nor from a true readiness to place themselves at the service of the Church once their services in restoring things was certain to be needed and requested soon. He confirmed the identities of these named bishops in a Conference given in September 1986 during a Priestly Retreat at Ecône, published in the April 1987 *Angelus*.

In 1978, Lefebvre had been interviewed for *Spotlight* (but long suppressed and only first reprinted in full in the August 1992 *Angelus*), and even named a few others of those who stood with him, and indicated that there were many more such:

Q: Were there other cardinals supporting you?

L: Yes. There was Cardinal (Ernesto) Ruffini (of Palermo), Cardinal (Giuseppe) Siri (of Genoa) and Cardinal (Antonio) Caggiano (of Buenos Aires).

Q: Were there any bishops supporting you?

L: Yes. Many bishops supported my stand.

Q: How many bishops?

L: There were in excess of 250 bishops. They had even formed themselves into a group for the purpose of defending the true Catholic faith.

Q: What happened to all of these supporters?

L: Some are dead; some are dispersed throughout the world; many still support me in their hearts but are frightened to lose the position, which they feel may be useful at a later time.

Q: Is anybody supporting you today (1978)?

L: Yes. For instance, Bishop Pintinello from Italy; Bishop Castro de Mayer from Brazil. Many other bishops and cardinals often contact me to express their support but wish at this date to remain anonymous.

Again, in an interview given in December 1985 to Don McLean, Editor of *Catholic*, an Australian publication, Lefebvre stated that “Many other bishops among those nominated before Vatican II are with us in their heart, but they do not dare to express this publicly.” In an interview given to the Faithful on April 27, 1986, published in the August 1986 *Angelus*, Lefebvre stated that “There are some cardinals who, in their hearts are with us: The Cardinal of Toledo in Spain [Marcelo *Cardinal* González Martín – GR]; Cardinal Siri of Genoa in Italy; Cardinal Thiandoum in Dakar, Senegal, Africa; Cardinals Oddi and Palazzini in Rome; and, Gagnon, a Canadian Cardinal. They are with us in their hearts, and when I speak with them they say, ‘Oh, you do good work. It is sure you work for the Church,’ but publicly, nothing.”

The 250 bishops spoken of in the 1978 interview were of course those who in Vatican II had shown their clear and visible attachment and continuation of the Church, namely as formally organized together as the *Coetus*

Internationalis Patrum (originally headed up by Archbishop Geraldo de Proença Sigaud, S. V. D., Bp. de Castro Meyer's mentor). All the rest can be fairly safely regarded as having lost their offices through neglect and abandonment, whether during the Council itself or shortly thereafter. The members of the *Coetus* had kept in touch with each other and continued that organization as such pretty much throughout the 1970's. I have no doubt that Archbishop Pierre Martin Ngô Đình Thục was also among those correspondents back in 1975, as Thục had been a member of the *Coetus* during and since Vatican II, and it is doubtless that this is how it was that Lefebvre knew of Thục's name and address so as to give to Fr. Revas of the Palmar de Troya group.

But as also mentioned by Lefebvre, this was a war of attrition, as it was only a matter of time before these faithful Catholic bishops would either die off, resign for real in their "retirement," or be forced to buckle under the continuous pressure to conform to the new religion. And of course, no Catholics would be named as bishops by the Vatican heresiarchs, at least not intentionally. At most only a few at the very beginning, being already far along "in the pipeline," might possibly have been permitted to complete and be so named, but that was it, and even there the mix would have been far from good.

h. Faithful Bishops Continue the Church – Abp. Lefebvre Begins

Abp. Lefebvre himself, though "retired," never resigned. Being therefore still an active bishop with an active ministry, it was entirely within his rights as a Catholic bishop to found a religious order or congregation or "society of common life" as he actually called it at the time. However, it was a strategically wise step to take to have his friend Abp. Charrière of Fribourg canonically erect his Society on November 1, 1970. This made it a far easier sell to many, and also provides some useful things to know for our study today. Most important is that his Society was one which even the Modernists recognized as being one in which priests could be incardinated, as indeed Fr. Urban Snyder and one other American priest truly were incardinated, and their incardinations recognized. But at first, Lefebvre tended to steer away from incardinating anyone into his own society since he did not feel the need to resort to such a possibility until such time as he and his society might come to be officially but illegally suppressed. He preferred back then to follow some rules "more strictly than necessary" and instead turn to other bishops to

write the dimissorial letters for incardinating them.

Once illegally and immorally and invalidly suppressed by the Modernists, he only then turned to this recourse, incardinating priests into his own Society, the SSPX. Clearly also, for him to be recognized as the Superior, indeed the first “Superior General” of the SSPX who served in that office from 1970 to 1982, of a given Society with the right to incardinate priests into itself, he could not have been regarded, even by the Modernist heretics, as being a mere “retired” or “resigned” Archbishop, but an active one, and his Society as no mere “pious union” (as some have deceptively put it). His being clearly and obviously active as a Bishop for Holy Mother Church (and even the Modernist heretics had acknowledged that much, at first anyway), he was a true bishop with a true flock, and as such truly empowered by divine right to canonically erect and set up a religious order, congregation or whatever. This fact is important because there are those who contend that as canonically erected, the SSPX was so only “ad experimentum,” for some period of six years. But what a man has the power and authority to set up from scratch (being a bishop of the Church and NOT resigned or “retired”) he also has the power to sustain and renew, which Lefebvre did after that six years, albeit without support or cooperation from the heretics which is not needed anyway, so the SSPX truly continued as a legitimate Society of the Church.

Furthermore, the SSPX also set up yet further societies and congregations, for example the Sisters of the Society of Saint Pius X, founded in 1974, or the Carmel of the Most Holy Trinity, founded in 1985, or the Transalpine Congregation of the Most Holy Redeemer (C.S.S.R.), founded in 1988. So quite clearly, Abp. Lefebvre truly believed he had the authority to found and canonically erect religious orders and congregations, despite the strained relations he had with the Vatican Modernists, or even his purported “suspension” and even “excommunication” by them. Lefebvre’s partner in persecution Bp. de Castro-Meyer also set up his Society of St. John Marie Vianney in Campos, Brazil. These are all truly lawful canonical erections.

His having turned to Abp. Charrière was part and parcel of a personal policy he had of always trying to avoid acting alone. Every significant step towards the preservation of the Church, no matter how plainly necessary, was risky, and by far all the more so if one acts alone. So, Lefebvre always sought, wherever possible, concurrent support and cooperation from as many other prelates as he could gather, especially for each step that he took. In

1970, there remained enough Vatican prelates who were still sympathetic to the Church and who gladly approved and even praised the new Society and seminary he had founded. As late as 1973 Cardinal Wright was continuing to praise the Society and to recommend it to prospective seminarians, though this soon changed when he defected. As he was interviewed in 1978 he could still name many supporters to his efforts to sustain the true Church in all of Her doctrinal purity. This policy would serve him well in protecting him from some of the more egregious mistakes that others would make, though on the other hand it also slowed down his progress in coming to any important conclusions regarding the nature of the ecclesial circumstance.

i. Faithful Bishops Continue the Church – Another Canonical Erection

A roughly similar canonical status was similarly granted to the Congregation of Mary Immaculate Queen on August 5, 1967 by Bp. Treinen of Boise, Idaho, with Francis Schuckardt as the first to be in charge, serving as something along the lines of some kind of unconsecrated Apostolic Administrator. While his sacramental priesthood and episcopacy would be later on obtained from a schismatic source, namely a convert to Catholicism from the Old Catholics of a bishop (material succession only) consecrated by them, and this does raise some questions, that must be balanced with the fact that the steps seemed subjectively to be truly necessary for the good of the Church, and so though the episcopacy was only materially valid but not apostolic in its origin, the office of leadership (already held by the recipient of the irregular orders) was a legitimate office within the Church, and remained thus. At most, one may question whether Bp. Schuckardt retained his rightful authority and jurisdiction with the Congregation once he had turned to so irregular a source for his orders with the intention of serving them as a full bishop, or whether he held the legitimate office as only a usurper until genuinely authorized bishops could come along.

The CMRI (then known as the “Fatima Crusade”) had already gathered several local priests, like some of those “independents” mentioned above, who gladly provided priestly support for the consecrated religious (which included a great many nuns) and attached lay Faithful of this Congregation. But now they had the physical power to ordain a few priests of their own to carry on as the other priests, all elderly, began dying off or otherwise being pressured to stop their Catholic ministries, or at least to cease performing

these functions for the CMRI. In all likelihood, there may well have been other societies so set up officially, though I know of none, however these two known examples are sufficient to establish that the Church continued on as a canonical and visible organization even outside the present day Vatican organization.

j. Faithful Bishops Continue the Church – Abp. Thục Acts First

In 1975, Abp. Thục was invited to come to the town of Palmar de Troya in Spain to look into the prospect of consecrating one or more bishops for this seemingly very pious and reverent group who obviously loved the old Mass and objected to the whole new direction of Vatican II. Thục had been the perfect choice, as Lefebvre most likely knew that Thục, like Patriarchs of particular Rites and Major Archbishops over other particular Rites, had also been granted permission to consecrate bishops. This is, I believe, the reason he was first picked, and the reason he was willing, to be the first Catholic bishop to continue the Catholic hierarchy since the heresiarchs in Rome barred Catholics from being named as any of their local functionaries (“bishops”).

Pope Pius XI had written a Motu Proprio regarding Thục which read in its entirety “By virtue of the Plenitude of the powers of the Holy Apostolic See, we appoint as our Legate Pierre Martin Ngô Đình Thục, titular bishop of Saigon, whom we invest with all the necessary powers, for purposes known to us. Given at Rome at Saint Peter’s, on 15 March 1938, the seventeenth year of our pontificate.” With this Act of the Holy See, Bp. Thục received pontifical powers, similar to those of Patriarchs. The details of these powers were explained by Pius XI himself, as reported by Father Lesourd in his book, written in French and published by *Lethielleux Editions* under the title of *Entre Rome et Moscou: Le jésuite clandestin*, (in the similar case of his Delegate Michel-Joseph Bourguignon d’Herbigny, S.J., titular bishop of Ilium (Latin for Troy)) in the following terms (translated):

Orally, the Holy Father first enumerated in detail all the powers which he conferred, including the selection of priests to be ordained and to confer on them the episcopate without the need for them to have pontifical bulls, nor therefore to give their signatures inviting them to act accordingly on the strength of the oath.

Then, after having at length set out in detail by word of mouth all

the powers which were really extraordinary, the Pope resumed them most solemnly as follows.

In one word, we grant to you all the pontifical powers of the Pope himself, which are not incommunicable by divine right.

Note here especially that concluding phrase, “all the pontifical powers of the Pope himself which are not incommunicable by divine right.” Such pontifical powers as cannot be communicated would certainly include such things as his ability to be the absolute and final and infallible arbiter of doctrine. But they would not include any power as has ever been delegated by any Pope to any others, for example to Patriarchs of alternate Rites or Major Archbishops. They have historically been granted the power not only to install men into episcopal offices, but also to set up new such offices, or to modify the extent and domain of existing offices. But whatever has been delegated is therefore communicable, and therefore can also devolve from the Pope down to lesser clergy should sufficient need require it. Recall the principle stated by Billot: “For the natural law itself prescribes that in such cases the attribute of a superior power descends, by way of devolution, to the power immediately below insofar as it is indispensably necessary for the survival of the society and for the avoidance of the tribulations of extreme lack.” That which can devolve to lesser ranks can also be regarded, retroactively, by a Pope as having been delegated by him. Indeed, for the next true Pope to deny or negate such a retroactive delegation would be for him to cut off the only possible source of his own episcopacy of Rome. The explicit permission, apparently granted to Abp. Thục, though not absolutely necessary per other doctrines and the extreme circumstance of the Church and/or the Theory itself, nevertheless may have proven providential in having imbued him with a ready willingness to consecrate bishops as necessary and possible to continue the hierarchical Church.

Note also that Billot states that devolution of a prerogative goes “to the power immediately below.” Devolutions of any prerogative most properly descend to the next highest rank of prelate, or at least the highest ranking prelate possible given the particular circumstances should there be intervening ranks of office for which no one is available. If there is no Pope, it goes down to Cardinals or Patriarchs, if none of those either then to major archbishops or metropolitans, if none of those either then to any other archbishops (think of Thục and Lefebvre while they were alive), if none of

those either then to ordinary bishops.

Now, I still consider it far from proven that there exists any real boundaries of differing degrees within that of “being a successor to the Apostles as an approved bishop of the Church” as for example between those who have territorial dioceses and those who don’t, or between “Ordinaries” of either some “Local” sort (diocesan) or other sort versus being some “lesser” form of bishop, be that resigned/retired, elderly/infirm, auxiliary, titular, unassigned, or between those who “must” attend an ecumenical council whenever held except for very strong reason versus those who ordinarily might not be invited to so participate (actually developed along practical lines since SOMEONE had to stay home in places around the world to tend the local episcopal needs of the Church while all the key players debate things in Council), etc. But for the sake of argument we can suppose that as well. If, already lacking Pope, Cardinals, Patriarchs, Archbishops (major or not) (and as we certainly DO so lack any of all of those today), and if lacking even the “greater” category of ordinary rank and file bishops, then it must devolve to the “lesser” category of such bishops as who nevertheless lawfully possess the episcopacy.

I suppose one could speculate a “further down” devolution into monsignors, regular priests, consecrated religious, or even laity (even as theologians have speculated of a papal election descending to “the whole Church at large”), but I do not go along with such ideas. If things could ever come to such a pass as there not being any legitimate (lawful) bishops, such that the valid sacrament of the episcopal degree of Holy Orders is dependent upon some schismatic or heretical or excommunicated or other penalized (or penalizable) bishop, which would then be taken as giving a valuation to schism or heresy or whatever other undesirable behaviors as would occasion such penal sentences. Therefore, the necessary prerogatives can descend (devolve) to any such legitimate bishops as even those who are devoid of further dignities, such as are our familiar traditional bishops today. But by divine and providential assistance no circumstances can be permitted by God to arise which would require a yet further devolution of these essential prerogatives down to those who do not possess the supreme power of Orders in a lawful and formally apostolic manner.

Note also Billot’s stress on this need for a devolution of prerogatives “insofar as it is indispensably necessary for the survival of the society.” That which is indispensable would have to include 1) the ability to organize an

election of a Pope, and 2) whatever else it takes for the Church to continue on as a thriving, living, and functioning society, with at least some manner of sacraments, authority, and its evangelical mission, for whatever duration it may take until a Pope can be elected. In addition, other prerogatives which are not essential to either of these functions may also devolve, but only where specific legislation exists currently on the books to provide for it (for example, Canon Law provides, under certain circumstances, for the devolution to lesser prelates and clerics the power to absolve sins and lift censures and penalties that are reserved to the Holy See, again with a similar understanding that recourse to the Holy See be taken to repeat them becomes necessary if it subsequently becomes reasonably possible).

All of this would explain why, with or without the Theory, Abp. Thục would have had the authority to continue the Church as he evidently intended. Unfortunately, Palmar de Troya proved to be a mistake for Abp. Thục. This is probably the chief contemporary example of why it is that normally two, or far better still three or more bishops would represent the Catholic episcopacy in consecrating a new bishop for the Church. Had such additional bishops been brought in, then very likely one or another of them might probably have asked whether that group would be willing to commit to ensuring that all (private) visions and revelations received by them would be screened in accordance with the established Magisterium of the Church and not the other way around. Such a move would have either demonstrated their true motives (“Sorry, we must await another consecrand, one more qualified.”) or else at least bound the Palmar de Troya folks to a more legitimate and useful ministry path, even if it might have eventually resulted in the overthrow of their own “Seer.” In defense of Abp. Thục however it should also be pointed out that he was probably led to believe that Abp. Lefebvre had endorsed the consecration of bishops for Palmar de Troya, suggesting to him even that Lefebvre’s other correspondents were supportive as well though unable to attend. To put such a ghastly mistake into perspective, one must recall that even the Biblical Patriarch Abraham had to have his Ishmael, the son of the slave woman, before having his Isaac, the son of the free woman.

[k. Faithful Bishops Continue the Church – Thục’s Reasons Were Right](#)

Nevertheless, granted that consecrating bishops for Palmar de Troya was a

mistake, in that they put their own visions and revelations ahead of the Magisterium of the Church, the reasons given for that consecration by Abp. Thục show his carefully considered intent (recall that he taught Canon Law at the University of Sorbonne, and can therefore be regarded as a fully trained and qualified expert) as he did what he could to perpetuate the apostolic hierarchy. It is interesting to observe just how nearly all of the intuitive concepts he makes mention of actually make sense in the context of all parts of this Study, and so therefore I present it in full as published by the Palmar de Troya group in *Palmar de Troya – The Light for the Church and for the World* (1979 Edition), pages 497-500 (corrected for slight typos, but *italics* and **bold** in original):

His Grace, the Very Reverend Doctor Peter Martin Ngô Đình Thục, Archbishop of Bulla Regia, previously Archbishop of Huế (Vietnam), and consecrating Archbishop of the Order of Carmelites of the Holy Face of Palmar de Troya, issued the following document, which the press has not published, and, in the few places in which it has appeared, was totally mutilated.

Given in Palmar de Troya on the 13th of January, in the year of Our Lord, One Thousand, nine hundred, and seventy-six.

On the last day of the previous year, 1975, the Cardinal of Seville [José María *Cardinal* Bueno y Monreal – GR] twice sent the police to Calle Redes, 20, for the purpose of identifying me. He did the same thing in the Pilgrim House of Palmar de Troya, having noted the reports of the priestly ordinations of the 1st January. The same Cardinal of Seville afterwards sent to the same residence of Father Clemente [Domínguez y Gómez – GR], the Parish Priest of the Magdalena with a note in which the Cardinal of Seville threatened to denounce the Ordinations of Palmar to Rome, for the following reason:

That the Cardinal of Seville had explicitly and officially condemned the events of Palmar as being false and invented; consequently, the Ordinations in Palmar would be condemned.

The Emissary of the Cardinal wished to enter the Chapel with him; Father Clemente entered at the same time as Superior and Head of the House, but the emissary refused him, indicating that he

wished to speak with me alone. Father Clemente then asked my permission; I replied that first of all I should read the Cardinal's letter, and afterwards I would give my permission. The emissary declared that the Chapel did not have the authorization of the Cardinal, and turning his back on the altar, he began the conversation. I read over the warnings of the Cardinal, and authorized Father Clemente to be present at the meeting.

I said to the emissary: *“Tell the Cardinal that I shoulder my responsibility before everyone, before God and before my conscience. I am a Doctor of Canon Law and I know the consequences of my actions.”*

Then he proposed that I should speak with the Cardinal by telephone. I replied that this would be useless, since the Cardinal had expressed all his thoughts in the letter; then I noticed that this typewritten letter did not carry the clear signature of the Cardinal of Seville, but only one that was very difficult to read. I asked him whose signature it was, and he replied, rather irritated, that it was his own, and not that of the Cardinal. The letter did not carry any seal. I said to him: “There is no assurance that the letter comes from the Cardinal,” and showed him the door, adding: “Would you please leave this house?” I asked Father Clemente to accompany him. All of this took place in less than five minutes.

This rather oddly detailed introduction, with its various comings and goings of various people in various rooms and places, is primarily of relevance so far only in noting that the Cardinal of Seville had already judged the Order of Carmelites of the Holy Face, apparently without due process, and so cannot be viewed as a fair and unbiased source or judge, and of Abp. Thục's reiteration of his known credentials and his assertion of taking full responsibility for his actions. That it should turn out in the years to follow that the condemnations of this Order would prove to be appropriate after all is no credit to this Cardinal. He does not appear to have been sufficiently familiar with them to have had any idea as to their actual weakness, namely a reliance upon private revelations that could override Magisterial truths, but merely had criticized them out jealousy and envy for the devoutness and piety and zeal which he could no longer inspire but they could. His real target had been the real Church, and his actions against this group very much

comparable to those who murder a Novus Ordo presider thinking and intending that they have killed a real Catholic priest. Thục continues:

The reason for prohibiting the Ordinations in Palmar was, for the Cardinal, connected with his condemnation of Palmar as a place of worship. This reason is not valid because the condemnation by the Cardinal was against Natural Law, and the Law of the Church. Against Natural Law because the Cardinal had refused to hear the evidence concerning Palmar; the seers, Rosario Arenillas, Father Clemente, etc., treating them as guilty and condemning them. This is an injustice which Natural Law condemns.

Likewise, Canon Law has Canons indicating how to proceed against canonical misdemeanors, in particular that of hearing those presumed guilty. In this case the Cardinal has not called them, and for this alone, the condemnation of Palmar is *canonically null*. In consequence, and leaving this quite clear, *I paid no attention to the warnings of the Cardinal to do nothing which would be against Natural Law and Ecclesiastical Law.*

The references here to Natural Law and Ecclesiastical Law again clarify that the Cardinal of Seville was going against both, and that Thục could be certain of this based on his own professional expertise in Canon Law. For investigating carefully any accusation made before taking any action based on it is a basic part of justice which Natural Law decrees, along with other things of relevance such as a given society's right to continue its own existence, even by extraordinary steps if necessary, and especially where that society is the Church. The conclusions reached by Thục here show that the Cardinal of Seville was in fact acting outside the scope of domain of his authority, which furthermore was only that of the Novus Ordo schismatics, and not of the actual Church. He and his actions therefore truly can, in all justice, be fully disregarded with absolute complacency by all Catholics. Thục continues:

After the five priestly ordinations carried out in the morning of the 1st January 1976, the newspapers published a supposed condemnation of these Ordinations, asserting that all Ordinations must be authorized by the Ordinary of the Place. And as I had not sought any authorization, he has declared them to be illicit.

In the face of all this, and in defense of my manner of acting, it should be understood that we are returning to Apostolic times. During the Apostolic times and during the following centuries, the Apostles went everywhere preaching the Gospel, and themselves ordaining Priests and Bishops without the permission of anyone, nor did they seek it of Saint Peter the first Pope. Thus Saint Paul ordained Titus and Timothy, and these, in their turn, did the same. This was the norm. Later, so that evangelization might be more ... [ellipses in original – GR] effective, the Supreme Pontiffs divided the Western Latin Church into dioceses. Within each of these the Ordinary of the Place held and holds the right of controlling the preaching of the Gospel, the celebration of Holy Mass and the other Sacraments, ... [ellipses in original – GR] and, naturally, the Sacrament of Orders.

Notice the appeal to the original Apostolic practice, as for example done by Sts. Paul, Titus, and Timothy, and more to follow “during the following centuries,” though unnamed in Sacred Scripture or by Abp. Thục. Certainly, anything possible to the Church in any era can be possible again if truly necessary to the Church’s survival, and it is. As a fully trained and qualified expert (even professor or “Doctor” – I assume meaning holder of a Doctorate) in Canon Law, he certainly understood the ins and outs of when a law, especially an ecclesiastical law, cannot be obeyed as written without grave injury to the Church, that fallbacks to other methods, especially those preceded in the known history of the Church, are certainly legitimate and carry the same moral force as when so carried out before.

He also notes that the rise of dioceses, as territories each exclusively ruled by a particular bishop, is not something that originated in the Apostolic era, but some time (shortly) thereafter. Though it is (I believe) a matter of Divine Revelation that the collective authority of those bishops serving under that supreme Bishop of Rome would and should be divvied up among the Catholic bishops of the Church, the exact manner of that divvying up of the authoritative domain of each bishop is ultimately a matter of ecclesiastical law. The dividing of the world into exclusive territorial dioceses is simply that which the Church has found to be overall in the vast majority of cases the most prudent and reasonable manner of dividing the Church’s and Pope’s authority over the whole Church all around the world among Her bishops, but

not by any means doctrinally set in stone. In what follows, he will build on this theme a bit:

But this division in dioceses, this jurisdiction of Bishops, (or not Bishops, as for example the Apostolic Prefects in the mission territories; Bishops before their consecration as in the case of Apostolic Administrators who exercise the function of Bishops without being consecrated) is by human law and not a divine one, by an Ecclesiastical Law (such as that of the soutane, the tonsure) which can become useless, even harmful *and without force* in certain circumstances; for example in our times that law which refers to this division in[to] dioceses. The Cardinal of Seville is now not fulfilling the purpose intended by the Church; the preaching of the Gospel, the formation of numerous clerics with the required zeal, etc. All this can be understood simply if we “open our eyes” and see the crisis of vocations, the crisis of the preaching of the Gospel, the apostasy of priests, of religious ... [ellipses in original – GR] married without dispensation. A crisis which the true Pope, Paul VI, openly deplores.

All this justifies that the Law which used to prescribe the authorization of the Ordinary of the Place can be omitted, since he is not going to give his authorization, alleging motives which are anticanonical.

So even the dissolution (merging) of (all) conventional diocesan boundaries, a merely speculative aspect of the Theory, is here shown to have been in the mind (in however crude or vague of form) of he who made the first attempt at continuing the real hierarchy of the real Church through the consecration of bishops for a given society, which at the time and in all sincerity, truly had seemed to him to have been fully traditional Catholic. In short, it is real (traditional) Catholic prelates, Archbishops (such as himself) and bishops, who possess the real Catholic jurisdiction in Seville (and wherever else so necessary), and not the local Novus Ordo functionaries. And this authority is also clearly not bounded by the conventional diocesan boundaries.

The mention of a “true Pope, Paul VI” may seem a little odd, but recall that the belief of the Order of Carmelites of the Holy Face was to the effect that there was a “real” Pope Paul VI, duly elected in the 1963 conclave and

therefore truly a Pope, but that he had been spirited away and replaced with a very fallible impostor (complete with different earlobes and cheekbone structure!) who is to be blamed for the whole Vatican II revolution and new religion and overall mess that has been made of the former resources of the Church. I am not convinced that Thục bought into that idea 100%, but given what had been seen, he could hardly have outright rejected that as an idea or a possible theory (more about such alternate theories and hypotheses in the Appendix). But surely any true Pope, whether a “Paul VI in prison” or whoever else, would certainly have been supportive and approving of Thục’s actions in consecrating episcopal successors, or else at least if not, only on account of knowing what Thục did not know, namely the actual failings on the part of the Order of Carmelites of the Holy Face.

CONCLUSION: I have not violated *any Canonical Prescription* by carrying out the ordination of priests in the Lentisco of Palmar de Troya in the early morning of the first day of the year 1976. With this it seems to me sufficient to *eliminate any scruple over the events of Palmar* (priestly ordinations and subsequently Episcopal Consecrations), now that, what is more, these latter do not depend on the Cardinal, but only on the authorization of the Pope (authorization granted by Him for the Western Latin Church. Nevertheless, the Orthodox, schismatical Churches which do not recognize the Pope, receive the validity of their ordinations from Him). In the case of the Western Uniate Churches, the Holy Father approves the Episcopal elections carried out by the whole Episcopate of these Churches. For example, the Maronite, the Grecian Uniate, the Ukrainian Uniate, etc. This approval and not authorization (known as *Mandatum* in Latin), is purely human law, and not divine; and it can be followed or not in particular circumstances, as in times of persecution, the breaking of communications with Rome, etc.; (the Episcopal Consecration, then, is valid, and also licit).

While the authorization from “Pope” Paul VI could be a reference to the belief that the “real” Paul VI was held captive and still truly united with the Church (albeit only in spirit) and therefore presumably to be approving of all efforts to continue the Church, as held by the Order of Carmelites of the Holy Face, there is yet another reason one could speak of such an “approval” from

Paul VI which Abp. Thục hinted at herein, just in case the only “Paul VI” anyone was seeing was simply the one elected in 1963 (i.e. no impostor(s) pretending to be Paul VI). Note the line which states “Nevertheless, the Orthodox, schismatical Churches which do not recognize the Pope, receive the validity of their ordinations from Him.” First, a couple of clarifications: Though capitalized, the “Him” referred to appears to be Paul VI and not God, just from the statement and its context. Second, the mention of validity, though most commonly associated with validity of orders as a Sacrament, does not appear to be being used in this sense here, despite its apparent connection with “ordinations.” Rather (since the validity of the Sacrament of Holy Orders does not and cannot in any way depend upon an approval from a Pope nor anyone else, but only the usual demands of valid form, matter, intent, and minister), this must refer to a claim of valid and lawful jurisdiction.

Apparently making the same mistake that Msgr. Charles Journet made (discussed above), perhaps even under the influence of his writings, Thục failed to realize that such a thing is intrinsically impossible, even to a Pope, namely to grant jurisdictional authority in and over any part of the Church to someone who himself is not under the Pope’s jurisdiction, does not acknowledge it, and in fact is fully rival and operating in parallel to the Pope’s actual jurisdiction. Whatever vague speculations Journet could volunteer to the effect that such permission might have tacitly existed from the Popes of former ages (all of which would only have been speculative at best, even were such a thing possible), there is no room to deny that *Lumen Gentium* and other later documents of Vatican II, either implicitly through ambiguity (*Lumen Gentium* itself), or even explicitly (other later documents), all promulgated by Paul VI and therefore “approved” by him (whatever that would be worth, the Sede Vacante finding not being well-known as of yet), attempted that very thing. And if even schismatic clerics could enjoy the jurisdiction of real officers of the Church as Vatican II claims, then how much all the more so would indeed those who truly are real officers of the Church, i.e. Thục himself and putatively the bishops he consecrated (if only his consecrands had truly been what he reasonably but mistakenly took them to be).

Even if Paul VI were not aware of this implication of the words in the documents he approved and promulgated, the implication is explicitly there, none the less, and could not be repudiated by him without going back and

revising or revoking the documents themselves. In short, due to Vatican II in general (and *Lumen Gentium* in particular), Abp. Thục really and truly did have permission from Paul VI himself to be performing these consecrations, opinions of the Cardinal of Seville otherwise notwithstanding. Once again, this demonstrates on the part of Thục himself, at least something of an acquaintance with the concepts of the Theory (specifically) as discussed herein, even if it might not have specifically occurred to him to connect it with the Vatican II document *Lumen Gentium* itself. Just to be sure however, Thục also mentions how Ecclesiastical Law can also play a role in how bishops can be named and even assigned to offices, even new offices created for some valid purpose, when there is no access to the Pope (“This approval ... can be followed or not in particular circumstances, [such] as in times of persecution, [or] the breaking of communications with Rome”).

Taking these circumstances into consideration, in the case of the Episcopal Consecrations of Palmar de Troya, we have the approval of the *Holy Father, Paul VI. For this reason, we are in order with God and with the Holy Church. The Cardinal of Seville does not need to be consulted in this matter.*

The Cardinal of Seville, being unwilling to tolerate the continuance of the Catholic Church, had of course excluded himself from the loop, and therefore truly need not have been consulted, and therefore wasn't.

According to the Press, the Cardinal has said that the Order of Carmelites of the Holy Face is not authorized, that it is invalid, etc. Nevertheless, in the Church there is a proliferation of religious and spiritual associations, freely and without ecclesiastical approval, and the Church responds to them with complacency. The Church does not require an episcopal authorization.

Why is the Cardinal of Seville *more rigorous than Paul VI* in this matter? Does he pretend to have rights over a private association which prays continually for the Church, for the Holy Father, and which does penance?

– Peter Martin Ngô Đình Thục.

Just to clarify from this last part, the “association” (Order of Carmelites of the Holy Face) was not “private” in the usual sense of that word, but only relatively private in relation to the Cardinal of Seville who as an outsider

evidently had no more right to insert his nose into its affairs than into the affairs of any ordinary private person.

So, as has just been shown, Abp. Thục was not crazy or deranged or gullible or senile but completely right – he did what he did because he knew something that everyone else did not; he was right – way ahead of all the rest of us. He did the right thing, and for the right reasons, but he did it with the wrong people. He repented, not of consecrating successors to the Apostles, but of his unfortunate choice of consecrands.

1. Faithful Bishops Continue the Church – Thục Searches for His Isaac

Undaunted by his failure at Palmar de Troya, Abp. Thục did not abandon his search for suitable consecrands to continue the Church's episcopal succession. He still wanted to do the right thing, and this time with the right people. Not wanting to repeat such a fiasco, he tightened his standards considerably, though there are those who claim Thục as their consecrator, though perhaps Thục had only ordained them to the priesthood, or else the consecration had been obtained through his succession at Palmar de Troya (from which several bishops defected), or even merely claimed such a consecration based on nothing but Thục's supposed "reputation" for consecrating bishops. There is an intervening period for which several consecrations are claimed, but documentation on any of them is uncertain at best, and at any rate no real Catholic bishops appear to have emerged from that period. A dilemma dogs his efforts: The only people willing to be his consecrands were not worthy, and the only people worthy were not willing.

There are a number of Old Catholic clergymen he is believed to have consecrated, conditionally, and for years many have seen this as a mystery. The mystery only deepens the more one understands the sort of person and prelate of the Church that Abp. Thục was, someone of staunch and unassailable orthodoxy, who loved the Church with every fiber of his being, and who does not compromise his faith. Why then would he have involved himself with any, let alone so many as he may have, Old Catholic clerics? What many have dismissed as being the result of his being senile or crazy or gullible or suggestible or even deceived by these men into thinking that they were real Catholic clergy made so by the Church (being unable to research their backgrounds) can now admit of another far more interesting and significant explanation.

Yes, they had been Old Catholic clergymen, but they approached him not merely to render certain their sacrament and power of Holy Orders, but more importantly to abjure their heresy and schism of their Old Catholic involvement (having repented of those errors), be accepted into the Church, and even to be installed into legitimate episcopal offices, which Thục certainly did have the power and right to do, thus evidencing his own considered belief that such prerogatives had indeed devolved to him. He was simply doing what Bp. Pivarunas also did for Bp. Yurchyk of the (Russian schismatic) Ukrainian Orthodox Church, the one lone difference being that unlike the various Russian Orthodox churches, some legitimate doubts had been raised as to the validity of some Old Catholic episcopal successions and hence required a conditional consecration. Yes, these men had been born and raised in a schismatic sect and even made clerics and bishops by same, at least so far as Thục could legitimately determine with what due diligence was within his reach, and they wished to join the Catholic Church, accept Her Magisterium, and submit to the Roman Catholic Papacy (even though presently vacant), and to bring their congregations with them into the Church. Unfortunately, whether all, or even any, of these men were sincere instead of merely exploiting Thục's desperate desire to continue the real Catholic Church would be best evidenced by their subsequent records, of which I have very little information. And of course, like Palmar de Troya, if they were unwilling to leave behind their error, schism, and heresy, then they would be also be quite unable to clasp on to the gift of Apostolic authority which Thục legitimately but mistakenly attempted to bestow upon them. Nothing further can be said of them here as I henceforth focus on the Catholic priests that he consecrated.

At some point, Thục enlists the aid of a couple laymen, Doctors Eberhard Heller and Kurt Hiller, to assist him in the selection and recruiting process. While working with them he consecrated no Old Catholics, either because they had as little comprehension as most did of what he had been doing, or else because none of the further candidates of that category proved satisfactory. By 1981, they have fixated on one Fr. Otto Katzer, a sedevacantist priest of unassailable credentials. The following account is given by Dr. Heller himself (as translated by Emilia Vaiciulis) in his German publication *Einsicht*:

Subsequently we contacted Mgr. Ngô Đình Thục. We referred to

his Declaration made at the time of the episcopal consecrations at Palmar de Troya, Spain, in which he brought up the subject of the emergency situation in the Church resulting from its general breakdown.

Before going any further, let us note that no different rationale for progressing forward had yet been proposed since that taken at Palmar de Troya. The rationale still applied, and not even suspicions or even confirmation of the Sede Vacante finding would invalidate its overall content, which was concerned with the legitimacy of an episcopal succession, given the extreme ecclesial circumstances (whatever their cause). It wouldn't matter that there was no "true Pope Paul VI" since there was no true Pope at all, and still no room to doubt that a true Pope would have the interests of the continued existence of the Church in mind, and therefore approve the consecrations (certainly the fact of them if not necessarily the choices of who received them in every case). The arguments about apostolic precedents, diocesan boundaries, and the approval given by Paul VI (whatever he was when promulgating *Lumen Gentium*) all remain in place as valid as ever, John Paul II having done nothing to change or modify it.

Rev. Otto Katzer, doctor of theology, very much appreciated in Europe as a theologian and a spiritual guide by conservative Catholics and sedevacantists, had engaged in a discussion with Mgr. Thục, Mr. Hiller and myself about the problem of the vacancy of the apostolic See and the danger of the apostolic succession disappearing. We concluded by asking Mgr. Thục if he eventually agreed to consecrate a bishop.

Unfortunately, because Fr. Katzer, who was a candidate for episcopal consecration died suddenly, we had to find another suitable candidate who enjoyed a good reputation amongst the faithful. It was Fr. Guérard des Lauriers, formerly a professor at the Gregorian in Rome, then a professor in Ecône for a certain time. He made a name for himself as co-author of the Critical examination of the *Novus Ordo* issued by the cardinals Ottaviani and Bacci. We wrote and asked him if he accepted to become a bishop.

Thus, we see here the unhappy reason for substituting Fr. Guérard des Lauriers for Fr. Otto Katzer, namely that the latter had died, but the need

remained the same.

Fr. Des Lauriers sent an extraordinarily concerned and frank personal letter back: in which he too commented on the present condition of the hierarchy. For example, he knew the Italian bishops because he had previously had them as students at the papal University. There was a discussion about the general situation and the necessity of an eventual episcopal consecration at Etiolles, near Paris, at the house of Fr. Des Lauriers. Also present were Professor [Reinhard] Lauth and Mr. Hiller. They agreed on most of the points discussed. But there was one controversial point: the problem of the vacant Holy See. Fr. Des Lauriers had decided to overcome this problem by his “*Papa materialiter, non formaliter*” thesis.

To discuss the theological value of an abstract thesis is one thing, but its practical application in the present combat of the Church for those who take a firm stance on Sedevacantism like us, and later Mgr. Thục is another. So, if we were to work together these divergences would have to be resolved. We were convinced that Fr. Des Lauriers’ thesis was erroneous.

As a *conditio sine qua non* of an eventual consecration of Fr. Des Lauriers it was important for M. Hiller, M. Lauth and myself that he understand that his thesis was wrong, and that he would only be proposed as an episcopal candidate on condition that he renounced the thesis. So, Professor Lauth returned to Etiolles to thoroughly re-interview the candidate to see whether this last obstacle could be lifted. When Lauth returned to Munich he assured Mr. Hiller and me that Fr. Guérard des Lauriers had abandoned his bizarre thesis and that he had adopted our position: that the apostolic See was vacant.

While Dr. Heller appears to be blaming Professor Lauth for deceiving him, another more reasonable scenario would also explain the same facts. The thesis of Fr. Guérard, though rejected as mistaken by all of Heller, Hiller, Lauth, and Thục, was seen as being only an academic theory on the part of Fr. Guérard. Mr. Lauth, it seems, was quite fine with Fr. Guérard entertaining his Formaliter/Materialiter notion (Cassiciacum thesis) as a mere speculative hypothesis, so long as it was only offered on that basis if at all. But the Cassiciacum thesis was much more to Fr. Guérard, something he would not forsake nor venture merely as an idea but insist upon despite doctrinal

problems with it (as are listed in the Appendix of this work; it is not known if the reasons for Heller, Hiller, Lauth, and Thục to have rejected it coincide with the reasons brought out here). Even more serious, Fr. Guérard was quite committed to acting upon his thesis, and not content with merely expounding upon it in academic circles. Mr. Lauth may have simply misunderstood the depth of attachment Fr. Guérard had to his thesis.

Thereupon we informed Mgr. Ngô Đình Thục who trusted in us because we had collaborated together in different matters in past years, and so a meeting with him and the episcopal candidate Guérard des Lauriers was arranged.

But immediately after the consecration on the 7th of May 1981, it seems that Professor Lauth had falsely informed us: the new bishop made it clear to us that he was not embarrassed to be found in schism from now on.

When he was asked, why he considered himself in schism, we learnt that he not abandoned his *Papa materialiter, non formaliter* thesis, and that he therefore still rejected the sedevacantist position.

It must be clearly stated: Had we known of this beforehand, Mr. Hiller and I would never have recommended Fr. Des Lauriers as an episcopal candidate.

One has to wonder why Fr. Guérard would have been so content to enter what he subjectively, but thankfully only mistakenly, thought of as a schismatic condition, especially if he had no intention, at the start anyway, of continuing the succession. His thesis continues to be rather popular among the European sedevacantist clergy, though outside Europe only Bp. Sanborn and perhaps some very few very close to him seem to consider the Cassiciacum thesis as anything even remotely promising as an explanation of Vatican II events and the question of where the Church is.

And where we remarked that in the beginning Mgr. Guérard des Lauriers did not want to exercise his episcopal powers, we contacted Fr. Carmona and Mlle. Gloria Riestra de Wolff who published the periodical *Trento*, through the mediation of M. Moser to verify whether Fr. Carmona would eventually agree to become a bishop in order to assure the apostolic succession. He accepted, and it is known, that he and Fr. Zamora were consecrated on the 17th of

October 1981.

So finally, recourse is taken to the two most truly and fully orthodox priests remaining in Mexico, Fathers Moises Carmona and Adolfo Zamora, again with no apparent change of rationale, and the succession finally continues. And despite his problematic Cassiciacum theory, Bp. des Lauriers would also go on to continue the succession.

m. Faithful Bishops Continue the Church – Sede Vacante Is Declared

In 1982, with new bishops finally in place to continue the Church, Abp. Thuc officially declared for all (as a remaining truly faithful prelate of the Church) the Sede Vacante circumstance of the Church, saying:

How does the Catholic Church appear today as we look at it? In Rome, John Paul II reigns as “Pope,” surrounded by the body of Cardinals and of many bishops and prelates. Outside of Rome, the Catholic Church seems to be flourishing, along with its bishops and priests. The number of Catholics is great. Daily the Mass is celebrated in so many churches, and on Sundays the churches are full of many faithful who come to hear the Mass and receive Holy Communion.

By “flourishing” here, he obviously was referring to the vast size of the new society, which had made off with some 99.9% of all of the Church’s (now former) resources, and not to the steep decline it was going into since Vatican II which many have documented. Of course, it was (and still is) shrinking, and back then with particular rapidity, but it was still huge, far bigger than the real Catholic Church was by then.

But in the sight of God, how does today’s Church appear? Are the Masses — both the daily ones and those at which people assist on Sundays — pleasing to God? By no means, because that Mass is the same for Catholics as it is for Protestants — therefore it is displeasing to God and invalid. The only Mass that pleases God is the Mass of St. Pius V, which is offered by few priests and bishops, among whom I count myself.

Again, he speaks only of the Latin Rite, for which indeed only that which

is commonly called the “Mass of St. Pius V” but actually is that Mass which traces back to Rome of the Apostolic era, which pleases God. The Eastern (and other Alternate) Rites had not as of yet been affected, and this was not intended to say anything of them one way or the other, but certainly not to exclude the other ancient and historic Rites of the Church.

Therefore, to the extent that I can, I will open seminaries for educating candidates for that priesthood which is pleasing to God.

Besides this “Mass,” which does not please God, there are many other things that God rejects: for example, changes in the ordination of priests, the consecration of bishops, and in the sacraments of Confirmation and of Extreme Unction.

Moreover, the “priests” now hold to:

- 1) modernism;
- 2) false ecumenism
- 3) the adoration [or cult] of man;
- 4) the freedom to embrace any religion whatsoever;
- 5) the unwillingness to condemn heresies and to expel the heretics.

Therefore, in so far as I am a bishop of the Roman Catholic Church, I judge that the Chair of the Roman Catholic Church is vacant; and it behooves me, as bishop, to do all that is needed so that the Roman Catholic Church will endure in its mission for the salvation of souls.

Here I add the principal documents:

- 1) The Bull “Quo primum” of Pius V.
- 2) Council of Trent, sess. XXII.
- 3) Letter “Adorabile exharistiae” Pu. VII., at Council of Florence: Decree pro Armenis (Dz. 698; Decree pro Jacobitis (Dz. 715).
- 4) Missale Romanum Pius V. : De defectibus in celebratione Missarum : “De defectibus forae”.
- 5) Constitution “Auctorem fidei” Pu. VI. ; Decree “Lamentabili” Pu. X. ; Encyclical “Pacendi dominici gregis” Pius X.
- 6) Council of Florence : Decretum pro Jacobitis ; Encyclical

“Quanta Cura” Pu. IX. ; “Unam sanctum” Boniface VIII.

7) Codex Juris Canonici, can. 1322.

8) Bull “Cum ex apostolatus officio” Paul IV. ; Codex Juris Canonici, can. 188, n. 4.

9) Pontificale Romanum : “De consecratione electi in episcopum”, “Forma juramenti” et “Examen”.

February 25, 1982, Munich,
+Peter Martin Ngô Đình Thục, Archbishop

With this declaration, the Sede Vacante state of the Church received yet a further official status. If it failed to be fully binding on all Catholics, that is only because other faithful Catholic bishops such as Abp. Lefebvre had not yet fully accepted that finding. Recall that, as Msgr. G. Van Noort teaches, “for those matters which pertain to the common good of the Church Universal cannot be left to the decision of individual bishops” (page 322), so a decision of this significance would have required, in the absence of a Pope, at least the moral unanimity of the (traditional) Catholic bishops. And though Abp. Lefebvre stopped just short of accepting the Sede Vacante finding, he definitely discusses that as a conclusion the Church might quite reasonably reach, sometime in the future (Talk given March 30, 1986, published in the July 1986 *Angelus*:

Now these recent acts of the Pope and bishops, with Protestants, animists and Jews, are they not an active participation in non-Catholic worship as explained by Canon Naz on Canon 1258-1? In which case, I cannot see how it is possible to say that the Pope is not suspect of heresy, and if he continues, he is a heretic, a public heretic. That is the teaching of the Church.

Now I don’t know if the time has come to say that the Pope is a heretic; I don’t know if it is the time to say that. You know, for some time many people, the sedevacantists, have been saying “there is no more Pope,” but I think that for me it was not yet the time to say that, because it was not sure, it was not evident, it was very difficult to say that the Pope is a heretic, the Pope is apostate. But I recognize that slowly, very slowly, by the deeds and acts of the Pope himself we begin to be very anxious.

Unlike Abp. Lefebvre, Abp. Thục was going way ahead of his contemporaries (and here proving to be right) rather than operate much more slowly as did Lefebvre and the others. Recall that Abp. Lefebvre did not want to do anything alone, and apparently even having Abp. Thục accompanying him was not enough. While Thục lived, there were still many other bishops known to Lefebvre who were with him, but like him not anywhere near ready to accept the Sede Vacante finding, and some few of them (such as de Castro-Meyer up until his forced “retirement” in 1981 – and after that even so taking the title of “Bishop Emeritus” thus explicitly retaining his Catholic jurisdiction even while losing his Novus Ordo power) still seemed to have conventional dioceses.

[n. Faithful Bishops Continue the Church – A Diocesan Exaggeration](#)

Abp. Thục fully intended to continue making bishops for the Church, but was monopolized first by a bishop of his own succession who felt he would know better whom Thục should consecrate (which ended up not being anyone), and then held captive by agents of the Novus Ordo, in the care of whose “tender mercies” he died on December 13, 1984. Though one more bishop would claim consecration by him, the circumstances of which are unclear, his relevance to this account is also unclear. By all appearances, Thục seems to have been attempting to regularize yet another Old Catholic cleric; as with the other such cases, I have no information as to its success towards that goal. To simplify, all but the three known Catholics, Fathers Guérard des Lauriers, Moises Carmona, and Adolfo Zamora, have (most likely) fallen off the radar.

Held first by Bp. Vezelis, and then by the Novus Ordo, he was prevented from performing any more consecrations. But he had conveyed to the three Catholics valid Orders and the valid canonical mission of the Church. Bishops Carmona and Zamora both understood this and were both involved with the consecrations of Fathers George Musey and Louis Vezelis. But what does having the Church’s canonical mission mean, in the practical order? This became a problem and a question, not between Musey and Vezelis who cooperated with each other quite properly, but between the two of them and everyone else. It had seemed reasonable and natural to the two of them to set up a provisional territoriality between them. Leaving Mexico and other regions down south to Carmona, Zamora, Bravo, and Martinez (however

those bishops chose to divvy things up among themselves south of the American border), they parceled up the United States to Bp. Musey for all states west of the Mississippi river plus Florida and to Bp. Vezelis for all the remaining states.

Such a move was not unreasonable, but it has proven to be unrealistic, especially as actually carried out. In the absence of a Pope, and with only a relative handful of bishops comprising the entire hierarchy of the Church, it makes sense that those bishops cooperate with each other to tend to the needs of all the Faithful around the world. Ideally, a Pope would be on hand to decide who is to be precisely the bishop of what, territorially speaking. But in the absence of a Pope, and all the more as variant opinions form as to how Catholics bishops are to function together in our present circumstance (all stemming from some degree of ignorance as to the exact canonical and ontological nature of the circumstance itself), to say nothing of those stemming from rival lines of succession, and so many other questions that come to the fore in our circumstances, and without a Pope on hand to resolve them or even to enforce cooperation among our clergy while curial experts seek to resolve these questions, such an agreement has ever since then proven impractical.

Abp. Thuc was way ahead of everyone. Only with the facts of Part One and the Theory (and hypothetical speculations) of Part Two can the full depth of what he knew be finally grasped and given its full and proper context, and it strikes a crucial balance between two extremes developed by the various bishops, even among the various Thuc successions. Understanding that they had regular or ordinary episcopal status as Catholic bishops, Bps. Musey and Vezelis carved up the United States into two dioceses, which each sought to run exactly like a full-fledged conventional diocese. Let us look at the point to which the Church's diocesan model had matured by the twentieth century.

By the twentieth century, dioceses had come to function pretty much independently of each other, except insofar as all were united by their submission to the Pope. But a bishop's authority over his assigned geographical territory, his diocese, was total and exclusive. No one (except the Pope) had the right or power to step in and operate any ministry within his diocese without his permission. Priests operating within a given diocese were expected to be submitted to the bishop of that diocese and to no other (except the Pope of course), or at the very least, operate as such only on his recognizance. Within his diocese (and we assume a bishop who has not

become a heretic or apostate etc.), a bishop's ecclesiastical rule is absolute, with the lone exception that the Pope is above him. Though religious orders and congregations have their own inner hierarchy and obey most directly that hierarchy, they too can only operate within any given diocese with the permission of its bishop.

There were only two basic categories of exception to this. A "Society of Pontifical Right" would be the one in which a priest of that Society would serve in a given diocese regardless of whether the bishop wants him there or not. It is as if the Pope had said to him "I want this priest operating here within your diocese; in obedience to me you have no say in the matter." The other was multiple Rites of the Church as may be operative within a given region. Accepting only those exceptions however, a bishop had every right and power to exclude the ministry of any priest or religious order or congregation as might wish to set up shop within the territory represented by his diocese. Any such person, order, or congregation attempting any such act without his permission would properly be regarded as a usurpation of his authority, and as such would have no authority or jurisdiction (beyond the barest ability to provide the Last Rites to a dying soul, and even that only by supplied jurisdiction). A bishop could rightly say to such an invading priest, "I do not give you any permission to have a ministry within my diocese, and so therefore you have no priestly faculties to function as such here."

Bishops Musey and Vezelis each supposed that this was therefore the nature of their respective jurisdictions (admittedly mutually agreed between the two of them), and that therefore this gave them the right and power to exclude and deprive of faculties all Catholic priests functioning as such within the United States but who do not accept their collective spiritual leadership. This led rather rapidly to many complications. Abp. Lefebvre also had priests in the United States, many more than the two of them put together. Furthermore, many faithful priests remaining from before, now as "independents" since they had been abandoned by their former bishops who vanished into the heresy of the new and parallel organization, could not comprehend what basis Musey and Vezelis could possibly have had (even were they to have possessed it for real through the agreement of all traditional Catholic bishops), and therefore wanted no part of it. Of course, many of these were also not sedevacantists and therefore could not appreciate the full nature of their own and everyone else's ecclesial circumstance.

But Musey and Vezelis also failed to take into account the fact that no

Pope had created these dioceses they operated, and furthermore not all faithful Catholic bishops had agreed to the establishment of these dioceses, nor to Musey's and Vezelis' leadership over them. Without either of those supports, their ability to form and rule the dioceses they attempted broke down. Indeed, the only known instance of a traditional bishop's territory being respected by the agreement of all is Bp. De Castro-Meyer's diocese which, while he was alive, and even for some very short period after his death, was respected by all traditional clergy of all stripes, even the Indultarians. But a bishop's authority over his diocese is never truly absolute. At the very least, the Pope also has jurisdiction over the same region, and may intervene in any diocesan matter, or even send in a cleric against the will of the bishop (e.g. a priest of a Society of Pontifical Right). A bishop may also share his jurisdictional territory with some other Rite(s). Perhaps sensing that such unanimity of agreement, already accepted only among the Thục bishops, might be compromised by having any further Thục bishops consecrated, Bp. Vezelis kept the Archbishop on his premises without access to anyone he felt worthy and ready to consecrate, and in a rather complex sequence of events surrendered Thục to the Novus Ordo agents, consoling himself with the realization that they too would also prevent him from making any more (potential rival) bishops.

But now, thanks to *Lumen Gentium* (positing it to be a legal document of the Church), any cleric has the right and power and authority to function within a given bishop's diocese, and his priests would still possess all priestly faculties therein even without the permission of the location's territorial bishop. (And thanks to the later documents of Vatican II, beginning with *Unitatis Redintegratio*, such power and faculties would even be expressly extended to "clergy" of any religion whatsoever, a positively heretical proposition even though Msgr. Journet considered it just barely possible for some of the Eastern schismatics.) Without *Lumen Gentium*, or at least Msgr. Journet's speculations, and with the bishop (and cardinal) of Seville as a real and orthodox bishop, for Thục to have entered his diocese and performed episcopal consecrations, or even mere priestly ordinations, would have been a real and substantial usurpation of the bishop (and cardinal) of Seville. However, with *Lumen Gentium* on the books having enshrined Msgr. Journet's speculations into law, and all the more so with the bishop (and cardinal) of Seville having fully abandoned the Catholics of his (now titular) diocese and vanished into the heresies of the new religion, and no other

existing Church mechanism operative to replace that fallen comrade, it was no usurpation of anyone for Thục to have consecrated bishops for the only gathering of (at least nominal, so far as he and anyone could tell at the time) Catholics who had not also gotten swallowed up into the Novus Ordo religion within the former territory of that (now titular) diocese.

There are many who, in their limited understanding of these issues, tend to associate jurisdiction or authority strictly with physical territoriality. Though the two by far most typically and commonly go together, the Church has never been so simple-minded as to equate the one with the other. A Curial officer, for example, has jurisdiction that goes all over the whole world, but only and exclusively with regards to the particular subject matter his congregation or tribunal or other office is directly concerned with. Still, having seen the marked failure of Musey and Vezelis to create and operate the American dioceses that they attempted, other clerics seem to have taken the opposite extreme of hiding the light of their apostolic authority and jurisdiction under a bushel basket, making no clear claims to any jurisdiction beyond that which is supplied. As is explained in the Appendix of Part one, an appeal to supplied jurisdiction on the part of traditional clergy does not imply an absence of more direct or continual or habitual authority. But it does make explaining a ministry trivially simple (though somewhat incomplete), and it has the added advantage of excluding all territoriality from the equation. Thus can be explained the rise of a “second wave” of Thục clergy to emerge from the Trento priests of Mexico who took this opposite extreme of making no claims to the jurisdiction they nevertheless still possess (as exercised with regards to their own respective congregations).

It is an entirely different matter however if the previous Sees in a given region are all vacant, and also there being no operating mechanism currently in place to set new bishops over each of the respective vacated Sees. This is the state of affairs that was brought about by the departure of such a vast majority of the Church’s former bishops (and former Pope) into a new and parallel society which rivals the real Catholic Church and has united itself to many heresies and errors, coupled with their complete neglect of the specifically Catholic duties of their former offices within the Catholic hierarchy. That is also matched by a departure of a vast majority of the priests, religious, and lay Faithful out of the Church (at least materially) and into the same new organization, thus rendering practically the whole world “missionary territory,” of extremely little difference from the American

continents as originally discovered (and first known to the Church) in the fifteenth century. In this case, there is no “local authority” to usurp, and the Church, whether through the direct action of a Pope, or even that as approved (as it was in ancient times) for the bishops of the Church as first reach a given area as missionaries, most certainly had and has the right and power to set up new episcopal offices and designate the territorial reach of each one. So, the provisional carving up of a given region (i.e. that of the nation of the United States) into two dioceses would have been an entirely reasonable and effective step, if only there had been no other bishops operative within the same region and unwilling to surrender their authority over clerics within it to the two bishops leading each of these two provisional dioceses.

It is certainly permissible for missionaries, for example of a different order or congregation, to enter a given missionary territory another order or congregation already has their missionaries actively present, and ideally the two should and would simply work together. But sometimes they don't, and this is not unprecedented. For in the initial evangelization of China and the Far East, both Dominicans and Franciscans had their missionaries operative in that region. But the two orders had significantly different methods of evangelization, which did not admit of any reasonable compromise between them. The Dominicans took the more extreme and arguably “pure” approach of insisting that the prospective convert throw away all that they know and start fresh in learning the Gospel from the Dominican teachers. The Franciscans took the more organic and pragmatic approach of working with their prospective converts to build on what bits of their folklore happened to be correct while surrendering only those other bits of their folklore which happened to be incorrect. Eventually, word of this conflict had to be sent all the way back to the Pope in Rome, who arbitrated on this question and sent word back to all the missionaries of all orders in the field. At least, back then there was a Pope on hand to have do this, but in the early 1980's there was no living Pope available to resolve that burning question that raged between the Lefebvre clergy and the Thục clergy operating in the United States, or shortly thereafter, between those who attempted exclusive claims to the respective regions and those who acknowledge and make no claims to any exclusive territorial manner of authority.

Eventually, the two extremes must be brought together in a reasonable balance. The fully apostolic nature of the authority of the Catholic clergy resulting from Abp. Thục's succession (and the successions of others, to be

discussed next), together with the realization that it cannot be exclusively applied in a territorial manner (except with the mathematically universal consent and agreement of all traditional bishops among themselves) under the present ecclesial circumstance, positively has to be recognized by all, for though they do not lose apostolic Church membership and leadership through falling into either extreme, they do thereby sin most grievously and scandalously.

o. Faithful Bishops Continue the Church – Lefebvre Acts Cautiously

Abp. Lefebvre, respecting those bishops who had stood with him as part of the *Coetus Internationalis Patrum* (even if some of them no longer stood firm with him, or at least, not openly) and not wanting to risk being reckless in judging all other bishops, felt that a great deal more caution was called for. It was also not clear to him how the Church would continue without a Pope and without any faithful bishops holding conventional dioceses (once that latter circumstance should arise as he doubtless suspected that it would). Out of this respect, he directed his priests to name the “local ordinary” in the Canon of the Mass (on the off-chance that some one or another of them might still be a Catholic bishop and not wanting to usurp the authority of such a one, and not wanting to alarm those who did not understand), along with the Vatican leader as though he were still a Catholic Pope. He knew he had to do all the same things the sedevacantists were doing, but he also knew that he would have to explain it quite differently and conduct it all in a far more humble and respectful manner if he was to retain what (now rather limited) support he was still receiving from the other bishops.

Nevertheless, he knew he had to build a Society which would have all the rights and powers of the Church. As early as September 3, 1977, he told those in attendance at a priest’s first Mass (published in the July 1979 *Angelus*), that “we have a clear conscience whatever may happen to us. If we are apparently disobedient, we are really obedient. This is our situation. And it is right for us to tell this, to explain it, *because it is we who continue the Church*. Really disobedient are those who corrupt the Sacrifice of the Mass, the Sacraments and our prayers, those who put the Rights of Man in the place of the Ten Commandments, those who transform our Credo.” (*Italics mine*) He repeated the same in his talk given on March 30, 1986, when he said:

Yet it is a great grace for us to live in this time. From before the destruction, *we were chosen by God to continue the Catholic Church*. Even if we are condemned by Rome, even if we are persecuted by the bishops, that is not important. What is important is to stay Catholic, to keep the grace we received at baptism, to save our souls. Nobody can say we are heretics or schismatics for believing as the Popes, Saints and Church of old believed for twenty centuries. It is a great grace of God to have been *chosen to continue the Faith and the Church*, but it is a great responsibility, and we must pray and remain very humble in order to be faithful to the grace that we receive. [*Italics mine*]

Note the stress he lays on continuing the Church. This is something that goes beyond the creation of mere “sacramental” clergy as some posit today. Again, he wrote to his fellow faithful bishop, de Castro-Meyer (published in the August 1991 *Angelus*):

Why envisage such a successor outside of the usual norms of Canon Law?

Firstly, because priests and faithful have a strict right to have *shepherds* who profess the Catholic Faith in its entirety, essential for the salvation of their souls, and to have priests who are true Catholic priests. [*Italics mine*]

Again, one sees here a reference to shepherds which priests and faithful have a strict right to, and shepherds are no mere sacrament machines. Though Abp. Lefebvre was far subtler about his continuing the formal Apostolic Succession, the claim and intention to do so is still clearly there, just harder to sniff out. The goal was that the SSPX would have within it everything needed for the Church to pick up and continue, even if everything and everyone else fell away and disappeared, all the canonical legality and divine mission, all the sacramental power, all the written works of the Church, and at least some foothold in all parts of the world. What most persons fail to notice is that Abp. Lefebvre was careful to place the jurisdictional authority in the Society itself, and principally in its Superior General (and to a lesser degree to the various District Superiors around the world), rather than directly into his bishops, who appear to have been at first appointed to serve as episcopal auxiliaries to the Superior General who, being the priest Father

Franz Schmidberger who succeeded Lefebvre as the Superior General of the SSPX in 1982, and continued in that role until 1994 (those elected to that office serving for terms of 12 years), serving, in effect, as a sort of non-episcopal “Apostolic Administrator” with the four bishops (once consecrated) as his auxiliaries.

The idea was that the Modernists might find the four new bishops easier to swallow if no conventional territorial claims were to be made by any of them. This does not mean that they would have no jurisdiction, only that it was not of a territorial nature, and specifically of a nature as to have the power to exclude the activity of other bishops (or even for that matter, each other). While Lefebvre’s goal had been to avoid controversy (or minimize it as much as he could) by refusing to judge any particular See empty, out of respect for his former confreres and a (for him) putative “Pope,” it is interesting to see that this too corresponds accidentally (yet providentially) with the episcopal arrangement decreed in *Lumen Gentium*. All the same, the bishops were auxiliaries of the Society as a whole, operative around the whole world, and not bishops of particular congregations of Catholics. As it turned out, none of this registered with the Modernists who shouted “Schism!” and “Excommunication!” just as loudly as they would have had Lefebvre assigned proper diocesan territories to each of them. Anyway, Fr. Schmidberger was already the Superior General, and his term was far from up. Fr. Carl Pulvermacher contributes another detail to this in an “Ask Me” column in the September 1988 *Angelus*:

Q: Why wasn’t Fr. Schmidberger consecrated a bishop?

A: Because, as Superior General of the Society of St. Pius X, he has a form of jurisdiction. The priests who were consecrated bishops were not expected to have any [territorial – GR] jurisdiction, but to be only ordaining, consecrating and confirming bishops. They are never to be considered bishops ordinary, bishops of a diocese. They were consecrated to preserve the Mass and the Sacraments by their work of ordaining traditional priests during these special times, priests who can give us the true Mass and true Sacraments.

First, note that the Superior General most certainly does have jurisdiction, namely that over the whole Society. By stressing their mere sacramental ministry (concealing their nevertheless real jurisdiction as auxiliary bishops),

it may well be here that the innovative notion of a “merely sacramental bishop” was born. But they were not ever merely sacramental, but rather this was said to draw attention away from the fact that the jurisdiction of the Society primarily resided elsewhere. In an interview one year after the consecrations, Lefebvre explains this relationship a bit more, as published in the November 1989 *Angelus*:

Fideliter: The bishops you chose have been exercising their ministry [a jurisdictional act – GR] for a year now. Has everything gone for them as you wished, and in accordance with the directives you gave them in the letter you wrote almost a year before the consecrations took place?

Msgr. Lefebvre: So far it seems to me that everything is going well. Care is being taken that nobody can accuse us of trying to give our bishops any sort of territorial jurisdiction, that no one bishop is attached to any particular area. Of course, it seems more natural that a French bishop should minister to the French, a German-speaking bishop to the Germans, and so on, but we are making a point of switching them around now and again so as not to provide any excuse for criticism. Though it is only natural, therefore, that Bishop Williamson should normally administer Confirmation in the United States, Bishop Fellay has also been there to do it, at St. Mary’s, so it cannot be said that the U.S.A. is Bishop Williamson’s territory. Bishop Fellay has also been to South Africa, to South America and to Zaitzkofen in Germany. So you see, we are taking pains to maintain firmly this principle of not allocating territory to the bishops. They are there to ordain and to confirm, to take my place and to do what I have done over the years.

For all other purposes it is, of course, the District Superiors who are appointed to particular areas and who, whenever possible, go to the aid of souls who call on them. Because those souls are entitled to the sacraments and the Truth, are entitled to be saved, we go to their assistance. And it is their call which confers on us the right, provided for in Canon Law, to go and minister to them.

Of course, the lack of territorial jurisdiction does not imply any lack of jurisdiction at all, but only the lack of any exclusive territorial claims. Recall

that “Obviously the jurisdiction of a bishop can be more or less broad without thereby ceasing to be genuinely pastoral.” (Van Noort, Vol. 2, page 322) Lefebvre does also state therein that the bishops were “to take my place and to do what I have done over the years.” So, there is something of a real canonical mission attached to them, the same as was attached to Abp. Lefebvre, which he had now passed on to them. But again, the real authority within the SSPX was with the Superior General, and with the District Superiors who most certainly do have specific territories assigned to them (albeit strictly within the scope of the SSPX). Elsewhere in the same interview, Lefebvre also states (published in the October 1989 *Angelus*):

Lefebvre: Dom Gerard’s and Monsieur Madiran’s talk of the “visible Church” is childish. It is incredible that anyone can speak of the Conciliar Church as the “visible Church” in opposition to the Catholic Church, which we are trying to embody and continue. I do not say that we are the Catholic Church. I have never said that. Nobody can accuse me of ever having imagined I was a pope. We are, however, faithful representatives of the Catholic Church as she used to be, because we are still doing what she has always done. It is we who have the marks of the visible Church — unity, catholicity, apostolicity, and holiness. They [these marks – GR] are what distinguishes the visible Church.

Abp. Lefebvre always did have a knack for saying two different things at the same time. One the one hand he is saying that “I do not say that we [of the SSPX] are the Catholic Church,” and yet “it is we [traditionalists alone] who have the marks of the visible Church,” a flawlessly correct observation. Dr. David Allen White says the same thing even much more clearly (published in the August 1991 *Angelus*):

In Campos, the children are children. The good shepherd protected the sheep *and* the lambs. The young people exude innocence, delight in simple pleasures, learn the faith in Catholic schools where the priests and nuns who teach them still believe in the living Catholic heritage. Even the teen-agers possess a purity, a naive charm that is long since lost in the rest of the West, where the youth have become tough and cynical. These young people, preserved in virtue and chastity, hold their innocence until Catholic

marriage, when they enter the world of knowledge and experience for the purpose of new children, pure souls that will add to God's glory and extend His kingdom on earth. This still exists on earth; the "gates of hell" have not "prevailed" in Campos; I have seen Christ's promise incarnated in a Catholic diocese in Brazil.

And it must be preserved and protected. Rome attempted for ten years to destroy it, but failed. Rome hopes now with the deaths of Bishop de Castro Mayer and Archbishop Lefebvre the traditional movement will wither and disappear. [Modernist] Rome is wrong. That traditional movement is the Catholic Church, that traditional movement is the Mystical Body of Christ living in this world. It can neither wither, nor disappear, nor die. To preserve the Faith, to continue the Tradition, to bless the children, Campos now needs a traditional bishop. The bishops of the Society of St. Pius X, at the behest of Bishop de Castro Mayer and in the place of their departed friend and superior Archbishop Lefebvre have given Campos that bishop.

The Church of Tradition lives on. As St. Thomas taught us, "Faith is greater than obedience."

"That traditional movement is the Catholic Church." Right there he said it all, and years before I did in my *Resurrection* book. Returning to Lefebvre's letter to an ill and dying Bp. de Castro-Meyer, he said (published in the August 1991 *Angelus*):

The case of the Priestly Society of St. Pius X presents itself differently from the case of the Diocese of Campos. It seems to me that the case of the Diocese of Campos is simpler, more classical, because what we have here is the majority of the diocesan priests and faithful, on the advice of their former bishop, designating his successor and asking Catholic bishops to consecrate him. This is how the succession of bishops came about in the early centuries of the Church, in union with Rome, as we are too in union with Catholic Rome and not Modernist Rome.

Note here the appeal to the Apostolic example of the opening centuries which Abp. Thuc similarly made, at least in the case of Campos. This does pretty much present how the priests (and people) of a given diocese would

request a new bishop of the Church and gain one from the bishops of the Church, without a direct need to consult the Pope (even were one present).

That is why, as I see it, the case of Campos should not be tied to the Society of St. Pius X. Resort would be had to the Society's bishops for an eventual consecration, not in their role as bishops of the Society but as Catholic bishops.

The two cases should be kept clearly separated. This is not without its importance for public opinion and for present-day Rome. The Society must not be involved as such, and it turns over the entire responsibility—altogether legitimate—to the priests and faithful of Campos.

Yet it is for the bishops of the SSPX to provide Campos with its bishop, in the role of Catholic bishops (formal Apostolicity implied), specifically, and not merely as valid bishops (mere material Apostolicity only), and even on their limited authority as auxiliary bishops. This really does amount to the Church being the one to provide the bishops where needed and requested and accepted by a congregation of priests and Faithful.

In order for this distinction to be quite clear, it would be altogether preferable for the ceremony to take place at Campos, at least outside the diocese. It is the clergy and the Catholic people of Campos who are taking to themselves a Successor of the Apostles, a Roman Catholic bishop such as they can no longer obtain through Modernist Rome.

That is my opinion. I think it rests upon fundamental principles of Church Law and upon Tradition.

Even as Abp. Thục appealed to his expertise as an authoritative expert in Canon Law, Abp. Lefebvre here appeals to the fundamental principles of Church Law and Tradition. It is interesting to see how they cannot obtain one through Modernist Rome, even though the Modernists provide their own functionaries.

And in another article published in that same issue, Abp. Lefebvre lays out the rationale for a bishop to be provided to Campos to succeed Bp. de Castro-Meyer, which has much to say about the actual intended status of the bishops they consecrated and would go on to consecrate:

Precision seems to me very important in the solution of the problems of jurisdiction of the new bishop with respect to his priests and faithful.

First of all, it must be noted that his situation is not exactly the same as that of Bishop de Castro Mayer. This latter is Bishop Emeritus of Campos, after having been its residential bishop. Hence, one could conclude that he kept, if not a juridical power, at least a moral power, which given the present circumstances, could justify a pastoral action with respect to his former priests and faithful.

But there really is no such thing in Canon Law as a “moral power” distinct from a “juridical power.” For Bp. de Castro-Meyer to have any “moral power” fit to “justify a pastoral action with respect to his former priests and faithful” is for him to possess a juridical power. What de Castro-Meyer did not realize was the status given to him (along with all the rest) by *Lumen Gentium*, in fact strikingly similar to that of the new bishop to succeed him:

This is not the case with the new bishop, who has no other basis for jurisdiction than that which comes from the requests of the priests and the faithful to take care of their souls and those of their children, and who have asked him to accept the episcopacy so as to give them true Catholic priests and the grace of the Sacrament of Confirmation. Thus it is clear that the jurisdiction of the new bishop is not territorial but personal, as becomes also the jurisdiction of the priests.

The jurisdiction of any bishop that has ever existed comes from the requests of the priests and the faithful to take care of their souls and those of their children, and who have asked him to accept the episcopacy, and the Church, in the form of approved bishops led by the Pope (or faithful to the Papacy during times of Sede Vacante). This is merely a function of how the totality of ecclesiastical jurisdiction is to be divided up among all the bishops of the Church, not that a “personal” instead of “territorial” nature of the bishop’s jurisdiction would imply something inferior or not real and truly Apostolic. As we read on the reality of this jurisdiction will be made clear.

Inasmuch as the faithful request from the priests and the bishop the sacraments and the doctrine of the Faith, the priests and the bishop have the duty to watch over the good reception and good use

of doctrine and the grace of the Sacrifice of the Mass and the Sacraments. The faithful cannot request the Sacraments and at the same time refuse the vigilant authority of the priests and the bishop.

Note especially here how “the faithful cannot request the Sacraments and at the same time refuse the vigilant authority of the priests and the bishop.” A statement like that can only make sense when applied to priests and bishops who possess the usual character of jurisdiction (or faculties in the case of the priests) over their faithful, no matter whether designated along territorial or other lines.

In order to watch over the good order of the apostolate and its efficacy, the organization of the Society of the holy Curé of Ars seems very appropriate and ought to reunite obligatorily all the priests who desire to continue the traditional apostolate.

It would seem desirable that the bishop, once consecrated, be named president of the presbyteral council for life, in order that he might hold an authority which is indispensable for the nomination of priests, for new foundations, for inter-parish activities, for the seminary and religious societies.

Now this really is different from how the SSPX was set up initially and at the time. While a mere priest, not a bishop, held the reins of authority over the SSPX, for the priests of Campos, the bishop really is to be “president of the presbyteral council for life,” making him truly and effectively in practice “the Bishop” of that Society of priests.

Since the jurisdictional authority of the bishop does not come from a Roman nomination, but from the necessity of the salvation of souls, he will have to exercise it with a special delicacy and taking special account of his presbyteral council.

Good advice for all bishops of any position. I have no doubt that de Castro-Meyer exercised his authority with his priests in that same manner, even when he was simply the regular diocesan bishop.

Moreover, the faithful and priests must acknowledge the grace of having a pastor, successor of the Apostles, and guardian of Tradition of the deposit of the Faith, of the Eucharistic Sacrifice, of the

Catholic priesthood and of the grace of the Sacraments, and they must consequently facilitate the exercise of his authority by a generous obedience.

Again, note how this new pastor for Campos is characterized as a “successor of the Apostles,” and that “they [his priests, consecrated, and lay Faithful] must consequently facilitate the exercise of his authority by a generous obedience,” precisely just as we should for any successor of the Apostles.

Since the jurisdiction of the bishop is not territorial but personal and has as its source the duty of the faithful to save their souls, if a group of faithful in the diocese calls upon the bishop to have a priest, this group gives by this very fact, authority to the bishop to watch over the transmission of the Faith and of grace in this group, by the intermediary of the priest that he sent.

One must not construe from this a notion that the authority of the bishop was given to him by the people who choose or request or accept him as their bishop, since a bishop’s authority comes from the Church. However, what places an individual of the priesthood, consecrated religious, or laity under a particular bishop as distinct from being under any other bishop is their choice of that bishop in particular. All that has changed is the (theoretical) presence of a choice as to who a given person’s bishop will be. A good way to illustrate the change in how the bishops’ authority is divvied up now as compared to before would be the telephone system in the United States. From the beginning until 1982 everyone had only one telephone company to choose from, but after the trust-busting of that one company (AT&T), there were many much smaller telephone companies from which a customer could choose. But the fact remains that you still have to choose and sign up with one of them if you want to use your telephone, and once signed up you go through most of the same physical infrastructure (wires, switches, communications trunks) no matter who you sign up with to tally up your bill. Before you would have one bishop, your local diocesan Ordinary, with whom you must deal, but now you have a choice among several, but you must still choose one or another if you are to be blessed by the Church as Catholics are meant to be. And a bishop, including the bishop for the Catholics in Campos, is no less given his authority by the Church while this choice exists than

when that choice did not exist.

Thus, so it seems to me, will be resolved in an order which is in conformity to the spirit of the Church, the delicate problems which come from an episcopal consecration without the explicit mandate of Rome but with the implicit mandate of the Roman Church, Guardian of the Faith.

The new bishop remains the ontological link with the Church, faithful to its Divine Spouse, Our Lord Jesus Christ.

Once yet again, a mere material succession would not serve as an ontological link with the Church, only a truly and formally Apostolic bishop, one adopted into the body of legitimate pastors of the Church. He mentions here an “implicit mandate,” which signals a bishop who is fully authorized by Mother Church, a part of the formal Apostolic succession, truly and legally adopted into the body of legitimate pastors of the Church. Bear in mind however that one cannot give what one does not have; to claim such authority for the traditional Bishop in Campos is to infer that the consecrating bishops themselves also possess such formally Apostolic authority and jurisdiction. Finally, in yet another article within the same issue, the claim is clearly made that the Lefebvre bishops are intended to be truly apostolic:

Does it not belong to the Pope alone to provide for the needs of the Church?

In normal times, yes indeed, he suffices. But when he does not do it, truly Catholic bishops reply to the call of Pope Pius XII: “You venerable Brothers, moved by the breath of the most ardent charity, desire to share in that solicitude for all the churches which weighs upon our shoulders (*cf.* II Cor. 11:28). Doubtless, it was to the Apostle Peter alone and to his successors, namely the Roman Pontiffs, that Jesus Christ entrusted the whole flock: ‘Feed my lambs, feed my sheep’ (Jn. 32:16-18). But if each bishop is pastor only over the portion of the flock entrusted to him, nevertheless the fact that he is, by divine institution and command, a legitimate successor of the apostles, makes him, together with the other bishops, responsible for the apostolic mission of the Church, according to those words which Christ said to His Apostles: ‘As the Father has sent Me, I also send you’ (Jn. 20,21)” (Encyclical *Fidei*

donum).

It is in the name of our responsibility “together with the other bishops” for the good of the Church, that we assume, as Catholic Bishops, the responsibility for the consecration of a bishop for the faithful of Campos. In acting in this way we are aware of being the best support for Rome and the Pope.

Those paragraphs again make it clear that the SSPX bishops were really intended by Abp. Lefebvre to be a real, and potentially self-sufficient, group of bishops for Holy Mother Church, and not mere sacrament vending machines.

All this simplified tremendously in 1994 when the SSPX held a consistory to choose their next Superior General, and Bp. Fellay, one of the four consecrated in 1988, received the office, and thereby became in a very real and ordinary sense, “the Bishop” of the SSPX. Another consistory in 2006 renewed him for another 12-year term.

Another bishop who supported Abp. Lefebvre was Bishop Alfredo José Isaac Cecilio Francesco Méndez-Gonzalez, C.S.C. Now here was a bishop who pleaded illness and waited on the sidelines for times to get better, though in his convalescence he was not afraid to support Abp. Lefebvre in writing. His illness had even spared him participation in most of Vatican II; he fell ill during the opening session and did not return until practically the closing ceremonies. To his shock and dismay, they had become a room full of Protestants. He pushed on at his job until 1974 when illness again overtook him and spared him from having to devastate the Catholics in his (former, now titular) diocese of Arecibo, leaving that unsavory task to others. He retired from his Novus Ordo office, but did not resign from the Catholic episcopacy. From this “retirement,” though he refused all offers to assist in other Novus Ordo territories, he “carried on a steady correspondence with other bishops and with the Vatican, in which he consistently urged the return of the traditional Roman Rite Mass.”

Just as Abp. Thuc did not change his rationale from Palmar de Troya to his later consecrations of bishops, Bp. Méndez did not originate any new rationale for his consecration but simply claimed the same basis as Lefebvre. He liked what the priests of the SSPV were doing, especially with their *What Catholics Believe* television program, and desired its perpetuation. It is interesting to see what each bishop brings to the living succession: Abp. Thuc

brings his authority, via special Papal mandate, to be able to create bishops without need of consulting the Pope, Abp. Lefebvre brings his missionary and priestly formation and diplomatic skills, Bp. de Castro-Meyer his skills in being the most truly perfect diocesan bishop throughout his life, and Bp. Mendez brings his unusual status of never having signed or voted for *Lumen Gentium* nor participated in its passage and promulgation. If any Eastern Catholics join us, perhaps the Ukrainian Orthodox Greek Catholic Church for example, they would bring their Eastern Rite spirituality to the table.

With truly and formally apostolic faithful Catholic bishops now stemming from several separate lines of episcopal succession demonstrating a mathematical unanimity among the (traditional) Catholic bishops the ecclesial necessity of their respective successions, their collective action has as much of an official and legal place in the Church as could ever be possible, even were a Pope present to bless it. Over time, priests, consecrated religious, and lay Faithful who wished to keep their Faith intact have increasingly resorted to the faithful clergy stemming from these few traditional Catholic successions, since the only remaining other alternative, priests ordained and incardinated by other faithful bishops but are now bereft of episcopal support (“independent” priests left over from the old days), are getting up there in years, and even by now have mostly died off.

Finally, we have it that it was the express intention of those regular archbishops and bishops of the Church as who made the whole sacramental aspect of traditional Catholicism possible, as is amply documented from their words at the time, that they are continuing the Church in its juridical hierarchy, and not merely creating a material succession. These bishops and archbishops (Thục, Lefebvre, de Castro-Meyer, Mendez, and others, such as any Eastern Rite bishops as may yet join us if they haven’t already) were not dummies, nor untrained amateurs (however well read), but were fully trained and competent authoritative experts (both in terms of fully qualified expertise, and of possessing ecclesiastical rank) in the relevant doctrinal and canonical matters, for example Thục having been a professor of Canon Law at the Sorbonne University. They most certainly did not sit by passively and count on there being some unknown phantom(s) who would rise up out of the woodwork decades hence to save the day, for they believed that if they did not perform their episcopal consecrations, then the very hierarchy of the Church itself would become extinct.

[p. Catholics Learn About Their Ecclesial Circumstance](#)

There has been a huge learning curve for Catholics who happened to live in this time. I think that things had been just coasting along on autopilot for nearly all Catholics for the first 60 years or so of the twentieth century, including truly orthodox bishops, priests, seminary professors, consecrated religious, and laity. Things seemed to be going really well and with seemingly very little effort. The struggles and persecution of the past seemed finally to have been overcome. The Faith had finally become respectable. But all during that time the “bad guys” were busy setting up for their greatest ecclesiastical coup ‘d’état ever perpetrated in Church history. Surreptitiously, various subversive volumes, masquerading as advanced theology, written by authors whose work was rightly censured and suppressed whenever brought to the attention of the Holy Office, were getting passed around at seminaries. Though they were full of Communist propaganda, liberalism, modernism, and unintelligible gobbledygook, they circulated widely in such a manner because it was fashionable or “hip” to be seen reading them, and only the “real squares” would turn up their noses at the thought of reading them. There were also real infiltration efforts sponsored by the Russian government, and also American efforts at undermining all religious seminaries to kind of “soften” their approach and cultivate an unhealthy skepticism of theological truths.

In 1959, when it was announced that there would be a new Council, no one (other than these subversives) had seen it coming or expected anything of the sort. Everyone else wondered, “Why are we having a Council now, of all times?” In his last book, *Questions People Ask* (the last of the Radio Replies series), Msgr. Leslie Rumble writes in his Author’s Introduction (on page vi):

In 1959 a book was published under the title “Modern Catholicism”. Its author was Walther von Loewenich, a Lutheran professor of Church History at Erlangen University, in Germany. In general, it is a very well-informed book and not unsympathetically written. But on p. 41, referring to the definition of papal infallibility by the First Vatican Council, the author remarked: “Since 18 July, 1870, the Church of Rome has never held a General Council. There is no need for one;” upon which a reviewer in the “Times Literary Supplement” commented: “It was bad luck, maybe, that just as these words were being printed Pope John decided to hold a General

Council.” But if events proved von Loewenich mistaken, Catholics themselves were as surprised as he must have been. I certainly was, and with more reason than the majority of Catholics to be somewhat apprehensive. But of that, more later.

Before long however, the Council was very much in the news, a media frenzy in fact. One cannot deny that the early 1960’s was an exciting time to be a Catholic, and most, though finding it incomprehensible that a General Council would be called at all, were nevertheless thrilled to have their religion be so very much in the news. There was talk of “aggiornamento,” by which many seemed to think would be a sort of “cleaning all the dirt and dust and muck off our stained-glass windows, all to make them shine as brightly and cleanly as they ever could, even when brand new.” There was talk of “ecumenism,” by which many seemed to think would be a sort of “good neighbor policy,” so that instead of calling our Protestant neighbors and coworkers “heretics” we would now, much more politely and considerately call our “separated brethren.” Maybe we could even visit each other’s churches. Perhaps new organizations and concerns would be set up, comprised of both Catholics and non-Catholics, to address various worthy charities and righteous secular causes. We would henceforth learn to embrace our diversity of cult and enjoy our religious differences as one might learn to enjoy an exotic food from some very different culture. More of what we do in our Mass was going to be vernacularized, so that we could all better understand and appreciate what is going on and draw all the closer to the sacred mysteries being conducted therein. It was time for everything to be made new, to be taught sensitivity and “political correctness” a strange new concept which had not yet acquired its distasteful connotations.

No matter how “nice” all of that doubtless must have sounded to most at the time, seasoned and expert Catholics, especially those who had once so long ago converted to the Faith, and who could still remember what it had been for them to not be a Catholic and were therefore all the more appreciate what it means to be a Catholic, like Msgr. Rumble, were nevertheless apprehensive. They knew (or at least suspected) that it was “tempting God” for the Church to convene an Ecumenical Council when there is no good reason to convene one. But as more details emerged as to what it was all to be about, the feelings of many Catholics, especially all the most devout, serious, and pious, went from hope and excitement to confusion, to concern, to

apprehension, to fear, and finally to absolute dread. Strange new musical styles were introduced into the Mass and the vernacularization was decidedly “off” in some way that Catholics could not quite put their finger on, involving mistranslations that water down, simplify, and even corrupt the original Latin content. There were of course also these documents coming forth from the Council, dense, turgid, full of obfuscation and flower talk that again sounded friendly yet fake, like the smile of a clown which is only painted on.

Finally, the thing was over, and most prelates of the Church returned to the field, merely grateful to be back home, working at their legitimate function. Most, even of the perpetrators of the revolution, fully expected it to be back to “business as usual.” The excitement was now long gone, and had frittered itself away in tedious refinements of lengthy and complicated documents (which practically no one would ever read) which had ended up full of fuzz and blur, vague aphorisms and pious platitudes that had more in common with badly-written greeting-card verse than with Catholic theology.

But the changes kept on coming, and each change, as it was introduced, was thought to be certainly that very last tweak. Now we could at last go forward with what we now have, as fully polished and perfected as possible. But instead of gradually dying down as nearly everyone expected, if anything they ramped and ratcheted up, going into extremely high gear by the end of the decade. This was the season that faithful Catholics one and all, from bishop to layman, all began to “drag their feet,” doubting the prudence of at least some of these latest changes. The faithless perpetrators of the revolution rejoiced to find that things would not be merely returning to “business as usual.” Like martinets they cracked down on everyone, priests, religious, and laity, who did not get in line with the new programs. Meanwhile, faithful bishops mandated no changes, but encouraged (they were already powerless to require) their priests to “stay the course” to which they had been ordained originally. While some of their priests gladly did so, others had embraced the radical new agenda and the bishop would find that he could not remove or control them. Faithful priests, if under faithless bishops, struggled to preserve their parishes from the ravages of these changes, but were soon sent to “reconditioning” centers to be brainwashed into the new ways, or threatened and intimidated into buckling under the pressure, or even merely summarily kicked out.

But in this timeframe, a new and bigger and much more ominous question

was beginning to impinge itself upon the Catholic mindset: “What was happening to the Catholic Church?” It was as if God Himself had abandoned His Church, so much so that by 1966 many people, even non-Catholics, were asking, “Is God Dead?” The lack of divine protection for the Vatican organization was really all that obvious to everyone. Those wanting to retain the doctrines of the Church regarding ecclesiology either had to begin compromising them, redefining infallibility and indefectibility down into a near-nullity, or else to focus only on those few (and ever becoming fewer) faithful bishops, priests, religious, and lay faithful who had “dragged their feet” and “stayed the course.” The hope was that this nonsense would soon pass and that at least some of these faithful persons would still be around, having sustained among themselves the infallible and indefectible Church and Faith to which everyone else would by then have simply returned. As pressure to conform to the new directions gradually hardened from mere “suggestions” to rules that had to be obeyed with few and fewer exceptions, and finally none, this presented quite a problem for Catholics to explain, except by losing sight of the fact that “*The Church’s infallibility extends to the general discipline of the Church,*” (as Msgr. G. Van Noort proves in Dogmatic Theology, Volume 2, pages 114-116), and attributing the problems to “bad disciplines” which ought to be disobeyed and resisted.

Naturally one likes to find the smallest and simplest solution to a problem, to put it all down to imprudence (indeed, most truly grave imprudence), and hope that soon more prudent minds would again prevail. But the “changes” being suggested, encouraged, and finally mandated were not merely imprudent disciplinary measures, but in fact rooted in actual errors and heresies, the alien new aspect of an alien new religion. The Mass was being replaced with a Protestant service because per Vatican II Protestant services are just as good for the salvation of souls as is the Catholic Mass. People didn’t want to think about that back then. Vatican II was long over and surely whatever was happening to the Mass by the end of the decade had nothing to do with it. By burying the errors and heresies deep within the fine print of lengthy and tedious documents that very few would even read, and practically no one would study closely enough to understand their true import to detect the errors and heresies, the poison was easily swallowed. By a delayed reaction of the effects, many failed to associate those effects with the poison previously swallowed.

This is not to say that far more extensive attempts to understanding the

problem were not extant, but so early on, and especially during the initial excitement, no one wanted to hear from Dr. Elizabeth Gerstner that Roncalli had no business being Pope, or from Tom Costello that dear old “Good Pope John” was an impostor and not a real Catholic Pope (he seems to qualify as the first known and public sedevacantist, long before the word itself even existed), so even though further parts of the truth were “out there,” they gained extremely little traction among the unthinking multitudes.

But the tendency to put it all down to imprudent disciplines instead of looking at the deeper doctrinal problems is what, more than anything, initially fed what now exists as the “recognize and resist” camp. Whatever deeper problems of a doctrinal nature Abp. Lefebvre (and others, at least in the beginning) may well have suspected, it seemed by far most effective to simply stand by the original truths and ways, and leave it to others to unearth these doctrinal issues, and then explain them. But one could not dig much deeper into the problem without encountering the doctrinal problems of Vatican II and its new religion, and at least eventually having to arrive at the Sede Vacante finding, which many found incomprehensible. Why does infallibility no longer seem to apply to he who seems to have been legitimately elected Pope? Other answers were sought. People looked deep (or as deep as they could) into the psychology of Roncalli, then Montini, then Lucien (however briefly), and then Wojtyla, attempting to attribute their peculiar rule to oversights and flaws in their upbringing or formation or training, or to be far too busy to attend to the Church or even being manipulated by their “handlers” and kept from knowing what was really going on, the insanity at the local parish level, the decline of faith and support and the widespread dismay, despair, and departure. The deeper problem of why it was that one “Pope” would fail, immediately followed by another, and then another, and then yet another, went altogether unacknowledged and unaddressed.

The duration of this problem was also a painful part of the learning curve, as many expected that things would soon return to normal, but with each passing year things only got weirder and weirder, sometimes more slowly, sometimes more rapidly, but there were virtually no stops, no reverses. And what in the beginning seemed to most to be something that could be put down to a mere passing fashion or imprudence has gradually proven to be far more deeply and ominously founded. Abp. Lefebvre’s own progress reflects this gradual discovery. At first, there was no talk or thought of consecrating

any bishops; Lefebvre himself would ordain his seminarians and only if something happened to him might some one or another of his fellow faithful bishops be obliged to take his place. Then the idea asserted itself, especially in the face of the various Thuc consecrations, which Thuc had not bothered (or succeeded) to explain adequately to others, but Lefebvre was still having none of it. Surely the problems will pass and prudence and right reason would return to the Vatican and then there would be any number of bishops to ordain properly trained and formed Catholic priests. John Paul II had received him so promptly and so amicably as to seem to promise that reasonable return to order, so he threw in with him (only conditionally) and gave him some years to find his footing and begin his own programs, hopefully to return things to good order. Only by the time of the Assisi event, with John Paul II having had plenty of time to develop his own style and direction, did it become clear to Lefebvre that the problem might (and would) outlive him.

So, then he finally began to formulate just how he would be able to justify having the episcopal consecrations needed to continue the Church itself. The Sede Vacante finding, for all of its logical appeal, just seemed so stark, so extreme, so full of further questions, as to be something he could not embrace, as he felt it was far too soon for some sort of definitive answer as to what was going on to be produced. He did not want to commit to an answer, early on, that for all he knew in the final analysis might well prove to be gravely wrong, perhaps even as destructive as the current crisis had already proven to be. Wanting to keep what few fellow bishops remained faithful with him (if at all possible) he sought a way to consecrate these bishops for his Society which would, at least legally and doctrinally, fly beneath the radar. There would of course be a media frenzy over these consecrations, and the bad guys would not take it well, no matter what. But in order that at least those who watched closely might observe his careful diligence to avoid any scandal or schism, he maintained his claim that the whole problem was merely one of a terrible disciplinary imprudence which could still yet give way to more conventional and wise ways.

In a way, the SSPX seems trapped in some time warp in which it is still 1988 and the hope is still held that “things will simply get better soon” despite the (now decades hence) during which things have not gotten better at all but only worse. They have long since abandoned any attempt to explain what is going on since any attempt can only point to Sedevacantism, which

they have apparently vowed never to accept no matter how well proven or widely accepted or come what may. Despite its evident truthfulness, the Sede Vacante finding raised a great many questions which no one was prepared to answer, and many of which only find a sufficient answer with this study, coming so many years later, and even some of that remains to be confirmed and accepted.

Still, one ought to not blame Archbishop Lefebvre for his attempt to resuscitate the Vatican organization, since during his own lifetime and for some short period thereafter, such a thing still seemed possible, if only the Vatican leadership would reconvert back to Catholicism. The gradualism of the change from Catholic to Novus Ordo is also to blame, since the earlier forms of changes in most cases stretched and taxed, but did not necessarily break, the bonds to authentic Catholicism. At first it still seemed like it could all still be the Church merely entering some sort of strange period, certain to come to an end of itself before long. But by now, were Lefebvre still alive, one can safely believe that he would be fully sedevacantist. As it is, the present-day leaders of the Society he founded are finding their anti-sedevacantist stance an ever harder and harder sell, even to their own flocks. If they want to keep their congregations they must at least allow it as an opinion, and eventually (as things continue to grow all the more obviously anti-Catholic at the Vatican) accept it themselves.

But meanwhile, though it takes relatively little research to ascertain the Sede Vacante status of the Church, a great deal more is needed to ascertain just what exactly that means. Does it mean that the “crazy Paul VI” who destroyed the Mass, the Sacraments, the catechisms, and so forth is an impostor of the “real” Paul VI now concealed in some Vatican dungeon? Does it mean that some real Pope was first elected at either of the 1958 or 1963 conclave, to whom the familiar John XXIII and Paul VI and so forth are all mere antipopes? Does it mean that infallibility itself just evaporated, or even that the Church Herself has just mysteriously disappeared? A great many ideas were ventured, and however satisfactory each might have seemed at the time, or for addressing whatever immediate problems there were, all of them left so very many teachings of the Church unexplained, unaddressed, or even flouted. The analysis for the immediate removal of a heretic from office was easily enough found in the works of St. Bellarmine, but after that then what? Where was the Church, or more importantly, where was the “Mother” from which all true Church prelates must come? For it is not enough to track

down some remaining faithful prelate here or there to explain where the Church is, one must find that “Mother,” that source of all future such prelates to staff the hierarchy of the Church for the ages to come. And the Vatican organization gradually shifted from being merely unwilling to being incapable of that.

In the mid-1970’s, while serving as a professor at the SSPX Seminary at Ecône, Fr. Guérard des Lauriers began attempting to formulate something of an answer to these questions. Though the Sede Vacante finding made little sense by itself, perhaps in the context of a larger understanding of the overall ecclesial status there might be some way to fit it in. Now here was a man of extraordinary depth of learning and wisdom and reputation. He had been confessor to Pope Pius XII. He had led the group of theologians who drafted what is now known as the Ottaviani Intervention (because Cardinal Ottaviani was the more conspicuous of the two Cardinals who signed on to it and furthermore drafted a most worthy and crucial cover letter thereto). His theory would bridge the practice of the SSPX to the Sede Vacante finding. Call the Vatican leader “Pope” (albeit only in a material sense) as the SSPX does, wait for him to remove from his heart and mind the heresy that blocks his acceptance of the Catholic Papacy after which the problem disappears and the man truly becomes Pope and all carries forth quite simply. But at the same time, realize that formally he is not a Pope, and as such can have no truly official and human acts (other than to repent, should he ever do so), and as such none of his erroneous and heretical teachings need bind, nor be followed, and it is not even disobedience as there is, (albeit only in a formal sense) no actual Pope of the Catholic Church.

One must admit that it was a surprisingly elegant solution. It is also the first known creditable attempt at an explanation of the ecclesial crisis. But it involved extremely subtle and nuanced distinctions which many found (and still find) incomprehensible. Indeed, if a person is lawfully elected to an office, but refuses to accept it (whether by saying nothing about accepting it like one who is still considering it, or by being an incapable object for accepting the office), how long can the offer stand until the failure to accept it constitutes a refusal of the office, after which the person is no longer to be considered as having been elected to the office? What prerogatives would a material but not formal “Pope” have? Where has this ever been discussed? What historical precedents for it exist? While one can find mention in the theological literature to the effect that the authority of bishops can be partially

curtailed by the Pope, limited perhaps even severely while still remaining truly pastoral, did anyone discuss the scenario of this happening to a Pope? The distinction between material and formal is easy enough to find and explain, not only regarding acts and sacraments and sins and faults, but even with regards to an apostolic succession, but this was an altogether new application of this distinction with which all of theology finds itself unfamiliar.

I have maintained, and still maintain, that the basic question as to whether such a scenario is even possible, doctrinally speaking is one I cannot resolve and will not resolve within the scope of this study. It may simply be impossible. Or it may be possible, though nevertheless with no applicability to our recent or present circumstance. Or such a scenario, if possible, may even have had some role in our present circumstance. Even granting that last, that theory still falls short of what would be an adequate understanding of the situation today, for reasons I analyze in the final Appendix as “Scenario #2(a).” More relevant to this account is the changes that it has had to go through since its original development while Paul VI was still alive. Originally it was contended that the material but not formal Pope would have no prerogatives whatsoever (except potentially to repent of his heresy and thereby step finally into the office and assume all Papal prerogatives). Even the elections of John Paul I and John Paul II did little to force any change as there remained cardinals from before the election of Paul VI (and even the election of John XXIII), and so the vote of those few real cardinals remaining among all the fake ones would still be enough to elect a Pope. But soon thereafter all cardinals appointed by a true Pope would or did die off or lose their right to vote in a conclave, and so to preserve that theory’s idea of a visible succession, it had to be modified so that the material but non-formal Pope now had to be endowed with (at least) that one prerogative necessary to appoint true cardinals.

Our understanding of the episcopal consecrations by Abp. Thuc went through four discrete learning phases. At first the question was whether they were warranted. The possibility of consecrating successors had been broached to Abp. Lefebvre any number of times even before the whole Palmar de Troya event, and each time he demurred, apparently feeling that soon either Paul VI would repent and begin trying to undo the damage he had done, and would need and approve any number of legitimate episcopal consecrations as needed to restore the Church’s episcopacy, or else he would

die off and whoever succeeds him would be a Catholic Pope who would do the same. Doubtless many of the remaining faithful bishops whom he knew at the time all felt the same way. So when Thục performed such consecrations from 1976 to 1982, many were simply shocked and confused, even wondered if he had lost his mind.

But as time wore on and with no help forthcoming from the Vatican and the remaining valid and truly Catholic bishops falling like flies by either dying off or buckling under the pressure, or else retiring from all active concern, the need for real Catholic bishops gradually came to the fore. But having assumed that Thục had simply “gone nuts” Catholics first felt the need to address the question of whether they were sacramentally valid. With the relevant information so difficult to come by, it was easy to assume that there was no documentation, that there were no witnesses (or at least no “reliable” witnesses, whatever that would mean, canonically, if anything), and that the very fact of his consecrations was wanting of proof. Of course, in time that proof was forthcoming. The documentation did finally surface; the witnesses were sufficient as witnesses per Canon Law regarding the actual occurrence and validity of a sacrament. They happened; they were sacramentally valid, and also, the old Rite was used in each case.

The next question pertained to the licitness of the consecrations, whether Thục, though operating validly, might have “broken the law” in performing them. The Novus Ordo apparatus raised this one, as they have chosen not to recognize the consecrations as licit for their own purposes. But this too was investigated, and it was easy to show that, in the prolonged absence of a Pope, such consecrations could be justified, at least with *epikeia* if nothing else. Indeed, it was the case of Lefebvre’s consecrations that have proven much more complex to justify from this standpoint. But even if licit, if not also apostolic in nature, then that would place the bishops to succeed Thục (and Lefebvre for that matter) in an altogether unprecedented ecclesial status, which leads to the final question to be addressed, namely whether the consecrations were apostolic. That last now becomes the question with which the Church increasingly must grow concerned with, and be ready to take a more serious and concerted investigation into, which is an important goal of both Part One and Part Two of this work.

Having verified the sanity, the validity, and the licitness of Abp. Thục’s episcopal consecrations, the next and final step is to verify that they were also truly apostolic. Given all of the Church’s historic precedents, one should

expect that a valid and licit bishop is therefore also an apostolic bishop, but recent events force us to look more closely at that connection. The idea of a bishop, valid and licitly consecrated as a bishop, and therefore lawfully in a position to administer the sacraments, clear up to maintaining an episcopal succession by himself consecrating yet new bishops, and yet even so not being an actual or truly apostolic successor to the apostles, a sort of “sacramental bishop only” (or “sacrament vending machine”), is altogether unheard of in classical Catholic theology.

I believe this scenario to be the creation of heretical Anti-Clericalists, though an illusion of same seems to have been attempted regarding Lefebvre’s bishops. While it is true that there can be sacramentally valid bishops who were licitly consecrated, while not possessing an apostolic status, this has invariably been attached to the scenario of suspended or excommunicated bishops, whose lawful use of orders would be limited to giving the Last Rites to a dying soul under the terms of supplied jurisdiction and the like, and to heretical or schismatic or apostate bishops (and their succession as not received back into the Church as bishops). But nobody ever knowingly consecrates a bishop to the status of a suspended or excommunicated bishop; that would not be licit, and of course nothing episcopal performed among heretics, schismatics, and apostates is licit. While resigned and convalescing bishops have no active ministry over living souls, such have typically been given a titular See the souls of which he could pray for, but again no one consecrates a bishop to the status of a resigned or convalescing bishop incapable of an active ministry; again, that would not be licit. There is no historical precedent for a bishop to be valid and licit, yet none of suspended, excommunicated, heretical, schismatic, apostate, resigned, or convalescing, as some have claimed for traditional bishops, yet now the idea is “out there” circulating among the ignorant. So, though validity and licitness should have been of themselves proof of a bishop’s formal apostolicity (and would have been so taken in any previous era), I am here forced to treat of their formal apostolicity as though it were yet a further issue to be settled.

As far back as 1976, Abp. Thuc knew his consecrations were a) warranted, b) valid from a sacramental standpoint, c) licit and lawful, and d) fully apostolic in conferring real apostolic authority and jurisdiction to his succession (providing of course they had not deceived him as to their intents and Catholicity, of course). But rather than try to keep other prelates or

theologians in the loop and up to speed, he simply proceeded with his own studies and conclusions and thoughts, running way ahead of everyone else. The goal was to get the job done during his limited life span, and then let the explanations and justifications (in formal detail) come later. Only now can he be vindicated in all respects, and not merely for setting an example for what must be done, not merely for producing some valid bishops, and not merely for doing so licitly, but for doing so in a manner that conserves, sustains, and continues the full apostolicity of the Church.

But the true and authoritative apostolicity of Thục's bishops and those of the other traditional successions is the central point and purpose of this study. For either these faithful prelates of the Church must comprise the sole living hierarchy of the Catholic Church today, or else one is constrained to believe that the hierarchy of the Catholic Church has truly become extinct, or at least the object of a laughably absurd "cryptoecclesiology" that reduces the hierarchy of the Church to something comparable in rarity to such objects of "cryptozoology" as Bigfoot or the Loch Ness Monster or alien beings visiting earth in unidentified flying saucers. And it is important that all Catholics be brought up to speed on these issues. The faithful clergy of course need to know so as to understand their own and each other's place in the Church and act accordingly, having a clear handle on precisely what manners of authority they each possess and what they don't, that all might use their fullest powers without going ultra vires, and also that they may take the appropriate steps needed to restore the Papacy and the Church, and to realize that it truly has fallen to their hands to accomplish this crucial deed.

But the general run of the laity also need to know these things, if not the full exposition as contained in this study then at least that basic realization that the traditional clergy are the true hierarchy of the Catholic Church who can, and therefore must, take the appropriate steps. When Fr. des Lauriers was consecrated bishop he lost nearly all his following. He had not kept them in the loop so they did not comprehend that step that he took when he took it. The traditional clergy today are quite understandably skittish about taking any important steps, such as organizing the next conclave to elect the next true and Catholic Pope, for the same fear. Without the laity on board with so crucial an action, the result might be as useless as the previous attempts at conclaves during this crisis. Indeed, some of the laity may have more of a chance to study these issues than the clergy who are often extremely busy and may not have the time to examine and consider a lengthy and involved

treatise. Perhaps it may be they who, if anyone, would then be most eager for the clergy to take this next step.

One can hope and pray that the conclusions of this study gain wide acceptance among both clergy and laity (and consecrated religious) for only then can the proper actions be taken by the proper authorities. Until then there shall be no Catholic Pope, no restoration, and further questions will only bring more confusion, strife, contention, and tribulations. Mark my words on this: There shall be no true and Catholic Pope until the traditional clergy ALL get together and organize the next real conclave to elect one!

q. A Conclave Is Organized and Carried Out

The need for the Catholic Church to have a real Pope cannot be meaningfully challenged. As Fr. Cekada once wisely stated, “reason tells us that an organization that is headless disintegrates, and our Lord Himself in Holy Scripture says ‘Strike the Shepherd and the sheep are scattered.’” There is also the Part One finding that, “the infallible ecclesiastical faith of real Catholics cannot resume unless at least either the Vatican organization rids itself of its alien religion and all efforts in its propagation, together with its condemnation of any real Catholics, or else the real Catholic Church elects to continue with its own pope, independent of the fallen present day Vatican organization.” (D17F16) Much of the Church’s present agony stems from the lack of a real Catholic Pope. The main problem which has prevented the Church from providing Herself with a Pope has been a kind of passivity of the Faithful, including not only the Lay Faithful, but the Faithful of all ranks and grades. It is as if far too many of us just expect a true Pope to fall out of the sky. But even if one somehow could, and were to have so fallen from the sky, how are we Catholics, all around the world, supposed to one and all recognize that such a thing has happened? Vague appeals to some “miracle” to provide the Church with a true Pope fall flat on their face; miracles these days are often faked, so how would a real one ever stand out? A return of Saints Peter and Paul would similarly do us no good. What valid and recognized and reliable test would we have on hand with which to test and verify their identity? Their fingerprints have not survived. Not even any reliable portraits of their faces are known to exist. If such figures did appear, what would be the hoax? Their claims of identity and miracles, or the whole supposed exposure of them as being supposedly all a hoax?

And then there are those who expect that a real Pope could, one day,

somehow emerge from the Modernist Vatican organization. “Somebody elected by them could repent,” they might say, or even “a miracle might happen in the Sistine Chapel that somehow practically forces their hand to elect a known Catholic.” Even with such a miracle would those there present even know how to “read” that miracle, and agree among themselves (or at least a sufficient majority) as to what they must do? And if such were elected there, would they really allow him to put their house in order, given how very much bound to heresies they have become? Would he not rather be either rendered merely ceremonial like British Royalty, buried in a committee of Modernists who will outvote him on everything, or else outright assassinated by the Modernists? We have already ascertained that “the Vatican organization has no intrinsic power to provide the Church with a true and Catholic Pope.” (D19F2) Further down, what extrinsic power they would have to provide the real Church with a true and Catholic Pope, and what must be added for it to “take,” will be discussed.

By far, the most realistic and likely manner for the return of the Catholic Papacy (that is to say, of a real and living Roman Catholic Pope) is that the real (traditional) Catholic Church simply provide Herself with one, as theologians have speculated to be possible even in the absence of all the papally-appointed cardinals. Considerations upon which the Theory is based have shown that the Church categorically had no Pope by the end of 1964, and so any “cardinals” appointed after that point have absolutely no more status as such than if they were to have been appointed personally by a non-Catholic heretic. “With the promulgation of *Unitatis Redintegratio* Montini (as “Paul VI”) demonstrated his a priori and antecedent lack of any visible hold on the Roman Catholic Papacy at that point, and of the intrinsic incompatibility of his new and redefined office to that of the real Catholic Papacy, from that point on.” (D20F4) With that, he showed himself to be not only not a Catholic Pope, but even an outright heresiarch. I say the end of 1964 because, as with the case of bishops, it is just faintly possible that some very few prospective cardinals, already “in the pipeline” as of November 21, 1964, might be considered as Catholic cardinals, if they apparently functioned as such. Most probably by the end of that calendar year or so, all such were already made so or else dropped from consideration. Do any such, announced before 1965, remain alive today? I think it is fair and safe to say now that the Cardinalate, as a papally-appointed body, is entirely extinct.

Several theologians have commented on the scenario of having to elect a

new Pope for the Church in the case where all appointed cardinals thereof are gone (physically, or at least morally through their departure from the Church, dead). St. Bellarmine, in his *Controversies, De clericis*, bk. I, ch. 10. (translated by James Larrabee), provides a fairly representative take on how the Church should proceed in such circumstances:

If there were no papal constitution on the election of the Supreme Pontiff; or if by some chance all the electors designated by law, that is, all the Cardinals, perished simultaneously, the right of election would pertain to the neighboring bishops and the Roman clergy, but with some dependence on a general council of bishops.

In this proposition, there does not appear to be universal agreement. Some think that, exclusive of positive law, the right of election would devolve on a Council of Bishops, as Cajetan, *tract. De Potestate Papae & Concilii*, cap. 13 & 21 & Francis Victoria, *relect. 2. Quest. 2. De potestate Ecclesiae*. Others, as Sylvester relates *s. v. Excommunicatio*, 9. Sec. 3, teach that in that case the right of election pertains to the Roman clergy. But these two opinions can be reconciled. Without a doubt, the primary authority of election in that case pertains to a Council of Bishops; since, when the Pontiff dies, there is no higher authority in the Church than that of a general Council: and if the Pontiff were not the Bishop of Rome, or any other particular place, but only the general Pastor of the whole Church, it would pertain to the Bishops either to elect his successor, or to designate the electors: nevertheless, after the Pontificate of the world was joined to the bishopric of the City [*posteaquam unitus est Pontificatus orbis Episcopatus Urbis*], the immediate authority of electing in that case would have to be permitted by the bishops of the whole world to the neighboring bishops, and to the clerics of the Roman Church, which is proved in two ways.

First, because the right of election was transferred from all the neighboring bishops and the Roman clergy to the Cardinals, who are a certain part of the bishops and clergy of the Roman Church; therefore, when the Cardinals are lacking, the right of election ought to return to all the bishops and clergy of the Roman Church.

Second, because this is a most ancient custom (as we showed

above from Cyprian), that the neighboring bishops, in the presence of the clergy, should elect both the Bishop of Rome and others also. And it is unheard of that the Bishops or Archbishops of the whole world should meet for the election of the Supreme Pontiff, except in a case where it is doubtful who should be the legitimate electors. For this doubt ought to be resolved by a general Council, as was done in the Council of Constance.

It is in the context of a similar discussion by Billot in which he stated (as quoted elsewhere herein) that “the natural law itself prescribes that in such cases the attribute of a superior power descends, by way of devolution, to the power immediately below insofar as it is indispensably necessary for the survival of the society and for the avoidance of the tribulations of extreme lack,” in that the need for the election of a Pope overrides all usual considerations as to who is to perform it if the regular electors are all dead or otherwise missing or gone. Now note the four possible places to which the election may fall: 1) to the (remaining other) Roman clergy, 2) to any other bishops in and near (“neighboring”) to Rome, 3) to a Council (obviously imperfect) of all the bishops of the Church, and finally, 4) to the whole Church. As that last would put this decision quite literally into the hands of all individual Catholics, who even in our dire times nevertheless still number in the millions, it cannot be regarded as a realistic alternative, unless of course the entire Church should come to be shrunken to a few thousand individual Catholics or less, in total).

But as already documented, “none of those presently counted as ‘cardinals’ by the modern Vatican organization, and none of the bishops (including auxiliaries) locally found residing in the territory of Roman Diocese or any of its associated Suburbicarian and Suffragan Sees, is in any way known to be a real (Traditional) Catholic,” (D11F2) though even so some tiny few “traditional Catholic priests, consecrated religious, and laity are known to reside within the region of Rome.” (D11F3) This effectively eliminates the first two options, local (Roman) clergy, other than some isolated traditional Roman priest, and local Roman and neighboring bishops, none such are known to exist, other than in the sense that, with all dioceses annexed to that of Rome, all truly Catholic bishops are now to be counted as Romans. Attention must therefore fall to a Council of all the bishops of the Church, regardless of whether the further speculations and hypothesis of the Theory

are true. But in this capacity, it does not seem to lie with the bishops or the Council to elect the next Pope, at least probably not directly and certainly not automatically. But it would lie in the purview of all these bishops and their Council to designate who the electors would be, and there is no clear indication that they would all be obliged to exclude themselves from that group of electors. This was verified in Part One with the finding that “the apostolic traditional Catholic bishops have the right and duty to organize a conclave, either participating personally or at least by proxy (as each chooses), as long as all (or sufficient number as to constitute moral unanimity) are involved with this and all submit to the election result and the man so elected as pope.” (D21F36) This would be especially true from the standpoint of this Theory and its attendant speculations, in which all faithful bishops and clergy would happen to be bishops and clergy “in” Rome, even comprising its true clergy on the level of priests and auxiliary bishops (with of course none of them as “the” Bishop “of” Rome).

Despite the clear enough consensus of these theological speculations among the known and accepted authors, organizing such a conclave has so far proven much too difficult to bring about in the practical order. The principal problem has been the question of who it is that has this manner of authority. Anti-clericalist heretics have in practice defined such authority out of existence. Their common acknowledgement that such a thing would or might exist secretly (in hiding, confinement, extreme obscurity, or concealed among apparent non-Catholics) buys them nothing since, even were such prelates to exist, and were they to attempt to elect a truly Catholic man to the Papacy, their being altogether unknown, their actions would also be unknown, unverified, and unverifiable, and therefore altogether incapable of binding the conscience of anyone. Still others, not yet cognizant of the full degree of the seriousness of our present ecclesial circumstance, of the utter and rank departure from the Faith on the part of the present day Vatican organization, and hence of its lack of any intrinsic power to provide the Church with a Pope, seem to be expecting such a group of Modernists, all handpicked by heresiarchs, to do what they have neither the moral power in practice, nor the canonical right in fact, to do. Yet it is a doctrine that “In the present absence of a Pope, it is lawful that the Church has the right, the power, and the duty to provide Herself with a new Pope.” (D19F1) And there is that consensus that the bishops of the Church, gathered in Council, could authoritatively determine who the electors are to be.

First, we must be concerned with these bishops who would serve in such a Council to designate the electors. Who are they? Who do they include? Need we include Novus Ordo bishops, for example? If they had to be included then why not also include schismatic bishops, East Orthodox, Old Catholic, Anglican, Methodist, Mormon, and so forth? And at that rate, why not corresponding leaders of comparable clout in other religions from all around the world? No, the decision of a leader of any given society is always an internal matter to that society, for members of that society alone to decide. In the classic Monarchy for example, the King appoints one of his descendants to be his successor. In a Democracy, it is the citizens (all, or some prominent representatives thereof, for example an electoral college) who, through some balloting process, elect their next leader. In the Church, it has been for some congregation of Roman clerics, and then later a “College of Cardinals,” to elect the Pope. Even in the extreme example of a secular Emperor being able to intervene in the election of a Pope (as happened for example in the conclave which gave us Pope Saint Pius X), that Emperor was nevertheless a baptized Catholic (though only a layman), thus keeping the election of that holy Pope totally internal to the Church as a society. Had that Emperor been any of a Protestant, a Muslim, a Hindu, a Buddhist, or an Atheist, such an intervention on his part must either be prevented or else could have rendered the election null.

In no instance of a self-existent society (“perfect” in the sense that the Church is often spoken of as a “perfect society”) is it ever up to non-members of that society to decide who its leaders are, nor even to have any direct or intrinsic role in that selection process. It is therefore up to only and exclusively the real Catholic Church to provide for the election of the next Pope. Therefore, all those others, Novus Ordo and other sorts of “bishops,” and anyone else of other religions, can have no active part in the decision-making process, can have no vote, no power to intervene in any way. At most, a tiny smattering of such may be invited to present exhortations and recommendations to the electors which the electors in turn are entirely free to be in any way guided by, or else outright ignored, as seems best to them for the interests of the Church. We are therefore in no wise obliged to round up all the Novus Ordo “bishops” and attempt to wrench out of them a Catholic decision, nor to be concerned with their opinions on the matter to any extent. It is sufficient that the traditional Catholic bishops, of all stripes and successions, but they alone, perform this rare and extraordinary episcopal

function.

Of course, so great a step would require all traditional Catholic bishops, or at the very least a moral unanimity of them, since “the next true conclave must be organized by, or at the behest of, a moral unanimity of the traditional Catholic bishops acting together for the good of the Church, and ready to submit to the results.” (D19F4) Until that can be attained, it is futile to attempt the next conclave. But once attained, said bishops should assemble in an (imperfect) Council, and therein agree upon what persons shall comprise the papal electors, and all must also agree to submit to the man these electors choose as Pope. It then falls to the electors to make their choice, and for the man so elected to accept the office, be consecrated (if not already a bishop), and then for the bishops to accept him and submit to him as Supreme Pontiff, for such indeed he would be.

But one more question interposes itself, namely that even if all of this takes place and a Pope is elected, how is the Catholic public to be brought in line with it? This is where above all the necessity to recognize the authority of the Church’s true clergy becomes most essential. If all the only faithful Catholic clergy in existence are regarded as being mere “laymen with the power of Orders,” then there is no means by which any real Pope could ever be accepted by the Church since the Church would be fully and irretrievably atomized. But with faithful traditional clergy recognized as the divinely authorized and empowered bishops and priests that they are, their submission to the true Pope is bound to bring the Faithful of the Church to an acceptance of Her next Pope. It is therefore quite proper, even morally incumbent upon informed and doctrinaire Catholics, to accuse those who deny the authority and jurisdiction of traditional clergy of being formally opposed to the Church ever having a Pope again. “With such a conclave conducted and supported by all traditional Catholic clergy (moral unanimity), the general run of the Traditional Catholic Faithful can be expected to accept the Pope so elected, since most of them are already approving and supportive of such a move if so properly taken, and the rest would have no choice other than to accept the new Pope which the Church has thus given them.” (D19F6) It is only possible to build upon authority which already exists, not to dredge it up from a complete absence of authority, which is what the other (failed) conclaves have attempted.

We note that “there exists a number of conclave attempts that have been made over the course of the present Church crisis, which have all failed as

dramatically as the Vatican attempts at providing the Church with a true Pope, and which has injured the very dignity of a conclave in the eyes of many.” (D19F8) But we must not let that prevent the election of a Pope. Rather, what is necessary is the participation and cooperation of all, or at least a sufficient majority as to constitute moral unanimity, of traditional clergy, coupled with the recognition of their authority to act together on behalf of the Church. There is a real dignity attached to having the votes cast by a large number of important, respected, known, and faithful clerics, as distinct from having them cast by the “pope-elect’s” immediate family members, or else by complete unknowns who are almost certainly virtually all laity, and neither appointed nor recognized by any traditional Catholic clerics. All the more impressive would be that these clerics involved come from formerly rival societies, schools of thought, Rites, and episcopal chains of succession. And what a crowning achievement it would be if the man elected were a priest, and in consecrating him to be Bishop of Rome the main consecrator and the other consecrators all come from differing lines of faithful episcopal succession! But if this is not enough to provide the Church with a real Catholic Pope, then the election of a pope has become truly impossible, and the dogmatic structure of the Church is forever changed. But no such change was ever predicted or even hinted at by our Lord.

And Providence has seen to there being, truly heaven-sent prepared for us, a ripe opportunity for verifying the new Pope and Divine quality of his election. Let this Pope, together with the electors and the traditional bishops all convened together, formally consecrate Russia to the Immaculate Heart of Mary. If nothing noticeable happens in Russia within, say, ten years, only then may we say, “OK, let’s go back to the drawing board.” But I have every confidence that within a year or so formerly Russian Orthodox clerics and laity will be falling all over each other wanting to accept the fullness of the Catholic Faith and to submit to the Pope so elected. If the doctrines and Theory herein are true, then no other outcome is possible.

r. Vital Precedents to Follow from All These Considerations

During the 1960’s Catholics all around the world were confused, perplexed, and dismayed about what was happening “in the Church.” Every belief, moral, and practice was being called into question. Time and time again, of things they had long held as being absolutes of the Church, they were being told, “We don’t believe that anymore.” Every doctrine was up for

grabs, and now negotiable, all in the interest of getting along with those who are not Catholics. For those who were familiar with the Catholic doctrines regarding the Church itself, that time had to be even more horrible, for it was as if all those doctrines were now proving false. Many Catholics simply lost their Faith, or at least ceased to regard their Faith as anything substantial or worth learning in detail. Others were simply led by the nose into the fake new religion, having decided that religion is nothing more than what the people involved make it to be, something for people to do as some sort of cultural group identity, but of no significance or value over what any other group does for its cultural identity.

Since that time, a whole new generation has been born and raised, and now grown up clear to middle age, being told by ignorant human society that they are Catholics, yet without ever having seen or known what it means to be Catholics for real, Catholics in the sense of what all the great saints and martyrs suffered and died to defend and protect, Catholics in the sense intended by the whole Christian Gospel. Those who had at least seen the real Church before Vatican II, and especially with adult and educated eyes, had a mystery set before them, a huge learning curve that few have mastered. Those so raised have no trouble recognizing the Catholicism of their youth in the traditional Catholics, even where they don't know the history nor understand how it is that the Church of their youth is canonically and institutionally to be identified exclusively with those traditional Catholics. But those coming later have an even bigger learning curve since the Faith itself is unknown to them, and itself needs to be learned somehow before they can even see the contrast between that historical Faith and the gibberish they have been raised up on instead. After that, they too face the same learning curve about ecclesiology as their elders.

While some learn only a relativism to the effect that all truth is subject to time and place and fashion (whim), and others only cynicism to the effect that all religion is just a bunch of hooey invented by men as a means to control other men, for those who believe and do not lose Faith there are far greater lessons to be learned. We have learned how important it is to stay on guard for our Faith, learning to "trust, but verify," those men appointed by God to lead the Church. We have learned the importance of showing "due diligence" in all our knowledge gathering, to check and look things up instead of merely taking someone's claims at face value.

This series of events has proven the importance of sustaining and retaining

an absolute and exclusive Catholic identity for our society, that to surrender or share that identity with anyone else is a loss of that identity, and with it all the protections, powers, and prerogatives that go with possession of the Catholic identity. It is not enough to retain the apparent organizational structures, the personnel, the physical plant, even the physical territories in and around Rome and the (mistaken) belief on the part of billions that they would be the Church. Without that explicit and total and exclusive identity, the divine protections do not apply, and in such a circumstance orthodoxy is impossible to preserve or sustain. This whole experience has been a fascinating lesson in practical ecclesiology, an extraordinary vindication of the teachings of the Church; God's cause may be down for now, but it most certainly is not out. It has however become clear that a credible theological account of our times in the context of Catholic teachings is essential for being able to pick up the pieces, pull ourselves together, and go forward into the future ages and face whatever struggles we will go on to have. And one discovers at last an objective and scientific means by which the presence or absence of the blessing and protection of God is found upon a given society; we see the stark contrast between a former Vatican organization which formally and completely and exclusively identified itself with that eternal Church versus the present day Vatican organization which formally specifies itself to be anything other than that eternal Church, however much overlap may nevertheless be conceded, all else being the same (controlled experiment).

Looking back, one has to be able to see now why it is that not only that they couldn't have restored things to how they were before Vatican II, in a certain real sense they shouldn't have, despite the short term good that would doubtless have had for souls. Were the Vatican to gain a truly Catholic leader, and had such a leader (per impossible) the capacity to remain in charge long enough to bring it all the way back to the true Faith, restore its clergy to all having valid orders and full Catholic orthodoxy, drive out the liberal and modernist propagandists and restore the fully authentic and Catholic liturgies, bringing up everyone sufficiently up to speed in the necessary Latin, then a new heresy would take root, namely the "pendulum" error which the Church has already taught cannot be true (D3F5). People would then assume that it had retained its status of being, at least in some visible or legal or canonical or material sense, "the Church," even while it plainly worked against the salvation of souls, spread errors and heresies, and

taught a slovenly irreverence and impiety to all within its influence. There would be this horrible precedent to the effect that God's holy Church would therefore be capable of such things, could become something as must and should be resisted in a systematic manner over a prolonged period, and that we couldn't trust them not to teach us error, only that such error would not last forever, but could still last for decades.

Consider the "Conciliarist" error that arose as a result of what it took to solve the First Great Western Schism. That Council had deposed three papal claimants (actually two, since under that pressure the Roman claimant Gregory XII voluntarily resigned from his claim to the Papacy), and provided for the election of a new Pope, Martin V, to replace all three. How easy to believe it therefore became to believe that an ecumenical council would hold a superior place to the Pope. From this came the Gallican errors, the Jansenists errors, a major boost for the Eastern Schismatics to remain as they were (where otherwise they might possibly have returned to us centuries ago), and it is generally believed that this may have had, albeit much more indirectly, something to do with the rise of Protestantism. It was a difficult situation, and without a doubt required the difficult pragmatic action actually taken, but this had to be done in a relative absence of any real ecclesiological knowledge that would have provided the necessary framework for what they did and its basis for taking place (given what doctrines are true about that area of study), and routed in advance any of the errors that resulted from the many and varied possible interpretations of what had just happened back then.

As it is we too must guard against setting any dangerous precedents in taking the necessary actions to restore the Church and the Papacy. As the Vatican apparatus descends yet further and further into heresy and even outright lunacy, more and more Catholics begin to see the value of us traditional Catholics in some way organizing and carrying out a conclave of our own. Having such a theological understanding (such as that provided in the findings of Part One and the Theory and further speculations and hypothesis of Part Two) is essential not only to ensuring the success in providing the Church with Her next true Pope and that Pope's being universally accepted by the Church, but also for avoiding the setting of any precedent of making it seem as if any disgruntled group of Catholics at any time could just "conclude" that the Church has lost the Faith and so therefore they can rightly organize their own "conclave" and elect a "pope" of their

own. A lot of things had to happen before such a drastic course could go from being merely the creation of some new schism to being the actual future of the Church as originally founded. There had to be a bifurcation between that commonly mistaken for the Church versus that which truly retains all claims to being the Church, and this bifurcation had to be formally created (by such an act as the promulgation of *Lumen Gentium* or the election of an antipope). That which ceased to be the Church had to evidence the lack of divine protection by a marked and visible descent into error and heresy, sufficient as to be noted by all, historians and commentators, Greeks and Latins, friends and strangers. Finally, that which proved itself to be the continuation of the Church by sustaining true orthodoxy continuously throughout the relevant period by the divine protection, must be what body it is that organizes that next true conclave.

Now, with all of this understood, and hopefully coming to be widely understood and accepted, it would make much less difference whether the next true conclave takes place, as I expect, among traditional Catholics, or whether the Vatican apparatus, sensing the evident loss of divine blessing, attempts a return to Catholicism as a society. Though extremely unlikely, at least now we know what must also take place in order to prevent the heretical belief that the Church would be capable of such a defection, even for a limited time, namely that they must seek and obtain the blessing and canonical charter from traditional Catholic bishops, for without that any attempt for orthodoxy on their part will be short-lived and no real protection against error will ever again be experienced by them. No doubt, having Catholic Tradition united under a real Pope would make such a rehabilitation of the Vatican organization (and any other schismatic churches, East Orthodox, Anglican, Utrecht, etc.) much easier and more likely, in that there would be at last a Pope for them to submit to instead of having to face a vast array of confusion akin to that faced by Emperor Constantine upon his decision to become a Christian.

Finally, this experience has provided us with much in the way of useful precedents for when the end of time finally does arrive. In that time, like ours, Catholics will be reduced to a tiny minority, the rest killed off or intimidated by the minions of Antichrist, and that pertains to both clergy and laity. And though there would most probably be no need for such a special conclave as needs to be organized today, the fact remains that the Pope in that time will likely be held incommunicado by Antichrist, in order to prevent him

from leading and uniting the Church (but by keeping him alive, preventing the Church from electing another Pope), and so circumstances then are bound to have much in common with our times, especially as regards the nature of the authority of our bishops, their need to forsake the usual diocesan territories, their potential inability to have the Pope make the appointments, add or modify the assignments (offices), or arbitrate as to who among them is authoritative, and over who, and who is not. The same questions and challenges posed to our traditional bishops today will doubtless be raised again; let us hope that the next time it comes around, we will be ready for it.

12

Conclusion – Last Questions and Closing Thoughts

There remain four other questions left completely unanswered at the end of Part One, and as stated back then, these questions do not get answered in either part of this study. Nevertheless, the theoretical nature of this Part Two does give room for some further discussion on the questions themselves, and some insight into what it means to say that these remaining questions do not get answered within the scope of this study:

- 1) If such a valid mechanism to evaluate, track, and publicize the sanctity and miracles of saints existed today, what miracles would pass muster and be recognized? (D7Q1)

One supplementary question which could be raised on this point is that of whether, and if so, under what circumstances any miracle could ever occur among the Novus Ordo apparatus. There are two possible scenarios where one could so occur, one being with some historic Catholic shrine, established by the true Church, and possibly retaining something of that original blessing despite having come under schismatic hands. By a similar token, some ancient shrines of the Church, now held and controlled by schismatic East Orthodox, have also been reported to have had some miracles associated with them. If true, then potentially the same could go for shrines now held and controlled by the schismatic Novus Ordo apparatus.

The other scenario might be where some miracle, though occurring among the Novus Ordo (or East Orthodox or even Protestant or others still), would nevertheless point one rather clearly towards the real Catholic Church and away from the milieu wherein it occurs. For example, suppose an incorruptible saint, on view at some historic Catholic shrine, were to have the religious habit as worn in life periodically replaced, as the cloth decays while

the body does not. And picture this change of clothing taking place while held by the Novus Ordo apparatus and now the attempt is being made to give the saint a “contemporary” (Novus Ordo corrupted) variety of the habit now worn by the Novus Ordo equivalents of said Order to which the saint belonged (having stolen the name of the Order), and the corpse gets as stiff as a board such that the new style garb cannot be put on, but when a fresh habit in the traditional style is provided, the same corpse softens and limbers up so as to make putting on the traditional habit as easy as dressing a baby. Obviously in such a case, the Saint has thereby objected to the Novus Ordo religion and apparatus while standing with the real and traditional Catholic Church.

- 2) If the minority theological opinion (as so described by Van Noort) is right, and the teaching (as presented by Berry) is wrong, regarding whether it is possible for a significant majority of Catholic bishops to vanish all into the same errors at the same time, can we rightfully resolve this perennial question that way on the basis of recent events? (D15Q1)

Since this Theory and its further hypotheses posits a departure of the bishops en masse from the Church prior to, and independent of, their visible defection from the Faith, it would thus render a decision from the Church on this point unnecessary. The question of whether the majority opinion (bishops cannot so all defect), or the minority opinion (bishops can so all defect), is to be held as the true one can remain unresolved, and therefore be addressed at some future point once there is a true Pope again. This Theory therefore accommodates both opinions, minority and majority, on this point. Should another theory prove to be favored by the Church, that alternate theory may require a resolution from the Church as to this question, potentially requiring a Pope to exist before the means to acquire a Pope has been assured.

- 3) Is it sufficient that the ecclesiastical Law requiring a personally given mandate from a Pope for a bishop to be consecrated would lose moral and legal force as there exists no means to comply with it? (D18Q1)

Once again, the Theory herein posited does not require an answer to that question. Obviously, if the prolonged lack of a Pope were always and of itself perfectly sufficient to justify the selection and installation of bishops into

episcopal offices, and also to create or modify the offices as needed to face the new demands of being a remnant Church, then of course the actions taken by the traditional clerics to preserve the formal Apostolic succession as true and authorized bishops of Holy Mother Church cannot be meaningfully challenged from any valid standpoint. However, if it is not sufficient, the Theory herein posited is not adversely affected since per this Theory, the promulgated document which creates and defines and specifies the nature of our present ecclesial circumstance (*Lumen Gentium*) also officially modifies the rules for such a formal Apostolic succession and for the bishops so created to function officially in a collegial manner to the greatest extent possible in the absence of a Pope. Should another theory prove to be favored by the Church, that alternate theory may require a resolution from the Church as to this question, potentially requiring a Pope to exist before the means to acquire a Pope has been assured.

- 4) At what point might or should the real Catholic Church officially rule out membership of Catholics in the fallen present day Vatican organization, even as membership in the Jewish Synagogue came to be officially ruled out after some period of time? (D20Q4)

The finding that “All persons who ‘adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II’ are to be regarded as real Catholics, even regardless of any continued affiliation or lack thereof with the fallen present day Vatican organization” (D20F10), must be held as true only until a true Pope comes to rule otherwise on the question. It is however, outside the scope of this study to tell the next true Pope when would be the most reasonable and prudent time or occasion for him to make this ruling.

The survival of the Church is paramount. I know that some claim that the salvation of souls is the highest law. So it is, but since the survival of the Church is integral to that salvation it too thus benefits from that highest law. I know that there are those who cite instances in which particular souls are saved without any physical access to the Church, but to extrapolate from the legitimate possibility of that instance to a belief that everyone can be saved without any Church existing or functioning anywhere is to slip into an extremely dark and sinister error. Souls are saved by the God who also instituted a permanent Church; a God who cannot sustain the Church also cannot save any souls.

The Church cannot be sustained as, or invisibly concealed within, a heretical association (as the Vatican apparatus has become). But neither can it be sustained in an absence of belief in the authority by divine right of known and identifiable ministers of the true Faith. As pious and faithful Catholics, we are dogmatically required to discover and recognize and be joined to the Church which God has placed among us, as well as discern the lie which the Devil has foisted upon humanity with Vatican II.

The mystery of what went wrong at Vatican II has proven to be capable of having a real and rational answer, comprehensible in this life, and altogether unlike the sacred Mysteries which can never be fully plumbed in this lifetime. The failure that occurred is not doctrinally impossible, but the solution of that problem does reside quite specifically and exclusively with the traditional Catholics, who alone are the inheritors of that incomparably grand legacy known as Christianity. For the first time since the height of the Arian crisis we have reached a stage in which the penumbra of “Christian-like” persons exceed, and by far at that, the true extent of the Church that God founded.

In the context of the theology and ecclesiology of Part One, and a fully sufficient theory as found in Part Two, the Sede Vacante finding makes fully as much sense as it does to those who simply and naïvely observe the failure of the leadership of the Vatican organization since Vatican II to function, speak, or even think anything at all like Christians, let alone Catholics, let alone Catholic Popes. It is also more than fully possible for the Church to repudiate the whole of Vatican II, as we now know that its heretical documents were in no wise the products of the real Catholic Church, but of a separate and schismatic body whose identity and nature has at last become clear.

Our duties to our traditional clergy are now clear, as is their duty to function fully as conventional bishops and priests, and (once they can all be made to cooperate in this to represent the whole Church) organize and coordinate the election of the Church’s next true Pope. Only in this collective action of our clergy will this current crisis be resolved.

Table of Part One Findings to Part Two Verifications

Explanation of this table: For each line item in this table, the first column is the tag by which the observation, finding, or fact is identified, with “O” referring to an “Observation” which is prerequisite to Part One, “D” referring either to “Doctrine” or “Deduction” section documented or deduced within Part One, and “P2” referring to a doctrinal fact uncovered in “Part Two” through its Theoretical and Speculative parts. “F” refers to either “finding” (as contained in the respective Doctrine or Deduction section of Part One) or “fact” as ascertained within this Part Two. The second column is the statement given in full. The third column maps the observation, finding, or fact to aspects of the Theory, whether the basic part of the Theory itself or its further speculations, demonstrating in detail its accord with the verified findings of Part One. In a number of cases, the Theory has little or nothing to add to a given finding (though clearly in no way in conflict with it), and where this happens columns two and three will simply be combined so as to save space and avoid redundancy.

Introduction (0)		Goals, Ground Rules, and Parameters for This Work
O1	The organization/apparatus/institution operated from Vatican City today has significantly defected from the authentic Roman Catholic religion, in Faith, Morals, and Liturgy.	Having officially defined itself as a society which does not equal but is merely passively and partially subsisted in by the real Church, it is subject to the whims and defections of its leaders.
O2	A certain ignorance of basic theological and ecclesiological truths, perhaps excusable, certainly understandable, but also disastrous, on the part of a great many individual Catholics, even including clergymen, has existed in various times in the past, and exists today.	The findings of Part One are readily obtainable from any standard theological handbook; the failure of Catholic clergy to discern more than a handful of its findings (other than in an inarticulate sense) can be most charitably attributed to their numbers being so few and their duties so extensive.
O3	Traditional Catholics have concurrently emerged as a community or movement of faithful Roman Catholics, holding to the eternal Liturgy, Faith, and Morals as perennially taught by the Church.	Traditional Catholics, all taken together, totally and exclusively comprise that subsisting and real Church “which is described in the Creed as one, holy, catholic and apostolic.”
Doctrine #1		The Indefectibility of the Church
D1F1	The true Church of Christ and the false new church or present day Vatican organization comprise two separate and distinct societies.	One is the real Church “which in the Creed is professed as one, holy, catholic and apostolic” and the other society is only partly subsisted within by that one, thus showing two societies.

D1F2	The true Church of Christ cannot be identified with this false new church or present day Vatican organization.	Being two separate societies, with differing boundaries, neither society can be identified with the other.
D1F3	The false new church or present Vatican organization did not come about through a corruption of the true Church of Christ.	The split into these two separate societies came before that which is not the Church defected beyond the pale.
D1F4	The true Church of Christ, His Mystical Body, must nevertheless still exist as a corporate entity which cannot be identified with the false new church or present day Vatican organization.	Only one of these two societies is the Church, still the Mystical Body of Christ, while the present day Vatican organization is the other of these two separate and distinct societies.
D1F5	The true Catholic Church will and does nevertheless fully exist, holding to the true liturgy, sacraments, and teachings, as led by truly apostolic pastors united to the See of Peter clear until the end of the world.	That one society which remains as the real Mystical Body of Christ retains all of its doctrinal, moral, and liturgical qualities as imparted to it by Christ and indefectibly protected by Him ever after.
Doctrine #2		The Infallibility of the Pope
D2F1	The true Church of Christ and the false new church or present day Vatican organization comprise two separate and distinct societies.	One is the real Church “which in the Creed is professed as one, holy, catholic and apostolic” and the other society is only partly subsisted within by that one, thus showing two societies.
D2F2	The present day Vatican organization deceives, and is deceived, proving it cannot be identified with the true Church of Christ.	The present day Vatican organization has not been the Church since it officially defined itself otherwise.
D2F3	The present day Vatican organization demonstrates its total lack of passive infallibility through its total and peaceful acceptance of non-Catholics as “popes.”	The present day Vatican organization has not been the Church since it officially defined itself otherwise.
D2F4	The recent and current leaders of today’s Vatican organization cannot possibly be real Roman Catholic popes.	The leaders of the present day Vatican organization have not been Popes since their jurisdiction is not over the whole Church.
D2F5	The true Church of Christ, which is the Mystical Body of Christ, must also nevertheless still exist as a corporate entity normally ruled by a true pope.	Traditional Catholics who comprise the Church “which in the Creed is professed as one, holy, catholic and apostolic,” though lacking a Pope, remain formally united by the same Faith.
D2F6	Passive infallibility also exists, causing the true Church of Christ to reject the “new direction” as the voice of a stranger and not of the shepherd.	Passive infallibility is widely observed in traditional Catholics who comprise the Church “which in the Creed is professed as one, holy, catholic and apostolic.”

D2F7	It savors of the Gallican heresy to speak of judging the occupant but not the First See itself.	Vatican leader does not occupy Papal office, so judgment of one does not constitute judgement of the other.
D2F8	The charism of infallibility cannot be the personal “toy” of the pope, to use for informing himself of one thing while teaching the Church another.	Infallibility does not apply to the Vatican leader since he is not a Pope, so he can teach anything right or wrong and manipulate his organization like some toy to play with.
D2F9	The Church always has the power and the means (and right and duty) to provide Herself with a new pope whenever the papal See is vacant.	A conclave comprised of electors chosen by the agreement of all traditional Catholic bishops will give the Church Her next true Pope.
D2F10	The historical anomaly of so many fallible “popes,” all in a row, after so many centuries without anywhere near so much as the same degree of doctrinal failure on a pope’s part, would be easily explained by their being leaders not of the true Church of Christ but rather of a separate and distinct Vatican organization which is not that true Church, if the leading offices of the two be incompatible.	Ever since <i>Lumen Gentium</i> went on the record, re-defining the nature of the present day Vatican organization and with that the nature of its leading office to that of one which is mutually exclusive to the office of the Catholic Papacy, none of those holding that new and different office would be Popes, none of them infallible, and none of them protected by God from all manner of errors and heresies.

Doctrine #3		The Authority of the Church
D3F1	Real habitual and apostolic authority necessarily must and does reside with the real Church, which can only exist among those who are conspicuously Catholics, namely those known today as Traditional Catholics.	<i>Lumen Gentium</i> expressly establishes that hierarchical (jurisdiction-holding) “elements” of the Church, the ecclesial means for the salvation of souls, can and do subsist outside the confines of the present day Vatican organization.
D3F2	There can be no apostolic, spiritual, or religious authority residing with the present day Vatican organization since it is not the real Catholic Church.	As a distinct organization merely partially and passively “subsisted in” by any portion of the real Church, it can have no authority besides that which is purely secular in nature.
D3F3	The authority of real Catholic bishops pertaining to issues of the whole Church is dependent upon their acting as a unified “college” rather than as isolated apostolic authorities.	Such is always the case within that Church “which in the Creed is professed as one, holy, catholic and apostolic,” and remains so even now with real (traditional) Catholics.
D3F4	It is impossible for the Church hierarchy to consist entirely of ministers who, one and all, have absolutely no jurisdiction save that which is “supplied” to those whose authority is only the product of common error.	There is a clear and identifiable visible and lawful succession among the traditional Catholic bishops from the Church of the Pre-Vatican II days clear to the traditional Catholic bishops today, so no resort to supplied jurisdiction is necessary.

D3F5	It is impossible for the real Church to swing like a pendulum between truth and error, so even if the fallen Vatican organization were to one day swing back into Catholic truth, that would not make it the Church.	Being a separate and distinct society only partially and passively subsisted in by some portion of the real Church, a simple regaining of the Faith would not make it the Church, since it must also submit to the true and traditional Catholic Church.
Doctrine #4		The Visibility of the Church
D4F1	The real Catholic Church (consisting of real (Traditional) Catholics) truly does exist as a visible society today.	Traditional Catholics alone as being the real Catholic Church have continued and sustained the Formal Apostolic Succession.
D4F2	This visible society which is the real Catholic Church is unified by bonds of authority and recognizable as the true Church of Christ by certain distinguishing marks.	This state of being the Church must be and is sustained by the holding of all four Marks and all attributes of the Church, as indeed is evidenced among traditional Catholics alone.
D4F3	The Novus Ordo religion, and its sponsoring institution, the present day Vatican organization (also referred to as a “Conciliar Church” owing to its having been spawned at the Council of Vatican II) had no visible existence as a society prior to Vatican II.	There had been no “Vatican organization” separate and distinct from the Church until <i>Lumen Gentium</i> came along and professed otherwise; prior to that absolute identity was always taught to exist between the Vatican organization and the real Catholic Church, the Mystical Body of Christ.
D4F4	The real Catholic Church, with its authentically traditionalist Catholic Faith, has enjoyed a clearly visible existence as a society clear back to the apostolic age.	The visible succession of the Church from the apostolic age up to the age of Vatican II is amply documented by others; within this study that succession from then until now is documented.
D4F5	The authoritative and canonical officers of the real Catholic Church cannot be invisibly concealed among the practitioners of the Novus Ordo religion.	The authoritative and canonical officers of the real Catholic Church are visibly and conspicuously the sole operative Catholic clergy today, the traditional Catholic bishops and their priests.
Doctrine #5		The Four Marks of the Church, as Marks
D5F1	The real Catholic Church (true Church and Mystical Body of Christ) ought to possess these four Marks, even today.	That traditional Catholics exhibit all four Marks of the Church was proved in Part One; their Mark of Apostolicity is reaffirmed here as the succession is more easily explained and justified.
D5F2	These four Marks ought to be observable only among Traditional Catholics.	That traditional Catholics alone exhibit all four Marks of the Church was proved in Part One; the Theory evidences in more depth the Mark

		of Apostolicity among traditional Catholics.
D5F3	The four Marks “go together,” are inseparable from each other, such that it is not possible that one would be held only here in one society, and another only there in some other society, and so forth.	That traditional Catholics exhibit all four Marks of the Church together was proved in Part One; the Theory evidences in more depth the Mark of Apostolicity among traditional Catholics.
Doctrine #6		The Attribute and Mark of Unity
D6F1	Traditional Catholics enjoy Unity of Faith, Profession, and Worship. (Mark)	
D6F2	Unity of Faith and Profession is not severed by divergent opinions on matters the Church has not authoritatively ruled on. (fact)	Confusion and ignorance regarding the exact nature of the present ecclesial circumstance has not resulted in divergence of Faith and Profession among traditional Catholics.
D6F3	Traditional Catholics accept all the preaching of the apostolic college. (attribute)	
D6F4	Traditional Catholics enjoy Unity of Government, despite a (purely material) interruption of hierarchical unity. (Mark)	Confusion and ignorance regarding the exact nature of the present ecclesial circumstance has caused only a material interruption of hierarchical unity among traditional Catholics.
D6F5	The modern Vatican organization lacks Unity of Faith, Profession, and Worship even inside itself, and has no unity with the real Catholic Church. (Mark)	That which is not the Church will not exhibit any miraculous Mark of Unity, and even a partial overlap between the two rival societies does not constitute unity between them.
D6F6	The modern Vatican organization does not accept all the preaching of the apostolic college. (attribute/Negative Mark)	That which is not the Church is physically free to reject the preaching of the apostolic college and fall into error and heresy.
D6F7	The modern Vatican organization has no unity with the Government of the real Catholic Church. (Mark)	Only that one Church “which in the Creed is professed as one, holy, catholic and apostolic” can include within it the Church’s Governing authorities which provide that Mark of Unity.
Doctrine #7		The Attribute and Mark of Holiness
D7F1	Traditional Catholics enjoy access to all the means for holiness provided by the Church, and take them seriously. (attribute)	That which is the Church “which in the Creed is professed as one, holy, catholic and apostolic” would of course retain these means to the greatest extent physically possible.
D7F2	Traditional Catholics are noted and recognized, even by the secular world, for their adherence to high standards of holiness. (Mark)	
D7F3	Traditional Catholics possessing holiness to a heroic degree are known to exist. (Mark)	
D7F4	The modern Vatican organization lacks some of the means for holiness provided by the	

	Church, and what ones it retains are not taken seriously. (attribute/Negative Mark)	
D7F5	The modern Vatican organization possesses no special recognition for holiness by anyone. (Mark)	
D7F6	No persons who are not Traditional Catholics possess holiness to a heroic degree. (Mark)	
D7F7	No valid mechanism is possessed, either by Traditional Catholics or by the modern Vatican organization, to evaluate, track, and publicize the sanctity and miracles of saints. (Mark)	Physical impossibility to form such a mechanism, a circumstance shared with the apostolic era Church, remains in place today; the Novus Ordo has no interest in a reliable mechanism for this.
Doctrine #8		The Attribute and Mark of Catholicity
D8F1	Traditional Catholics enjoy full Catholicity of Doctrine in that all doctrines of the Church are retained, and in full force and vigor. (attribute)	
D8F2	Traditional Catholics enjoy full Catholicity of Time, in that Traditional Catholicism has been the norm throughout all of Christian history. (attribute)	
D8F3	Traditional Catholics enjoy full Catholicity of Place by Right, in that Catholicity by Right is still claimed by Traditional Catholics. (attribute)	
D8F4	Traditional Catholics enjoy full Catholicity of Place in fact, since they are found in every nation, region, language, ethnic group, economic level, and so forth. (Mark)	
D8F5	More Traditional Catholics have existed over the course of Christian history than all other kinds of "Christian" put together, including Novus Ordo. (Mark)	
D8F6	It is impossible that the real Catholic Church should ever be limited to one region (national, diocesan), even at the height of Her extremity as prophesized for the Final End Times. (fact)	A mechanism is shown by which a faithful bishop may exercise jurisdiction wherever his Faithful are found, regardless of what place they reside, or which (titular) former diocese they live in.
D8F7	The modern Vatican organization lacks Catholicity of Doctrine owing to the doctrines it has abandoned or even rejected. (attribute/Negative Mark)	
D8F8	The modern Vatican organization lacks Catholicity of Time in that its Novus Ordo religion had no existence prior to the 1960's. (attribute/Negative Mark)	
D8F9	The modern Vatican organization lacks Catholicity of Place by Right in its formal repudiation of Catholicism by Right. (attribute/Negative Mark)	
D8F10	The modern Vatican organization seems to retain (thus far) the Catholicity of Place in fact, as based on membership stolen from the Traditional Catholic Church which still exists in all lands. (Mark)	The non-territorial nature of the schism between the Church and the present day Vatican organization would imply that Catholics and Novus Ordo followers would both be found all over the world.

Doctrine #9	The Attribute and Mark of Apostolicity	
D9F1	Traditional Catholics enjoy full Apostolicity of Doctrine, upholding the entirety of the Apostolic Doctrine. (attribute)	
D9F2	Traditional Catholic bishops are validly consecrated, and traditional Catholic clergy take great care to ensure validity of all Sacraments they perform. (attribute)	
D9F3	Traditional Catholic bishops, who in practice comprise the sole living source of authoritative government within the real Catholic Church, are by process of elimination the only bishops capable of fulfilling and comprising the apostolic succession as all others are heretical and yet the Church must always exist. (Mark)	Traditional Catholic bishops, taken together, comprise that Church “which in the Creed is professed as one, holy, catholic and apostolic,” as they alone possess the lawful Formal Apostolic Succession of the Church, and they alone of all persons alive today are one juridical person with the Apostles.
D9F4	The Church is to be defined as “the society of men who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the rule of apostolic pastors and their head, the kingdom of Christ on earth,” making it impossible for the traditional bishops who preside over the remnant Church today to be all mere sacrament machines with no real authority or jurisdiction.	Given the Formal Apostolic Succession held by the traditional bishops alone as proven in Part One and again confirmed by the Theory, they are truly to be considered the “apostolic pastors” whose rule over the same faith and sacraments is truly the kingdom of Christ on earth.
D9F5	The modern Vatican organization lacks Apostolicity of Doctrine owing to its abandonment or rejection of certain doctrines. (attribute/Negative Mark)	
D9F6	A significant and growing majority of those counted as “bishops” in the modern Vatican organization lack valid episcopal orders. (attribute/Negative Mark)	
D9F7	The modern Vatican organization has, through its heresies, broken with that “one juridical person with the Apostles” such that no bishop could follow its new Novus Ordo religion and also comprise part of the Formal Apostolic succession. (Mark)	The modern Vatican organization ceased to be “one juridical person with the Apostles” the moment it redefined itself in <i>Lumen Gentium</i> as a society other than that of the Church which only partially subsists within it; its subsequent fall into heresies merely evidences the loss of its former status.
D9F8	Apart from converts and children born during this time, the actual membership of both the real Catholic Church and the modern Vatican organization, both leaders and followers, comprised what previously had been both the real Catholic Church and the Vatican organization (under the true popes) when both were still the same organizational and corporate entity. (Mark)	
D9F9	The modern Vatican organization has, with its attempted “excommunications” of real Catholics and creation of the new Novus	The Vatican organization became a sect when it redefined itself as not being the Church, though particular sectarian aspects were

	Ordo religion, schismatically separated itself from the real Catholic Church, and has truly become a sect. (fact)	revealed later with its attempted “excommunications” of real Catholics and creation of the new Novus Ordo religion.
Doctrine #10		The Supernatural Protection of the Church
D10F1	The real Catholic Church, which is the true Church of Christ, continues to be preserved in faithfulness to this day, a true moral miracle.	The Theory establishes that the Church which thus miraculously continues to be preserved in faithfulness to this day is indeed that one and the same Church of Christ of all ages.
D10F2	There is no valid way to claim this preservation of the true Church of Christ, this moral miracle, without pointing specifically and exclusively to Traditional Catholics as the entire fulfillment of this divine promise today.	Only that Church “which in the Creed is professed as one, holy, catholic and apostolic” alone can exhibit the qualities, attributes, and Marks of the Church, as is exhibited by the traditional Catholic community (or movement).
D10F3	This miraculous preservation of the true Church of Christ takes place not in some sterile self-enclosure against all disputes and debates among the learned and scholasticism, but facing all of these disputes and debates, and in the direct defense against frequent and severe attacks.	The findings of Part One, together with the Theory of Part Two, comprise the first known means by which preservation of the true Church of Christ among all disputes and debates among the learned can be fully explained, and its ability to face and defend against frequent and severe attacks including the current one.
Doctrine #11		Rome, the Eternal Diocese
D11F1	There absolutely must be group of real (Traditional) Catholics united to their real Catholic bishop, either in or from what region or place counts as “Rome.”	With all dioceses annexed to that of Rome, any real (traditional) Catholics united to their real Catholic bishop in any part of the world counts as being in what region counts as “Rome.”
D11F2	None of those presently counted as “cardinals” by the modern Vatican organization, and none of the bishops (including auxiliaries) locally found residing in the territory of Roman Diocese or any of its associated Suburbicarian and Suffragan Sees, is in any way known to be a real (Traditional) Catholic.	
D11F3	Traditional Catholic priests, consecrated religious, and laity are known to reside within the region of Rome.	
Doctrine #12		The Need for Visible External Actions
D12F1	Some sort of visible “external action” or “event” is required in order to effect the removal of anyone from any office in the Church.	All aspects of the current ecclesial circumstance are shown to have been decreed in <i>Lumen Gentium</i> , either directly or by indirect implication or reasonably predictable side effects.

D12F2	In the scenario/case of direct removal of a pope from his office due to heresy, the leading opinion is that the manifestation of that heresy itself is the “external action” that removes him (Bellarmine), and the main runner-up opinion is that some declaratory sentence is the “external action” that removes the heretical pope from office (Suárez).	Per the Theory, there is no need to posit the scenario of a Pope promulgating error and thereby losing his pontificate, since the pontificate was lost to the Vatican leader through the transfer to a separate and incompatible office, the new and different leadership office of the Vatican apparatus
D12F3	There exists a fairly broad based theological opinion to the effect that even a Pope (and presumably even an Ecumenical Council presided over and approved by a Pope) could publish an error so long as it is not framed in any manner that would invoke the supreme and extraordinary and irrevocable ex cathedra teaching authority.	Msgr. Journet explains in further detail how such a production could fallibly err, at least in the biological order, despite its source in the Pope or Council of the infallible Church, and that this would not of itself remove them from that status, though it could prove gravely disastrous.
D12F4	There is no indication known to the effect that a Pope (or ecumenical Council presided over and approved by a pope) would be capable of framing any error, let alone heresy, in any manner that would invoke the supreme and extraordinary and irrevocable ex cathedra teaching authority.	The first clear attempt at teaching a heresy while framing that heresy in a manner that invokes the supreme and extraordinary and irrevocable ex cathedra teaching authority took place later on in the same day after the promulgation of <i>Lumen Gentium</i> made such a thing possible to the Vatican apparatus.
D12F5	However, once the man has visibly lost the office of the papacy, the Divine guarantees no longer apply to him and it would therefore be quite possible for him to promulgate—even in an “ex cathedra” manner, alone or in Council—an error or heresy, as though it were an infallible truth.	With the loss of identity between the real Catholic Church and the Vatican organization, and the removal of its leader from the office of the Catholic Papacy which took place with the promulgation of <i>Lumen Gentium</i> , the ability to teach error or heresy framed as infallible truth was thereby gained by them.
D12F6	It is to be noted that there are other ways, other “external actions,” by which a pope may lose or fail to attain the office besides the direct removal or exclusion due to heresy.	Per the Theory, the former Pope transferred from the papacy to a new and incompatible office, thereby attaining a tacit resignation through transfer to such an office (Canon 188§3).
D12F7	Some sort of “external action” was required to separate the Vatican organization from the real and visible Catholic Church, such that only subsequent to that “external action” could it fall into error and heresy, or accept a non-Catholic as its “pope.”	Per the Theory, the promulgation of <i>Lumen Gentium</i> as the first of three documents on November 21, 1964 achieved that visible action which indeed separated the Vatican organization from the real and visible Catholic Church.
	Unlike what might theoretically happen in the case of a pope, the Vatican organization cannot have lost its claim to being the	Since the Church also continues on quite expressly as the Church “which in the Creed is professed as one, holy, catholic and apostolic,”

D12F8	Church directly through a fall into error/heresy, nor through acceptance of a non-Catholic as though he were pope, as that would equal the defection of the Church, but this does not exclude the possibility that its claim to being the Church could be lost through some other kind of “external action.”	“the pillar and mainstay of the truth,” and which is visibly “constituted and organized in the world as a society” in parallel to the newly-separated Vatican apparatus, this entails no destruction of the Church itself, but merely the loss of numbers and resources over to the new and parallel society.
Doctrine #13		The Object of Infallible Ecclesiastical Faith
D13F1	There does exist a doctrine of infallible ecclesiastical faith by which Catholics would normally always be morally bound to accept as infallible the election of a pontiff or the convening of a council.	
D13F2	There can be, and have been, circumstances in which this doctrine of infallible ecclesiastical faith would not apply and therefore would not be morally binding on the faithful.	With the promulgation of <i>Lumen Gentium</i> , ecclesiastical faith rejects the remainder of Vatican II as an imperfect council and the Vatican leadership as no longer being Pope.
D13F3	The circumstances in which this infallible ecclesiastical faith would be suspended must be marked with some visible “event” or “external action.”	The visible “event” or “external action” is the promulgation of <i>Lumen Gentium</i> which redefined the nature of the Vatican organization and the nature of the office of its leader.
D13F4	Some at least roughly equivalent visible “event” or “external action” would be required to enable our resumption of this infallible ecclesiastical faith.	The true Church must elect its next true Pope; his first action must be the revocation or abrogation of Vatican II together with all that (truly or falsely) followed from it.
D13F5	Whatever visible “event” or “external action” as would have rendered our ecclesiastical faith inapplicable would also imply that our faith has not been betrayed by the Church itself, which therefore retains a right to our trust.	This same <i>Lumen Gentium</i> document so promulgated also points out the existence of the real Catholic Church, “which in the Creed is professed as one, holy, catholic and apostolic,” as something subsisting in parallel to the new Vatican organization.
Doctrine #14		The First See Is Judged by No One
D14F1	Respect for any occupant of the First See, or even one merely sincerely but mistakenly assumed to occupy the First See, is a doctrinal and moral requirement binding on all Catholics.	Per the Theory, the action which brought about the current ecclesial circumstance was brought about by the First See, and so may be taken at its face value for what it changed.
D14F2	In a situation such as ours in which rampant heresy seems to flow from the First See, individual Catholics are fully at liberty to	Such an assumption proved helpful while the full nature of the current ecclesial circumstance was not fully understood, but now we have the First See essentially

	opine privately that the First See is vacant despite appearances of occupation.	declaring itself vacant on its own public authority, rendering private opinions unnecessary.
D14F3	Such a Sede Vacante opinion, no matter how well founded, cannot have the status of anything more than a private opinion unless either (a), those willing, able, and authorized to organize a new conclave to elect a new Pontiff actually proceed to do so on the strength their sharing a similar opinion in this regard or (b), some other canonical or legal or deductive process can be found by which it can be reliably determined that the Vatican leader is no Pope, and without judging him canonically.	The deductive process found in Part One, and as completed by the Theory and further speculations of Part Two (always open to alternate theories should any of equal or greater value be developed) most certainly can and does serve as that by which it can be reliably determined that the Vatican leader is no Pope, and that that is so in precisely the same sense that a Patriarch of a particular Rite (other than that of the Latin Rite which is the Pope), or even the leader of another religion or another church or secular society, would also not be a Roman Catholic Pope.
Doctrine #15		The Universal Teaching of All the Bishops
D15F1	Our traditional bishops remain such precisely owing to their moral unity with the Papacy (“Papacy” instead of “Pope” in view of there being no living Pope), and as such their morally unanimous teaching represents the infallible Ordinary Magisterium of the Church, and they and their teachings on all non-controverted matters are therefore rightfully and formally owed our internal assent of faith.	That our traditional bishops remain such precisely owing to their moral unity with the Papacy, and that as such their morally unanimous teaching represents the infallible Ordinary Magisterium of the Church, and they and their teachings on all non-controverted matters are therefore rightfully and formally owed our internal assent of faith, was proved in Part One, except now we have a better understanding of their place.
D15F2	Once the Vatican leader and those associated with him vanished into heresy, both he and they relinquished their former unity with the Papacy, such that both he and they lost all right to our internal assent of faith in their teachings and actions.	With the promulgation of <i>Lumen Gentium</i> the Vatican leader and those associated with him lost all right to our internal assent of faith in their teachings and actions, and their subsequent descent into heresy serves to confirm that loss on their part.
D15F3	It is impossible for a majority of Catholic bishops (at least over the whole of history, regardless of whether it is possible to them at a given point in time) to be all in the same error.	With the promulgation of <i>Lumen Gentium</i> , all bishops were given an additional office; most neglected their former Catholic office and as such had lost it before they departed fully into their errors and heresies, as so led by their non-Papal Vatican leader.
D15F4	A prominent majority opinion, simply accepted as truth by some, furthermore states that a majority of the bishops cannot all be in the same error at any given point in time.	Of the relatively few bishops that still remain in the Church, though some few may make some mistakes, no one error is held by any majority of any of them.

D15F5	An ecumenical council cannot err exactly as a Pope speaking ex cathedra cannot err, but of course this only applies to a council the resulting teaching of which is approved by a Pope.	Vatican II, other than possibly (per the Theory) its first three documents culminating in <i>Lumen Gentium</i> , was never approved or promulgated by any real Catholic Pope.
D15F6	Christ's aid in protecting the orthodoxy of the majority of bishops (or at least of those truly belonging to the Church) can be expected not only when a Pope is on hand and speaking ex cathedra or when an ecumenical council is in progress, but also at all other times, including such as ours in which there is no Pope, as evidenced by the continued orthodoxy of the traditional clergy.	As befits the true successors of the Apostles (the identity and authority of such all the more confirmed by the Theory), the traditional bishops exhibit the episcopal level of infallibility of that Ordinary Magisterium by which faithful bishops neither deceive nor are deceived in all ordinary doctrinal matters.
Doctrine #16		The Church as a Perfect Society
D16F1	The doctrines pertaining to relations between Church and State remain as always; only particular agreements with particular governments have been affected due to a deception played upon these governments.	
D16F2	The Church would not be a perfect society if it had to rely upon any group of heretics to furnish it with any visible components that are integral to its existence.	Given the formal separation between the real Catholic Church and the present day Vatican organization decreed in <i>Lumen Gentium</i> , the lack of any real need for the traditional Catholics to have recourse to the heretical Vatican apparatus is only clearer.
D16F3	The real Catholic Church is a perfect society within itself with no need of the Vatican organization (once separated from it) for valid orders, authority, legitimacy, canonical structure, or the capacity to elect a Pope.	All of these capacities must and do exist among the traditional Catholics, as the Theory demonstrates with yet more depth that traditional Catholic bishops and priests indeed comprise the standard and canonical hierarchical members of the Church.
D16F4	The Church being a perfect society does not imply that its members do not make mistakes, do not sin, or even that its leadership does not command, mandate, rule, or judge falsely or wrongly, so long as the things that happen of that kind remain "within the pale."	
D16F5	Even legitimate authority, within the Church which is a perfect society, can occasionally exceed, abuse, or pervert their authority towards sinful ends, such that the authority figure, while retaining his status as such, may or must be resisted in a given matter.	
Deductions cp.17		Summary of All Basic Findings
D17F1	The present day fallen Vatican organization is categorically not to be identified with the real Catholic Church of all history.	We find this status formally declared by them in <i>Lumen Gentium</i> .

D17F2	The present day fallen Vatican organization lacks all four Marks of the Church.	
D17F3	The Vatican organization had to visibly cease being the Church before it could defect into its present fallen state.	The Vatican organization visibly ceased to be the Church when it so redefined itself as something else in <i>Lumen Gentium</i> .
D17F4	Actual formal and material Catholics cannot be found among the open followers of another religion, including Novus Ordo (though some of the Novus Ordo, like some of the Protestants and others, could still be justified in God's sight as being "Catholic-at-heart") but only among those who are openly Traditional Catholics.	
D17F5	The real Catholic Church must also exist, in a fully traditional and orthodox form, exclusively among Traditional Catholics.	
D17F6	The traditional Catholic "movement" or "community" fully exhibits all four Marks of the Church to the fullest extent to which they can be measured or verified today.	
D17F7	The visibility and unity of the Church is not destroyed by the rise of variant opinions on matters as of yet not resolved by Papal authority, nor even by the rise of competing societies, communities, or congregations, as has occurred within the real Catholic Church.	
D17F8	The Traditional Catholic "movement" or "community" is what continued on as the true corporate and visible existence of the real Catholic Church, once the Vatican organization became separated from it.	The Traditional Catholic "movement" or "community" is to be expressly, exactly, and exclusively identified with that Church "which in the Creed is professed as one, holy, catholic and apostolic," as mentioned in <i>Lumen Gentium</i> .
D17F9	All four Marks of the Church have been amply evidenced, to the fullest extent that they can be measured at all, within the Traditional Catholic "movement" or "community," and conspicuously not evidenced among Novus Ordo believers of the present day fallen Vatican organization.	
D17F10	Unless one can find an identifiable "event" or "external action" by which a person loses the papacy or demonstrates that they do not possess it, one must tread carefully and respectfully when it comes to the "pope" question, even though the answer (given our present circumstance) is quite obvious.	The promulgation of <i>Lumen Gentium</i> by the Vatican leader himself adequately serves as valid notice to the effect that he is no Catholic Pope, which decides that question on that man's authority instead of merely on ours.
D17F11	The organizational rift between the present day fallen Vatican organization and the real Catholic Church is of itself sufficient to make the leadership offices of each into two separate and distinct offices.	However, the leadership office of the Vatican apparatus and the office of the Catholic Papacy visibly and lawfully became two separate and mutually exclusive offices with the promulgation of <i>Lumen Gentium</i> ; the organizational rift grew from that point on.
D17F12	The two offices of Roman Catholic Pope and of Vatican leader have proven incompatible once the Vatican organization	The logical incompatibility between the Papal office with its universal jurisdiction and the new Vatican leading office without it, as

	made the spread of a new, false, and non-Catholic religion its avowed purpose.	decreed by <i>Lumen Gentium</i> , made it reasonable to expect that other incompatibilities would subsequently develop.
D17F13	Subsequent to the Vatican organization's beginning of spreading a new, false, and non-Catholic religion, its leader cannot be a Roman Catholic Pope, so all concerns about "judging a pope" are rendered moot regarding the judging of the Vatican leaders from that point onwards.	The Vatican organization's leader ceased being Pope in any sense with the promulgation of <i>Lumen Gentium</i> , and from that very moment onward became capable of spreading a new, false and non-Catholic religion; as a non-pope, he may indeed be canonically judged by the Church.
D17F14	So long as the Vatican organization retains its non-Catholic purpose, persons elected and accepting the role of its leader will not be Roman Catholic Popes, regardless of their inner dispositions.	So long as the Vatican organization retains its lack of universal jurisdiction over the whole Church of God, which predates its non-Catholic purposes, persons elected and accepting the role of its leader will not be Roman Catholic Popes, regardless of their inner dispositions.
D17F15	The organizational rift between the present day fallen Vatican organization and the real Catholic Church is sufficient to render the official actions (elections of its leadership, councils, mandates, teachings, etc.) of the Vatican organization utterly moot, being unworthy of the infallible ecclesiastical faith and trust of real Catholics.	With <i>Lumen Gentium</i> , the formal cause of the organizational rift between the present day fallen Vatican organization and the real Catholic Church has been identified, though the mere empirical observation of itself remains in any case sufficient cause to render all official actions of the Vatican organization utterly moot, being unworthy of the faith and trust of real Catholics.
D17F16	The infallible ecclesiastical faith of real Catholics cannot resume unless at least either the Vatican organization rids itself of its alien religion and all efforts in its propagation, together with its condemnation of any real Catholics, or else the real Catholic Church elects to continue with its own pope, independent of the fallen present day Vatican organization.	<i>Lumen Gentium</i> itself (along with the rest of Vatican II and all that followed from it, truly or falsely) must be revoked in full for a true Pope to begin his reign; should the Vatican organization do this, its leader must be acclaimed by all the bishops of the true Church in order to become Pope, or else the bishops can organize the election of the next true Pope, thus allowing ecclesiastical faith in the Church's election of a Pope and other infallible acts to be restored.
Deductions cp.18		The Apostolicity of the Traditional Catholic Bishops
D18F1	Traditional Catholic bishops doctrinally must have full apostolic authority as they have indeed demonstrated in practice, or else the Church has ceased to exist as a visible and institutional society.	
D18F2	There exists a heretical coterie of those called "home aloners" who contend that all authentically traditional Catholic clerics must be avoided; fortunately this heresy has not caught on.	

D18F3	There exists a heretical coterie of those called “Anti-clericalists” who contend that all authentically traditional Catholic clerics are illegitimate and utterly without authority (other than, perhaps, supplied jurisdiction); sadly this heresy has caught on widely and is popular even among those who are not Anti-clericalists and furthermore are often unaware of its source.	
D18F4	The authors of these heresies often base these heresies on a claim that the End of time has approached, Antichrist stalks the earth, and lawful authority either does not exist or else is restricted to some remote and unknown region, embodied in unknown and undiscoverable bishops; this notion is to be rejected as heresy.	
D18F5	Despite the existence of the doctrine, to the practical effect that “at least in some identifiable sense, however remote, indirect, or tacit (as necessity may cause), the will of the Pope and communion with him, or at least with the Papal Chair when empty, must always be somewhere at the back of it all,” the particular form that the authority of the Pope can express support for a given man to be made legitimately a bishop admits of considerable variety.	
D18F6	Many legitimate bishops of the Church have been selected, consecrated, and have obtained the adoption into the corporate body of the pastors of the Church and membership in the formal apostolic succession, and all without the active participation of the Pope, but rather with the implicit, or tacit, will of the Pope.	
D18F7	Traditional Catholic bishops were consecrated expressly for the apostolic continuation of the ancient Church, and consecrated by some of what very few remaining bishops did not defect, making it possible for them to comprise the Formal Apostolic succession.	Some details of some of these apostolic successions, and most particularly the extreme and careful efforts to preserve a valid and lawful formal Apostolicity on the part of the key bishops consecrated and known to have preserved the living and authoritative Catholic hierarchy have been documented herein.
D18F8	Traditional Catholic bishops were each consecrated for some specific community of Catholics in need of a bishop (or missionary territory containing no Catholics), over which their authority would rightly have to be directly comparable to that of a regular bishop over the members of his diocese, or at least of an Apostolic Vicar over a given missionary territory.	
D18F9	Traditional bishops were each consecrated by authorized and fully apostolic bishops of the Church, such that union with them is union with the Papal Chair, and who thereby conveyed the full nature of their apostolic authority to their consecrands, and are themselves therefore also authorized and fully apostolic bishops of the Church in union with the Papal Chair.	
D18F10	The lack of exclusive diocesan territoriality has precedent, and therefore can be and is the true hierarchical structure of the remnant Church today, but it is one which, in all due prudence, should be rectified as soon as possible.	Diocesan territories rendered null by annexation of whole world by Roman Diocese, per the Theory and further speculations, further explains the structure of the real hierarchy today; only the basic divinely revealed structure of pope over bishop over priest over consecrated religious and laity remains in place.

D18F11	The legitimacy of the traditional bishops can be verified (as it could equally have been during other previous periods of Sede Vacante) by a combination of the two methods, one being an unbroken succession from Apostles (or approved bishops), and the other being the approval of a Pope.	
D18F12	Such bishops as cannot demonstrate such legitimacy, providing they are valid as bishops and orthodox in doctrine and traditional Catholic in sympathy can still be of genuine service to the Church under the terms of Epikeia, Ecclesia Supplet, and Canons 209 and 2261, or if they are accepted by apostolic traditional bishops.	
D18F13	The Formal Apostolic status of the traditional bishops morally obliges them all to proceed in a fully canonical manner in all of their official actions, and to recognize themselves and each other as the divinely sent representatives of the Church, and as canonical equals (until a pope should set up any different relationships among them).	
Deductions cp.19		The Ability of the Church to Provide Herself with a Pope
D19F1	In the present absence of a Pope, it is lawful that the Church has the right, the power, and the duty to provide Herself with a new Pope.	
D19F2	The Vatican organization has no intrinsic power to provide the Church with a true and Catholic Pope.	<i>Per Lumen Gentium</i> , the Vatican organization is not the Church so of course it cannot provide the Church with a true Pope.
D19F3	It is for the real Catholic Church, namely that which resides exclusively among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II, to organize a conclave and elect the next true Roman Catholic Pope.	The real Catholic Church is that Church “which in the Creed is professed as one, holy, catholic and apostolic,” residing exclusively among those clergy and laity who adhere to the traditional Mass, liturgy, law, and teachings of the historic Catholic Church, and it is this Church which alone possesses the intrinsic power to elect the next true Roman Catholic Pope.
D19F4	The next true conclave must be organized by, or at the behest of, a moral unanimity of the traditional Catholic bishops acting together for the good of the Church, and ready to submit to the results.	
D19F5	The next true conclave is to be conducted by the traditional Catholic bishops and/or whoever they may designate as their representatives in this matter (including at least some “Romans”), by whatever lawful electoral process meets with the approval of all traditional bishops (moral unanimity), because they alone comprise the sole remaining lawful and apostolic hierarchy of the Roman and Traditional Catholic Church.	
D19F6	With such a conclave conducted and supported by all traditional Catholic clergy (moral unanimity), the general run of the Traditional Catholic Faithful can be expected to accept the Pope so elected, since most of them are already approving and supportive of such a move if so properly taken, and the rest would have no choice other than to accept the new Pope which the Church has thus given them.	

D19F7	What holds up the traditional bishops from organizing this necessary conclave is the fact that many of them still mistakenly look to the heretics in Vatican City to provide the Church with a pope, and the few who don't make that mistake refuse to take this step by themselves.	
D19F8	There exists a number of conclave attempts that have been made over the course of the present Church crisis, which have all failed as dramatically as the Vatican attempts at providing the Church with a true Pope, and which has injured the very dignity of a conclave in the eyes of many.	
D19F9	The failure of the conclave attempts made thus far are not so much merely due to the lack of qualifications of the organizers and the small number or lay status of their electors, but primarily to their unwillingness to secure cooperation, support, and participation from the traditional bishops and clergy, their inability to explain why the Vatican elections all fail these days, and their presumption of their being "no authority" of any kind left in the Church.	
D19F10	Were, per impossible, the Vatican organization to come to have a real Catholic in charge who seeks to restore it to the fullness of the Catholic Faith, worship, and valid sacraments, all of this happening would still not make him a pope, but the universal acclamation of him as pope by all the traditional bishops, should they do so, would make him pope; but realistically, if ever that happened the heretics would quickly eliminate him and takes steps to prevent the same thing from ever happening again.	
D19F11	In the practical order, one can only hope and pray that the spread of information, such as that contained herein, especially among the traditional clergy, bishops most especially, will help them to understand their true role in the Church, their powers, rights, and duties, especially towards this most crucial and essential function, and that that would eventually move them to take the appropriate steps.	
Deductions cp.20		Miscellanea and Remaining Deductions
D20F1	The real Catholic Church alone has sustained its indefectibility even in the face of controversies, debates, and pressure from the wide variety of opposing viewpoints in the world.	
D20F2	With a bifurcation taking place between the Vatican organization and the real Catholic Church prior to the Vatican organization's defection from the Faith, its defection does not constitute the defection of the real Catholic Church.	Per the Theory, the bifurcation took place at the promulgation of <i>Lumen Gentium</i> , and only after that did the new society that event created defect, as nothing seen prior to that point ever quite went "beyond the pale."
D20F3	By the apparent use of the forms employed for an "ex cathedra" teaching in order to proclaim a heresy, the promulgation of <i>Unitatis Redintegratio</i> marks a point at which the offices of Roman Catholic Pope and Vatican leader were incompatible.	Per the Theory, Vatican II became an imperfect council with the promulgation of <i>Lumen Gentium</i> , hence <i>Unitatis Redintegratio</i> (coming after that) could indeed employ the forms for an "ex cathedra" teaching to proclaim a heresy.
	With the promulgation of <i>Unitatis Redintegratio</i> Montini (as "Paul VI")	That with the promulgation of <i>Unitatis</i>

D20F4	demonstrated his a priori and antecedent lack of any visible hold on the Roman Catholic Papacy at that point, and of the intrinsic incompatibility of his new and redefined office to that of the real Catholic Papacy, from that point on.	<i>Redintegratio</i> Montini (as “Paul VI”) demonstrated his a priori and antecedent lack of any visible hold on the Roman Catholic Papacy that <i>Lumen Gentium</i> thus mandated earlier that same day, from that point on, was proven in Part One.
D20F5	At least at first, and for some uncertain time after the bifurcation between the real Catholic Church and the Vatican organization, individual membership in both societies on the part of many was not only possible but had to have taken place.	<i>Lumen Gentium</i> itself speaks of that Church “which in the Creed is professed as one, holy, catholic and apostolic” as subsisting partially within some portion of the Vatican organization also specifies this overlap in membership between the two societies.
D20F6	The overlap in membership between the real Catholic Church and the present day Vatican organization does not in any way imply any kind of dependence of the real Catholic Church upon the Vatican organization.	
D20F7	The overlap in individual membership between the real Catholic Church and the present day Vatican organization has apparently not yet completely disappeared, although at present only those relative few of the Indult/Motu Proprio community or perhaps some little-known alternate Rite as of yet not corrupted beyond the pale (should any such exist) could comprise that overlap today.	
D20F8	As the present day fallen Vatican organization has come to push their false new religion in all places, but tolerate the practice of the true Faith in only a few very limited places, it is impossible that the entirety of the real Catholic Church would be presently confined to such few places as it is so approved by them, for then the real Church would be surrendering Catholicity by right and in fact.	
D20F9	It is possible for even persons remaining within the fallen present day Vatican organization to be also within the real Church, as well as those who are not, so long as they are visibly Catholics by adhering to the traditional Mass, liturgy, law, and teachings of the Catholic Church.	Per the Theory, such persons as remain within the fallen present day Vatican organization, but who also evidence their retention of the Catholic Faith would be of that portion of the Church which subsists within the fallen present day Vatican organization.
D20F10	All persons who “adhere to the traditional Mass, liturgy, law, and teachings of the Catholic Church as they existed before the Modernist changes of Vatican Council II” are to be regarded as real Catholics, even regardless of any continued affiliation or lack thereof with the fallen present day Vatican organization.	This policy is however found to be conditioned upon the lack of any ruling to the contrary coming from a subsequent true Pope. This finding loses force once that happens. While the future Pope is to be strongly encouraged to make such a ruling, the timing and nature of it is to be left to his prudential discretion.
Deductions cp.21		Concluding Deductions
D21F1	The Vatican organization has defected from	Not being the real Church, such a defection is

	the Catholic Faith.	inevitable.
D21F2	The Vatican leaders have proven extremely fallible, erroneous, and even positively heretical.	The office of the Vatican leadership has been redefined as something expressly non-Papal and therefore quite fallible.
D21F3	The Vatican leaders have even visibly evidenced their lack of a hold on the Roman Catholic Papacy by having employed the forms of infallible teaching to propagate error.	
D21F4	The Vatican organization has no real spiritual authority.	
D21F5	The Vatican organization has no intrinsic capacity to provide the Church with a pope.	
D21F6	The Vatican organization as separated from the Church, capable of falling into error, and capable of hosting the non-Catholic Novus Ordo religion (and that Novus Ordo religion itself as expressed in its distinctive liturgical form) had no visible existence prior to Vatican II.	It is the promulgation of <i>Lumen Gentium</i> itself which achieved this separation of the Vatican organization from the Church, and thus rendering it capable of hosting the non-Catholic Novus Ordo religion and its distinctive liturgical forms, which had no visible existence prior to Vatican II.
D21F7	The Vatican organization does not possess the Mark or Attribute of Unity.	
D21F8	The Vatican organization does not possess the Mark or Attribute of Holiness.	
D21F9	The Vatican organization does not possess the Mark or Attribute of Catholicity, apart from a residual Catholicity of fact that it stole from the real Catholic Church.	
D21F10	The present day fallen Vatican organization is categorically not the real Catholic Church.	<i>Lumen Gentium</i> itself redefined the Vatican organization as being categorically not the real Catholic Church.
D21F11	Not even the Vatican organization's tolerance of real Catholics within some few limited quarters would give it a status of being the real Church since the real Church preaches the Gospel to everyone within its reach and not merely in some select few places.	That unspecified portion of the real Catholic Church which would happen to subsist in (overlap in membership) with some portion of the Vatican organization cannot comprise the entire Church not only because it only exists in some select few places, but also because of the hierarchical elements of the Church which subsist outside the confines of the present day Vatican organization.
D21F12	The Vatican organization does not possess the Mark or Attribute of Apostolicity.	The redefinition of itself as something other than the Church removes all continuity with that which is the real Church.
D21F13	The Vatican organization has schismatically separated itself from the real Catholic Church as a full blown sect, through its attempted "excommunications" of Catholics.	
D21F14	The Vatican organization does not show any evidence of supernatural protection, nor can its existence serve as a basis to claim the supernatural protection of the Church.	

D21F15	The Vatican organization has substantially but not completely taken over the territories of Rome and associated therewith, such that not a single Catholic bishop is known to reside within that area.	
D21F16	The deviations of the present day fallen Vatican organization amount to a denial to the teachings of all past Roman Catholic Popes, from Peter to, Pius XII, effectively judging all of these ancient popes to have all been wrong.	
D21F17	The office of leadership in the Vatican organization has become so redefined as to be a leader in heresy and hence is incompatible with the office of the Roman Catholic Papacy and its occupants cannot be real Catholic popes, regardless of their inner dispositions.	The office of leadership in the Vatican organization was redefined in <i>Lumen Gentium</i> to be incompatible with the office of the Roman Catholic Papacy even before it became a leader in heresy, thus rendering its occupants incapable of being real Catholic Popes, regardless of their inner dispositions.
D21F18	Those many bishops who vanished into error together with their Vatican leader do not, and cannot, serve as that “majority of bishops” whose universal teaching would enjoy the infallibility of the Ordinary Magisterium and be owed the internal assent of Catholics.	A great many bishops departed from the Church by devoting all of their energies to the rival organization to the total neglect of their former ecclesiastical duties; having thus lost their former offices as Catholic bishops in no way could they count towards enjoying the infallibility of the Ordinary Magisterium.
D21F19	Ecclesiastical faith and trust can only be given to the real Catholic Church, which the present day fallen Vatican organization, being a different and separate society from that of the Church, cannot be the lawful recipient of.	
D21F20	Ecclesiastical faith and trust can only be restored to the Vatican organization by its complete and unconditional abandonment of its “new direction” and of everything non-Catholic which it has embraced, and by its obtaining the respect and approbation of the traditional Catholic clergy.	As the traditional Catholic clergy alone possess the status of being the hierarchical Church, their approbation is positively required for any members of the Vatican organization to regain any status of being worthy of ecclesiastical faith and trust, which approbation in turn requires their complete and unconditional abandonment of their perversely non-Catholic “new direction.”
D21F21	The four marks of the Church remain together all in force among traditional Catholics and correspondingly absent from the present day Vatican organization.	
D21F22	The overlap of the real Catholic Church and the Vatican organization, once much larger but now confined to very limited areas of the Vatican organization, in no way implies any dependence of the real Catholic Church upon the Vatican organization for anything.	
D21F23	The continuation of the traditional Catholic “movement” or “community” demonstrates the indefectibility of the Church in its continuous existence and retention of purpose, means, and powers, and is	The continuation of the traditional Catholic “movement” or “community” as being that Church “which in the Creed is professed as one, holy, catholic and apostolic” is what alone empirically demonstrates the indefectibility of the Church in its continuous existence and

	therefore solely and exclusively the real Catholic Church today.	retention of purpose, means, and powers, as solely and exclusively the real Catholic Church today.
D21F24	Though no pope presently presides over the real Catholic Church, this Church nevertheless exhibits full passive infallibility as a sign that he who is elected and accepted to rule over this entire Church shall automatically acquire the power of full active infallibility, being therefore a true pope.	
D21F25	The only means to claim the Church still has authority within itself is to acknowledge its existence among the ranks of the traditional Catholic clergy.	
D21F26	Spiritual authority on the part of the traditional clergy is exercised to good effect in practice, as the clergy remain the natural leaders of the Church.	
D21F27	It is the Traditional Catholic Church alone which has had a visible existence from the Apostolic age clear to our times.	
D21F28	The supernatural aspects of the Four Marks of the Church are all found exclusively with the traditional Catholics.	
D21F29	Traditional Catholics alone possess the Mark and Attribute of Unity.	
D21F30	Traditional Catholics alone possess the Mark and Attribute of Holiness.	
D21F31	Traditional Catholics alone possess the Mark and Attribute of Catholicity.	
D21F32	Traditional Catholics alone possess the Mark and Attribute of Apostolicity of Doctrine, Orders, and Membership, including Leadership.	
D21F33	There exist traditional Catholic bishops who possess unity with the Papal Chair as fully apostolic bishops, having been consecrated in accordance with the will of the Church as expressed through their consecrations by other previous apostolic bishops, for the needs of the Catholic flocks, and therefore constitute the Formal Succession, are one juridical person with the Apostles, and possess the full canonical mission with regular and habitual jurisdiction, having been sent by the Church to rule their respective flocks by divine right.	<i>Lumen Gentium</i> provides additional affirmation that traditional Catholic bishops possess unity with the Papal Chair as apostolic bishops, having been consecrated in accordance with the will of the Church as expressed through their consecrations by other previous apostolic bishops, for the needs of the Catholic flocks, therefore constitute the Formal Succession, are one juridical person with the Apostles, and possess the full canonical mission with regular and habitual jurisdiction, having been sent by the Church to rule their respective flocks by divine right.
D21F34	Priests affiliated with any of these apostolic traditional Catholic bishops, or otherwise granted faculties previously under a true bishop who has died or defected without replacement; all of these possess regular canonical faculties.	
D21F35	Other traditional-sympathetic bishops and priests are also known to exist who do not possess a canonical mission but nevertheless can give, and in some cases have given, assistance to the Church under the terms of supplied jurisdiction.	

D21F36	The apostolic traditional Catholic bishops have the right and duty to organize a conclave, either participating personally or at least by proxy (as each chooses), as long as all (or sufficient number as to constitute moral unanimity) are involved with this and all submit to the election result and the man so elected as pope.	
D21F37	The Traditional Catholic Church shows all characteristics of the supernatural protection of the Church, as evidenced throughout its history, as indeed there is no way to claim such supernatural protection exists for the Church in our era without pointing specifically and exclusively to the traditional Catholics.	
D21F38	The Vatican organization's takeover of the territories of Rome and associated therewith is less than complete in that Catholic priests, religious, and lay faithful still remain there; it is recommended that some of these serve as participants in the next papal conclave.	The role of any participants of a future conclave who come from among the truly faithful priests, religious, and lay faithful remaining in or near geographical Rome was further discussed as being of worth as a source for Romanitas, since the Roman diocese is effectively extended throughout the entire world.
D21F39	The finding that the recent and current Vatican leaders have not been real Catholic Popes, though indisputably true, cannot be held as morally binding on all Catholics unless a declaration exists documenting a clerical consensus based on a moral unanimity.	<i>Lumen Gentium</i> , once properly understood, leaves no further room for doubting on this point, as it provides that affirmation from the man himself that his jurisdiction and that of his functionaries is not over the entire Church, thus objectively constituting a clear admission that he is not a Catholic Pope.
D21F40	The bifurcation between the real Catholic Church and the present day Vatican organization had to have taken place through some visible event or external action prior to the defection of the latter, and by a means that did not constitute a defection of the real Catholic Church.	The promulgation of <i>Lumen Gentium</i> fully satisfies all criteria for being that sort of visible event or external action by which the bifurcation between the Church and the Vatican organization took place, thus enabling the latter to defect as the Church cannot defect.
D21F41	At the moment of the bifurcation between the real Catholic Church and the present day Vatican organization, all (or very nearly all) real Catholics were also automatically made members of the newly separated Vatican organization.	
D21F42	Some individual real Catholics can be found being tolerated in limited quarters within the fallen present day Vatican organization.	
D21F43	Such Catholics as who openly practice and/or stand with the authentic Catholic liturgy, doctrines, and morals must be counted as real Catholics, even if they have nevertheless sustained a membership in the present day fallen Vatican organization.	
	The infallible ecclesiastical faith and trust of Catholics that normally requires of Catholics that they recognize papal elections and councils convened by the Church cannot possibly apply today, however some	The promulgation of <i>Lumen Gentium</i> visibly marked when the infallible ecclesiastical faith and trust of Catholics to recognize papal elections and councils convened by the Church was no longer to be placed in the Vatican

D21F44	visible event or external action, either the loss of the papacy or the bifurcation between the real Catholic Church and the Vatican organization or some other visible event or external action must occasion the mark for this faith and trust to be suspended, and again for when it can be resumed.	organization; the proper and canonical election of a Pope, as laid out in this study, followed by a revocation of <i>Lumen Gentium</i> , is what marks the restoration of the infallible ecclesiastical faith and trust of Catholics, regardless of whether or not the Vatican organization is returned to the Church.
D21F45	Respect for the Papacy mandates that we first ascertain, through visible means, the man's failure to attain or retain the papal office, before judging him definitively and canonically.	<i>Lumen Gentium</i> provides the visible means by which the Vatican leader creates or at least evidences his lack of the Pontificate, thus rendering it just for him to be judged canonically by others.
D21F46	The moral unity of Catholic bishops with the Papacy and with each other, throughout time, also enjoys the infallibility of the Ordinary Magisterium, and applies to the individual bishops when operating plainly in union with this even when not in Council and even during a period of Sede Vacante.	
D21F47	The majority of all bishops through all time taken together have been traditional Catholics, but the abrupt failure of a majority of them as found in that particular point in time either requires some visible departure of that majority from the Church or some tempering of the teaching as to whether a majority could fail at some isolated particular point in time.	By giving all bishops of the Church a new and parallel office, to which so many devoted themselves to the total neglect of the duties of their former Catholic office, thus made their visible departure from the Church, a circumstance of <i>Lumen Gentium</i> which obviates any need to temper the teaching regarding whether a majority could fail all at once.
D21F48	The Church, being a perfect society, is in no way dependent upon the present day Vatican organization, and has been so independent from the moment of the bifurcation onward.	With the promulgation of <i>Lumen Gentium</i> which bifurcated the Vatican apparatus from the Church, the Church, being a perfect society, has been independent of the Vatican organization.
D21F49	The Church being a perfect society does not mean that Catholics, even clergy, do not sin or make mistakes or, even that it would be impossible for a cleric to abuse, exceed, or pervert his rightful authority towards sinful ends, such that a respectful resistance in the matter could be appropriate.	
D21F50	The attack against the regular and canonical jurisdiction of traditional clerics is injurious to faith and morals, teaches those who follow it to be their own little "popes," and is a rank denial of the doctrines regarding the authority and visibility of the Church.	
D21F51	It is to be observed that most traditional Catholic faithful simply assume, from a motive of piety, that their traditional clergy are real and legitimate priests and bishops with real authority as such.	
D21F52	These findings also have a significant bearing on how Canon Law is to be read, for only the traditional Catholics alone, taken together, can comprise the lawful object of that body of Law, such that references to such things as Bishops or Ordinaries, or to pastors, are to be	

	taken as references to traditional Catholic bishops and priests, and so forth.	
Part Two Facts	Additional Doctrinal Facts and Deductions Uncovered Because of The Theory	
P2F1	As of the promulgation of <i>Lumen Gentium</i> , there is no way for the Vatican organization to be identified with the real Catholic Church; either the Theory (or something very like it) is true, meaning that this identification was lost upon the promulgation of <i>Lumen Gentium</i> itself, or else if the Theory is false, then it is because that identity had been severed at some other previous point, at present unknown.	It is impossible for a real Pope (or at least enough of a real Pope to pass and impose disciplinary legislation or visibly legal juridical or canonical acts, such as appointments and removals of officers, etc., affecting potentially the whole Church) to have promulgated such a document as <i>Lumen Gentium</i> , whether alone or in ecumenical council, without having thereby achieved exactly the actual effects long seen ever after.
P2F2	As of the promulgation of <i>Lumen Gentium</i> , there is no way for the leader of the Vatican organization to have retained any vestige whatsoever of any claim to the Roman Catholic Papacy; either the Theory (or something very like it) is true, meaning that the Papacy was lost to the Vatican leader upon the promulgation of <i>Lumen Gentium</i> itself, or else if the Theory is false, then it is because the Papacy had been fully lost to the Vatican leader at some other previous point, at present unknown.	It is impossible for a real Pope (or at least enough of a real Pope to pass and impose disciplinary legislation or visibly legal juridical or canonical acts, such as appointments and removals of officers, etc., affecting potentially the whole Church) to have promulgated such a document as <i>Lumen Gentium</i> , whether alone or in ecumenical council, without having thereby achieved exactly the actual effects long seen ever after.
P2F3	All the findings from Part One remain valid and altogether unaffected since they are in no way dependent upon any aspect of this Theory, but stand on their own, completely independent of this Theory or any part of it whatsoever; obviously, should the Theory prove false, then the remaining 22 questions listed at the end of Part One will require other answers.	At most, having access to the Theory might have provided some useful suggestions as to “where to look” in order to find things, but the things once thus found stand on their own merit without any further need or reference to the Theory, and could have been found without it, however less likely persons might have looked in the correct direction to find them in the first place.
P2F4	It is the duty of what or who counts as the “Roman clergy” to be attentive to the Pope, ever ready to “abrogate his pontificate” should he even merely seem to have fallen into heresy; this is an integral component of the infallibility of the Pope, a key part of the mechanism by which that infallibility is divinely safeguarded.	Since Vatican I, an incomplete understanding of the doctrine of the Infallibility of the Pope has lulled the Roman clergy into a false sense of security, such that their vigilance, ever an integral component of a Pope’s infallibility, was positively lacking as the Church entered Vatican II; those faithful traditional clergy around the world are alone capable of serving in that capacity.
	As of the promulgation of <i>Lumen Gentium</i>	If Vatican II was an “imperfect council” even

P2F5

(at the latest), Vatican II became an “imperfect council,” capable of promulgating error, but being thus acephalous, it was no defection of individual prelates to have voted for or even signed on to its erroneous or even heretical propositions.

prior to *Lumen Gentium*, then that could only be because of the bifurcation between the Church and the present day Vatican organization came previous point (at present unknown) and the Theory itself therefore mistaken.

Appendix

Comparison to Other Known Theories Comparison to Other Theories as Known Today

Comparison to Other theories as Known Today

One really good test of any attempt to theorize about the events of Vatican II and all that has followed thereafter would be to reconcile the attempt to all of known theology, to attempt a full theological exposition as to what has happened and how it could have happened, given all the known doctrines of the Church. It is good to venture theories to explain our current circumstance, but then one must also verify their fit to the doctrines. Such a thing is seldom attempted since one almost invariably runs up against doctrinal problems and conflicts if one attempts to provide such a complete formulation. Many ideas have been proposed over this strange and difficult period, but the Theory I propose is, if nothing else, the very first to “cross the finish line” of this one test. But before getting to the alternate hypotheses there are two basic categories to address:

The notion that our problems are caused by some “conspiracy” is certainly one idea which has been frequently ventured. However, the Church has been besieged by many manners of attack, conspiracies among them, and all without losing any of its Marks or attributes or other characteristics. While I do not deny the possible, even likely, existence of such conspiratorial attempts against the Church, I do deny that any mere conspiracy would have the power to turn the real Church into something other than what God created Her to be. Whether one grants the existence of such a conspiracy or not, the real question is “where, therefore, is the Church that fulfills all the promises and conditions as God promised?” though one should also ask “what change of any dogmatic circumstance has made it possible for such a conspiracy to

have such success, heretofore impossible?” Either way, the answer to that can only be among the various categories of hypotheses already listed as to follow.

Likewise, the notion that our problems are the “sign of the times,” the fulfillment of a Biblical prophecy that there would one day be a “Great Apostasy,” fails for the same reason. Does the Church Herself simply lose Her properties, Her Marks and attributes, or are they (as the teachings affirm) maintained even during that great loss of so very many individual Catholics including Her prelates? While I personally opine that what we have now is not the Great Apostasy, many others opine otherwise, and of course there can be no real arbitration except that either the world ends real soon or else it doesn’t. But again, either way, where can the Church possibly be except wherever the four Marks and seven attributes are manifested? Even were today that prophesized Great Apostasy, the same question remains, “where, therefore, is the Church that fulfills all the promises and conditions as God promised?” Either way, the answer to that can only be among the various categories of hypotheses already listed as to follow.

The basic categories of hypotheses seem to break down to about five. And each one of these, and each variant within the basic category of each, is found to have at least some doctrines or harsh brute facts which mesh very nicely with it. It is this meshing with at least some doctrines or facts on the part of each variant of each category of hypothesis (or “scenario”) which has provided it with at least some adherents and enthusiasts. But in this they overlook other dogmas and doctrines or facts which cannot be reconciled with their chosen hypothesis. But other persons prefer some different hypothesis owing to its ability to mesh with other different dogmas and doctrines, and persons of differing hypotheses may even view each other as heretics for failing to notice the doctrinal failings of their own positions relative to those of the other’s position.

The basic categories of hypotheses (or “scenarios”) seem to number five:

- 1) Absolute identity between the present day Vatican apparatus and the historic and real Catholic Church: Though this category most easily and trivially preserves a conventional canonical structure to the Church, every variant of this category requires a significant repudiation of Catholic dogma. One must either reject some, and doubt all, of the dogmas historically taught by the Church but now

repudiated implicitly or even explicitly by the Novus Ordo religion, or else one must reject the most basic dogmas regarding the Church Herself, namely Her indefectibility and the infallibility of Her Popes, or else Her visibility and authority.

In this view, traditional Catholics (other than what few are tolerated by the present day Vatican apparatus) can have only some invisible union with the Church (assuming the concept still exists), on par with how the Church classically counted Protestants who are in good faith but invincible ignorance, if even that.

- 2) Amalgamation of the present day Vatican apparatus and the traditional Catholics as both being the historic and real Catholic Church: This hypothesis attempts to count both traditional Catholics and Novus Ordo believers as being Catholics, with the Novus Ordo being the visible body and the traditionalists the true spirit of the Church, denying unity of belief and practice, and therefore the Mark of Unity.

Catholic followers of this view accept the Novus Ordo believers as real Catholics, even calling them such things as “Novus Ordo Catholics,” despite their differing religion, owing to their unawareness of the changes or of their significance, and that they self-identify as Catholics, subjectively so thinking of themselves. This effectively puts God as being the head of two separate religions, or even “churches,” under one roof (or at least partially under one roof). It also makes traditionalism optional, any of a mere hobby for dilettantes, a prideful occasion for elitism or snobbery, or like being a consecrated religious.

- 3) Absolute identity between the traditional Catholics and the historic and real Catholic Church: Here alone are all and only those who openly and visibly profess their Catholic Faith counted as actual Catholics. The truth simply must reside here, though this category also has several variants, all but one of which present at least some doctrinal failings of a more technical sort.

Per this category, Novus Ordo believers who sincerely attempt to hold to the traditional dogmas and doctrines, albeit under the alien practices and leadership of the Vatican apparatus, can be counted as being “Catholic-at-heart,” putting them on par with sincere Protestants in good faith but invincible ignorance. This category

does not necessarily preclude membership in the Vatican apparatus but may treat it as a matter of absolute indifference, on par with one's citizenship or not within a given secular nation or any other non-religious affiliation.

- 4) Identity of historic and real Church with unknown and/or unknowable clerics who somehow fall through the cracks of the above categories: Since this category places its visible and canonical hopes in the existence of at least some cleric, some bishop or Pope unknown to Catholics today, it suffers from the grave reality check problem that it cannot be empirically verified, a serious failing of fact.

This category is in fact a kind of “cryptoecclesiology,” directly comparable to a “cryptozoology” that seeks to study or prove the existence of such creatures as Bigfoot, the Loch Ness Monster, or Unidentified Flying Objects manned by extraterrestrial beings. This category also abolishes all authority in practice, as no known or knowable minister of the Gospel can possibly measure up to the incomparably high standards of the chimerical clerics posited by this category.

- 5) Belief that the historic and real Church, at least as a living and capable source of new clerics with real authority, simply no longer exists. It may either posit the extreme longevity of some few (and ever growing fewer as they die off and cannot be replaced) clerics whose limited authority is all that remains, or else outright deny the existence of anyone whatsoever with any ecclesial authority. In some variants, some sort of attempt is made or hoped for to restore authority totally from scratch or to claim divine intervention through some extraordinary mission or commission, as many theologians have discussed hypothetically.

The hereticalness of this position is so obvious that very few openly aver to it, yet a surprisingly large number of authors, perhaps unintentionally in many cases, leave their readers with little else to conclude from their presentations.

Even more interestingly, despite their differences, not all of these five hypotheses are necessarily exclusive of each other. Some few can be combined in a single soul or a single community or position's viewpoint. Indeed, the second of these five could be viewed as a combination of the first

and the third, except that in that case the two must be measured together as two religions under one roof amalgamated together, whereas when merely combined the two can be each measured independently.

With no official ruling from Catholic authority, only the extremes of the Modernists (Scenario #1(a)) and those truly altogether denying the Catholic Church any hierarchy or authority whatsoever (Scenario #5(b)) can be rejected as positively heretical. The rest must be viewed as being at least tolerated theological opinions, at worst still on par with the Modernism-implying error of Msgr. Charles Journet (quoted herein) as it was in 1955, namely as something the Church can and rightly should specifically reject, but as of that time had not done so. Those holding to any of the various flawed scenarios, despite the erroneous implications of their viewpoints, must be viewed as fellow Catholics. But given the failings of nearly all Scenarios and their combinations as considered here, the Church could never endorse any of them because of the various doctrinal injuries that each one implies, with the one lone exception of Scenario #3(c).

This study is concerned only with ecclesiological errors. In the sole case of the Modernist's scenario, namely that "the Novus Ordo religion is right" (Scenario #1(a)), there are of course a great many other errors and heresies that go way beyond these rather narrow considerations of ecclesiology, though Modernism itself, in any of its very many possible shades and variants (such distinctions being of no relevance here), also implies its share of ecclesiological errors as well; in that one case its ecclesiological errors are but a sideline to the far greater errors and heresies of Modernism itself and all of the other little "-isms" (Phenomenalism, Sillonism, Teilhardism, Feminism, Irenicism, etc.) that comprise it. The heresy of denying the existence of the Church itself (as a hierarchical institution in any sense, Scenario #5(b)) on the other hand is quite strictly contained within the ecclesiological realm, but is no less serious for all that.

Each Scenario is viewed and measured herein first in its pure state, though there are some that seldom appear in such a pure state but are often combined with another Scenario. They are also viewed from their own subjective standpoint to what extent they reasonably can be, and it is a matter of how the dogmas, doctrines, and facts actually fit in with their view of things by which they are measured. For example, from the standpoint of Modernism, it is the old pre-Vatican II Church which is wrong or at least incapable of turning out anything but unenlightened obscurantists and prejudiced bigots and arrogant

bullies, not at all a sound basis for its own putative authority (which should always be questioned) for the new enlightened and tolerant Modernists.

Doubtless, partisans of one or another school of thought on the nature of our ecclesial circumstance will resent the finding published here to the effect that their view of things necessarily leads to some contradiction, though doubtless most will agree with the failings demonstrated in the case of all the rival viewpoints. Some may “mix and match” some combination which might possibly improve things a bit for the result, thinking that to be enough, but while a combination may allow the strengths of two compatible scenarios to compensate for each other’s weaknesses, that may not address all of them and may also introduce some new weakness. Other persons may unconsciously flit between differing scenarios in their mind, depending upon which of the relevant doctrines is being considered at a given moment, unaware of the transition, or may even feel themselves to belong to one category when in fact they belong to another; the fullness of what they have to say must be taken into account.

For example, absolute sedevacantist persons or groups may feel themselves to be within Scenario #3, regarding themselves, with or without some other traditionalists, as being alone the true Church, and therefore resent being counted here as belonging to an amalgamation Scenario such as #2(d). But those who might resent such an implication would do well to consider what they think would happen if the Novus Ordo’s leader or any of its most prominent functionaries were to repent of and abjure the Novus Ordo errors and become a Catholic. Do they think that the repentant person would automatically become a true and Catholic Pope or Cardinal or Bishop, with all due authority which attaches to such an office thereby? Would they be prepared to believe the same for British Royalty being the Church of England as a pope, or any Anglican “bishops,” even setting aside issues of gender or presence and validity of Holy Orders? How different would that be from the Cassiciacum thesis that claims that a Vatican leader could become a true Pope at any time merely by ceasing to be a heretic? Such a distinction between Novus Ordo officials and sectarian officials of every other kind itself evidences some sort of (probably unconscious) belief that the Novus Ordo, for all of its evident lack of divine protection from error and heresy, is somehow still a part of the Church, even if only in some inarticulate and inexplicable sense, perhaps that of the nominal, visible, legal, canonical, material, or “common error” sense. For that, the Amalgamation Scenario

accepts the Novus Ordo as some part of the Church.

If, in striving to advance one's flawed partisan position as being no worse off than Scenario #3(c), one seeks to find fault with it, one must find some doctrinal category or finding, pertinent to issues of ecclesiology, not addressed anywhere within the present study (either part), and the dogmatic, doctrinal, or factual content of which cannot be reconciled with the Theory (Scenario #3(c)) even were the latter to be reasonably extended or developed as needed to accommodate the new finding.

Some 48 doctrinal summations from the main doctrinal points from Part One are stated, and then for each there are prepared "acceptance criteria," a careful attempt to distill each of these doctrinal points into simple, objective criteria which can be easily and objectively used in an impartial measurement of a given Scenario's ability to reconcile itself with each of the 48 doctrinal summations. Short blurbs are provided to point to what rationale exists for its successes and failures and question marks.

Table of Doctrines

Table of Doctrines: This table lists the sixteen doctrines addressed within Part One, the doctrinal portion of my work. The sub-points of each doctrine are meant to summarize the findings regarding that doctrine as found in Part One. Each sub-point in turn is accompanied with a set of acceptance criteria, what exact conditions constitute a Pass, what exact conditions constitute a Failure, and what conditions might possibly be doubtfully accepted. In parenthesis after each relevant clause are the numbers (explained next table) for those scenarios to which the clause is applied. It is against the standard of these sixteen doctrines and their sub-points which any scenario envisioned must be measured. No Scenario with any failures at all can be regarded as having a real chance at being accepted or endorsed by the Church.

1	<p>The Indefectibility of the Church</p> <p>a) <u>The true Church cannot become unfit for the carrying out of Christ’s will through a substantial corruption</u> – This passes if what is taken by the Scenario as being the visible and canonical hierarchical Church fully retains its doctrines, morals, liturgy, piety, and validity of sacraments (3a, 3b, 3c, 3d, 3e, 4a, 4b, 4c, 5a, 5b, 5c, 5d), and fails if it has altered any of these defining traits, either from good to bad (conservative/traditionalist view) (1c, 1d, 1e, 2a, 2d) or bad to good (modernist view) (1a); it is a question mark if it is held to have gone only from a greater good to a lesser good (1b, 2b, 2c) or else if a Scenario’s position is unclear on this issue (2e, 4d).</p> <p>b) <u>The true Church cannot cease to exist</u> – This passes if the Scenario claims that the visible and canonical hierarchical Church exists and has done so continuously from the beginning (1a, 1b, 1c, 1d, 1e, 2a, 2b, 2c, 2d, 2e, 3c, 3d, 3e, 4a, 4b, 4c, 4d, 5a), and fails if it does not exist (5b) or at any point previous did not exist such that it had or has to be restored (3b, 5c, 5d); it is a question mark if while continuously existing it wholly lacks or has ever wholly lacked any known or verifiable regular jurisdiction (3a).</p> <p>c) <u>The true Church shall endure for as long as there are men wandering about on earth, clear until the actual coming of the Kingdom of Glory</u> – This passes if what is counted as the visible and canonical hierarchical Church has within it the intrinsic means to continue to the End of time, however far that may be (1a, 1b, 1c, 1e, 2a, 2b, 2c, 2d, 2e, 3a, 3b, 3c, 3e, 4a, 4c, 5c, 5d), and fails if it lacks any such means for continuation such that without a major divine intervention (such as the End of the World or some other great and dramatic miracle) it will become extinct soon (4b, 4d, 5a, 5b); it is a question mark if it has the extrinsic means to continue indefinitely, but its existence is subject to earthly conditions outside its control (1d, 3d).</p>
	<p>The Infallibility of the Pope and Church</p> <p>a) <u>The Pope’s teaching is infallibly true whenever the conditions for infallibility apply to the manner in which the Pope presents the teaching</u> – This passes if the Scenario does not expect us to accept as Pope anyone who blatantly does not fulfill the dogmatic parameters for a Pope in terms of being truly orthodox in his maintaining the Catholic beliefs, teaching, and leadership</p>

2	<p>which he is sworn to uphold (2a, 2d, 3a, 3b, 3c, 4a, 4b, 4d, 5a, 5b, 5c, 5d), and fails if it accepts as Pope such a person, either during or since Vatican II (conservative/traditionalist view) (1c, 1d, 1e, 3d) or before Vatican II (modernist view) (1a); it is a question mark if it accepts as Popes those who have proven to be somewhat less orthodox than those popes who went before Vatican II (1b, 2b, 2c), or else if a Scenario's position is unclear on this issue (2e, 3e, 4c).</p> <p>b) <u>The Pope's disciplines, mandates, legislations, and teachings (those which are not presented in the manner of infallible teachings), will also never be directly destructive to the Church or to Faith but at least consistent with it</u> – This passes if the Scenario does not expect us to accept as Pope anyone whose disciplines, mandates, rulings, and non-doctrinal teachings are not consistent with Catholic doctrine (2a, 2d, 3a, 3b, 3c, 4a, 4b, 4d, 5a, 5b, 5c, 5d), and fails if it accepts as Pope such a person, either during or since Vatican II (conservative/traditionalist view) (1c, 1d, 2b, 2c) or before Vatican II (modernist view) (1a); it is a question mark if a Scenario's position is unclear on this issue (1b, 1e, 2e, 3d, 3e, 4c).</p> <p>c) <u>The true Church also possesses a passive infallibility by which the sheep recognize the voice of the True Shepherd and do not follow a stranger</u> – This passes if the Scenario claims that true sheep are always at least suspicious of the stranger and/or outright reject him (3a, 3b, 3c, 4a, 5a, 5b, 5c, 5d), and fails if it claims that sheep should be counted as being true despite not being even suspicious of the stranger, either during or since Vatican II (conservative/traditionalist view) (1b, 1c, 1d, 1e) or before Vatican II (modernist view) (1a); it is a question mark if it deems it sufficient that a visibly organized part of at least the Church's sheep can have suspicions or reject the stranger while the rest do not (2a, 2b, 2c, 2d, 2e, 3d), or else if a Scenario's position is unclear on this issue (3e, 4b, 4c, 4d).</p>
3	<p>The Authority of the Church</p> <p>a) <u>The authority of the true Church, invested in the apostolic body/college, is uninterruptedly perpetuated in the body/college of bishops</u> – This passes if trustworthy authority exists and has always existed continuously in the apostolic body/college (1a, 3c, 4a, 4b), and fails if such an apostolic body does not exist (5b) or is interrupted as to its existence (2a, 2d, 3b, 5c, 5d), or become completely untrustworthy (1c); it is a question mark if despite continuously existing it has become somewhat untrustworthy (1b, 1d, 1e, 2b, 2c), or lacks any regular jurisdiction (3a), or is doomed to extinction soon (if not already) due to having no means to replace authoritative officers (4b, 4d, 5a), or if a Scenario's position is unclear on this issue (2e, 3d, 3e, 4c).</p> <p>b) <u>Authority in the true Church includes the exclusive power to teach and oblige internal and external obedience</u> – This passes if what authority (if any) is recognized is and can be so taken and believed at face value, with no filter, and exclusively (3b, 3c, 4a, 4b, 4d, 5a, 5c, 5d), and fails if the thus recognized authority must be rejected (1c, 2a, 2d) or else itself rejects any exclusive claim to this authority (1a, 5b); it is a question mark if what authority as is recognized must be filtered for correctness (1b, 1d, 1e, 2b, 2c), or exists at all only by supplied jurisdiction (3a), or if a Scenario's position is unclear on this issue(2e, 3d, 3e, 4c).</p> <p>c) <u>Authority in the true Church includes the power to sanctify through the power to offer sacrifice and the instrumentality of outward rites</u> – This passes if recognized clergy have objectively valid sacraments (per standard sacramental theology), and (as resources permit) ability to edify with good counsel and opportunities to seek perfection in religious orders, all fit to mold saints (2a, 2b, 2d, 2e, 3a, 3b, 3c, 4a, 4b, 4d, 5a, 5c, 5d), and fails if lacking ability to edify despite sufficient resources or lacking either valid or lawful sacraments (1a, 1c, 1d, 5b); it is a question mark if only limited numbers of recognized clergy meet the passing criteria (1e, 3d, 4c), or if general run of recognized clergy has only flawed or incomplete ability to edify (1b, 2c), or if a Scenario's position is unclear on this issue (3e).</p> <p>d) <u>Authority in the true Church includes the exclusive power to govern through legislative, judicial, and coercive powers</u> – This passes if what authority (if any) is recognized is and can be</p>

	<p>so taken and obeyed at face value, with no filter, and exclusively (3b, 3c, 4a, 4b, 4c, 5a, 5c, 5d), and fails if the thus recognized authority must be rejected (1c, 1d, 2a, 2d, 5b) or else itself rejects any exclusive claim to this authority (1a, 3a); it is a question mark if what authority as is recognized must be filtered for moral force (1b, 2b, 2c), can't be exercised in a chain of command (4d), or if a Scenario's position is unclear on this issue (1e, 2e, 3d, 3e).</p>
	<p>e) <u>An authority which can be doubted is no authority</u> – This passes if an authority recognized as such is identified and also demonstrates itself worthy of being above such doubt from the standpoint of the Scenario (3b, 3c, 4a, 4b, 4d, 5a, 5c, 5d), and fails if the recognized authority either is in fact to be rejected (1c, 1d, 3d), or must be doubted or filtered by policy and taken as doubtful as to the orthodoxy, value, or goodness of its authoritative actions and teachings (1b, 1e, 2b, 2c); it is a question mark if not taken as authoritative owing to its evident failures (2a, 2d) or lacking the necessary jurisdiction (3a, 5b), or if a Scenario's position is unclear on this issue (1a, 2e, 3e, 4c).</p>
4	<p>The Visibility of the Church</p> <p>a) <u>The true Church is a real Society, pursuing a common goal in a permanent manner, and so is therefore a visible society</u> – This passes if that which is regarded as the Church is a society, containing at least a nominal authority within itself, and whose goals have permanently and continuously remained and been sustained as always (1b, 1e, 2b, 2c, 3c, 4a, 4b, 4d, 5a), and fails if its goals have changed (1a, 1c, 1d), or if it has no shepherds or at least no true shepherds (2d, 5b); it is a question mark if its internal authority is limited to that of the nature of an academy (2a) or else by supplied jurisdiction (3a) or else has been reduced to such only briefly (3b, 5c, 5d), or if a Scenario's position is unclear on this issue (2e, 3d, 3e, 4c).</p> <p>b) <u>A visible society is knowable and discoverable, in that it can be readily discerned who belongs to it and who does not, and who holds what positions of authority within it</u> – This passes if there are generally known or at least reasonably knowable and identifiable persons, holding offices of at least some sort within the Church, fit to rule as to who belongs and who doesn't (1a, 1b, 1c, 1e, 2a, 2b, 2c, 3b, 3c, 3d, 5a, 5c, 5d), and fails if no such persons are known or accepted (1d, 2d, 4a, 4b, 4d, 5b); it is a question mark only if a Scenario's position is unclear on this issue (2e, 3a, 3e, 4c).</p> <p>c) <u>The true Church was visibly and personally founded by Jesus Christ and remains continuously visible and recognizable as such</u> – This passes if there exists at least an apparent legal continuity from the original Church to the current, and the current is visibly recognizable as the original Church (3a, 3c, 4a, 4b, 4c, 4d, 5a), and fails if that which is counted has having this legal continuity is not recognizable as the original Church (due to changes) (1a, 1c, 1d) or else if that which recognizable as the original Church (due to there being no changes) but does not claim this legal continuity (2a, 2d, 3b, 5b, 5c, 5d); it is a question mark if having this legal continuity only limited portions are so recognizable (1e, 2b, 2c, 3d) or if a Scenario's position is unclear on this issue (1b, 2e, 3e).</p>
	<p>The Four Marks of the Church, as Marks, and in General</p> <p>a) <u>Each Mark of the Church has a miraculous and visible aspect, easier to recognize than the Church itself, and which is beyond the power of creatures to produce</u> – This passes if the society accepted as the Church by the Scenario can claim that the Marks are truly observable (more so even than the Church itself) and to be expected in full power, with no need to corrupt or water down what the Marks mean, and can lay claim to the Marks in general with it clearly identifiable as to who a saint or miracle worker is associated with (2d, 3c, 4c, 5a), and fails if the Scenario acts as if the Marks are undetectable (1c, 1d, 2a, 2e, 3b, 3d), or must be reduced in fullness of expected power (1a), or if ecclesial affiliation of any possible saint or miracle worker cannot be ascertained (5b, 5c, 5d); it is a question mark if Marks must be "re-interpreted" in some sense to</p>

5	<p>apply at all (1b, 2b, 2c, 3a), or if a clear Mark would make the unknowable known (4a, 4b, 4d), or if a Scenario's position is unclear on this issue (1e, 3e).</p> <p>b) <u>The Marks of the Church are always found together, never separated</u> – This passes if the four Marks (and seven attributes) are all fully together, all present or all absent from a given society (3c, 4a, 4b, 4c, 4d, 5a, 5b), and fails if they are held by separate societies (or exclusively separated parts of an amalgamated whole if the parts do not openly recognize each other) (2d, 3d), or if any Mark positively exists where another Mark positively does not (1a, 1b, 1c, 1d, 2a, 3b, 5c, 5d); it is a question mark if the various Marks are held within exclusively separated parts of an amalgamated whole where the parts openly recognize each other (2b, 2c, 2e), or if some Mark positively exists where the existence of another is possible but uncertain (1e), or if a Scenario's position is unclear on this issue (3a, 3e).</p> <p>c) <u>A given Society cannot be regarded as possessing a given Mark if it lacks any doctrinally required aspect of it, whether the aspect is miraculous or not</u> – This passes if the society accepted as the Church by the Scenario can claim a hold on the non-miraculous aspects of the seven attributes, with no need to corrupt or water down what the attributes mean (3a, 3b, 3c, 3e, 4a, 4b, 4c, 4d, 5a), and fails if the Scenario has it that any required attribute may be or is absent and/or must be reduced in fullness of its proper meaning (1a, 1b, 1c, 1d, 1e, 2a, 2b, 2c, 2d, 3d, 5b, 5c, 5d); it is a question mark if a Scenario's position is unclear on this issue (2e).</p>
	<p>d) <u>The true Church is the society of persons who, by their profession of the same faith and by their partaking of the same sacraments, make up, under the rule of apostolic pastors united to the Chair of Peter, the kingdom of Christ on earth</u> – This passes if what the Scenario accepts as the Church is a) a society which b) professes the same faith, c) partakes of the same sacraments, and d) is governed by apostolic pastors (3c, 4a, 4b, 4c), and fails if any of the four required points is not met, not even by any reasonable "re-interpretation" (1a, 1c, 1d, 2a, 2d, 4d, 5b); it is a question mark if some reasonable "re-interpretation" of the given society's acts can be found to claim the same faith, sacraments, and apostolic pastors (1b, 1e, 2b, 2c, 3a, 3b, 5a, 5c, 5d), or if a Scenario's position is unclear on this issue (2e, 3d, 3e).</p>
6	<p>The Attribute and Mark of Unity</p> <p>a) <u>The true Church possesses unity of doctrine and profession (creedal unity)</u> – This passes if that which is counted as the Church all teaches and professes the same doctrine as always (3a, 3b, 3c, 3d, 3e, 4a, 4b, 4c, 4d, 5a, 5b, 5c, 5d), and fails if two portions of the Church have differing doctrines (1e, 2b, 2c), or the Church has different doctrines than before (1a, 1b, 1c); it is a question mark if a single doctrine is believed to be held but not professed (1d), if those parts of the Church holding the same doctrine as before refuse communion with those other portions of the Church with a different doctrine (2a, 2d), or if a Scenario's position is unclear on this issue (2e).</p> <p>b) <u>The true Church possesses unity of communion, in that all whom the Church would have counted as Her members are indeed so counted</u> – This passes if communion exists among those counted as Catholics and also of the Church (1a, 1b, 1e, 3a, 3b, 3c, 3d, 4a, 4b, 4c, 4d, 5a, 5c, 5d), and fails if one claims or professes communion with those they can't accept as fellow Catholics (1c, 1d), or else refuses to claim or profess communion with any of those they can accept as fellow Catholics (3e, 5b); it is a question mark if communion is hindered or refused with a part of the Church which does not profess exactly the same doctrine (2a, 2b, 2c, 2d, 2e).</p>
	<p>c) <u>The true Church possesses unity of government, in that all are agreed that allegiance is owed to the one legitimate successor of Peter and stand ever willing to give that allegiance</u> – This passes if the Scenario has a Pope (?), and that they support and obey him (1a, 1b, 1e, 3d, 4a, 4d, 5c, 5d), or at least the clear means to elect one (3b, 3c), or if they had one in a nominal sense and would follow him if only he formally functioned as one (1c, 1d, 2a, 2b, 2c), and fails if rivalry</p>

	<p>among Catholics makes universal leadership intrinsically impossible (3e) or else there is no Pope and the means to elect one is totally lacking (5b); it is a question mark if a Scenario's position is unclear on this issue (2e, 4b, 4c, 5a) or if not having a Pope its ability to elect one is unclear (2d, 3a).</p> <p>d) <u>The true Church possesses unity of liturgy in that, despite the existence of the various historic Rites, they each maintain unity with that within each which was determined by Christ Himself</u> – This passes if the liturgy throughout what is considered to be the Church and among all Catholics is unified with the pre-Vatican II liturgy in those details established by Christ (3a, 3b, 3c, 3d, 3e, 4a, 4b, 4d, 5a, 5c, 5d), and fails if the liturgy is not unified among the Church with the pre-Vatican II liturgy in those details established by Christ (1a, 1b, 1c, 1d); it is a question mark if it varies in that some liturgies may preserve what Christ established while others do not (2a, 2b, 2c, 2d, 2e, 4c), or else may possibly be unified with known ancient custom among the Alternate Rites (1e), or else if there is no cleric to celebrate the liturgy (5b).</p>
7	<p>The Attribute and Mark of Holiness</p> <p>a) <u>The true Church possesses all means of holiness, sound teachings, valid sacraments, evangelical counsels, good devotions, order, and discipline, as needed to perfect saints</u> – This passes if what the Scenario accepts as the Church possesses the full means of holiness, valid sacraments, holy teaching, development/encouragement of religious congregations (3a, 3b, 3c, 3d, 3e, 4a, 4b, 4c, 5a, 5c, 5d), and fails if it has few or no valid sacraments, unholy teachings, or no development/encouragement of religious congregations (1a, 1b, 1c, 1d, 2c, 5b); it is a question mark if these qualities are held only in what particular portions of the Church are the focus of the Scenario but not held in the rest of the Church (1e, 2a, 2b, 2d, 2e), or else if there is no practical means for holy instruction or development/encouragement of religious congregations (4d).</p>
	<p>b) <u>The true Church manifests, at least occasionally, miraculous works</u> – As no actual miracles of unmistakable miraculousness and universal recognition have occurred since the life of Padre Pio, this passes if what the Scenario accepts as the Church sustains the full standards for saints and miracles, exists as a moral miracle, and exhibits the same faith as the miracle workers of the Catholic past (3a, 3b, 3c, 3d, 3e, 4a, 4b, 4c, 4d, 5a, 5c, 5d), and fails if the standards for saints and miracles is substantially reduced, has no moral miracle associated with it, and exhibits a faith different from that of the miracle workers of the Catholic past (1a, 1b, 1c, 1d), or alternatively if the Scenario holds miracles to be of no relevance to the question (would not count if occurring among real Catholics) (2a, 2b, 2c, 5b); it is a question mark if the Scenario can claim these things only for what particular portions of the Church are the focus of the Scenario and not the rest of the Church (2d, 2e), or if a Scenario's position is unclear on this issue (1e).</p> <p>c) <u>The true Church brings about ordinary holiness to a greater degree than any other society, and also, at least occasionally, heroic holiness</u> – This passes if discernably superior holiness is widely displayed, or heroic holiness displayed at all, within that which the Scenario accepts as the Church or main focus thereof (1e, 2a, 2b, 2c, 2d, 2e, 3a, 3b, 3c, 3d, 3e, 5a), and fails if heroic holiness is not displayed and superior holiness is not widely displayed (1a, 1b, 1c); it is a question mark if the Church community cannot be observed or evaluated (1d, 4a, 4b, 4c, 4d, 5b, 5c), or if the miracles it would depend upon have not been seen as of yet (5d).</p>
8	<p>The Attribute and Mark of Catholicity</p> <p>a) <u>The true Church possesses Catholicity of Doctrine in that it teaches the whole counsel of God, all doctrines retained in full force and vigor</u> – This passes if what the Scenario accepts as the Church holds to the entirety to the known Catholic doctrine (2a, 2d, 3a, 3b, 3c, 3d, 3e, 4a, 4b, 4d, 5a, 5b, 5c, 5d), and fails if it has either rejected any doctrine or even adopted an intentional</p>

silence on any established doctrine of the Church (1a, 1b, 1c); it is a question mark if the true and full doctrines are only interiorly (privately) held (1d), or professed only in some limited portion of the Church (i.e. the traditionalist part) (1e, 2b, 2c), or if a given Scenario is unclear on the issue (2e, 4c).

b) The true Church possesses Catholicity of Personnel in that it reaches all manner of persons from all ethnic, national, racial, linguistic, social, and economic categories – This passes if persons of every sort of temperament and condition of life, of any racial, national, social, economic, or other conditions is welcomed (1a, 1b, 1c, 1d, 2a, 2d, 3a, 3b, 3c, 3d, 4a, 4b, 4c, 4d, 5a, 5b, 5c, 5d), and fails if any such category is excluded or obvious fellow likeminded Catholics are excluded (3e); it is a question mark if it is enough from some group’s perspective that some persons might only be welcomed by other groups who may not share the same faith as the group (e.g. a particular Rite which accepts persons of a given linguistic, national, or cultural background, but leaves the rest to the Novus Ordo which it considers sufficient for them) (1e, 2b, 2c), or if the Scenario is unclear as to this issue (2e).

c) The true Church possesses Catholicity of Time in that it reaches all times from its founding by Christ onward – This passes if the Church as a doctrinal and authoritative society has continually existed as such continuously from the beginning (1e, 3c, 3d, 4a, 4b, 4c, 4d, 5a), and fails if either the doctrinal or authoritative aspect of the Church has ever perished, even momentarily (1a, 1b, 1c, 3a, 3b, 5b, 5c, 5d); it is a question mark if continuity can only be claimed by pointing to one portion for the doctrinal/sacramental/spiritual life of the Church (traditionalists) and to another separate portion for the visible/canonical/legal/authoritative existence of the Church (Novus Ordo) (2a, 2b, 2c, 2d, 2e), or if the Scenario is unclear as to this issue (1d, 3e).

d) The true Church possesses Catholicity of Place by Right in that it claims the right and duty to reach all places – This passes if what the Scenario accepts as the Church (or at least its remaining officers) can clearly lay claim to authority over the whole inhabited earth (2a, 2b, 2c, 2d, 2e, 3a, 3b, 3c, 3e, 4a, 4d, 5c, 5d), and fails if what is accepted as the Church can or should be legally barred from existing or functioning or ruling within any particular geographical region, or has no genuine necessity to reach the whole inhabited earth (1a, 1b, 1c, 1d, 1e, 3d); it is a question mark if the Church’s remaining authoritative officers morally ought to go beyond their diocesan or parish or other boundaries but have no clear direction or authority to do so (4b, 4c, 5a), or else if the given Scenario is unclear as to this issue (5b).

e) The true Church possesses Catholicity of Place in fact in that Catholics are found in all nations and regions – This passes if what the Scenario accepts as the Church exists in all places, or at least (in small remote regions where numbers are very small and cannot be verified) that members can be reasonably be expected to exist in those places as well (1a, 1b, 2a, 2b, 2c, 2d, 2e, 3a, 3b, 3c, 3e, 5a), and fails if there is any place where the Church clearly does not, or cannot, exist (1c, 1e, 3d), or if the Scenario posits an existence which cannot be verified anywhere (1d, 4a, 4b, 4c, 4d, 5b); it is a question mark if a hypothetical Scenario not believed to have taken place were to take place and from there could exist in all places (5c, 5d).

f) The true Church can never be limited to one region, even at the height of its extremity as prophesized for the Final End Times, nor denied rightful (lawful) existence in any region – This passes if the Church is whole and intrinsically self-sustaining and can be expected to have at least some presence (however much merely a remnant) at the end of time no matter how distant (3a, 3b, 3c, 3e, 4a, 5c, 5d), and fails if not intrinsically self-sustaining such that it is soon doomed to extinction if not already so (4b, 4d, 5a, 5b), or if its authority is specific to particular regions now and can be so indefinitely (1e, 3d); it is a question mark if its existence and worldwide status at such a point in time is difficult to assess (1d, 4c), not necessary for salvation (1a, 1b, 1c), or necessary features for intrinsic self-sustainment are not integrated with each other (2a, 2b, 2c, 2d, 2e).

<p>9</p>	<p>The Attribute and Mark of Apostolicity</p> <p>a) <u>The true Church possesses Apostolicity of Doctrine in that it teaches the authentic doctrine of the Apostles</u> – This passes if the Church (or at least the relevant part of the Church, so long as it has no communion or recognition of and by the rest) retains the Apostolic doctrine (2a, 2d, 3a, 3b, 3c, 3d, 3e, 4a, 4b, 4c, 4d, 5a, 5b, 5c, 5d), and fails if the Church does not retain the Apostolic doctrine or if the Apostolic doctrine itself is not accepted (1a, 1c); it is a question mark if the Church (or at least the relevant part of the Church, if in communion or recognition of and by the rest) retains the Apostolic doctrine while the remainder does not (2b, 2c, 2e), or if things are unclear due to invisibility of holder of Apostolic doctrine (1d) or not clear whether Church still teaches Apostolic doctrine (1b, 1e).</p>
	<p>b) <u>The true Church possesses Apostolicity of Government in that its officers are one juridical person with the Apostles</u> – This passes if the Church imposes or would impose what the Apostles would impose (3b, 3c, 3d, 3e, 4a, 4b, 4c, 4d, 5a, 5c, 5d), and fails if the Church rules differently than the Apostles would (1a, 1c, 1d), or else does not rule at all (3a, 5b); it is a question mark if the government of the Church is separated from the true faith believing part of the Church (2a, 2b, 2c, 2d, 2e), or else if the Scenario is unclear as to this issue (1b, 1e).</p> <p>c) <u>The true Church possesses Apostolicity of Orders in that its clergy are truly and validly ordained or consecrated (as applicable) as priests and bishops</u> – This passes if valid orders are held by priests and bishops of the Church or at least the most relevant part of the Church (2a, 2b, 2d, 3a, 3b, 3c, 4a, 4b, 4d, 5a), and fails if valid orders are rare or nonexistent (1a, 1b, 1c, 1d), or else practically no one of orders can be recognized as being lawful (2c, 5b); it is a question mark if valid orders might, at least by some reasonable rationale, be usually or typically found among at least the most relevant part of the Church (1e, 2e, 3d, 3e, 5c, 5d), or if the Scenario is unclear as to this issue (4c).</p> <p>d) <u>The true Church possesses Apostolicity of Membership in that it is numerically the same Society as that planted by the Apostles</u> – Physical continuity of lay membership seems to be in place for all communities extending from the Pre-Vatican II Catholic Church, so focus here is on continuity of the hierarchy. This passes if there is a continuous chain of command, all upholding Catholic and Apostolic doctrine and practice (1d, 3c, 4a, 4b, 4c, 4d, 5a), and fails if there is a break in the chain of command and no functional hierarchy (even only temporarily) (3b, 5c, 5d) or no valid and lawful orders (5b); it is a question mark if valid orders and a functional hierarchy (but no clearly continuous chain of command) continue from before (3a) or continuing chain of command but not upholding Catholic and Apostolic doctrine and practice (1a, 1b, 1c, 3d), or if the Scenario is unclear as to this issue (1e, 2a, 2b, 2c, 2d, 2e, 3e).</p> <p>e) <u>The true Church possesses Apostolicity of Mission in that it possesses and accepts the obligation to preach the Gospel to all Creation, baptizing them</u> – This passes if Church or at least most relevant part of the Church accepts clear duty to evangelize the whole world (2a, 2b, 2c, 2d, 3a, 3b, 3c, 5a, 5b, 5c, 5d), and fails if there is no need to evangelize the world (at least in the classical sense of making converts to the Faith) (1a, 1b, 1c), or willingness to remain silent and hidden and convert no one (1d, 4a, 4c, 4d), or limited to evangelizing only some particular group (1e, 3d); it is a question mark if possible efforts to evangelize the world go completely undetected (4b), or if the Scenario is unclear as to this issue (2e, 3e).</p>
	<p>The Supernatural Protection of the Church</p> <p>a) <u>As evidence of Divine support, the true Church always endures, ever the same, despite persecution, hard times, soft times, outside pressures, personal failings of its members and even leaders, continuous confrontation with all diversity of cultures, nations, philosophies, and does so without recourse to military arms or might, and that this is empirically verifiable in a known or given visible society</u> – This passes if that which is identifiably original and Catholic continues</p>

10	<p>to exist visibly and empirically in the world as an identifiable community facing the world and its problems, consisting of at least lay and consecrated religious Catholics and at least sufficiently functional leadership to provide Catholic guidance and sacraments (3a, 3b, 3c, 3d, 3e, 5a), and fails if the original and Catholic Church has been corrupted as to its purposes, beliefs, and practices (1a, 1c), or else if there is no known empirical evidence of its existence (as such) at all (4a, 4b, 4c, 4d, 5b); it is a question mark if such a Church exists but with its essential components separated into two categories or groups at odds with each other and such that neither part puts it all together but only the whole which cannot peaceably exist as a whole (2a, 2b, 2c, 2d, 2e), or else if its leaders are invisibly concealed among visible leaders of a different sort (1d), or else is a hypothetical situation which has not successfully occurred as of yet (5c, 5d), or else if the Scenario is unclear as to this issue (1b, 1e).</p>
11	<p>Rome, the Eternal Diocese</p> <p>a) <u>The Roman See is imperishable (cannot disappear nor fall into error) in that there will always be in or from that region a group of true Faithful united to their true Bishop</u> – This passes if the Scenario can specify a clear “Rome” that meets with its nominal description of what Rome should be, namely Catholic and operative (or functioning), may be bereft of a Pope but cannot be bereft of at least one faithful bishop and his faithful flock (1a, 3c, 3d, 4a), and fails if Rome is dysfunctional such that the true center of reliable living doctrine has to be elsewhere (1b, 1c, 2a, 2b, 2c, 2d, 2e, 3a, 3b, 3e, 5b, 5c, 5d); it is a question mark if Catholic prelates may be secretly hidden therein, whether in prison, invisibly concealed among apparent non-Catholics, relegated to some obscure Alternate Rite, or supportive of some bishop in the woods or underground Church operating elsewhere (1d, 1e, 4b, 4c, 4d, 5a).</p>
	<p>b) <u>The Roman See is of particular significance to the Church since that is the Pope’s See, and when lacking a Pope, the natural or designated electors of the next Pope would also be Romans, normally being also resident in Rome</u> – This passes if cardinals or at least some clerics with some manner of legitimate authority exist capable of electing a Pope (1a, 2a, 3b, 3c, 3d, 4a, 4b, 5a), and fails if there are no qualifiable electors (4d, 5b), or if no electors would be needed (5d); it is a question mark if election of a putative pope is conventionally possible but irrelevant as the elected cannot be trusted to be orthodox (1b, 1c, 1d, 1e, 2b, 2c), if there is doubt that either heretic cardinals or laity can elect a true Pope (2d, 3a, 3e), if mere laity alone can and must conduct election (5c), or if a Scenario is unclear as to this issue (2e, 4c).</p>
12	<p>The Need for Visible External Actions</p> <p>a) <u>An official, visible event must mark any change in ecclesiastical status, for example the installation or removal of anyone in any office, the acceptance of any soul into the Church or expulsion of any soul out of the Church, or the recognition or non-recognition of any particular church or community</u> – This passes if change in status of Vatican organization can be documented with an external action (3c, 4a), or else if there is no change in status to explain (1a, 1b, 1c, 1d, 1e, 3d), or if the relevant clergy obtained their authority through explicit or easy-to-understand conventional means (4b, 4d, 5a), and fails if so important a change takes place with no external action to mark it (3a, 5b) or comes to anyone by default (3b, 5c, 5d); it is a question mark if a change is only partial and external actions, though present, are unclear (2a, 2b, 2c, 2d, 2e), or if the Scenario is unclear as to this issue (3e, 4c).</p> <p>b) <u>Directives, mandates, and commands to the Church are themselves easily documented and come from known authorities within the Church</u> – This passes if external actions can be found or made which per the Scenario can simply be taken at face value and followed directly (3b, 3c, 3d, 4b, 5a, 5c, 5d), and fails if official directions must be disobeyed (2a, 2b, 2c, 2d, 2e) or have no official and documented existence (1a, 1b, 1c, 1d, 1e, 3e); it is a question mark if where there is</p>

	<p>no external action needed (3a, 5b), or none is possible (4b), or must remain undocumented for some good reason (4a, 4c).</p>
13	<p>The Object of Infallible Ecclesiastical Faith</p> <p>a) <u>Without some visible and clear-cut extenuating circumstances which legitimately comprise a basis for doubt, Catholics are morally bound to accept the actions, elections, and appointments of the Church, as having truly achieved their intended and nominal effect</u> – This passes if a Scenario requires no explanation or else has a visible action to explain the transition (1a, 3c, 4a, 4d), and fails if something other than main Church serves better as Church without explanation (2b, 2c, 2e); it is a question mark if without explanation the Church’s claims are injured (1b, 1c, 1d, 1e, 3d), or else if the Pope has evidenced a vanishing into heresy (casting doubt on the Vatican organization) again without explanation for the traditional Church (2a, 2d, 3a, 3b, 3e, 4b, 5a, 5b, 5c, 5d), or if the Scenario is unclear as to this issue (4c).</p> <p>b) <u>The Church has long earned our trust, such that we can know that whatever has betrayed or misled us cannot be that which is truly the Church</u> – This passes if the Church continues to earn our trust by not having changed in any of its doctrines, beliefs, practices, and morals (3a, 3b, 3c, 3e, 4a, 4b, 5a), and fails if the Church has changed (1a, 1b, 1c, 1d, 1e) or else its officers have successfully confined true Pope (4d); it is a question mark if only some portion of it continues to be prove trustworthy while the rest is not (2a, 2b, 2c, 2d, 2e), or if trustworthiness ceases to be an issue through the nonexistence of the Church (5b), or trustworthiness would be the unknown result of a hypothetical situation as has not occurred (5c, 5d), or if the Church has an unhealthy dependence on that which is not Catholic (3d), or if the Scenario is unclear as to this issue (4c).</p> <p>c) <u>One purpose of the Church is to provide Divine certitude regarding what decisions are made which are of impact to the Church</u> – This passes if an authoritative Church or officers thereof exist or can exist to represent the Magisterium (3b, 3c, 4a, 4b, 5a, 5c, 5d), and fails if the Church contradicts itself, either in different times or in different parts, or else differs from the teachings and religion of the authorities under whose auspices it functions (1a, 1b, 1c, 1d, 1e, 2a, 2b, 2c, 2d, 2e, 3d); it is a question mark if only representatives of a much more questionable sort exist without any clear magisterial authority (3a, 3e, 5b), or if the Scenario is unclear as to this issue (4c).</p>
14	<p>The First See Is Judged by No One</p> <p>a) <u>It is a matter of great sin to judge a man believed to be Pope, in any manner that would imply some right of any person or tribunal to judge, and to punish a Pope, whether by removal or by any other punitive means</u> – This passes if the Scenario does not rely on making personal judgements of the person putatively accepted as a Pope (3c, 3d, 4a, 4c, 4d), and fails if either the old pre-Vatican II popes and/or their teachings are rejected (1a), or if personal judgement of recent and current Vatican leadership is intrinsic to the Scenario (1c, 1d, 1e, 2a, 2d, 5c, 5d); it is a question mark if it is unclear if a given Scenario is not unanimous within itself as to whether such a personal judgement of recent and current Vatican leadership is required (2e, 3a, 3e, 4b, 5a, 5b), or else if only the man’s individual actions are judged (1b, 2b, 2c, 3b).</p>
	<p>The Universal Teaching of All the Bishops</p> <p>a) <u>The bishops, not only when convened in a Council, but also even when dispersed throughout the world, but remaining morally united to the Papal Chair, are infallible when they unanimously teach and impose the pope’s doctrine</u> – This passes if visible Catholic bishops remain, at least by and large, faithful (noting that those who left the Church and have no status do not count) (1a, 3b, 3c, 3e, 4a), and fails if no faithful Catholic bishops remain (1c, 4d, 5a, 5b, 5c, 5d); it is a question mark if the loss of faith on the part of a majority of bishops is problematical and unclear per the Scenario (1b, 2b, 2c), or if only a relatively small minority of official bishops</p>

15	<p>remain faithful in our times (but still united to all the great many faithful bishops of bygone days) (1d, 1e, 3d, 4b, 4c), or if at least some few faithful bishops do exist, but who have no clear and official status (2a, 2d, 3a), or if the Scenario is unclear as to this issue (2e).</p> <p>b) <u>Individual bishops, though each can fall into some error or heresy, they cannot all fall into the same error or heresy at the same time so long as they retain their active and visible membership in the Church</u> – This passes if the Scenario can fully or pretty much account for the failure of so many former Catholic bishops all at once, in the context of this doctrine (3c, 4a, 4d), and fails if the Scenario in its pure state cannot account for this massive failure of all or nearly all Catholic bishops, in the context of this doctrine (1c, 1d, 1e, 2a, 2d, 3a, 3b, 3d, 3e, 4b, 5a, 5b, 5c, 5d); it is a question mark if a Scenario has nothing to explain (1a) or if the infidelity of the Catholic bishops is not deemed sufficient to remove them from the Church, however bad it means they are (1b, 2b, 2c), or if the Scenario is unclear as to this issue (2e, 4c).</p>
16	<p>The Church as a Perfect Society</p> <p>a) <u>The true Church, as a visible Society, is truly a perfect society in the strict sense in that it has everything necessary to make it a complete society, not merely an academy or dependent upon any other society</u> – This passes if what the Scenario accepts as the Church possesses the full spectrum of what it needs to continue its existence and sustain itself, holy orders, self-governance, the ability to perpetuate its own citizens and leaders indefinitely, is not part of any other larger and non-Catholic society nor dependent upon any other kind of society (3b, 3c, 4a, 4d), and fails if it is a mere appendage of secular powers (1a, 1b, 1c, 1d), or if it is a mere part of a larger and non-Catholic society upon which it depends for canonical structure (1e, 2a, 2b, 2c, 2d, 2e), or if it is dependent upon any other societal entity than itself for anything integral to its functioning (3d), or if it is simply incomplete within itself (5b); it is a question mark if it hypothetically could gain a Pope if he would function normally and productively as such (but has not), but is unclear as to how or if this could happen (3a, 4b, 4c, 5a, 5c, 5d), or if the Scenario is unclear as to this issue (3e).</p>

Table of Scenarios

Table of Scenarios: This table lists the various scenarios that have been envisioned (and their known variants) as proposed by Catholics and Catholic-at-hearts in order to explain the nature of the current crisis and define the true Church in our day. It is to be noted that in a few cases, particular variants of two different scenarios may be combined, usually to solve together some problem(s) that either alone cannot solve. Such combinations will be explored once the basic scenarios and their variants have been explored in the pure form.

<p>Identity with the Novus Ordo</p> <p>Scenario #1 assumes an exact, full and strict identity of the Church with the Novus Ordo apparatus. In such a view, all who are not approved by the Novus Ordo apparatus are not counted. There are 5 subcategories to this:</p> <p>a) Novus Ordo religion is right – This is the Modernist’s scenario that the Christian religion has been abrogated in favor of a new Marxist covenant, that without any prophetic announcements having been made that such a thing would happen, God simply decided to change the nature of</p>

1	<p>how He wants to be worshipped, and for that matter His own nature, the nature of Man, and the nature of His (or Her, or Its?) relationship to all the other gods and demons that Man has ever worshipped or ever may.</p> <p>b) Novus Ordo is bad, but acceptable to Catholics – This scenario accepts the obvious and undeniable fact that the Novus Ordo religion and practices are truly bad for Catholics, that they destroy Faith, teach irreverence, doubt, and religious indifference, and so forth. Yet even with all this harm it does, by this scenario the Novus Ordo as a religion is still regarded as being within the pale and (just barely) acceptable to Catholics.</p> <p>c) Novus Ordo is wrong, but still the Canonical Church – This scenario accepts the fact that the Novus Ordo religion is unacceptable to Catholics, yet even so awards the status of being the Canonical Church to the Novus Ordo apparatus.</p> <p>d) Novus Ordo is wrong, but some of its Prelates are secretly Catholics – This scenario accepts the fact that the Novus Ordo religion is unacceptable to Catholics, but claims that all authoritative clerics must be members of that society, though only some very few (identities unknown to us) who are not personally guilty of heresy could also qualify as Catholic clerics.</p>
	<p>e) Western Patriarch Theory – This scenario has it that Paul VI did the things he did to destroy the Church not in his role of Pope but in his role of Western Patriarch (damaging only the Latin Rite, but leaving, at least in his own day, the Alternate Rites all undisturbed), thus relegating the fullness of true Catholicism to the Alternate Rites of the Church, but having no clear position regarding those of the corrupted Latin Rite.</p>
2	<p>Amalgamation of Novus Ordo and Traditional Catholics</p> <p>Scenario #2 assumes that traditional Catholics truly belong to the Church and are members, but also looks to the Novus Ordo apparatus as well. In this scenario, one generally looks to the traditional Catholics to provide the doctrinal content of the Faith, and to the Novus Ordo apparatus to provide the ecclesiastical infrastructure and visible and canonical organization. There are 5 subcategories to this:</p> <p>a) Cassiciacum Thesis – This scenario has it that the Novus Ordo apparatus, most principally its leader, possesses materially roles of bishops and Pope, but that an impediment (“obex”), presumably of their own heresies, prevents their formal acceptance of the offices to which they are appointed or elected.</p> <p>b) Recognize and Resist (clerical) – This scenario has it that the aberrations of the Novus Ordo consist of wicked commands and directives which must be opposed and resisted, and are lawfully resisted by traditional clergy (SSPX principally) while the Novus Ordo retains its own lawful status.</p> <p>c) Recognize and resist (primarily laity only) – This scenario has it that the aberrations of the Novus Ordo consist of wicked commands and directives which must be opposed and resisted, but against which only lay resistance is possible. Those taking this position can accept as clerics (at most) only what few and fewer clerics hail from back before the time things went erroneous.</p> <p>d) Vatican-Centered Sedevacantists – Many absolute sedevacantists, though rejecting the Novus Ordo “church” and religion, nevertheless see them as the “official” or “mainstream” or “canonical” or “visible” Church, plainly failed of course, and of which no Catholic can be a member, and yet still bearing some “official” status, even if only through “common error.”</p> <p>e) Refusal to take a position – There are some who, confused by the vast array of answers many of which clearly seem inadequate, simply refuse to take any position regarding these questions at all, thus leaving it all kind of “open” and certainly “mysterious.”</p>
	<p>Exclusive Identity with Traditional Catholics</p> <p>Scenario #3 assumes traditional Catholics alone can comprise the Church, thus ruling out Novus</p>

3	<p>Ordo believers from being counted as being of the visible Church, despite whatever spiritual unity some may well have in their invincible ignorance. It is therefore traditional Catholics (or some subgroup therein) who count as the remnant of the visible Church. There are 5 subcategories to this:</p> <p>a) Church of Supplied Jurisdiction Only – This scenario regards all traditional clergy, the entire living hierarchy of the Church, as functioning only with supplied jurisdiction.</p> <p>b) Church of Authority by Default – This scenario has it that all or some traditional clergy just “have authority” with no need of any valid canonical process simply on the bare fact that the Church must have authority.</p> <p>c) Church of Express Declaration and Appointments – This scenario, advocated herein, has it that traditional clergy have authority by virtue of a clear and identifiable succession, and the legal context for that succession to bear authority.</p> <p>d) Partisan Church of the Indult/Motu Proprio Folks – This scenario, even while rejecting the Novus Ordo as a religion, nevertheless has it that only those clerics and communities which have the approval of the Novus Ordo apparatus comprise the Church.</p> <p>e) Partisan Church Any Particular Non-Indult/Motu Proprio Folks Group – This scenario has it that only the members of some single traditional Catholic society (of whatever “stripe” it happens to be) would be the Church.</p>
4	<p>Identity with Unknown Clerics and Societies</p> <p>Scenario #4 assumes that some obscure, hidden, or even secretive succession as yet still remains of the true Church, but that no identifiable person ever seems to be able to identify or locate any of these unknown clerics or societies, provide any empirical evidence of their existence, or produce a reliable and accepted test by which any cleric can be reliably ascertained to be a real Catholic cleric with real authority and jurisdiction or faculties. They can only postulate, as some sort of dogmatic imperative, that some such persons and Church simply “must” exist somewhere even though no one knows where and no one can find them. There are 4 subcategories to this:</p> <p>a) Secretive or hidden Papal succession – This scenario claims that another papal succession, separate and parallel to the familiar Roncalli Montini Lucien Wojtyla Ratzinger Bergoglio succession, is actually the true succession. This is often associated with the white smoke (that later turned black) at each of the 1958 and 1963 conclaves, and in some versions of this the first Pope of this succession took the name of Gregory XVII and/or elected Cardinal Siri. This parallel succession is the true papacy.</p> <p>b) Bishop in the Woods – This scenario claims that there yet still remains some faithful bishop, appointed by a true Pope, perhaps in some prison or gulag, or stranded on some desert island, or concealed within some mountain hermitage long mistakenly thought to be uninhabited, or else simply in some other “forgotten” corner of the world. The existence of this bishop provides now the sole basis for claiming that anything of the Church as a lawful and Canonical hierarchical organization remains.</p> <p>c) Underground Church – This scenario claims that the Church is hidden, “in the catacombs,” secretive, underground, and out of communication with the rest of us. This would also apply to a Church which is confined, say in some prison or gulag, or stranded on a desert island, but (in those cases) at least having a bishop.</p> <p>d) Substituted Pope – This scenario claims that an impostor has been substituted for the true Pope (of the same name), e.g. a fake “Paul VI” who, being an impostor and not the real Paul VI (concealed in some Vatican dungeon), is able to do all the wildly fallible and Faith-destroying things which the true Pope is necessarily incapable of doing. As the true Pope is inaccessible in this scenario, it is also impossible to know who is with him, or who he might approve of, and for what offices.</p>

Denial that the Church exists as a Hierarchical Organization

Scenario #5 assumes that the Church, as a hierarchical organization (apart from, possibly, some aging cleric who hails from back before the time things went to pot), has truly ceased to be, and is therefore thus otherwise comprised exclusively of mere laity. This claim is generally linked to a claim that the Final End of things is very near and that this failing is the Final Apostasy as mentioned in Sacred Scripture. It also answers emphatically in the negative the question, “when the Son of Man returns, will He find Faith on earth?” This is commonly referred to as the “home-aloner” position, since it recognizes no, or virtually no, clerical persons as valid and lawful (and hierarchical) clerics of the Church. There are 4 subcategories to this:

- 5
- a) **Virtually no Hierarchy remains, but with exceptions** – This scenario denies any true prelates of episcopal grade or higher, but admits the possibility of some few remaining priests from way back when as the sole remaining authority in the Church.
 - b) **Absolutely no Hierarchy remains at all** – This scenario denies the valid and lawful existence of any clerics whatsoever, and resigns to this condition, awaiting a very immediate End of the World.
 - c) **Hierarchy must be restored through a Lay Conclave** – This scenario calls upon the Laity of the Church to organize a conclave to restore the Papacy and regenerate new authority from scratch.
 - d) **Hierarchy must be restored through a Mystical Pope** – This scenario looks to some private revelation or apparition to restore the Papacy, again to restore authority from nonexistence.

Tables of Evaluation of Each Scenario in the Light of the Doctrines

Tables of Evaluation of Each Scenario in the Light of the Doctrines:

These tables each compare one given scenario against each of the doctrines listed. The letter given to the right of each doctrine under each scenario summarizes the evaluation of the scenario in the context of the doctrine. “F” means that the scenario utterly fails to reconcile with the doctrine. A scenario fails the test of the doctrine even if only contradicts one of several propositions connected with the doctrine. “P” means that the scenario at least basically passes the test of the given doctrine. “?” means that the scenario “can pass,” or conditionally passes the test of the doctrine, but is legitimately debatable, or else selectively applicable, subject to interpretation or to other conditions, for example those of time or place or circumstance or Rite, etc. The exact meanings and rationales for each pass/fail criteria are detailed in the Table of Doctrines (pages 300-315) but also summarized in a quick reference table on page 411.

Scenario #1, Identity with the Novus Ordo

– (a) **Novus Ordo religion is right**

The Novus Ordo denies the Dogma that there is only one God, or else makes it out that the Devil is the Fourth Person of the Holy Trinity. Whereas Moses and Jesus both taught that all other gods of the pagans/heathens are all “incognitos” of the Devil, the Novus Ordo teaches that the other gods are now

all “incognitos” of the true God and can bring souls to salvation! The Novus Ordo teaches that there is salvation to be found outside the Church, namely that other churches and religions are now themselves the ecclesial means for the salvation of souls. The Novus Ordo also denies the Dogma that God is the Creator and we humans are the Creation, such that all due respect and reverence is due to God. All of those grand and tall cathedrals Catholics made and the Novus Ordo knocked down spoke of something, the Divine Someone, who is truly greater than ourselves and before whom we speak in hushed tones with all reverential awe. In the Novus Ordo, “God” is merely our “big buddy upstairs” with whom we can elbow and pal around with for a good time, or even treat as a complete joke, and there is nothing truly any greater than humans, hence all those “churches in the round” where attendees face each other, where before we “faced the wall” (Isaiah 38:2), with only priest, altar, tabernacle, and crucifix to watch in all due reverence. Every Novus Ordo irreverence is borne of an implicit denial of this Dogma. The Novus Ordo denies the Dogma that God is the same yesterday, today, and forever (Hebrews 13:8), and in Whom there is no change, not even the turning of a shadow (James 1:17). Furthermore, these changes were made without any prophecies to the effect that God would be so modifying His plans for His Church, and without any (real) miracles to mark the occasion. Obviously, God has changed His mind about what is true or false, right or wrong, and

even replaced the Christian Covenant with some new Marxist Covenant. This of course is the position of the Modernists themselves, those who have really “gotten with the program” and want to see Christianity hijacked.

1	The sudden and unprophesized imposition of a new religion is properly to be regarded as a defection (corruption of purpose), at least from Catholicism though not from (per this scenario) God’s new surprising and unannounced Covenantal changes, and an organization as such obviously exists. The Novus Ordo has the means to sustain itself for a prolonged period.	a) F b) P c) P
2	Popes have suddenly become capable of denying and defying established doctrines willy-nilly and have done so, and they have established new practices and policies which injure and destroy souls, and their followers have gone along with it peacefully.	a) F b) F c) F
3	The authority of the Novus Ordo is optional, in that other religions can do the same thing, also in that a “cafeteria” Novus Ordo believer remains such no matter what teachings he rejects. There is no power to sanctify where few or no valid sacraments are offered and outward rites shatter unity and destroy sanctity. Since they can be rightly ignored or something else legitimately chosen, they are only quite doubtful as an authority (ergo no authority), though they may retain some legislative, judicial, and coercive powers (to be used only against real Catholics). Modernists may or may not find their Vatican leadership questionable.	a) P b) F c) F d) F e) ?
4	The Novus Ordo does continue as something of a real and visible society in that it is still quite knowable, though its common goals have undergone a significant transition, but as an organization with its goals it has no visible existence prior to Vatican II and as such has no	a) F b) P

	connection with the religion or Church founded by Christ and is not recognizable as such.	c) F
5	The Novus Ordo loses all miraculous aspects of any Mark, retaining (at most) a vestigial “Catholicity of Place in fact” owing to the vast numbers of damaged former Catholics who formerly inhabited all the same regions around the world. They possess none of the same faith, the same sacraments, or any apostolic pastors united in any way to the historic Chair of Peter.	a) F b) F c) F d) F
6	The Novus Ordo possesses no Unity, either within itself, having become akin to the Anglicans with all of their “jumble of religious systems without number,” and also having broken Unity with the real Church, having rejected real Catholics, and having rejected that aspect of the liturgy which was determined by Christ Himself. Only in their ability to claim one man as “Pope” and their allegiance to him and an artificial communion of diversity among them all do they maintain any aspect of Unity as an attribute.	a) F b) P c) P d) F
7	The Novus Ordo has rejected many means of holiness, including most valid sacraments, sound teaching, and reverential disciplines. Miraculous works, heroic holiness, and even a discernably outstanding degree of ordinary holiness among its membership in general, are altogether just not found therein.	a) F b) F c) F
8	The Novus Ordo has rejected many doctrines and therefore does not teach the whole counsel of God, has never existed (at least visibly) prior to Vatican II, formally relinquishes any claim to Catholicity by right with their Balamand agreement and similar treaties with heretics. On the other hand, they do still accept persons of all categories of race, nationality, income, etc., and still exist in all parts of the world, a residual Catholicity of Place in fact which they stole from the true Catholic Church. Since other religions and gods can save, per its own teachings it could properly disappear and probably might before the world ends.	a) F b) P c) F d) F e) P f) ?
9	The Novus Ordo does not teach the authentic doctrine of the Apostles, and so therefore its officers cannot form one juridical person with the Apostles. They have also destroyed the validity of orders among themselves, with invalid ceremonies used for the making of their “clerics.” Their disunity from all Catholics of history and from traditionalists as well makes it difficult to claim that they are the same society, given their alien beliefs, practices, and purposes. They have abandoned the Divine Commission to preach to all Creation, now instead learning their religion from pagans.	a) F b) F c) F d) ? e)

		F
10	The Novus Ordo apparatus is very much not the same, brought itself into existence only through the deception of Catholics, and can sustain itself only through the military might of nations that find it useful to their selfish ends.	a) F
11	If God has truly changed His mind, then at least modernist Rome (for the most part) truly has along with that, so this doctrine actually holds.	a) P b) P
12	The Novus Ordo consistently conceals all that makes it non-Catholic, in that it claims that Vatican II changed nothing (changes carefully hidden with ambiguous passages) even while it obviously changes everything, leaves their leaders and followers pointing fingers at each other as to where all the nonsense came from (“the people clamored for it” “we never asked for that”).	a) P b) F
13	If the modernist gospel were true (and the Catholic gospel false) then there would be nothing to prove organizationally, so ironically that criteria passes, but as the trust of the people has been violated and shattered and there can be no divine certitude where previous teachings are contradicted by more recent teachings.	a) P b) F c) F
14	By rejecting the teachings of all the previous popes, the Novus Ordo has in effect “judged” them by counting their infallible teachings as being of no account.	a) F
15	If God really changed His mind about what is true and false and right and wrong, then of course the modernist heretic bishops are basically all doing just fine and there is nothing to explain here.	a) P b) ?
16	The Novus Ordo gains its heretical doctrinal direction from secular powers, making it a mere appendage of the State; also, it may come to lack valid Holy Orders within itself, and only exists by stealing the resources and reputation of traditional Catholics.	a) F

Scenario #1, Identity with the Novus Ordo
– (b) Novus Ordo is bad, but acceptable to Catholics

If the Novus Ordo is merely “bad” in some sense, but not actually unacceptable to Catholics, then it is rather difficult to justify the existence of Catholic Tradition as a living force among churchmen and congregations today. It is also difficult to explain how God would allow His own Church to become, itself, such an agent for the destruction of Faith in its official actions. There have often been less than ideal circumstances even within the Church, bad or corrupt clerics, and so forth, and this view would amount to a claim that all of what’s wrong with it is merely a grotesque extension of that. Yet it does recognize that the Novus Ordo is truly bad for Catholics, though not always proving spiritually fatal in all cases. For that last, it must place hope and belief in there being individuals who secretly, interiorly, and personally continue to retain some rudiments of Catholic teachings in defiance against

their spiritual leaders, and even while being continually exposed to the heresies and irreverence of their spiritual leaders. This creates a whole continuum from Catholic (in private belief) to Novus Ordo, with no clear place to draw a line anywhere between what is Catholic and what is not, effectively counting all as Catholics despite their public profession of a non-Catholic faith. In its pure state this would be the position of conservatives such as “Catholics United for the Faith,” readers of *The Wanderer*, and viewers of the EWTN network. But this view easily combines with any of the “amalgamation” scenarios (#2), especially the non-sedevacantist ones. Some or even many of this category may prefer the traditional Catholic Mass offered under the auspices of the various Indults or the Motu Proprio of 2007, but this is a matter of taste or aesthetics and not a doctrinal stand against the Novus Ordo service.

1	The sudden and unprophesized imposition of all the defective liturgies and flawed catechisms and instruction is viewed as injurious to Faith though at least still somewhat serviceable, and the organization as such obviously still exists. The Novus Ordo has the means to sustain itself for a prolonged period.	a) ? b) P c) P
2	Popes have suddenly become capable of at least seeming to deny and defy established doctrines and at least apparently have done so, and they have established new practices and policies which injure and destroy souls, and their followers (by and large) have gone along with it peacefully.	a) ? b) ? c) F
3	The authority of the Novus Ordo is optional, in that other religions can do the same thing, also in that a “cafeteria” Novus Ordo believer remains such no matter what teachings he rejects. There is only occasional power to sanctify where some valid sacraments are offered and outward rites don’t sanctify very well. Since they may even have to be resisted, they are only somewhat doubtful as an authority, though they may retain some legislative, judicial, and coercive powers (to be used only against real Catholics).	a) ? b) ? c) ? d) ? e) F
4	The Novus Ordo does continue as something of a real and visible society in that it is still quite knowable, though its common goals have undergone a significant transition, and one has to “read in” to its actions original Church goals it no longer appears to hold. It carries an apparent continuity with the Church, but is recognizable as the Church of Christ only in the few small traditional parts.	a) P b) P c) ?
5	The Novus Ordo fails to evidence any miraculous aspects of any Mark, retaining (at most) a vestigial “Catholicity of Place in fact” owing to the vast numbers of damaged “Catholics” who formerly inhabited all the same regions around the world. It takes a great deal of serious “re-interpretation” in order to see them as representing the same faith, the same sacraments, or pastors who are in any way apostolic or united in any way to the Chair of Peter, or to see them as holding true to the attributes of the Church.	a) ? b) F c) F d)

		?
6	The Novus Ordo possesses no Unity, either within itself, having become akin to the Anglicans with all of their “jumble of religious systems without number,” and also having broken Unity with the real Church, having accepted pagans and heathens and schismatics and heretics of every sort, and yet rejected traditional Catholics (surely the truest of all), and having rejected that aspect of the liturgy which was determined by Christ Himself. Only in their ability to claim one man as “Pope” and their allegiance to him and an artificial communion of diversity among them all do they maintain any aspect of Unity as an attribute.	a) F b) P c) P d) F
7	The Novus Ordo has rejected many means of holiness, including most valid sacraments, sound teaching, and reverential disciplines. One has to strive to become holy despite what the Novus Ordo is teaching. Miraculous works, heroic holiness, and even a discernably outstanding degree of ordinary holiness among its membership in general, are altogether just not found therein.	a) F b) F c) F
8	The Novus Ordo has “fallen silent” on many doctrines and therefore does not teach the whole counsel of God, formally relinquishes any claim to Catholicity by right with their Balamand agreement and similar treaties with heretics. On the other hand, they do still accept persons of all categories of race, nationality, income, etc., and still exist in all parts of the world, and claim a kind of continuity, which they stole from the true Catholic Church. Since other religions and gods can save, per its own teachings it could properly disappear and probably might before the world ends.	a) F b) P c) F d) F e) P f) ?
9	The Novus Ordo does not teach (all of) the authentic doctrine of the Apostles and has at times ordered outright chaos, and so therefore it is difficult to claim that its officers form one juridical person with the Apostles. They have also destroyed the validity of orders among themselves, with invalid ceremonies used for the making of their “clerics.” They have abandoned the Divine Commission to preach to all Creation, now instead learning their religion from pagans. It is also difficult to claim that it retains any real hierarchical continuity with the Church, given its alien beliefs, practices, and purposes.	a) ? b) ? c) F d) ? e) F
10	The Vatican organization is obviously very much corrupted, though this view claims that the corruptions are not totally fatal to its status as a surviving Church, but how and if that could really be justified is unclear.	a) ?
11	Rome has become dysfunctional, such that the true and living doctrine of the Church would have to be supported from elsewhere. The ability to elect another pope (of sorts) remains, but with no basis to trust that the man elected will protect the Church, the ability to organize and carry off an election hardly seems relevant.	a) F b) ?

12	The Novus Ordo consistently conceals all that makes it non-Catholic, in that it claims that Vatican II changed nothing (changes carefully hidden with ambiguous passages) even while it obviously changes everything, leaves their leaders and followers pointing fingers at each other as to where all the nonsense came from (“the people clamored for it” “we never asked for that”).	a) P b) F
13	If the modernist gospel were not really all that different from the Catholic gospel, then there might be nothing to prove organizationally, so ironically that criteria is a question, but as the trust of the people has been violated and shattered and there can be no divine certitude where previous teachings are contradicted by more recent teachings.	a) ? b) F c) F
14	By neglecting or even challenging the teachings of all the previous popes, the Novus Ordo has in effect “judged” them by counting their infallible teachings as being of no account.	a) ?
15	The Novus Ordo religion taints all or nearly all of the bishops rather severely, but not deemed sufficient to remove them from consideration, though there is no explanation for how so very many could go so very bad.	a) ? b) ?
16	The Novus Ordo gains its heretical doctrinal direction from secular powers, making it a mere appendage of the State; also, it may come to lack valid Holy Orders within itself, and only exists by stealing the resources and reputation of traditional Catholics.	a) F

**Scenario #1, Identity with the Novus Ordo
– (c) Novus Ordo is wrong, but still the Canonical Church**

With the Novus Ordo actually recognized as wrong, it therefore becomes unacceptable to Catholics, making it much easier to justify the existence of Catholic Tradition as a living force among churchmen and congregations today. Yet in this case that survival is still of no relevance as those who take this view cannot recognize any cleric as Catholic unless he be both traditional AND accepted by the Modernists. Very few still fit this description, and as there is no way for more such to come along, the last of them can do nothing but die off. The question only becomes all the more sharp and pressing, namely how does one explain how God would allow His own Canonical Church to become, itself, the principal agent for the destruction of Faith, in its official actions. This is unprecedented, going way beyond the historical instances of there being less than ideal circumstances even within the Church, bad or corrupt clerics, and so forth, and this view would amount to a claim that what has gone wrong sets an extraordinary record for how bad things can get. Knowing that the Novus Ordo is spiritually fatal for Catholics, it must place hope and belief in there being individuals who secretly, interiorly, and personally continue to retain the Catholic teachings in defiance against their spiritual leaders, and even while being continually exposed to the heresies and irreverence of their spiritual leaders. This creates a whole continuum from Catholic (in private belief) to Novus Ordo, with no clear place to draw a line anywhere between what is Catholic and what is not, leaving one with total uncertainty as to who is beyond the pale and who isn't. This view is often combined with one or another of the “Amalgamation” views (Scenario #2), especially the sedevacantist ones, though it may also combine with any of Scenario #3(d), #5(a), or #5(b). This Scenario is quite rare in the pure state, but differs from Scenario #5 in that in this the Church is seen as still existing, albeit entirely

dysfunctional whereas in Scenario #5 the Church no longer exists at all, or at least goes through a period of not existing at all.

1	The sudden and unprophesized imposition of all the defective liturgies and fatally flawed catechisms and instruction is properly to be regarded as a defection (corruption of purpose), though an organization as such obviously still exists. The Novus Ordo has the means to sustain itself for a prolonged period.	a) F b) P c) P
2	Popes have suddenly become capable of denying and defying established doctrines willy-nilly and have done so, and they have established new practices and policies which injure and destroy souls, and their followers (by and large) have gone along with it peacefully.	a) F b) F c) F
3	The authority of the Novus Ordo is untrustworthy, in that any command or directive could have to be ignored or even openly resisted, making what they consider to be the Canonical Church to be a truly doubtful authority (ergo no authority). There is no power to sanctify where few or no valid sacraments are offered and outward rites shatter unity and destroy sanctity. One can never be certain as to who has legislative, judicial, and coercive powers since this “official Church” has become dysfunctional and no other is recognized, even these become of doubtful value.	a) F b) F c) F d) F e) F
4	The Vatican organization does not share the same goals as the Church that Christ founded, and also cannot be recognized as such having changed itself so drastically, but its leadership personnel are easily identifiable and seem to have legal continuity.	a) F b) P c) F
5	The Novus Ordo fails to evidence any miraculous aspects of any Mark, retaining (at most) a vestigial “Catholicity of Place in fact” owing to the vast numbers of damaged “Catholics” who formerly inhabited all the same regions around the world. One has to admit that such a failure to keep Unity with the Catholic entirety of the Holy and Apostolic doctrine renders it quite impossible to regard the Novus Ordo apparatus as possessing any of the Marks of the Church, or possessing of the same faith or sacraments.	a) F b) F c) F d) F
6	With the doctrines no longer in unity with the historic Catholic doctrines, anyone wishing to hold to those doctrines must do so privately and interiorly, but what liturgical or other profession can they make of their Faith? How can they be distinguished from those who do not believe as Catholics who surround them? Only in their ability to claim one man as “Pope” and their allegiance to something he is supposed to symbolize do they maintain any aspect of	a) F b) F c) P

	Unity as an attribute.	d) F
7	The Novus Ordo has rejected many means of holiness, including most valid sacraments, sound teaching, and reverential disciplines. With no access to these essentials, Catholics will also lack all characteristics of holiness. Miraculous works, heroic holiness, and even a discernably outstanding degree of ordinary holiness among its membership in general, are altogether just not found therein.	a) F b) F c) F F
8	The Novus Ordo refuses to teach many doctrines and therefore does not teach the whole counsel of God, formally relinquishes any claim to Catholicity by right with their Balamand agreement and similar treaties with heretics. On the other hand, they do still accept persons of all categories of race, nationality, income, etc. Novus Ordo followers still exist in all parts of the world, and claim a kind of continuity, which they stole from the true Catholic Church, but that is of no relevance to the Catholic Church functioning as such in any part of the world let alone everywhere. Since other religions and gods can save, per its own teachings it could properly disappear and probably might before the world ends.	a) F b) P c) F d) F e) F f) ?
9	The Novus Ordo does not teach (all of) the authentic doctrine of the Apostles and orders outright chaos, and so therefore its officers cannot form one juridical person with the Apostles. They have also destroyed the validity of orders among themselves, with invalid ceremonies used for the making of their “clerics.” Catholics feel they are on the sidelines and can only complain that the Novus Ordo is not carrying out the Divine Commission. Any claim on their part to be the same society as that founded by Christ is gravely injured by their alien beliefs, practices, and purposes.	a) F b) F c) F d) ? e) F
10	The Church as a society has not been prevented from falling into error.	a) F
11	Rome has become dysfunctional, such that the true and living doctrine of the Church would have to be supported from elsewhere. The ability to elect another pope (of sorts) remains, but with no basis to trust that the man elected will protect the Church, the ability to organize and carry off an election hardly seems relevant.	a) F b) ?
12	The Novus Ordo consistently conceals all that makes it non-Catholic, in that it claims that Vatican II changed nothing (changes carefully hidden with ambiguous passages) even while it obviously changes everything, leaves their leaders and followers pointing fingers at each other as to where all the nonsense came from (“the people clamored for it” “we never asked for that”).	a) P b) F
	If the modernist gospel were not really all that different from the Catholic gospel, then there	a) ?

13	might be nothing to prove organizationally, so ironically that criteria is a question, but as the trust of the people has been violated and shattered and there can be no divine certitude where previous teachings are contradicted by more recent teachings.	b) F c) F
14	By rejecting the teachings of all the previous popes, the Novus Ordo has in effect “judged” them by counting their infallible teachings as being of no account.	a) F
15	The bishops all or very nearly all appear to have failed to function at all as Catholic bishops, and there is no explanation for this in the context of this doctrine.	a) F b) F
16	The Novus Ordo gains its heretical doctrinal direction from secular powers, making it a mere appendage of the State; also, it may come to lack valid Holy Orders within itself, and only exists by stealing the resources and reputation of traditional Catholics.	a) F

Scenario #1, Identity with the Novus Ordo

– (d) Novus Ordo is wrong, but some of its Prelates are secretly Catholics

With the Novus Ordo actually recognized as wrong, it therefore becomes unacceptable to Catholics, making it much easier to justify the existence of Catholic Tradition as a living force among churchmen and congregations today, concealed invisibly among those who are nominally Novus Ordo believers. Being thus invisible, there can be no certainty about who any of such might be, if indeed any such exist, but Cardinals Burke, Scola, Pell, Ouellet, Ranjith would be about the likeliest candidates. Their recent expulsion by Bergoglio (“Francis I”) evidences a clear drive to exclude anyone even remotely Catholic. And the question remains, namely how does one explain how God would allow His own Canonical Church to become, itself, the principal agent for the destruction of Faith, in its official actions. This is unprecedented, going way beyond the historical instances of there being less than ideal circumstances even within the Church, bad or corrupt clerics, and so forth, and this view would amount to a claim that what has wrong sets an extraordinary record for how bad things can get. Knowing that the Novus Ordo is spiritually fatal for Catholics, it must place hope and belief in there being persons therein who secretly, interiorly, and personally continue to retain the Catholic teachings, at least within the privacy of their own hearts, in defiance against their spiritual leaders, and even while being continually exposed to the heresies and irreverence of their spiritual leaders and practicing them openly. This creates a whole continuum from Catholic (in private belief) to Novus Ordo, with no clear place to draw a line anywhere between what is Catholic and what is not, leaving one with total uncertainty as to who is beyond the pale and who isn’t. This somewhat rare view is often combined with one or another of the “Amalgamation” views (Scenario #2), though some few archconservatives may be given to the opinion that their own local prelate is secretly such a hidden Catholic.

1	The sudden and unprophesized imposition of all the defective liturgies and fatally flawed catechisms and instruction is properly to be regarded as a defection (corruption of purpose), though the organization as such obviously still exists. The true Church is concealed within it as those few who are secretly faithful. Maybe such true believing faithful Catholics can somehow continue to exist within the defected Church until the defection somehow stops or the world ends.	a) F b) P c) ?
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2	Popes have suddenly become capable of denying and defying established doctrines willy-nilly and have done so, and they have established new practices and policies which injure and destroy souls, and their followers (by and large) have gone along with it. Those prelates who keep their Faith and interiorly ignore or resist or oppose those teachings and actions of their leadership which they recognize as being opposed to Faith are forced to keep what they know to themselves, acting no different than the wolves.	a) F b) F c) F
3	The authority of the Novus Ordo is optional, in that any command or directive could have to be ignored or even openly resisted, making what they consider to be the Canonical Church to be a truly doubtful authority (ergo no authority). There is no power to sanctify where few or no valid sacraments are offered and outward rites shatter unity and destroy sanctity. Though they may retain some legislative, judicial, and coercive powers (only used against real Catholics), even these become of doubtful value.	a) ? b) ? c) F d) F e) F
4	The Vatican organization does not share the same goals as the Church that Christ founded, and also cannot be recognized as such having changed itself so drastically, and though its leadership personnel are easily identifiable and seem to have legal continuity, the few truly qualified or qualifiable Catholics among their leaders and functionaries are invisibly concealed among them.	a) F b) F c) F
5	The Novus Ordo fails to evidence any miraculous aspects of any Mark, retaining (at most) a vestigial “Catholicity of Place in fact” owing to the vast numbers of damaged “Catholics” who formerly inhabited all the same regions around the world. Those few true believers invisibly concealed within the Novus Ordo society cannot display any mark or attribute which would evidence their interior alignment with the Church, or any profession of the same faith or partaking of the same sacraments.	a) F b) F c) F d) F
6	Catholics, invisibly hidden away even among the prelates of the obvious Novus Ordo believers of a defected “Church,” would obviously believe (interiorly) the doctrines of the Church, but what liturgical or other profession can they make of their Faith? How can they be distinguished from those who do not believe as Catholics who surround them? Only in their ability to claim one man as “Pope” and their allegiance to something he is supposed to symbolize do they maintain any aspect of Unity as an attribute.	a) ? b) F c) P d) F
7	The Novus Ordo has rejected many means of holiness, including most valid sacraments, sound teaching, and reverential disciplines. One has to strive to become holy in open resistance to what the Novus Ordo is teaching. Miraculous works, heroic holiness, and even a discernably outstanding degree of ordinary holiness among its membership in general, are altogether just not found therein, except possibly among the small cadre of true believers concealed within the Novus Ordo organization.	a) F b) F c) ?
	The Novus Ordo refuses to teach many doctrines and therefore does not teach the whole	a) ?

8	counsel of God, formally relinquishes any claim to Catholicity by right with their Balamand agreement and similar treaties with heretics. On the other hand, they do still accept persons of all categories of race, nationality, income, etc., and still exist in all parts of the world, and claim a kind of continuity, which they stole from the true Catholic Church, except that there remains a small cadre of true believers therein who truly continue secretly in the authentic doctrines; it is not known if such have continuously existed. Since other religions and gods can save, per its own teachings it could properly disappear and probably might before the world ends.	b) P c) ? d) F e) F f) ?
9	The Novus Ordo does not teach (all of) the authentic doctrine of the Apostles and orders outright chaos, and so therefore its officers cannot form one juridical person with the Apostles. They have also destroyed the validity of orders among themselves, with invalid ceremonies used for the making of their “clerics.” They have abandoned the Divine Commission to preach to all Creation, now instead learning their religion from pagans. Only the small cadre of faithful traditionalists concealed invisibly among them can possibly count as being the real governance of the Church, but as they are silent they cannot evangelize.	a) ? b) F c) F d) P e) F
10	The existence of a small cadre of faithful traditional Catholics invisibly concealed within the blatantly non-Catholic Novus Ordo is the only possible basis for claiming a miraculous survival of the Church into our era.	a) ?
11	Rome has become dysfunctional, but perhaps some bishop therein is secretly faithful and might aid Catholics if given a chance. The ability to elect another pope (of sorts) remains, but with no basis to trust that the man elected will protect the Church, the ability to organize and carry off an election hardly seems relevant.	a) ? b) ?
12	The Novus Ordo consistently conceals all that makes it non-Catholic, in that it claims that Vatican II changed nothing (changes carefully hidden with ambiguous passages) even while it obviously changes everything, leaves their leaders and followers pointing fingers at each other as to where all the nonsense came from (“the people clamored for it” “we never asked for that”).	a) P b) F
13	If the modernist gospel were not really all that different from the Catholic gospel, then there might be nothing to prove organizationally, so ironically that criteria is a question, but as the trust of the people has been violated and shattered and there can be no divine certitude where previous teachings are contradicted by more recent teachings.	a) ? b) F c) F
14	By rejecting the teachings of all the previous popes, the Novus Ordo has in effect “judged” them by counting their infallible teachings as being of no account.	a) F
15	The bishops may all appear to have failed to function at all as Catholic bishops, but there are believed to remain some who secretly are Catholics, but still there is no explanation for this nevertheless almost universal failure in the context of this doctrine.	a) ? b) F

16	The Novus Ordo gains its heretical doctrinal direction from secular powers, making it a mere appendage of the State; also, it may come to lack valid Holy Orders within itself, and only exists by stealing the resources and reputation of traditional Catholics.	a) F
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Scenario #1, Identity with the Novus Ordo – (e) Western Patriarch Theory		
<p>The Western Patriarch Theory regards the failure of Paul VI to have been only in his (more limited) office of Western Patriarch rather than in his supreme office of Pope, given that the alternate Rites were not appreciably affected by Vatican II nor by any liturgical changes. With a perspective like this, many Latin Rite Catholics therefore took refuge in priests and congregations of the various Eastern (or other Alternate) Rites, enabling them to continue their Faith with full recognition of their seeming Pope. What this perspective would have to say about those who continued on with their (now failed) Latin Rite is unclear, and it is possible that this scenario could therefore be as much another flavor of Scenario #3 as Scenario #1. At any rate, beginning in the 1990's, the Eastern Rites have also found themselves being corrupted in their liturgies and with such treaty alliances as the Balamand Agreement, such that by now it is unlikely in the extreme that any Alternate Rite has been completely spared. No matter how applicable this view may have been or seemed in the days of Paul VI himself, it can no longer apply today. It also fails to explain the contents of the Vatican II documents and the doctrinal distortions they impose on all. This view represents both a correspondent to (then) Fr. Sanborn who proposed the notion of Paul VI failing only as Western Patriarch but not as Pope, and also of those faithful Catholics who turned to the various Alternate Rites as an oasis of Catholic tradition. It could be combined with almost any other Scenario, representing the Alternate Rites as an entity different from both the Latin Rite and the Novus Ordo corruption thereof. Having recourse to this claim for Alternate Rites is no longer tenable given the recent corruptions to practically every one of them; us Western Latins really have far too little understanding of these other Rites so as to be able to discern whether any may not have yet gone beyond the pale.</p>		
1	The sudden and unprophesized imposition of all the defective liturgies and fatally flawed catechisms and instruction, though supposedly limited to the Latin Rite, is properly to be regarded as a defection (corruption of purpose), though the organization as such obviously still exists. The Alternate Rites have the means to sustain themselves for a prolonged period.	a) F b) P c) P
2	Infallibility no longer applies in this case, for just as a Pope could err as a private person or speaking only in the capacity of a private theologian, so might a Pope similarly do harm in his capacity of "Western Patriarch" which he could not do as Pope. Even so, unlike a private theologian whose opinion can simply be ignored if it seems unsound, a Patriarch who imposes something unsound upon his entire flock, as could and eventually did happen under the Novus Ordo, and gets away with it with no resistance from the Pope again signals a failed Church, to say nothing of the errors of Vatican II itself.	a) F b) ? c) F
	The authority of the Novus Ordo is seen as being limited to a particular Rite, in that any command or directive can be simply ignored by those of any other Rite, and (with some paperwork) people can transfer over to such a Rite. But those remaining in the Latin Rite still have the same problem as before, namely whether they must ignore and resist so much of what is going on so as to keep their Faith or follow along and lose their Faith. This makes	a) ? b) ? c)

3	<p>what they consider to be the Canonical Church to be a truly doubtful authority (ergo no authority). And again, outside the Alternate Rites (wherein the authentic liturgical forms (and hence validity) were (for a season) retained, there is no power to sanctify where few or no valid sacraments are offered and outward rites shatter unity and destroy sanctity.</p>	<p>? d) ? e) F</p>
4	<p>The Novus Ordo does continue as something of a real and visible society in that it is still quite knowable, though its common goals have undergone a transition with regards to the Latin Rite. However, (for a season at least) the goals of the alternate Rites remained unaffected. Other than in the Alternate Rites, the Vatican organization cannot be recognized as that founded by Christ.</p>	<p>a) P b) P c) ?</p>
5	<p>The alternate Rites did, for a season, exhibit some evidence of the Marks of the Church, but once corrupted to being mere flavors of the Novus Ordo they have similarly failed to evidence any miraculous aspects of any Mark. But existing only in certain regions, they cannot claim Catholicity by Right; some Marks must be attributed to the Novus Ordo and others to themselves, and it is unclear whether all of the Alternate Rites have vanished beyond the pale or only some.</p>	<p>a) ? b) ? c) F d) ?</p>
6	<p>The Alternate Rites possessed Unity with the Church (and not with the Novus Ordo) for a time, but have been one by one corrupted by being brought in line with the Novus Ordo such that it is unknown if any remain within the pale, and thus have since then possessed no Unity, sharing in the Novus Ordo's having become akin to the Anglicans with all of their "jumble of religious systems without number," and also having broken Unity with the real Church, having accepted pagans and heathens and schismatics and heretics of every sort, and yet rejected traditional Catholics (surely the truest of all), and in at least most cases having (later on) rejected that aspect of the liturgy which was determined by Christ Himself. In their ability to claim one man as "Pope" and their allegiance to something he is supposed to symbolize did they maintain an aspect of Unity as an attribute.</p>	<p>a) F b) P c) P d) ?</p>
7	<p>The Novus Ordo has gradually induced the Alternate Rites to reject many means of holiness, including most valid sacraments, sound teaching, and reverential disciplines. One now has to strive to become holy in open resistance to what the Novus Ordo teaches them. Only prior to their Novus Ordo corruption, would miraculous works, heroic holiness, and even a discernably outstanding degree of ordinary holiness among its membership in general, have been found, and only among those of the Alternate Rites.</p>	<p>a) ? b) ? c) P</p>
8	<p>As now corrupted by the Novus Ordo, the Alternate Rites also refuse to teach many doctrines and therefore may not teach the whole counsel of God. The Balamand agreement most directly affects most of these Alternate Rites as it applies to many of their historic regions specifically, and therefore constitutes a formal relinquishment of any claim to Catholicity. The Alternate Rites are dedicated to particular nationalities or linguistic groups. A physical Catholicity of fact was never applicable to the alternate Rites since they were always merely part of the Church, belonging only in certain specific regions. The alternate Rites have always depended upon that part of the Church outside themselves (i.e. the Latin Rite) to supply that Catholicity of fact, to cover all the regions of the world where their Rites have no presence,</p>	<p>a) ? b) ? c) p d) F e) F</p>

	and could remain so to the end of time. If everything is excluded but their own Rites, then Catholicity of fact cannot apply.	f) F
9	Under the corrupting influence of the Novus Ordo, the alternate Rites may not teach (all of) the authentic doctrine of the Apostles and may order outright chaos, and so therefore its officers may not form one juridical person with the Apostles. They may also be destroying the validity of orders among themselves, with doubtful ceremonies used for the making of their "clerics." They have abandoned the Divine Commission to preach to all Creation, now instead learning their religion from pagans. And it was never the job (nor it is now) of any Alternate Rite to evangelize any save those of the ethnic, national, or linguistic group each caters to.	a) ? b) ? c) ? d) ? e) F
10	The Alternate Rites, having gone for so many additional years largely unaffected (but now for the most part are being adversely affected) are such that it is not clear whether something of the Church can be said to have survived there.	a) ?
11	Rome has become dysfunctional, but conceivably some Alternate Rite cleric therein might be faithful. The ability to elect another pope (of sorts) remains, but with no basis to trust that the man elected will protect the Church, the ability to organize and carry off an election hardly seems relevant.	a) ? b) ?
12	The Novus Ordo consistently conceals all that makes it non-Catholic, in that it claims that Vatican II changed nothing (changes carefully hidden with ambiguous passages) even while it obviously changes everything, leaves their leaders and followers pointing fingers at each other as to where all the nonsense came from ("the people clamored for it" "we never asked for that").	a) P b) F
13	If the modernist gospel were not really all that different from the Catholic gospel, then there might be nothing to prove organizationally, so ironically that criteria is a question, but as the trust of the people has been violated and shattered and there can be no divine certitude where previous teachings are contradicted by more recent teachings.	a) ? b) F c) F
14	By rejecting the teachings of all the previous popes, the Novus Ordo has in effect "judged" them by counting their infallible teachings as being of no account.	a) F
15	The bishops all or very nearly all other than some of those of the Alternate Rites appear to have failed to function at all as Catholic bishops, and there is no explanation for this in the context of this doctrine.	a) ? b) F
16	The Novus Ordo gains its heretical doctrinal direction from secular powers, making it a mere appendage of the State; also, it only exists by stealing the resources and reputation of traditional Catholics, and Alternate Rites are mere portions of this false church.	a) F

Scenario #2, Amalgamation of Novus Ordo and Traditional Catholics
– (a) Cassiciacum Thesis

The Cassiciacum Thesis, otherwise known as Formaliter/Materialiter, has it that those of the Vatican organization possess a material status of being the Church while denying that they possess a formal status, and most in particular, that the leader, “pope,” though materially elected to the papacy, has not formally accepted the position (material pope, but not formal pope), owing to the obstruction (“obex”) of his heresies. Typical of Scenario #2, this position looks to the Novus Ordo apparatus for its visible organizational framework but to Tradition for the content of the Faith. This was the first serious and scholarly effort on the part of sedevacantists to integrate that finding with the doctrines of the Church, and especially that of the Church’s visibility. Under this scenario, the material pope could relinquish his heresies and thereby formally accept the full papacy and then begin promptly ruling as a true Pope. Over time however, this position has had to be modified a bit to accept certain actions, namely the selection of cardinals, on the part of material but not formal “popes” in order to continue the succession. The general pattern however had previously been to reject all actions, whether teachings or the appointment of persons to offices. It is within this subcategory that the objection against Masses said “una cum” the Vatican leader first arose. With the fallen Vatican organization being (only materially) the visible and canonical Church, and its leader being (only materially) the visible and canonical Pope, it is not clear what visible and canonical place (if any) is held by traditional Catholic clerics. This Thesis was originally developed by Guérard des Lauriers and subsequently promoted by Bps. McKenna and Sanborn, along with a number of French sedevacantist priests. Some of their laity have studied this position and go along with it, but the majority of their lay following simply accept the traditional Mass, Sacraments, and teaching from them.

1	Though this grants the existence of the Church in our own time and to the end of time, it also claims that the visible and canonical Church has failed, and even to such a degree that to say Mass in union with its leader is sinful. The Novus Ordo has the means to sustain itself and its material cardinalate for a prolonged period; faithful bishops capable of a succession also exist.	a) F b) P c) P
2	Since the Vatican leader is no real Pope, his failures in no way indicate any failure on the part of a Catholic Pope, and the recognition by the Faithful of the fact that the Vatican leader has not formally accepted the Catholic Papacy is presumed as the basis for all living Catholic Tradition. The problem is so many others who should have recognized that fact and didn't.	a) P b) P c) ?
3	With the apostolic body/college comprised of Vatican apparatus personnel, they have (at least collectively) failed to continue speaking for truly Catholic authority, have no power to teach or oblige obedience, have lost the power and authority to sanctify (except for some few traditional clerics of no clear status), and have lost the power to govern through legislative, judicial, and coercive powers. At least it is rightly recognized that such a doubtful authority is in fact no authority.	a) F b) F c) P d) F e) ?
		a)

4	The Vatican organization does not share the same goals as the Church that Christ founded, and also cannot be recognized as such having changed itself so drastically, while that which is truly Catholic functions only as an academy, but only the Novus Ordo leadership personnel are easily identifiable and seem to have legal continuity.	? b) P c) F
5	It is not clear what can be said of Marks that fail to appear in any miraculous aspect, but this places the Mark of Apostolicity with the heretical association while the Mark of Unity with the Faith is with the traditional Catholics, and both not recognizing each other. One has to wonder why the Vatican apparatus would be regarded as being the Church when it conspicuously lacks the attributes of the true faith and sacraments, and no persons under the rule of any truly apostolic pastors.	a) F b) F c) F d) F
6	There is no unity of doctrine between the Vatican apparatus and either the Church of history or the traditionalists, which latter knows not to accept the false Novus Ordo religion; communion between Catholics is questionable. The Vatican apparatus does have a government that is counted as materially the Church, but which cannot even sustain a unity of liturgy with the past, with the traditionalists, or even within itself.	a) ? b) ? ? c) P d) ?
7	The Vatican apparatus has despoiled all means for holiness, and has no real miracles; miracles performed among traditionalists however do not count. Needless to say, no real holiness results in the Novus Ordo, and among traditionalists does not count, though personal holiness would be found among the traditionalists, along with all the means for it.	a) ? b) F c) P
8	While the Vatican apparatus does not teach the whole counsel of God, and is still allowed a claim and fact of existing all around the world, the faith is live and sustained whole among the traditionalists who also exist all around the world, other than a lack of clear juridical leaders. With the Church broken into two separate parts, one to supply the doctrinal, sacramental, and spiritual life of the Church, and the other to supply the visible, canonical, and legal aspects of the Church, it is not clear if such a disintegrated state still counts as an existing Church, or if it could ever re-integrate before the end of time.	a) P b) P c) ? d) P e) P f) ?
9	Apostolicity of doctrine is obviously sustained by the sedevacantists, and the Novus Ordo, though technically (only materially but not formally) the only functioning juridical hierarchy capable of supplying visibility and a Pope to the Church, does not count as to their errors and heresies, governance is split up since the only Catholic members are non-juridical and the	a) P b) ? c) P

	only juridical members are non-Catholic, but orders are safe among the sedevacantists as is the mission to evangelize the whole world.	d) ? e) P
10	This Scenario posits the complete separation of the doctrinal and sacramental life of the Church from the canonical and juridical.	a) ?
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. This position (as modified after its creation in 1976) does enable the “cardinals” chosen by the Vatican heresiarch/material-only “popes” to elect a material Pope, with no guarantee of a formal papacy and no basis to believe that a real pope would result.	a) F b) P
12	This has only the loss of a Pope through evident heresies to explain any legal discontinuity, but still assumes a material continuity exists in the Vatican organization, while the Novus Ordo that shouldn’t be followed is unclear as to the source of its demands.	a) ? b) F
13	The pope’s “obex” makes a formal papacy impossible, and given that, the Church becomes doubtful as to trustworthiness since the official part has erred and only an unofficial part can reliably serve as the Church’s doctrinal and sacramental center. There is no divine certitude from any living authority.	a) ? b) ? c) F
14	This theory forces Catholics to judge a man materially accepted as a Pope to be not formally a Pope.	a) F
15	The juridical bishops all have failed to function at all as Catholic bishops; an “obex” of error or heresy prevents them and their leader from functioning as real bishops and Pope, and there is no explanation for that in the context of this doctrine.	a) ? b) F
16	This makes that which possesses and practices the true Faith a mere part of a larger and non-Catholic society, and upon that larger and non-Catholic part of itself is dependent for any real jurisdiction, authority, visibility, or canonical needs.	a) F

Scenario #2, Amalgamation of Novus Ordo and Traditional Catholics
– (b) Recognize and Resist (clerical)

The Cassiciacum thesis was developed by Fr. Guérard des Lauriers while he was a professor at the SSPX seminary at Ecône. When the SSPX rejected his theory and removed him as professor in 1976 this left the SSPX with no clear theological exposition of their position. Nevertheless they pressed on with a position which, in practice, is strikingly similar to the Cassiciacum thesis, but without the denials that the Vatican leader is formally a Pope, and indeed no exploration of formal/material issues. So, in this the failing is not one of the Vatican leader being materially but not formally a Pope, but merely that the recent and current Vatican leaders have simply been “very bad popes.” In this

scenario, papal infallibility becomes something which can be turned on and off at will, without anyone else being the wiser except those who are savvy enough to know what things a Pope could not teach or mandate “while his infallibility is engaged.” While resisting, or opposing, or ignoring the bad directions and teachings of bad Popes with their infallibility apparently disengaged they nevertheless attempt to gain their jurisdiction to operate from him whom they so resist through some sort of imperfect communion with him. They recognize him as Pope, but it is enough for them that he ought to recognize them as his most faithful followers (as a true Pope should), even though he maliciously chooses not to. So, they “recognize” the Vatican leader as “Pope” but “resist” him in all that he stands for which is not Catholic, and carry on as though he were doing the things that a Catholic Pope ought to be doing instead of what he actually does. The principal holders of this view have been the SSPX, although Bp. Fulham has also held this view, along with some smattering of “independent” priests, many of whom are friendly to the SSPX.

1	Though this grants the existence of the Church in our own time and to the end of time, it also claims that the visible and canonical Church has injured itself, though apparently not enough to show it to be not the Church, leaving one to wonder what the value of infallibility and indefectibility would be. The Novus Ordo has the means to sustain itself for a prolonged period, as does the SSPX.	a) ? b) P c) P
2	With the Vatican leader being a real Pope, his failures are only a personal failure on the part of a Catholic Pope, and the recognition by the Faithful of the leader’s failure to function as a Catholic Pope, and that his actions and teachings cannot be followed is presumed as the basis for all living Catholic Tradition. The scenario cannot comment on those who follow him into error.	a) ? b) F c) ?
3	With the apostolic body/college comprised of Vatican apparatus personnel, they often fail to speak for truly Catholic authority, have only a limited and selective power to teach or oblige obedience, lose the power and authority to sanctify, and have only a limited and selective power to govern through legislative, judicial, and coercive powers, or to bless through the performance of Rites, frequently invalid and routinely unproductive of holiness, except among unofficial clergy. What they believe in is an authority which must be doubted as to whether it is to be followed, and when.	a) ? b) ? c) P d) ? e) F
4	The Novus Ordo does continue as something of a real and visible society in that it is still quite knowable, though its common goals have undergone a significant transition, and one has to “read in” to its actions original Church goals it no longer appears to hold. It carries an apparent continuity with the Church, but is recognizable as the Church of Christ only in the few small traditional parts.	a) P b) P c) ?
5	It is not clear what can be said of Marks that are unclear in any miraculous aspect, but this places the Mark of Apostolicity with the heretical association while the Mark of Unity with the Faith is with the traditional Catholics, though both recognize each other. One must wonder why the Vatican apparatus would be regarded as being the Church when it conspicuously	a) ? b) ? c)

	lacks the attributes of the true faith and sacraments, and the sameness of the profession of Faith and the Sacraments is gravely doubtful.	F d) ?
6	There is no unity of doctrine between the Vatican apparatus and either the Church of history or the traditionalists; communion between Catholics is questionable. The Vatican apparatus does have a government that is counted as being the Church, but which cannot even sustain a unity of liturgy with the past, with the traditionalists, or even within itself.	a) F b) ? c) P d) ?
7	The Vatican apparatus has despoiled all means for holiness, and has no real miracles; miracles performed among traditionalists however do not count. Needless to say, no real holiness results in the Novus Ordo, and among traditionalists does not count, though personal holiness would be found among the traditionalists, along with all the means for it.	a) ? b) F c) P
8	The Vatican apparatus does not seem to teach the whole counsel of God, does not accept traditional Catholics (except what few are willing to “play ball” with the Modernists), approves the existence of a social barrier within itself between traditionalists and Novus Ordo followers, and is still allowed a claim and fact of existing all around the world. With the Church broken into two separate parts, one to supply the doctrinal, sacramental, and spiritual life of the Church, and the other to supply the visible, canonical, and legal aspects of the Church, it is not clear if such a disintegrated state still counts as an existing Church, or if it could ever re-integrate before the end of time.	a) ? b) ? c) ? d) P e) P f) ?
9	The Vatican apparatus, grudgingly tolerated by the résistance, does not clearly teach the Apostolic doctrine (though traditional clergy do) and is only the “government” of the Church, one which is tainted and must be resisted. Apostolicity of Orders is sustained in the valid Orders of the traditional clerics. The divided Church, with one part Catholic and another juridical is still counted as the “same society” legally and numerically as the historic Church, and still charged with the duty to preach the Gospel to the world, which in fact is only carried out by the traditionalists.	a) ? b) ? c) P d) ? e) P
10	This Scenario posits the complete separation of the doctrinal and sacramental life of the Church from the canonical and juridical.	a) ?
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. This position does enable the “cardinals” chosen by the Vatican “bad popes” to elect a Pope, with no guarantee of orthodoxy.	a) F b)

		?
12	Unaware of any legal discontinuity with the Church of history for the modern Vatican apparatus, this assumes that a physical identity exists, but with the spiritual part exiled, and the Novus Ordo has an inexplicable wrongness that shouldn't be followed.	a) ? b) F
13	For no known reason the Church is only reliable in an unofficial part (the <i>résistance</i>), since the official part has become gravely corrupted. Trust is injured since only a small and unofficial part of the Church really teaches and practices the Faith. There is no divine certitude from any living authority.	a) F b) ? c) F
14	This theory forces Catholics to judge and sometimes reject the actions and laws and teachings of a Pope.	a) ?
15	The Novus Ordo religion taints all or nearly all of the bishops rather severely, but not deemed sufficient to remove them from consideration, though there is no explanation for how so very many could go so very bad.	a) ? b) ?
16	This makes that which possesses and practices the true Faith a mere part of a larger society whose ways cannot be followed, and depends upon that larger part for any real jurisdiction, authority, visibility, or canonical needs.	a) F

**Scenario #2, Amalgamation of Novus Ordo and Traditional Catholics
– (c) Recognize and Resist (primarily laity only)**

The focus of this scenario is that of being a “*résistance*” to the conciliar novelties. Such persons often end up on the “outs” with the Vatican organization, and furthermore see themselves as very much on the sidelines, though their Catholic leaning, understanding, sentiment, and belief is beyond any meaningful dispute. But being primarily Laity only, they must rely on clerics (other than themselves) as their “hierarchical church” and source of sacraments. Because of that, this scenario often combines with any of Scenarios #1(b), #1(c), #1(e), #2(b), #2(e), #3(c), #3(d), #5(a), or #5(b). For those of this category, the further scenario seems to be secondary; their primary interest is the *résistance* they all share. The bigger problem with this is that just as there was no established office for “protestors” (the first Protestants), neither is there any established office for “resistors.” In this case, there are many more doctrinal questions than usual since they may resolve into “P” or “F” or even remain “?” depending upon what other scenario (if any) they combine this one with personally. The late Abbe de Nantes was a prominent proponent of this view, as were (and are) Plinio Corrêa de Oliveira, Atila Sinke Guimarães, and the Brazilian Tradition, Family, and Property (TFP) movement.

1	The whole point and purpose of the <i>résistance</i> is to complain about how “the Church” is not doing its job but instead seemingly anything but. Obviously, the object of their criticism (“the Church,” now less fit for the carrying out of Christ’s will) is obviously still unanimously held to exist. The Novus Ordo has the means to sustain itself for a prolonged period.	a) ? b) P c)
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		P
2	Papal infallibility only seems to work when their infallibility is “engaged,” a convenient excuse for gross fallibility. Obviously, what the “popes” have been doing is destructive to Faith and Morals, hence the résistance to it. It is unclear what to make of those who do not resist.	a) ? b) F c) ?
3	Authority abused may not be followed, and hence is not authority, indeed with this scenario it is hard to establish how any real authority can exist even with any purported “authorities” as they cannot be followed, in anything they teach and oblige, perform through their rites, or attempt to govern by any means. They believe in an authority which must be doubted as to whether it is to be followed, and when.	a) ? b) ? c) ? d) ? e) F
4	The Novus Ordo does continue as something of a real and visible society in that it is still quite knowable, though its common goals have undergone a significant transition, and one has to “read in” to its actions original Church goals it no longer appears to hold. It carries an apparent continuity with the Church, but is recognizable as the Church of Christ only in the few small traditional parts.	a) P b) P c) ?
5	It is not clear what can be said of Marks that are unclear in any miraculous aspect, but this places the Mark of Apostolicity with the heretical association while the Mark of Unity with the Faith is with the traditional Catholics, though both recognize each other. One must wonder why the Vatican apparatus would be regarded as being the Church when it conspicuously lacks the attributes of the true faith and sacraments, and the sameness of the profession of Faith and the Sacraments is gravely doubtful.	a) ? b) ? c) F d) ?
6	There is no unity of doctrine between the Vatican apparatus and either the Church of history or the traditionalists; communion between Catholics is questionable. The Vatican apparatus does have a government that is counted as being the Church, but which cannot even sustain a unity of liturgy with the past, with the traditionalists, or even within itself.	a) F b) ? c) P d) ?
7	The Vatican apparatus has despoiled all means for holiness, and has no real miracles; miracles performed among traditionalists however do not count. Needless to say, no real holiness results therein, and among traditionalists does not count, though personal holiness might be found among the traditionalists, albeit with little clear means to it.	a) F b) F c)

		P
8	The Vatican apparatus does not seem to teach the whole counsel of God, does not accept traditional Catholics (except what few are willing to “play ball” with the Modernists), approves the existence of a social barrier within itself between members of the résistance and Novus Ordo followers, and is still allowed a claim and fact of existing all around the world. With the Church broken into two separate parts, one to supply the doctrinal and spiritual life of the Church, and the other to supply the visible, canonical, and legal aspects of the Church (with no clear source of the Church’s sacramental life), it is not clear if such a disintegrated state still counts as an existing Church, or if it could ever re-integrate before the end of time.	a) ? b) ? c) ? d) P e) P f) ?
9	The Vatican apparatus, grudgingly tolerated by the résistance, does not clearly teach the Apostolic doctrine, and is only the “government” of the Church, one which is tainted and must be resisted. Apostolicity of Orders is not sustained by the résistance, though some find some valid cleric of any category. It is still counted as the “same society” legally and numerically as the historic Church, and still charged with the duty (now long neglected most criminally) to preach the Gospel to the world.	a) ? b) ? c) F d) ? e) P
10	This Scenario posits the complete separation of the doctrinal life of the Church from the canonical and juridical. It is unclear as to what is to be said of the Church’s sacramental life.	a) ?
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. This position does enable the “cardinals” chosen by the Vatican “bad popes” to elect a Pope, with no guarantee of orthodoxy.	a) F b) ?
12	Unaware of any legal discontinuity with the Church of history for the modern Vatican apparatus, this assumes that a physical identity exists, but with the spiritual part exiled, and the Novus Ordo has an inexplicable wrongness that shouldn’t be followed.	a) ? b) F
13	For no known reason the Church is only reliable in an unofficial part (the résistance), since the official part has become gravely corrupted. Trust is injured since only a small and unofficial part of the Church really teaches and practices the Faith. There is no divine certitude from any living authority.	a) F b) ? c) F
14	This theory forces Catholics to judge and sometimes reject the actions and laws and teachings of a Pope.	a) ?
	The Novus Ordo religion taints all or nearly all of the bishops rather severely, but not deemed	a)

15	sufficient to remove them from consideration, though there is no explanation for how so very many could go so very bad.	? b) ?
16	This makes that which possesses and practices the true Faith a mere part of a larger society whose ways cannot be followed, and depends upon that larger part for any real jurisdiction, authority, visibility, sacramental, or canonical needs.	a) F

Scenario #2, Amalgamation of Novus Ordo and Traditional Catholics – (d) Vatican-Centered Sedevacantists		
<p>Some absolute sedevacantists, though rejecting the Novus Ordo “church” and religion, nevertheless see them as the “official” or “mainstream” or “canonical” or “visible” Church, plainly failed of course, and of which no informed Catholic would dare to be a member, and yet still bearing some “official” status, even if only through “common error.” In this view of things, it is up to the Vatican leader, heretic that he is, to appoint all real Catholic bishops to all real offices. While such a scenario would provide some nominal visibility for the future, it leaves real Catholic bishops who would never be intentionally approved for any office by the Vatican heresiarchs in a very odd place, canonically, and forces one to accept as “canonical” bishops appointed by known heresiarchs (who would never deliberately allow a real Catholic to be appointed as a bishop) on no basis other than supplied jurisdiction based on common error. This Scenario may be combined most naturally with Scenario #1(d), though #4(b) and #4(c) and #5(a) could also factor in. This position has long been advocated by many prominent and individual lay sedevacantists who respect this opinion, though few if any sedevacantist clergy specifically endorse this position. This view also has the undesirable tendency to focus on the particular and personal failings of the Vatican leadership as the reasons for being sedevacantist rather than the lack of universal Catholic leadership the Church has had to go with since (at least) Vatican II. That in turn may cultivate a habit of judging many fellow Catholics as being heretics, even over petty disagreements.</p>		
1	Having no place to point to as having authority but the fallen present day Vatican organization, that organization has therefore defected, though the organization as such obviously still exists. The Novus Ordo organization has the means to sustain itself and to appoint bishops through common error for a prolonged period; faithful bishops capable of a succession exist without authority.	a) F b) P c) P
2	By rejecting any putative papal claims on the part of the Vatican heresiarch, the perfect record of papal infallibility is preserved, and that includes his disciplinary acts as well. It cannot be explained how so very many (who are still counted as Catholics) can be made to accept a blatant heresiarch as a Pope and to follow him into his errors and heresies, or what to make of them.	a) P b) P c) ?
	With the Vatican apparatus personnel taken as being at least nominally and by supplied jurisdiction and common error as the main clergy but being what no Catholic should turn to, the Church has (at least collectively) failed to continue speaking for truly Catholic authority,	a) F b) F c)

3	has no power to teach or oblige obedience, has lost the power and authority to sanctify (except for some few traditional clerics of no clear status), and has lost the power to govern through legislative, judicial, and coercive powers. At least it is rightly recognized that such a doubtful authority is in fact no authority.	P d) F e) ?
4	The only real and visible society this scenario recognizes is plainly not the Church; traditional Catholics may be “the Church” but apparently not in any legal or canonical sense beyond the level of lay individual believers, and the Novus Ordo apparatus clearly fails to be Catholic. It is unclear how it can be said that the true Church still visibly and recognizably exists.	a) F b) F c) F
5	Faith is obviously held among faithful traditional Catholics, but apostolic authority (at least to make episcopal appointments) seems to lie with non-Catholic heresiarchs, splitting up the Marks, and who can be under apostolic shepherds if only those appointed by heresiarchs can have any jurisdiction? Those with the means of holiness are without jurisdictional authority and those with jurisdictional authority (even if only supplied jurisdiction by common error) are without the means of holiness.	a) P b) F c) F d) F
6	It would not be the true Church if it did not possess unity of doctrine and profession by definition, except (apparently) by common error, but unity of communion would be hard to find or identify, to say nothing of unity of government for which there is no clear way for there to be a real Pope. At least the true liturgy is available to true individual Catholics through the activities of traditional priests, though by common error the false liturgy becomes acceptable for the ignorant.	a) ? b) ? c) ? d) ?
7	It is not clear where and how the Church possesses all the means of holiness that by definition it must, or if there would be any miracles at all, though outstanding holiness is discernably observable among traditional Catholics, along with all the means for it.	a) ? b) ? c) P
8	While the Vatican apparatus does not teach the whole counsel of God, and is still allowed a claim and fact of existing all around the world, the faith is live and sustained whole among the traditionalists who also exist all around the world, other than a lack of clear juridical leaders. With the Church broken into two separate parts, one to supply the doctrinal, sacramental, and spiritual life of the Church, and the other to supply the visible, canonical, and legal aspects of the Church, it is not clear if such a disintegrated state still counts as an existing Church, or if it could ever re-integrate before the end of time.	a) P b) P c) ? d) P e) P f) ?

9	Apostolicity of doctrine is obviously sustained by the sedevacantists; however, the Novus Ordo, though technically (through common error) the only functioning juridical hierarchy, does not count as to their errors and heresies. Governance is split up since the only Catholic members are non-juridical and the only juridical members are non-Catholic, but orders are safe among the sedevacantists as is the mission to evangelize the whole world.	a) P b) ? c) P d) ? e) P
10	This Scenario posits the complete separation of the doctrinal and sacramental life of the Church from the canonical and juridical.	a) ?
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. The election of a Pope using its heretical cardinals or laity is also highly problematic at best, if possible at all.	a) F b) ?
12	This has only the loss of a Pope through evident heresies to explain any legal discontinuity, but still assumes some sort of legal or visible continuity exists in the Vatican organization, but the Novus Ordo has an inexplicable wrongness that shouldn't be followed.	a) ? b) F
13	For no known reason the Church is only reliable in an unofficial part (the sedevacantists), and given that, the Church becomes doubtful as to trustworthiness since the official part has erred and only an unofficial part can reliably serve as the Church's doctrinal and sacramental center. There is no divine certitude from any living authority.	a) ? b) ? c) F
14	This whole position depends upon our being willing to judge and reject as Pope someone we otherwise would expect to accept.	a) F
15	The bishops (except unofficial traditionalists) have failed to function at all as Catholic bishops; their error or heresy prevents them and their leader from functioning as real bishops and Pope, except by common error, and there is no clear way to regain a Pope.	a) ? b) F
16	This makes that which possesses and practices the true Faith a mere part of a larger and non-Catholic society, and upon that larger and non-Catholic part of itself is dependent for any real jurisdiction, authority, visibility, or canonical needs.	a) F

Scenario #2, Amalgamation of Novus Ordo and Traditional Catholics
– (e) Refusal to take a position

I realize that it may seem rather odd at first that this should be listed under the general category of

Amalgamation of Novus Ordo and Traditional Catholics, but in one's refusal to take any "position" among the various scenarios, one has no basis to eliminate any category of persons from consideration as being part of the Church, whether Catholic or Novus Ordo or anything in between, which therefore tends to default (in practice) to an acceptance, or at least tolerance as fellow Catholics, of that full range. This position is most properly described as a kind of "coyness" about one's beliefs. Seeking to rise above the competing theories and scenarios, they instead end up below them all, seeming to all the rest of us to be continually bouncing off the walls in all directions, merely confusing, or else silent even when they are obliged to speak. Whatever worthwhile points a person might make towards some other particular scenario might be cancelled the next day with the other point towards an opposite scenario. Benedictine Father Leonard Giardina was probably one of the most striking instances of this category, and we all saw the result of this practice of his: when he died, no one could prove that he had rejected the Vatican apparatus, which meant they could seize his congregation. By this they could claim to be well aligned with any doctrine but would refuse to identify with any category listed here or anywhere else. In a lesser way, others may also be considered at least partially "coy" in that they might reveal their stance as a sedevacantist or non-sedevacantist for example, but then go no further to specify which Scenario most closely reflects their outlook. Many clergy behave in this manner, partially because they think this will enlarge their congregation, but also because they may not have meditated on these sorts of questions long enough to attain any certainty, which amounts to a failure to provide divine certitude.

1	With no clear position, they have not ruled out that the Vatican organization's failure would constitute a failure on the part of the Church. But they could at least claim that the true Church still thrives among themselves, and presumably at least "some" among the Vatican apparatus. The Novus Ordo has the means to sustain itself for a prolonged period, as should also faithful Catholics.	a) ? b) P c) P
2	Without a position on whether the Vatican leadership has been papal, and without a clear specification as to who is and is not of the Church, infallibility of the Pope and of the Church becomes impossible to verify. Similarly, it is unclear what this position has to say about those who go along with the false shepherds.	a) ? b) ? c) ?
3	Without a clear position one might insist that the apostolic body of bishops but being unable to specify who that would be such an insistence is of little value, or of what manner of authority or how reliable it is, there is no way to ascertain whether authority can be trusted or not. Without more details, it is impossible to ascertain whether a doubtful authority is nevertheless accepted as a real authority. But at least Tradition would be able to provide individual Catholics with reliably valid sacraments and truly Catholic and edifying guidance.	a) ? b) ? c) P d) ? e) ?
4	The view of the Vatican organization in its not appearing to share the same goals as the Church that Christ founded is unclear, while that which is truly Catholic also functions in an unclear manner, but only the Novus Ordo leadership personnel are easily identifiable and seem to have legal continuity, but it is unclear if any part of the qualify as Catholic.	a) ? b) ? c)

		?
5	If the Marks of the Church are easier to recognize even than the Church itself, then there is no excuse for not coming out and saying where therefore the Church is. Without specifying who comprises the Church one cannot ascertain whether the Marks are together or present or even which particular society in particular is supposed to possess all the relevant Marks and attributes.	a) F b) ? c) ? d) ?
6	Without being able to specify where and what exactly is the true Church today, there would be no empirical evidence accepted so as to demonstrate that the Mark and attribute of Unity would even apply to it.	a) ? b) ? c) ? d) ?
7	Without being able to specify where and what exactly is the true Church today there would be no means to ascertain whether the means exists among traditionalists, though there alone one should expect miracles. At least a discernably outstanding holiness would be observable among those who nevertheless do not clarify their position.	a) ? b) ? c) P
8	Without being able to specify where and what exactly which traditionalists are the true Church today and what role is served by the Vatican organization, there would be no clear means to demonstrate that the Mark and attribute of Catholicity would even apply to it. Not even Catholicity of Personnel can be verified since everything is so uncertain and unknown. But presumably the Church is, and has a right to be, everywhere, as no Amalgamation Scenario fails in the Catholicity of Place categories.	a) ? b) ? c) ? d) P e) P f) ?
9	Without being able to specify where and what exactly is the true Church today, there would be no empirical evidence accepted so as to demonstrate that the Mark and attribute of Apostolicity would even apply to it. That an advocate of this position would even be validly ordained or consecrated (as applicable) is less than clear since clerics stem from doubtful sources or the Novus Ordo, and what clear and direct connection can be given between those of this group and the historic Church?	a) ? b) ? c) ? d) ? e) ?

10	This Scenario posits the complete separation of the doctrinal and sacramental life of the Church from the canonical and juridical.	a) ?
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. It is unclear what is to be said about Rome or the papal electors without revealing a position they refuse to reveal.	a) F b) ?
12	It is unclear if there is any legal discontinuity with the Church of history for the modern Vatican apparatus, it assumes that identity exists, but with the spiritual part exiled, and the Novus Ordo has an inexplicable wrongness that shouldn't be followed.	a) ? b) F
13	For no known reason the Church is only reliable in an unofficial part (the <i>résistance</i>), since the official part has become gravely corrupted. Trust is injured since only a small and unofficial part of the Church really teaches and practices the Faith. There is no divine certitude from any living authority.	a) F b) ? c) F
14	It is unclear whether this position involved any judgement of what might be taken as the First See.	a) ?
15	It is unclear what could be said for this Scenario as the various groups have different understandings of the degree to which the bishops defected, and have no explanation for what has happened in the context of this doctrine.	a) ? b) ?
16	This makes that which possesses and practices the true Faith a mere part of a larger society whose ways cannot be followed, and depends upon that larger part for any real jurisdiction, authority, visibility, or canonical needs.	a) F

**Scenario #3, Exclusive Identity with Traditional Catholics
– (a) Church of Supplied Jurisdiction Only**

Of those who recognize that only persons who are visibly Catholics in their profession (by assisting only at traditional Catholic Masses), this is by far the most common. This scenario regards all traditional clergy, the entire known and living hierarchy of the Church, as functioning only with supplied jurisdiction. That is not actually declared, only each and any traditional cleric makes in practice no claim to anything but supplied jurisdiction, or perhaps also *epikeia*, as the basis of his ministry. But they would have trouble accepting a different traditional cleric who claimed something more of a basis for his ministry without some other identifiable status, such as having been a bishop named to his office by a true Pope, of which category there are no remaining identifiable Catholic prelates known. There is also the matter of where any juridical Church might be so as to supply the jurisdiction. The Dimond brothers are particularly noted proponents of this view. To buttress itself this Scenario may be combined with any of Scenarios #1(d), #1(e), #3(d), #4(a), #4(b), #4(c), #4(d), or #5(a), besides simply standing alone where supplied jurisdiction is the only remaining authority left.

1	<p>Per this Scenario, the true Church remains truly fit for the carrying out of Christ's will, and an identifiable community (of traditionalists) would have the means to endure to the end of time. But without any figures with any more than mere supplied jurisdiction it is not clear whether the Church as a hierarchical society still exists, and in what sense if any.</p>	a) P b) ? c) P
2	<p>No Popes have imposed any teachings or mandates upon traditional Catholics as have not proven truly infallible and constructive to the Church and to faith. All Catholics are such as evidenced by their rejection of the alien direction imposed by the Vatican leadership on nearly all of their following.</p>	a) P b) P c) P
3	<p>It is unclear where, and therefore whether, there would exist a truly apostolic body or college, uninterruptedly perpetuated, and able to teach and even less reason to expect them to be able to oblige, govern and punish, and lawfully command external obedience. The power to sanctify however clearly exists among the traditional clergy. But this view lacks an undoubtable authority since traditional clerics all would possess only supplied jurisdiction.</p>	a) ? b) ? c) P d) F e) ?
4	<p>Traditional Catholics do comprise an identifiable community, but without clear leadership their status as a society is injured. Catholics can be recognized individually, but Catholic societies cannot. Still, the traditionalists visibly do constitute a group which is conspicuously and continuously recognizable as that founded by Christ.</p>	a) ? b) ? c) P
5	<p>The nature of the Marks and attributes remains clear and is vindicated among traditionalists, even if apostolicity is unclear since all of those known to be active in sustaining the Church have only supplied jurisdiction to appeal to as the basis of their ministries. The possible absence of that Mark renders their togetherness questionable, and with that the apostolicity of the shepherds, though clearly the same faith is professed and the same sacraments partaken of.</p>	a) ? b) ? c) P d) ?
6	<p>Traditional Catholics clearly possess unity of doctrine, communion, government, and liturgy, and indeed have no need to distort the meaning of any of these doctrines. This is so despite the injuries to unity of communion owing to the lack of a Pope to enforce universal cooperation, and the diversity of liturgical forms as known in the various historic Rites of the Church. There is an injury to government owing to the lack of known or identifiable persons of authority acting to enforce it to its fullest degree</p>	a) P b) P c) ? d) P

7	Traditional Catholics clearly possess the means of holiness and are where extraordinary holiness and miracles are rightly to be expected and may have been found, along with a discernably superior holiness generally observable. Indeed, there is no need to distort the meaning of any of these doctrines.	a) P b) P c) P
8	Traditional Catholics clearly possess and teach the whole Counsel of God, accept persons of all ages, colors, genders, nationalities, and are the living Church as existed from the beginning. Traditional Catholics can and do exist in all parts of the world, even if spread rather thin in some regions. But the Church did not survive into the current time due to the universal lack of duly appointed officers therein.	a) P b) P c) F d) P e) P f) P
9	That traditional Catholics clearly possess Apostolicity of doctrine and membership, and valid orders cannot be disputed. But with no recognized officials with real jurisdiction (or at least none as can be authoritatively and reliably followed) there is no Apostolicity of Government anywhere to be found, thus failing the doctrine that the Church possesses it. The continuous authority of the Church is gravely doubtful with no juridical members, though a valid hierarchy of clergy nevertheless function pretty much as juridical ministers should.	a) P b) F c) P d) ? e) P
10	The existence of traditional Catholics despite our extreme circumstances proves yet again the divine protection of the Church.	a) P
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. The election of a true Pope using its heretical cardinals or laity is also highly problematic at best, if possible at all.	a) F b) ?
12	There are no known visible events or mandates to explain or justify our circumstance, other than to react to popes who rule poorly or vanish into heresy. This leaves no official direction apparently available or perhaps even needed.	a) F b) ?
13	It is not clear precisely what visible event or mandate (if any) drives our circumstance, or how decisions of impact to the Church are to be affirmed with divine certitude, but as only Tradition is the Church the Church thereby retains our trust.	a) ? b) P c) ?

14	This position may potentially involve a judging of one putatively supposed to be a Pope.	a) ?
15	The few bishops that are faithful have no clear standing with the Church, and no others are acknowledged, and there is no explanation for how so many were lost to the Church per this scenario in the context of this doctrine.	a) ? b) F
16	It is not clear where or if the Church will be able to obtain the conventional canonical order with which to function.	a) ?

<p>Scenario #3, Exclusive Identity with Traditional Catholics – (b) Church of Authority by Default</p>		
<p>Of those who recognize that only persons who are visibly Catholics in their profession (by assisting only at traditional Catholic Masses), this has become by far a minority view. This scenario has it that all or some traditional clergy just “have authority” with no need of any valid canonical process simply on the bare fact that the Church must have authority. The need for authority in the Church is dogmatically established, and it has to be clear that this dogmatic necessity cannot be fulfilled by clerics whose only source of any jurisdiction is supplied jurisdiction, possibly based in turn only on common error. But neither can it be fulfilled by clerics who cannot be found or identified, whose very existence cannot be empirically verified by anyone. And of course, Catholic authority has to come from Catholic prelates, which automatically excludes Novus Ordo prelates along with all other schismatic and heretical ministers of all sorts. By simple process of elimination what does that leave but the traditional clergy, even such as they are? True as such deductions undoubtedly are, so far as they go, is that really the only basis for authority to exist? “There are no other authorities and so that therefore makes ME the authority!” Such a view also ends up amounting to saying, “the regular authority failed, so therefore we had to start it all up again.” But the regular authority cannot have failed, any more than the Church could ever be really and truly without any known and living authority. Unlike Scenario #3(a) this has no need to combine with any other scenario, though it could be viewed as a variant of Scenarios #5(c) or #5(d). Bishops Schuckardt and Brown, later followed by Musey and Vezelis (and from them inherited by Bp. Giles) appear to have been the main proponents of this Scenario.</p>		
1	Per this Scenario, the true Church remains truly fit for the carrying out of Christ’s will, and an identifiable community (of traditionalists) would have the means to endure to the end of time. But with only a default basis for the Church as a hierarchical society to still exist, authority only fell to them because it had disappeared altogether, however briefly.	a) P b) F c) P
2	No Popes have imposed any teachings or mandates upon traditional Catholics as have not proven truly infallible and constructive to the Church and to faith. All Catholics are such as evidenced by their rejection of the alien direction imposed by the Vatican leadership on nearly all of their following.	a) P b) P c) P

3	<p>The need to start a new apostolic body/college from scratch would constitute an interruption in their perpetuation. Granting its existence however, there would be (once again) normal channels of authority to grant all the necessary powers to teach, oblige, sanctify, and govern the Church. Traditional officers of the Church (even though only by default) should be a reliable authority on account of their evidenced faith fit to make them capable functioning as the Church hierarchy.</p>	a) F b) P c) P d) P e) P
4	<p>Traditional Catholics do comprise an identifiable community, and in this case with clear leadership. With visible leaders, the Church can manifest all characteristics of visibility in their full degree, as the traditionalists visibly constitute a group which, on the lay level, is conspicuously recognizable as that founded by Christ, but there is a break (however brief) in hierarchical continuity.</p>	a) ? b) P c) F
5	<p>The nature of the Marks and attributes remains clear and is vindicated among traditionalists, even if apostolicity is admitted to have been interrupted inasmuch as authority fell to the current shepherds only by default as the basis of their ministries. The absence of that Mark renders their togetherness impossible, and the “apostolicity of the shepherds” would have to be applied to those merely functioning in that same capacity, since clearly the same faith is professed and the same sacraments partaken of.</p>	a) F b) F c) P d) ?
6	<p>Traditional Catholics clearly possess unity of doctrine, communion, government, and liturgy, and indeed have no need to distort the meaning of any of these doctrines. This is so despite the injuries to unity of communion and government owing to the lack of a Pope to enforce universal cooperation, a potential rivalry among clergy whose claim of authority by default provide no canonical basis for preferring one over the other, and the diversity of liturgical forms as known in the various historic Rites of the Church.</p>	a) P b) P c) P d) P
7	<p>Traditional Catholics clearly possess the means of holiness and are where extraordinary holiness and miracles are rightly to be expected and may have been found, along with a discernably superior holiness generally observable. Indeed, there is no need to distort the meaning of any of these doctrines.</p>	a) P b) P c) P
8	<p>Traditional Catholics clearly possess and teach the whole Counsel of God, accept persons of all ages, colors, genders, nationalities, and are the living Church as existed from the beginning. Traditional Catholics can and do exist in all parts of the world, even if spread rather thin in some regions. Catholicity of Time fails in that a mere lay existence, however</p>	a) P b) P c) F d)

	briefly, had to prevail until the default ministers could assume the mantle of Catholic authority.	P e) P f) P
9	Traditional Catholics clearly possess Apostolicity of doctrine and membership, at least of their laity, and their valid orders cannot be disputed. While Apostolicity of Government passes in its manner of being wielded as the apostles would wield it, there would be no apostolicity of membership of the hierarchy, owing to the need for a fresh hierarchy apparently having to arise and rule only by default. Such an organization can revive and continue the responsibility for preaching the Gospel to the world.	a) P b) P c) P d) F e) P
10	The existence of traditional Catholics despite our extreme circumstances proves yet again the divine protection of the Church.	a) P
11	Rome has become dysfunctional, such that the true and living doctrine of the Church is supported from elsewhere. But the Church comprised of traditionalists would be able to organize a valid election of a Pope.	a) F b) P
12	There are no known visible events or mandates to explain or justify our circumstance or traditional Church, other than to react to popes who rule poorly or vanish into heresy. However, fresh authority once accepted could function normally and productively.	a) F b) P
13	It is not clear precisely what visible event or mandate (if any) drives our circumstance. But at least in this case decisions of impact to the Church could be affirmed with divine certitude, and as only Tradition is the Church the Church thereby retains our trust.	a) ? b) P c) P
14	This position may potentially involve a judging of one putatively supposed to be a Pope.	a) ?
15	The few bishops that are faithful continue the Church as always and have not failed, but no others are acknowledged, and there is no explanation for how so many were lost to the Church in the context of this doctrine.	a) P b) F
16	In this Scenario, the Church has a clear basis for meeting every need for the full restoration of conventional canonical order.	a) P

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**Scenario #3, Exclusive Identity with Traditional Catholics
– (c) Church of Express Declaration and Appointments**

This scenario, advocated herein, has it that traditional clergy have authority by virtue of a clear and identifiable and lawful succession, and the legal context for that succession to bear authority. While the deduction and process of elimination that serve as the basis of Scenario #3(b) certainly proves valid as a case that only traditionally Catholic clerics could possibly serve as the hierarchy of the Church, to accept authority as having fallen to them merely by default obviously does violence to the whole nature of the Apostolic succession. Surely God in His Providence would have given the Church some real means by which the only possible Catholic hierarchy would have had the Divine Commission committed to it by express declaration of the authorities from before. The Theory provides both a general context in which the succession is at least acknowledged, and in fact specified as being perfectly possible outside and beyond the limits of the Vatican organization, and also the appointments of the Church’s identifiable clerics to identifiable offices or roles within the Church, to say nothing of also accounting for the failure of the Vatican apparatus to function as the Church, which doesn’t even enter in to the following doctrinal considerations. As I write this, I cannot say that there are any clergy or large groups of Catholics who (yet) endorse this view specifically, though on an implicit and inarticulate and intuitive level it appears to be the actual belief of all who either become traditional clerics or those laity and consecrated religious who turn exclusively to traditional Catholic clerics for their spiritual needs and guidance. And unless some as-of-yet unknown twenty-fourth Scenario, better than all Scenarios listed here including this one, should come along in the future, the Church has no choice over the long term but to accept this Scenario as all others presently known entail the repudiation of at least some established doctrine. Though this Scenario can be combined with any of several others (Scenarios #1(e), #4(a), #4(b), #4(c), #4(d), #5(a), or #5(c)) no such combination is ever to its benefit, although combination with #1(e) would have been relatively harmless until the 1990’s.

1	Per this Scenario, the true Church, both hierarchy and laity, continuously remains truly fit for the carrying out of Christ’s will, and is an identifiable community (of duly appointed traditionalists) that would have the means to endure to the end of time.	a) P b) P c) P
2	No Popes have imposed any teachings or mandates upon traditional Catholics as have not proven truly infallible and constructive to the Church and to faith. Errors of a biological order or indirectly destructive legislation do not impugn infallibility. All Catholics are such as evidenced by their rejection of the alien direction imposed by the Vatican leadership on nearly all of their following.	a) P b) P c) P
3	The apostolic body/college has ruled the Church uninterruptedly. There are normal channels of authority to grant all the necessary powers to teach, oblige, sanctify, and govern the Church. There is no uncertainty as to who has what authority over whom, or who the applicable authority figures are, or where (by ecclesial designation) they got their authority or their role. As duly appointed traditional officers of the Church they would be a reliable authority as being of the Church hierarchy.	a) P b) P c) P d) P e) P

4	<p>Traditional Catholics comprise an identifiable community with clear leadership. With visible leaders, the Church can manifest all characteristics of visibility in their full degree, as the traditionalists visibly constitute a group of both laity and hierarchy which is conspicuously recognizable as that founded by Christ, and has a clear legal continuity from before.</p>	a) P b) P c) P
5	<p>The nature of the all the Marks and attributes remains clear, and are vindicated all together among traditionalists. This makes it reasonable and possible for all other divine manifestations as well as non-miraculous attributes to be found with the traditional Catholics who profess the same faith and partake of the same sacraments under the same category of apostolic shepherds, all united to the Chair of Peter.</p>	a) P b) P c) P d) P
6	<p>Traditional Catholics clearly possess unity of doctrine, communion, government, and liturgy, and indeed have no need to distort the meaning of any of these doctrines. This is so despite the injuries to unity of communion and government owing to the lack of a Pope to enforce universal cooperation, a potential rivalry among clergy for individual sheep who are readily free to choose among non-territorial particular flocks, and the diversity of liturgical forms as known in the various historic Rites of the Church.</p>	a) P b) P c) P d) P
7	<p>Traditional Catholics clearly possess the means of holiness and are where extraordinary holiness and miracles are rightly to be expected and may have been found, along with a discernably superior holiness generally observable. Indeed, there is no need to distort the meaning of any of these doctrines.</p>	a) P b) P c) P
8	<p>Traditional Catholics clearly possess and teach the whole Counsel of God, accept persons of all ages, colors, genders, nationalities, and are the living Church as existed continuously from the beginning. Traditional Catholics can and do exist in all parts of the world, even if spread rather thin in some regions, and can be so until the end of time.</p>	a) P b) P c) P d) P e) P f) P
	<p>Traditional Catholics clearly possess Apostolicity of doctrine and membership, both of laity and of hierarchy and their valid orders and authority even clear through to the election of a</p>	a) P b) P c)

9	Pope by organizing a conclave cannot be disputed. Such an organization can continue the responsibility for preaching the Gospel to the world.	c) P d) P e) P
10	The existence of traditional Catholics despite our extreme circumstances proves yet again the divine protection of the Church.	a) P
11	The extension of the diocese of Rome accounts for the failure of the geographically immediate regions of Rome as a diocese. And it is quite capable of organizing a valid election of a Pope.	a) P b) P
12	This theory documents visible events or mandates that explain our circumstance, both the doctrinal failure of the Vatican apparatus and the doctrinal success and authority of traditional Catholics. There are no anonymous directives of relevance.	a) P b) P
13	The promulgation of <i>Lumen Gentium</i> constitutes the visible event that drives our circumstance. Tradition is the Church, and that hereby rightly deserves our trust. With a clear and documented hierarchy as chosen authoritatively by the Church, decisions of impact to the Church can be affirmed with divine certitude.	a) P b) P c) P
14	The promulgation of <i>Lumen Gentium</i> constitutes a clear resignation of the Pope, rendering a judgement of the man unnecessary.	a) P
15	The few bishops that are faithful continue the Church as always and have not failed, and the departure of the rest from the Church and from there into error is sufficiently explained in terms of the applicable doctrines.	a) P b) P
16	In this Scenario, the Church has a clear basis for meeting every need for the full restoration of conventional canonical order.	a) P

**Scenario #3, Exclusive Identity with Traditional Catholics
– (d) Partisan Church of the Indult/Motu Proprio Folks**

This scenario, even while rejecting the Novus Ordo as a religion, nevertheless has it that only those clerics and communities which have the approval of the Novus Ordo apparatus comprise the Church. It is kind of a hairy line of distinction between this and Scenario #1 since the heretical Modernists are given in this scenario the power to decide who is or is not “legitimate,” but in this case the only ones genuinely counted as Catholics themselves (Indult/Motu priests and their lay and religious congregations) are at least visibly traditional Catholics. In effect, the Church ends up consisting of traditional Catholic Eloi who are managed by the modernist Morlocks. This would be one way to

combine the conventional structures of the Vatican apparatus with the need for the traditional Faith, but suffers from the fact that in this case the Faith has no valid existence in whatever places the Modernists do not permit Tradition. It would be like the First Century Church preaching the Gospel only where some sympathetic Rabbi can be found who is willing to bless it. This is the Scenario of those who equally avoid Novus Ordo services and also all Catholic Masses that exist without the Modernist's approval. This position may be combined with Scenarios #1(c), #1(e), and #5(a). It differs from the Latin Mass appreciating members of Scenario #1(b) in that the Novus Ordo is positively rejected.

1	Per this Scenario, the true Church, as laity and whatever few traditionalist clergy as are tolerated by the Modernists, continuously remains truly fit for the carrying out of Christ's will, at first in Alternate Rites and foot-draggers, and then with the various Indults and the Motu Proprio of 2007, and an identifiable community (of traditionalists) may be permitted to endure to the end of time.	a) P b) P c) ?
2	The Modernist Popes have spared traditional Catholics from their perverse directives and Catholics hope for such exceptions to continue to be granted in their case, though everyone else is victimized by them. All real Catholics are judged as such by the authors of the alien direction imposed by the Vatican leadership on nearly all of their following except themselves.	a) F b) ? c) ?
3	The apostolic body/college may not have existed until Bp. Rangel was accepted by the Modernists. There are normal channels of authority to grant all the necessary powers to teach, oblige, and govern the Church, and the power to sanctify the Church rests with the approved traditional clerics, but some may be invalidly ordained. There is no uncertainty as to who has what authority over whom, or who the applicable authority figures are, or where (by ecclesial designation) they got their authority. One accepts the authority of the Modernists only selectively (doubtfully), not to teach or mandate, but only to recognize ministers as official.	a) ? b) ? c) ? d) ? e) F
4	One has to wonder whether the "true Church" includes the Modernists who do the approving or only the approved themselves. With visible leaders, the Church can manifest all characteristics of visibility in their full degree, as the traditionalists visibly constitute a group of Catholics which is conspicuously recognizable as that founded by Christ.	a) ? b) P c) ?
5	The Mark of Catholicity in fact, and attribute of Catholicity by right, is plainly missing in that this category can and does exist only in what regions the Novus Ordo heretics permit, even while evidencing other Marks and attributes. They possess the necessary powers to teach, oblige, sanctify, and govern the Church. Traditional officers of the Church (even though only by appointment of heretics, and of doubtful orders) evidence a faith fit to make them capable functioning as the Church hierarchy.	a) F b) F c) F d) ?

6	Since only the traditional Catholics are to be counted, they clearly possess unity of doctrine, communion, government (albeit consisting of other than themselves), and liturgy. This is so despite the diversity of liturgical forms as known in the various historic Rites of the Church.	a) P b) P c) P d) P
7	Traditional Catholics clearly possess the means of holiness and are where extraordinary holiness and miracles are rightly to be expected and may have been found, along with a discernably superior holiness generally observable. Indeed, there is no need to distort the meaning of any of these doctrines.	a) P b) P c) P
8	Traditional Catholics clearly possess and teach the whole Counsel of God, accept persons of all ages, colors, genders, nationalities, and are the living Church as existed continuously from the beginning. It is unclear whether and how the Church (particularly in the Pope's Rite) would have been continuous in existence from pre-Vatican II until the Indults became serviceable for Catholics. But the real problem here is that it is up to the heretical Modernists to decide where the true religion can be legitimately practiced, and where therefore it cannot. There are many areas in which there is no Indult or Motu Mass and no Alternate Rites present. How far would the Gospel have gotten if it could only be preached where some sympathetic Rabbi could be found who was willing to bless it? And such a state could continue to the end of time, assuming it isn't shut down altogether.	a) P b) P c) P d) F e) F f) F
9	Traditional Catholics clearly possess Apostolicity of doctrine and membership, at least of laity and possibly of lower clerics, but of bishops is problematic at best (also affecting membership of hierarchy) though we might permit the appointment of visibly Catholic priests for communities requesting them to stand, but there are growing doubts about the validity of the permitted clergy. Their only known attempt to evangelize is among other traditional Catholics, "sheep-stealing."	a) P b) P c) ? d) ? e) F
10	The existence of traditional Catholics despite our extreme circumstances proves yet again the divine protection of the Church.	a) P
11	Rome at least functions sufficiently to provide for the various Indults and the Motu Proprio of Benedict XVI. Though not Catholics, they would still have a limited authority to elect someone who would function enough like a Pope to respect their interests.	a) P b) P
12	The permission of their clerics is explicit and clear. There are no anonymous directives of	a) P

	relevance.	b) P
13	For no known reason that which was the Church ceased to function as the Church must, and given that, only the Indult/Motu congregations can serve as the Church's doctrinal and sacramental center, and their trustworthiness is gravely compromised by the non-Catholic auspices under which they are forced to function. There is no divine certitude from any living authority.	a) ? b) ? c) F
14	This Scenario allows that the Vatican leader, though plainly not a Catholic, serves sufficiently as Pope, and so need not judge him.	a) P
15	A single traditional bishop (Bp. Rifan) is accepted by the Modernist heretics, along with (possibly) some Alternate Rite clerics, but no others can be accepted, and there is no explanation for how so many were lost to the Church in the context of this doctrine.	a) ? b) F
16	In this Scenario, the Church is dependent upon the leadership of the non-Catholic Modernists to provide it with its auspices.	a) F

<p>Scenario #3, Exclusive Identity with Traditional Catholics – (e) Partisan Church Any Particular Non-Indult/Motu Proprio Folks Group</p>		
<p>This scenario could easily be combined with any of the Scenarios #3(a), #3(b), or #3(c), but would add to it a partisan spirit that favors a particular group over the others (or else strives for a false unity by disfavoring a particular group over the others). Scenario #3(d) is also such a partisan spirit, but differing from the rest of these in several doctrinal categories owing to its grudging acceptance/tolerance by the Modernists. Scenario #3(e) has it that only the members of some single traditional Catholic society (of whatever “stripe” it happens to be) would be the Church. By doing this, it forces ordinary Catholics to have to decide on their own private authority between various groups which all stem from known legitimate bishops of the Church through a known and properly documented succession to the bishops who are accepted as such by various communities of known Catholics today. This Scenario thereby injures the Mark of Unity of the Church. This is not so much the position of any group, but more of a potential, either for a group to become cultish (identifying itself exclusively as the Church while others who are plainly Catholics remain outside it), or for an overenthusiastic individual to equate their particular group with the whole Church in a partisan way. It may exclude as Catholics persons who are perfectly qualified by any objective criteria, but most seriously destroys unity of communion and of government. This would be the position of anyone who equates, say the SSPX (or SSPV, or CMRI, or ...) alone, with the Church.</p>		
1	Per this Scenario, the true Church, both hierarchy and laity, at least of the chosen group, continuously remains truly fit within itself for the carrying out of Christ's will, and is an identifiable community (of traditionalists) that would have the means to endure to the end of time.	a) P b) P c) P

2	<p>No Popes have imposed any teachings or mandates upon traditional Catholics upon the chosen group as have not proven truly infallible and constructive to the Church and to faith. Errors of a biological order or indirectly destructive legislation do not impugn infallibility. The various groups have differing opinions about those who follow the false direction from the Vatican.</p>	<p>a) ? b) ? c) ? ?</p>
3	<p>The apostolic body/college may have ruled the Church uninterruptedly, if the group in question can document it (some may while others might not). There may be normal channels of authority to grant all the necessary powers to teach, oblige, and govern the Church, and the power to sanctify (providing the cleric is not Modernist-approved in which case his sacraments may be suspect. As particular groups chosen or rejected may vary, there is no clear and uniform answer to this issue as a whole.</p>	<p>a) ? b) ? c) ? d) ? e) ? ?</p>
4	<p>Traditional Catholics of a given group comprise an identifiable community but with uncertain leadership. With possibly visible leaders, the Church may manifest the characteristics of visibility, as the traditionalists visibly constitute a group which, at least on the lay level, is conspicuously recognizable as that founded by Christ, though the hierarchy in that case may not be so clearly so.</p>	<p>a) ? b) ? c) ? ?</p>
5	<p>The nature of the Marks and attributes remains clear, and is vindicated among traditionalists, except for Unity (in their rejection of fellow Catholics) and possibly Apostolicity which might be difficult to prove or else forced to be found elsewhere or regarded as suspended at least partially, at least temporarily.</p>	<p>a) ? b) ? c) P d) ? ?</p>
6	<p>Traditional Catholics clearly possess unity of doctrine and liturgy, and indeed have no need to distort the meaning of either of these doctrines. Their insistence that other Catholic groups, of objectively equal merit to themselves, are somehow to be considered as being so seriously inferior as Catholic communities of valid governance constitutes a failure of this Mark. But at least still the diversity of liturgical forms as known in the various historic Rites of the Church does not present a problem.</p>	<p>a) P b) F c) F d) P P</p>
7	<p>Traditional Catholics, even of any specific priestly group, clearly possess the means of holiness and are where extraordinary holiness and miracles are rightly to be expected and may have been found, along with a discernably superior holiness generally observable. Indeed, there is no need to distort the meaning of any of these doctrines.</p>	<p>a) P b) P c) P P</p>

8	<p>Traditional Catholics clearly possess and teach the whole Counsel of God and are the living Church as existed continuously from the beginning, at least as identifiably Catholic laity. Given the predilection to reject other Catholic groups, they would set up an artificial social barrier within the Church. Not being subject to the Modernists, traditional Catholics of each and every group can and do exist in all parts of the world, even though some may be particularly thin in some regions, and could remain so until the end of time.</p>	<p>a) P b) F c) ? d) P e) P f) P</p>
9	<p>Traditional Catholics clearly possess Apostolicity of doctrine and at least membership of the laity, and valid orders cannot be disputed. Apostolicity of Government is a reasonable expectation since traditional clerics would govern just like Catholic clerics of all eras, but without knowing which group(s) and where they come from the validity of their orders or continuous legality of any juridical authority is unclear. It is also unclear what mission the Church still has to preach the Gospel to the world.</p>	<p>a) P b) P c) ? d) ? e) ?</p>
10	<p>The existence of traditional Catholics despite our extreme circumstances proves yet again the divine protection of the Church.</p>	<p>a) P</p>
11	<p>Rome has become dysfunctional, such that it does not know what a Catholic is, and may arbitrarily tolerate some but not others, and so the true and living doctrine of the Church must be supported from elsewhere. It is unclear who if anyone could elect a true Pope, given the various positions on this issue as to the overall nature of the circumstance.</p>	<p>a) F b) ?</p>
12	<p>Non-indult/Motu groups may have any of several rationales of varying worth (therefore unclear as a category) for their action or the mysteries of the failure of the Vatican organization. But there is no meaningful directive to favor one like group over another.</p>	<p>a) ? b) F</p>
13	<p>It is not clear precisely what visible event or mandate (if any) drives our circumstance, or how or if decisions of impact to the Church are to be affirmed with divine certitude, but as only Tradition is the Church the Church thereby retains our trust.</p>	<p>a) ? b) P c) ?</p>
14	<p>This position may potentially involve a judging of one putatively supposed to be a Pope.</p>	<p>a) ?</p>
15	<p>The few bishops that are faithful may have an unclear standing before the Church, but no others are acknowledged, even some faithful bishops excluded, and there is no explanation for how so many were lost to the Church in the context of this doctrine.</p>	<p>a) P b)</p>

		F
16	It is not clear where the Church will be able to obtain the conventional canonical order with which to function.	a) ?

**Scenario #4, Identity with Unknown Clerics and Societies
– (a) Secretive or hidden Papal succession**

This scenario originally starts with the white smoke which emerged from each of the conclaves (1958, 1963) that would in each case, some days subsequent to that first white smoke, give us John XXIII and Paul VI. After billowing out white and pure for at least several minutes, it then darkened and no Pope emerged. The guess has been that there had been (in each case) a successful election, and the ballots burned as expected to produce the white smoke, but then something else happened which then forced the cardinals to go back in to continue the conclave and also, after the fact, to do something to darken the smoke. Another explanation amounts to there being mere trouble with the stove. Presumably (based on the one guess), a Pope was elected and accepted the position, but was then pressured into pretending to resign, such that the cardinals would then go on to elect the familiar John XXIII and Paul VI, but in fact this other Pope (also believed to have been the same man elected each time) is the true Pope, to whom the familiar John XXIII and Paul VI are but mere antipopes. For this Scenario to work, it is assumed that the true Pope has secretly continued the Church, appointing cardinals and bishops, and so forth; if he has not done this then the ability of his existence to render invalid all subsequent papal elections while he is alive cannot be supported, but would just be another flavor of Scenario #5(b). Some suspect Cd. Siri was the man so elected each time. Some believe that the man elected (Cd. Siri or whoever) took the Papal name of Gregory XVII. But with Gregory XVII as Pope, John XXIII, Paul VI, and (if it was Cd. Siri, by any name, who passed away in 1989) each of John Paul I and John Paul II as well, were all antipopes, to whom infallibility of course does not apply. What is not so clear is where things go from here. If Gregory XVII (or whoever) actually ruled the Church as pope (thus possibly combining this with Scenario #4(c) though it could also combine with any of #3(a), #3(b), or #3(c) if one contends that the traditional clergy have all observed some oath of silence as to who their Pope is), then presumably there would be some underground and hidden “true succession” of popes, all ruling and having ruled an underground and hidden Church, of which no evidence (past the white smoke at the 1958/1963 conclaves) has ever surfaced. Attempts to find it have all failed. And one must therefore account why it is that, if nevertheless existing somewhere but perfectly concealed, it has abandoned all efforts to preach the Gospel to all Creation, baptizing them, or else at least allowed some obstruction (whatever that might be) to prevent them from carrying out this divine commission. Furthermore, such a Church could have evidenced itself in many ways even while retaining total anonymity, for example by the publication of the Papal name chosen by each Pontiff (after Gregory XVII), and of his encyclicals and other documents, by the publication of his decision to relocate the Papal Court and Curia to

some place of exile (even if the actual location had to be concealed), and most importantly, that the bishops of the Church, or at least those most orthodox and trustworthy, would have been informed of this true succession and invited to continue with the true Pope. For visibility, it is not necessary that its members or leaders be known to the general public, provided that one can reasonably expect that its members can recognize each other and their leaders, and that they clearly make their presence felt by the general public, just as the Church did in the Catacombs. Given that none of these evidences has turned up, it seems to be extremely challenging to sustain this claim, let alone account for all these silences. Far more reasonably and likely, the lack of these evidences implies the non-existence of this

succession. And if Gregory XVII (or whoever) arguably walked out of the Conclave as a true Pope, but then did not rule the Church, did not appoint any cardinals, nor appoint any bishops or priests, or establish a Curia, issue any teachings or documents to the whole Church, or even claim to be Pope, then one has to wonder how it is that his resignation was not sufficiently real as to enable the cardinals to elect Roncalli and Montini, etc. as being the real popes, or else conclude that this series of events terminated the Hierarchy, thus bringing us to Scenario #5. Malachi Martin made this Scenario the object of some of his Vatican novels, and Luis-Hubert Remy and Gary Giuffre championed this view. David Hobson pushes this view today.

1	In this Scenario, there is a true Pope in parallel to the fake Novus Ordo “popes” who rules the (secret or hidden) Church, has preserved the fullness of the faith (remaining fit for carrying out Christ’s purposes), and began his papacy in a legitimate conclave of the Church. Of course the true Church would have the means to sustain itself however long clear to the End of time.	a) P b) P c) P
2	It is a reasonable presumption that, assuming such a true Pope exists, then of course he would be fully as infallible as all Catholic popes necessarily are. At least, no errors, heresies, or other aberrations have ever been imposed by such a true Pope (as nothing at all has been heard from him), and true Catholics have opposed, resisted, or ignored the alien new directives of mere antipopes.	a) P b) P c) P
3	Assuming that such a true Pope exists, it is reasonable to expect and believe that he and the officials he designates (whoever they turn out to be) all possess the jurisdiction and authority appropriate to their particular office, and all with the same doctrinal and authoritative certitude which the Church has always invested Her Hierarchy with. Presumably the true Pope would be infallible.	a) P b) P c) P d) P e) P
4	The Church still possesses a true Pope, whose legal continuity is also clear, and leading a Church which would be recognizable as that which Christ founded, but as this cannot be discovered (perfectly hidden) none of its leaders or members can be found or identified.	a) P b) F c) P
5	The Church, though perfectly concealed, ought to be discoverable by its Marks; that it isn’t renders that criteria questionable, but all other criteria should apply, both Marks and attributes. With a real Pope and hierarchy all ecclesial norms can be and would be observed.	a) ? b) P c) P d) P

6	Assuming that such a true Pope exists, it is reasonable to expect that he and his clergy and religious and lay Faithful would indeed possess Unity of doctrine, communion, government, and liturgy, even though without being able to find them it could be hard to verify.	a) P b) P c) P d) P
7	It is reasonable to expect that such a Pope and his clergy and religious and lay Faithful would indeed possess the means and fruit of Holiness, but with no known curial body to judge saints and miracles it could be hard to verify, unless they have also managed to sustain such a Curial office of their own. Since no such Pope has been found, it is impossible to measure their personal holiness.	a) P b) P c) ?
8	Given such a true Pope exists, it is reasonable to expect that he and his clergy and religious and lay Faithful would indeed possess Catholicity of doctrine, personnel, time, and Catholicity of place by right. It is impossible to argue that it has Catholicity of Place in fact since no one can find it, if it even exists. But at least, again assuming its existence, there is every good reason that it should be equipped to sustain itself to the end of time.	a) P b) P c) P d) P e) F f) P
9	Assuming that such a true Pope exists, his apostolicity and that of the bishops and others he appoints would obviously be beyond reproach as far as this Mark is concerned. But of course, this Mark also depends upon his not only being found, but also his being able to document the true history of the Church from the white smoke onward, and also must account for the total abandonment (or so it seems) of the apostolic mission to preach to all Creation and baptize.	a) P b) P c) P d) P e) F
10	There is no empirical evidence known to the effect that this Catholic Pope and Church exists.	a) F
11	In this scenario, Catholic Rome is obviously exiled to whatever location that the true Pope, assuming that such exists, has been obliged to move to together with his court and curia, and has appointed cardinals capable of electing his successors.	a) P b) P
12	A true Pope was visibly elected before the familiar antipopes, and all logically follows therefrom. But it is unclear why this functioning Church must remain so secret and hidden,	a) P

	concealing its very existence so well and for so long.	b) ?
13	Given such a true Pope exists, of course his would be the true succession and the familiar Roncalli Montini etc. succession would be mere antipopes. Trust has been continuously preserved and “Infallible Ecclesiastical Faith” would simply continue to attach to this true Pope specifically and exclusively, enabling him to provide divine certitude.	a) P b) P c) P
14	The existence of such a true Pope would be sufficient to account for the non-papacy of the Vatican putative “Popes.”	a) P
15	Those few bishops that are faithful and appointed by the hidden Pope continue the Church as always and have not failed, and no others are acknowledged, and the reason the rest don’t count is clear since they have left to follow an antipope.	a) P b) P
16	In this Scenario, the Church has a clear basis for meeting every need for the full restoration of conventional canonical order.	a) P

**Scenario #4, Identity with Unknown Clerics and Societies
– (b) Bishop in the Woods**

Given the striking utter lack of any evidence for a secretive papal succession, it seems much more likely that all which remains of the hierarchical Church would be some bishop, presumably located in some unknown and remote region, perhaps trapped in some prison or gulag or else stranded on some desert island, or even quietly keeping the Faith in some mountain hermitage, long mistakenly thought to be uninhabited, or longtime convalescing in some obscure hospital, or even in some extremely small and obscure Alternate Rite which has somehow, so far, been overlooked for Novus Ordo corruptions. Earlier on in this crisis, one could even have pointed to such a bishop, in every good and best sense of the term, in Antonio de Castro-Meyer of the Diocese of Campos in Brazil. But he’s dead now, and the search for another like him no longer seems to prove successful. Still, earth is a very big planet, and short of making an exhaustive and careful search of every man-sized nook and cranny on the whole planet, it seems impossible to rule out the existence of such a bishop. For visibility, it is not necessary that he or the members of his flock be known to the general public, provided that one can reasonably expect that its members can recognize each other and him as their bishop, and that they clearly make their presence felt by the general public, just as the Church did in the Catacombs. The qualifications for such a bishop are very strict, and not getting any easier with time. With doubt hovering over the papal claims of John XXIII and the first part of Paul VI, and certainty regarding the loss (or evidence to have failed to attain in the first place, as seen by some) the papacy on the part of Paul VI by the close of Vatican II, the only sure guarantee that this bishop was truly named by a true Pope would be that he was so named by Pius XII or any of his predecessors. With extremely few, if any, bishops ever appointed under the age of, say, 45 or so, he would have to be at least about 100 years old, and in all likelihood by now quite very much in is dotage. This narrows the field down to half a dozen bishops at most (and with numbers declining rapidly), all of whom are known, and none of whom have ever stood firm against (nor openly opposed) the Novus Ordo errors and heresies as faithful and orthodox Catholic bishops. In an effort to extend this a bit, several recourses have been

taken by advocates of this position, such as accepting the bishops appointed by John XXIII and even the first part of the reign of Paul VI, which opens the playing field to several dozen more bishops, some of whom remain unknown as to their doctrinal status. But even these are all at least about 90 or so. To extend things further one must either suppose that some bishop, perhaps trapped in some prison or gulag, has (with legitimately no access to a pope) secretly consecrated a successor for his fellow Catholics in the prison or gulag, or else that persons selected for the episcopacy by Paul VI, even after his non-papacy was clear, might nevertheless have still taken effect,

providing the man himself was sufficiently orthodox and consecrated validly by the pre-1968 Rite (or in some Alternate Rite which does not get corrupted until much later on), but these extensions raise some doctrinal problems, in particular their appointment, or acceptance (if appointed by a Patriarch or Major Archbishop), by a heresiarch. Once it should ever be verified that no such bishops remain, this scenario has no place to go but to Scenario #5(b). In the meantime, it may be combined with Scenarios #1(d), #1(e), #2(d), #2(e), #4(c), or #5(a).

1	The indefectibility of the Church, and in particular that aspect of it which doctrinally requires the Church's eternal and continual existence can only exist in a bishop who retains the fullness of the Faith and was lawfully appointed by a true Pope or Patriarch. The Church would still hierarchically exist in this bishop, but there is no means for any more such bishops.	a) P b) P c) F
2	That specific kind of infallibility which only a true Pope could provide does not apply, and so does not fail this test. Assuming it to be true that a faithful bishop exists, that bishop can of course speak in his capacity of an ordinary Catholic bishop regarding anything of the Ordinary Magisterium of the Church. It is not clear who might be led by strangers without access to a real bishop.	a) P b) P c) ?
3	Assuming that such a bishop exists, it is reasonable to expect and believe that he possesses the jurisdiction and authority appropriate to the episcopal office he occupies. It is not clear what he can do for the remainder of the Church, or how he can exercise any authority over a Church which cannot recognize him, identify him, or communicate with him. Assuming he exists and can be found, he would speak reliably for the Church	a) P b) P c) P d) P e) P
4	The Church still possesses one or more true bishops, whose legal continuity is also clear, and presumably doing what little their limited health permits to lead a Church which would be recognizable as that which Christ founded, but as this cannot be discovered (perfectly hidden) none of these bishops or members of any of their congregations can be found or identified.	a) P b) F c) P
	The Church, though perfectly concealed, ought to be discoverable by its Marks; that it isn't	a) ? b)

5	renders that criteria questionable, but the togetherness of the Marks and presence of the attributes marks it as passing those criteria. It is assumed that such a bishop, if he exists, would or could have at least something of a congregation.	P c) P d) P
6	Assuming that such a bishop still exists, it is reasonable to expect that he together with the clergy and religious and lay Faithful of his flock would indeed possess Unity of doctrine, communion, and liturgy, even though without being able to find them it could be hard to verify. Even worse, the silence or refusal of this bishop to connect up with other faithful traditional Catholic clergy could impair his unity of government with the Church.	a) P b) P c) ? d) P
7	It is reasonable to expect that such a bishop and his clergy and religious and lay Faithful would indeed possess the means and fruit of Holiness. Since this bishop has not been found, it is impossible to measure the personal holiness of this bishop or his congregation if any.	a) P b) P c) ?
8	Given such a bishop still exists, it is reasonable to expect that he together with the clergy and religious and lay Faithful of his flock (if any exist) would indeed possess Catholicity of doctrine, personnel, and time, but Catholicity of place by right poses a serious problem as it is not clear by what right he could rule the remainder of the Church (that which is not of his particular flock). The Church cannot be limited to one region, even in the End Times. Also, being simply “the bishop” of some particular region (a diocese), raises doubt as to what manner of authority he would possess to help Catholics living elsewhere.	a) P b) P c) P d) ? e) F f) F
9	Assuming that such a bishop still exists, his own apostolicity would obviously be beyond reproach as far as this Mark is concerned. But one has to wonder what his responsibilities towards the apostolic mission to preach to all Creation and baptize, and why he has concealed himself from a world that needs his leadership. Perhaps he has limited his ministry to a particular diocese, one which no one else seems to be aware of.	a) P b) P c) P d) P e) ?
10	There is no empirical evidence known to the effect that this Catholic bishop exists, or that any congregation or flock of his exists.	a) F
	Assuming the existence of this bishop, it is not clear if he might either be concealed	a)

11	somewhere in Rome, or else in some more unclear way connected to someone in Rome. As a juridical cleric, he could organize a conclave to elect a Pope.	? b) P
12	Assuming this bishop exists, his appointment and consecration would be sufficiently documented as for there to be no question as to his status. Any actions he performs for his flock would have the usual status for any episcopal actions.	a) P b) P
13	For no known reason the Church is only reliable in this bishop and any other like him, since the rest of the Church has erred or at least become gravely corrupted. As a true and magisterial bishop, that level of magisterial trust may be placed in him as an official representative of the Church, thus enabling him to provide that level of divine certitude.	a) ? b) P c) P
14	This position may potentially involve a judging of one putatively supposed to be a Pope.	a) ?
15	All other bishops, all generally known, have failed to function at all as Catholic bishops; their error or heresy prevents them and their leader from functioning as real bishops and Pope, and there is no explanation for this scenario in the context of this doctrine.	a) ? b) F
16	It is not clear where or if the Church will be able to obtain the conventional canonical order with which to function.	a) ?

Scenario #4, Identity with Unknown Clerics and Societies
– (c) Underground Church

An underground Church scenario, easily enough combined with any of the other subcategories of this Scenario, and possibly with others, would certainly lend some credence to them. As a Scenario in its own right, it is reasonable in lands where the Church is heavily persecuted, such that Church leaders, if identified, will be promptly picked up and killed. This resembles the historical fact of how things were when the Church was literally hidden in the catacombs, as not only their leaders but also their meeting places had to be carefully concealed and only trusted members could be allowed to know where to meet, let alone who their leaders were. In such a case, an average member in good standing would know at most who his immediate priest is, but only his priest would know who his bishop is, and (perhaps) only the bishop would know who the Pope is. In this manner, any betrayal can only expose a minimal number of members to danger. Such a scenario becomes much more difficult to explain however in lands where there is no such persecution, which is most of the world today. And it is totally inadequate for being the whole explanation, as any such has not communicated with anyone outside such lands. The Church could indeed function this way in Communist or Muslim countries, but there is no need for it to function elsewhere in this manner. For visibility, it is not necessary that its members or leaders be known to the general public, provided that one can reasonably expect that its members can recognize each other and their leaders, and that they clearly make their presence felt by the general public, just as the Church did in the Catacombs. Assuming such an underground Church exists in such places, with whom, in all the rest of the world, is it aligned? Do they even know

who their true friends and fellow Catholics are? Some might claim affiliation with the Vatican organization, being unaware of what the Modernists are doing or all about. That there would be no identifiable official contact for the Church within limited areas is certainly reasonable, but that there should be no identifiable official contact for the Church in any part of the whole world is quite something else, and impossible to justify. How bizarre and ironic that the Church should be more discoverable in places where it must hide than in places where it can safely operate out in the open! There is a huge difference between placing one's faith in there being such an underground Church somewhere that one is not personally certain of, versus being an actual member of such a persecuted Church in some part of the world. Both are considered here together, but the latter may have a certainty that the former do not, though that certainty may not be representative of underground congregations elsewhere. This could also describe a Church or congregation which exists in physical confinement, for example in a prison or gulag, or stranded on a desert island. In such a case, its visibility would be served by its members and leaders being recognizable among

those confined together with them, and its persecution served by its isolation. Like Scenario #1(e) this Scenario may also combine with almost any other.

1	An underground Church could remain truly fit for carrying out Christ purposes despite being underground. The Church could easily and reasonably have sponsored this underground Church in a place of severe persecution and provided it with all the means to sustain itself indefinitely.	a) P b) P c) P
2	Any Pope as any underground Church would have would of course be a true Pope (by definition), with his mandates constructive or if destructive, only so quite accidentally, and the sheep would of course follow this Pope. It is unclear what the various underground communities would have to say of those who passively accept the voice of the Vatican strangers.	a) ? b) ? c) ?
3	In an underground Church, the chains of authority, though veiled from the scrutiny of the world, nevertheless remain in place, though it is unclear whether it points to the Church or the Novus Ordo. Secrecy as needed within an underground Church could provide an opportunity for usurpers of questionable authority, formation, or even sacramental validity. The bare fact of being an underground Church may supply some of the edification value that more conventional resources might not be available for, and practical direction from local leadership would be relatively safe through lack of communication with Novus Ordo leaders.	a) ? b) ? c) ? d) P e) ?
4	It is uncertain whether an underground Church would be affiliated with the Novus Ordo or something more Catholic, making its goals uncertain, just as uncertainty as to its existence can only be resolved in its favor if despite being hidden it makes its presence felt among the general run of a given nation where it must hide, but given its persecution we can reasonably presume its recognizability as the Church Christ founded and hope for its continuity.	a) ? b) ? c) P
		a)

5	<p>The Marks of the Church ought to apply to the underground Church, together and in full, assuming such a Church exists. Reports of the activities of such a Church are known to exist, for example in China, or in various Muslim or Communist countries, and the harsh conditions of persecution and having to hide may compensate for doubts as to the origin of their leadership or understanding of these issues.</p>	<p>P b) P c) P d) P</p>
6	<p>The underground Church would of course possess Unity, in their being of the Church, and also in their obvious need to work together in peace. It is unclear whether the underground Church in all places knows to avoid the Novus Ordo, or on the other hand, may or may not have been exposed to it at all.</p>	<p>a) P b) P c) P d) ?</p>
7	<p>The underground Church would of course preserve the means and effects of the Mark of holiness of the Church. Their very survival may hinge upon frequent miracles by which freak circumstances prevent their discovery by enemies or else enable their survival in harsh conditions. But with no access to them the rest of us have no means to measure their personal holiness.</p>	<p>a) P b) P c) ?</p>
8	<p>By existing only where an underground existence is necessary, the Church would therefore lack Catholicity of Place; things could potentially remain that way until the end of time, though perhaps universal persecution could render the entire Church worldwide an underground Church making that criteria unclear. Their failure to communicate with other portions of the Church (assuming they exist) can only provide yet another opportunity to be deceived, and also to be unaware of the defection in the Vatican.</p>	<p>a) ? b) P c) P d) ? e) F f) ?</p>
9	<p>We can presume that an underground Church would preserve apostolicity of doctrine and would do what they could to govern itself in their difficult and hidden circumstances. It is not clear to what extent they might be relying on doubtfully ordained leaders of the Novus Ordo for their clergy, hence the uncertainty of valid orders. There is no clear evidence of the Church so functioning in any part of the world, as it could (were it present) make its presence felt even without revealing the names of its members and leaders to the world, but is such even taking place in any part of the world?</p>	<p>a) P b) P c) ? d) P e) F</p>
10	<p>No such underground Church appears to have made its presence felt or detectible in any known part of the world.</p>	<p>a) F</p>

11	It is not clear what pope or papal claimant an underground Church might be attached to, or mistakenly think itself attached to. It is not clear what role if any would be for the underground Church towards getting a Pope or if it is even possible.	a) ? b) ?
12	It is not clear, especially to a community in hiding or confinement, how anyone would know for sure what the Church has declared about anyone or anything, when such total secrecy has to be observed. Even their own actions had best go undocumented.	a) ? b) ?
13	It is not clear what the underground Church (assuming its existence) would have to say about affairs in the Vatican, whether they are even aware of the anti-papal situation that has occurred there, or who or what could be trusted. It is also not clear how divine certitude could apply to anything the underground Church does or says.	a) ? b) ? c) ?
14	There is nothing about this Scenario of itself which requires any judgments regarding any popes, or might even enable any.	a) P
15	It is unclear what an underground Church would have to say about the fall of the bishops, what degree their own bishops may have fallen, or even if they would be aware of that situation, given their own dire circumstances and lack of trustworthy communication.	a) ? b) ?
16	It is unclear what dependency if any it might have upon any sort of society outside itself.	a) ?

**Scenario #4, Identity with Unknown Clerics and Societies
– (d) Substituted Pope**

In the early days of the crisis, especially when Paul VI was still alive, destroying everything within his reach, there were some who took recourse to the scenario that there was a real “Pope Paul VI” carefully hidden away, perhaps in some Vatican dungeon, while an impostor “Paul VI” (upon whom none of the divine Papal guarantees and prerogatives would apply) was the actual perpetrator of the disaster. Under this scenario, the real Church would have remained at least spiritually in union with the real Pope Paul VI and ignored the fake “Paul VI,” but it is unclear if or how any real contact with the real Pope Paul VI would have been made. I remember this scenario gaining some limited credibility from close up photos of Montini and “Pope Paul VI,” displaying discernably different earlobe structure, but it could have been a matter of lighting or even a photo retouch. The idea that this secretive hidden “Paul VI” would still be there, now very old, has lost credibility over the years. Or else, one would need quite a series of impostors, or else recourse to a variation of secretive or hidden papal succession scenario (a) in which the hidden succession starts from some point later on than the white smoke signals of 1958 and 1963. Without further impostors or transference to the hidden or secretive papal succession, this would now amount to the termination of the Hierarchy, per Scenario #5. The claim has been seen out there that the real and papal Paul VI still lives in confinement somewhere and is still Pope, but originally this claim’s main proponents were the Palmar de Troya group in Spain and the Bayside visions of Veronica Lueken.

1	<p>It is not clear what would qualify as the “true Church” under this scenario. The real Paul VI, imprisoned for all this time (and now almost fantastically old) may well be a continuous source for the Church, but what “Church” could be said to exist other than that stolen from him and made to defect? Finally, with no cardinals or other officers, he must eventually die without successors.</p>	<p>a) ? b) P c) F</p>
2	<p>The imprisoned true Pope would presumably of course retain all Papal guarantees and prerogatives promised. Anyone truly faithful (at least in spirit) would also have rejected the voice of the Vatican strangers, but it is not clear how the whole Church could be willing to follow a papal impostor.</p>	<p>a) P b) P c) ?</p>
3	<p>Unless there be an underground Church affiliated with the true but imprisoned Pope, complete with at least some bishops with the power and right to rule, and some true and valid clerics capable and willing to provide the true sacraments of the Church, authority would now be limited to a single individual (the true but imprisoned Pope) to whom only the most limited access, if any, would pertain, effectively eliminating the authority of the Church from practically the whole world. He would still have the power to teach infallibly and sanctify (to what limited amount one individual can, but with no society his legislative/coercive power is null.</p>	<p>a) ? b) P c) P d) ? e) P</p>
4	<p>The Church still possesses a true Pope, whose legal continuity is also clear, and personally fit to lead a Church which would be recognizable as that which Christ founded, but as this pope cannot be discovered, and no congregation is to be expected, it cannot be found or identified.</p>	<p>a) P b) F c) P</p>
5	<p>The Church, though perfectly concealed, ought to be discoverable by its Marks; that it isn’t renders that criteria questionable, but the togetherness of the Marks and presence of the attributes marks it as passing those criteria. It is assumed that such a true Pope, if he exists, would have no access to a congregation from his absolute confinement, nor to any possible papal electors.</p>	<p>a) ? b) P c) P d) F</p>
6	<p>The real Church, whether actually (as in an underground Church) in practical union with the true but imprisoned Pope, or else even merely ideologically and spiritually in league with him, of course retains true unity of doctrine, communion (though only spiritual given his isolation from all other Catholics), government, and liturgy, within itself and with the Church of all history.</p>	<p>a) P b) P c) P d) P</p>

7	A true Pope could presumably preserve within himself the means for holiness, but without a congregation there is nothing he can do towards assisting others in holiness, and with no congregation there is no means to measure the value of his influence.	a) ? b) P c) ?
8	Given such a true Pope exists, it is reasonable to expect that he would indeed possess Catholicity of doctrine, personnel, time, and Catholicity of place by right. It is impossible to argue that it has Catholicity of Place in fact since he has no communication with any other part of the Church, or any individual Catholic. It is probably doomed to nonexistence very soon if not already as without any congregation or access to other Catholics, there are no cardinals to elect his successor and no Catholics on hand to be named as his successor, so short of a miraculously long life span he will not make it to the end of time.	a) P b) P c) P d) P e) F f) F
9	One can safely presume that were such a Pope being held in confinement, his doctrine, governing manner, Orders, and legal and continuous succession would of course be true. But being cut off from all Catholics and from all the world he has no means to carry out any portion of the divine commission.	a) P b) P c) P d) P e) F
10	There is no empirical evidence known to the effect that this Catholic Pope still exists or is still alive, even secretly.	a) F
11	Rome would still have a true Pope, but he cannot rule anyone as he has no contact with anyone and the rest of the See has fallen into error. Though there is a Pope, there are no electors to elect his successors.	a) ? b) F
12	Presumably the Pope would have gotten his papacy (and episcopacy of Rome) through conventional means, but as he is confined he has no means to command or legislate anything for anyone.	a) P b) ?
13	The true Pope remains faithful while the reasons the false one fails are obvious. This has shattered the people's trust in the Church, all of whose senior officers have conspired against the Pope to replace him with an impostor and work all their evil, though the true Pope in confinement himself remains doubtless trustworthy and capable of settling things with divine certitude.	a) P b) F c) P

14	The rejection of an impostor can in no way imply any disrespect for the true Pope.	a) P
15	There are no known faithful bishops since none have access to the confined Pope, the others are being misled into error and heresy, and the reason they don't count is clear since they follow an impostor "Pope."	a) F b) P
16	In this Scenario, the imprisoned Pope has a clear basis for being able to create cardinals, appoint bishops, and everything else needed to meet every need for the full restoration of conventional canonical order, providing only that he can be freed.	a) P

Scenario #5, Denial that the Church exists as a Hierarchical Organization
– (a) Virtually no Hierarchy remains, but with exceptions

In this Scenario, though the living source of new authoritative persons has dried up and disappeared, as this disappearance was still in times of living memory, there would or might still remain some few individual bishops (or at least priests) who remain from that time and who would therefore be in themselves the sole remaining repositories of Catholic jurisdiction and faculties. As I write this, some less than half a dozen bishops remain who were appointed by Pope Pius XII (none of whom have marked their careers with any appreciable sympathy for the Catholic cause), and there are still some thousand or so priests remaining (some few dozen or so of which maintain the faith of their ordination) from when bishops appointed by Pius XII were ordaining priests by a valid ordination formula (until 1968). Perhaps in some Alternate Rite wherein the bishops are appointed by the Patriarch (or Major Archbishop) of that Rite it is just possible that some such Patriarchs may have continued faithful and thereby continued to be able to name bishops after there was no longer a Pope, but again with no Pope no new real Patriarchs can be received and accepted by the Church, putting limits on this Alternate Rite "extension." The fact is that soon all these people will die off (all are now very old), and unless some miracle (of an unspecified sort – impossible to recognize canonically) or else the End of the World happen very soon we shall indeed be positively forced to Scenario #5(b). This scenario is often combined with Scenario #4(b) since this would speak for what few remaining priests from "way back when" while that would speak for bishops from "way back when," none of the latter of whom can be found or identified. The canonical chain of command to any #5(b) priests from any #4(b) bishops is difficult to account for.

1	Whatever few clergy as remain faithful to tradition can continue the Church properly (to what extent they can still do anything at all as their health declines), but their existence is gravely threatened, such that unless the world end soon (or some other really big miracle occur) the Church will not exist.	a) P b) P c) F
2	It is a reasonable presumption that, assuming no Pope exists, then of course none have failed to be as infallible as all Catholic popes necessarily must be. At least, no errors, heresies, or other aberrations have ever been imposed by any Pope (as nothing at all has been heard from any such since when last to exist), as no Catholics follow the Vatican strangers.	a) P b) P c) P

3	<p>The authority of the Church, as residing in what few bishops might remain, is at least on the verge of passing away if it hasn't already, other than at the priestly level. No problems with its powers and prerogatives of course. And the authority of whatever few clergy of this sort as remain cannot be doubted.</p>	a) ? b) P c) P d) P e) P
4	<p>Traditional Catholics comprise an identifiable community with clear leadership. With what few remaining visible priests it has, the Church can manifest all characteristics of visibility in their full degree, as the traditionalists visibly constitute a group of both laity and hierarchy which is conspicuously recognizable as that founded by Christ, and has a clear legal continuity from before.</p>	a) P b) P c) P
5	<p>The general understanding about the Marks of the Church can be fully retained and understood as being united together in what few faithful clergy remain. But what apostolic pastors can such priests point to as providing the active living rule of the Church, united to the Chair of Peter?</p>	a) P b) P c) P d) ?
6	<p>The remaining faithful clergy, what few and fewer there are, would presumably be in unity of doctrine, communion, government, and liturgy with each other and with the Church of all history, thereby possessing unity of communion, government (at least in intent), and liturgy. But the means of gaining a Pope is unsure and not clear.</p>	a) P b) P c) ? d) P
7	<p>Traditional Catholics, even of any specific priestly group, clearly possess the means of holiness and are where extraordinary holiness and miracles are rightly to be expected and may have been found. Indeed, there is no need to distort the meaning of any of these doctrines.</p>	a) P b) P c) P
8	<p>The true Church, as this Scenario would venture, is plainly Catholic in its doctrine and personnel, and of course the Church, at least in the form of lay individual believers, doubtless exists in all regions, however thinly spread in some areas far from clerical support. But being on the edge of extinction and with no means to continue far into the future Catholicity by time</p>	a) P b) P c) P

	is endangered, and unless the remaining faithful clergy are willing to function outside the conventional diocesan or parish boundaries of their jurisdiction or faculties, the Church would have no legitimate functioning in all the many places where a true cleric cannot be found, either now or in the End Times.	d) ? e) P f) F
9	Traditional Catholics clearly possess Apostolicity of doctrine and membership, both of laity and of hierarchy (what few as remain), and their valid orders and authority cannot be disputed. Such an organization can continue the responsibility for preaching the Gospel to the world.	a) P b) P c) P d) P e) P
10	Though remaining clerics are extremely few (and only growing fewer), it is enough that any remain, along with the Laity.	a) P
11	This scenario has no clear opinion on Rome since it is uncertain as to who in Rome to the Church. But, as juridical clerics, they could organize a conclave to elect a Pope.	a) ? b) P
12	The jurisdiction or faculties of the relevant clerics is not in question, having come about by conventional means, and he can lead his congregation and function normally and productively.	a) P b) P
13	It is not clear precisely what visible event or mandate (if any) drives our circumstance. But at least in this case decisions of impact to the Church, made by what few clergy remain, could be affirmed with divine certitude, and as only such few traditional clergy truly count as the Church, the Church thereby retains our trust.	a) ? b) P c) P
14	This position may potentially involve a judging of one putatively supposed to be a Pope.	a) ?
15	The few bishops that were faithful to the Church have all died off, and with no means to restore them, and no others can be acknowledged, and there is no explanation for how they were all lost to the Church in the context of this doctrine.	a) F b) F
16	It is not clear where or if the Church will be able to obtain the conventional canonical order with which to function.	a) ?

Scenario #5, Denial that the Church exists as a Hierarchical Organization
– (b) Absolutely no Hierarchy remains at all

Scenario #5(a) and also #4(b) can only lead to this most disastrous turn of events, the total extinction of the Church as a hierarchical organization, a scenario suggested every time such phrases as “since there is no authority in the Church...” thoughtlessly roll off some Catholic’s tongue. Yet very few seem willing to admit that their positions often leave no conclusion but this one, even though this one might not be what was intended. In this case, the Church is quite permanently changed, and not for the better. Some few advocate this to the point of even excluding all few remaining valid and lawful clerics from when the Church still existed, though why they would do this is not clear. This is the one “traditionalist” viewpoint which most clearly qualifies as blatantly heretical in the canonically punishable sense of that term.

1	Well, at least the Church did not become unfit by apostatizing or falling into error, it simply ceased to exist. As the Church has already failed (mere scattered laity; furthermore with no organization among them do not qualify as a “Church”) and the End of Time is not here, this fails the criteria of existence at all, let alone existence to the End of Time.	a) P b) F c) F
2	At least no Pope has erred, nor even been destructive to Faith or Morals, and the true believers all recognized that fact as they left the false church yet with nowhere else to go, but at least have all rejected the voice of the Vatican strangers.	a) P b) P c) P
3	The apostolic body is fully interrupted, has ceased to exist in fact. But at least authority need not be distorted as to content and nature and powers, as it simply no longer exists. No doubtful authority is taken as an authority even in a doubted sense, but neither is any authority identifiable. Sacramental power would only be in those without a legal right to exercise them, and those with what might nominally be considered a legal right (if any such could exist) would have no real valid power.	a) F b) F c) F d) F e) ?
4	There is no visible Church in any real sense of that word, no one to say who belongs to it and who doesn’t, as no one holds any seat of authority. Only heretics can make any claim to legal continuity, and that only results in false shepherds.	a) F b) F c) F
5	There is no societal entity which can lay claim to exhibiting the four Marks of the Church, but as all four Marks of the Church have disappeared altogether at least they are not separated from each other. Individual Catholics (laity) can preserve among themselves most of the non-miraculous attributes of the Church, and the sacraments of baptism and matrimony only. But	a) F b) P c)

	there are no Apostolic pastors left just as no one occupies the Chair of Peter, nor can ever do so again.	F d) F
6	While remaining Catholic laity might reasonably sustain unity of doctrine and profession, there is no government at all, with or without any unity, and unity of communion is questionable and unity of liturgy is moot since there is no one to perform the liturgy.	a) P b) F c) F d) ?
7	With governance and clergy gone, all the means for holiness are gone, it is unlikely that exceptional holiness will be found, and there will be no way to track or verify any miraculous works. Given the serious error of this position, the saintliness of those who follow this Scenario is gravely in doubt, and not clearly to be expected.	a) F b) F c) ?
8	While the remaining Catholic laity might reasonably sustain the whole counsel of God and accept Catholic laity to be recognized despite their ethnic, national, racial, economic category nor place of residence, there is no Church present to continue into the future. While such lay Catholics could be anywhere there is no guarantee that they would be everywhere.	a) P b) P c) F d) ? e) F f) F
9	While remaining Catholic laity might reasonably sustain the authentic doctrine of the Apostles, there is no governing ministers to be one juridical person with the Apostles, no one with valid orders who is not schismatic or otherwise unqualified, no means to verify membership (and continuity thereof), which in any case could only be of laity not clergy, but followers of this idea do remain willing to convert others to their viewpoint.	a) P b) F c) F d) F e) P
10	The Church as a hierarchical society is fully extinct; it has failed.	a) F
11	The Roman See has perished, having vanished into error and no way to claim otherwise. There are also no valid electors and no explanation for the defection of Rome.	a) F b)

		F
12	With no external action to account for it, the hierarchy of the Church has simply fallen extinct. As such, there would be no directives or commands or laws, obvious or anomalously hidden, even possible.	a) F b) ?
13	It is not clear precisely what visible event or mandate (if any) drives our circumstance. But there remains no source for decisions of impact to the Church that can be affirmed with divine certitude, and the only Church we can trust no longer exists.	a) ? b) ? c) ?
14	This position may potentially involve a judging of one putatively supposed to be a Pope.	a) ?
15	The few bishops and all other clergy that were faithful to the Church have all died off, and with no means to restore them, and no others can be acknowledged, there is no explanation for how they were all lost to the Church in the context of this doctrine.	a) F b) F
16	There is no other society the Church might be depending upon, but within itself there is not enough to sustain Her.	a) F

**Scenario #5, Denial that the Church exists as a Hierarchical Organization
– (c) Hierarchy must be restored through a Lay Conclave**

The most reasonable seeming solution to a Scenario #5(b) situation seems to be a Lay Conclave. By now, there have been nearly half a dozen attempts to restore a supposedly absent Papal authority through the election by whatever few random lay Catholics as could be gathered at this or that time and place to attempt to elect a Pope. All of them have failed to provide the Church with a true Pope, apart from any lack of sufficient credentials on the part of the active and passive participants of these elections. Ken Mock was a major proponent of this, having first started (then attempted to stop, once it ran away out of his control) the election of Michael Bawden as Pope Michael I, then attempting another in Europe (Pope Linus II), and finally with Fr. Lucien Pulvermacher who became Pope Pius XIII. After that he seems to have dropped out of sight, but a group in Argentina also attempted the same thing. The Palmar de Troya group appears to have created three successors to their “Pope Gregory XVII” (Clemente Domínguez y Gómez), a “Pope Peter II” (Manuel Alonso Corral), a “Pope Gregory XVIII” (Ginés Jesús Hernández) and “Pope Peter III” (Joseph Odermatt), each elected through a conventional conclave, while Gregory XVII himself is the product of Scenario #5(d). Given that the man selected by a lay conclave could easily function exactly as a real Pope (if only he so chose), this scenario is considered in the abstract, as if the conclave is conducted and produces a man who functions truly as a traditional Pope would, which does not quite appear to have actually occurred with any of the actual conclaves as have taken place thus far.

	While there is no corruption of the Church, the fact remains that there is in this Scenario there	a) P
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1	is a period during which there is no Church and the conclave is used to restore it from scratch. Presuming such a break could be acceptable or surmounted, the Church should otherwise be equipped to last until the End of Time.	b) F c) P
2	No real Popes have imposed any teachings or mandates upon traditional Catholics upon the chosen group as have not proven truly infallible and constructive to the Church and to faith. Presumably, were such an election to result in a Catholic Pope, his direction would be proper. Catholics recognized the false shepherds of the Vatican as such and only follow the newly (lay) elected Pope.	a) P b) P c) P
3	Though restored, the authority of the Church was interrupted with an absence of the entire episcopate. The ability to sanctify seems dependent upon the Pope's willingness to bless at least someone with valid orders even if only schismatic sources remain. The definition of the prerogatives of papal power, even though moot for a time, need not be affected. But with a Pope restored to the Church, the Pope can be presumed to be infallible.	a) F b) P c) P d) P e) P
4	It is not clear how visible or permanent the pursuit of the goals can be with the Church having (however briefly) failed before restoration, and whether it can be equated with the original Church. But at least the Church would be a knowable and visible society, albeit lacking any legal continuity.	a) ? b) P c) F
5	The Mark of Apostolicity would have ceased, however briefly in this case, but the lack of that Mark for even a moment is fatal, and separates it from the rest which simply remain in place. Similarly, some attributes pertaining to perpetuating holiness would also have to be restored from nonexistence. Not even a restoration of the papacy and of the structure of the Church can restore the lost continuity, though those elected could function truly and fully as a true Pope and hierarchy ought.	a) F b) F c) F d) ?
6	Having a Pope would mean (for those holding to this Scenario) that all means of unity, of doctrine, communion, government, and liturgy, is now restored, assuming the Pope can find anyone of valid orders he can approve.	a) P b) P c) P d) P
	Traditional Catholics, with a new Pope, would clearly possess the means of holiness again (assuming any valid clerics can be approved), and are where extraordinary holiness and	a) P

7	miracles are rightly to be expected. Indeed, there would be no need to distort the meaning of any of these doctrines. But until this should happen with a credible Pope, its value cannot be evaluated.	b) P c) ?
8	A Pope so elected in a lay conclave could function correctly as Pope if only he so chooses, and given such a Scenario would presumably possess Catholicity of doctrine, personnel, and claim Catholicity of Place by right and perhaps achieve Catholicity of place in fact and last until the end of time. But this has not happened yet (no lay conclaves producing any Popes who truly and fully so function), and Catholicity of time is failed in that the Church would have been without a hierarchy for some amount of time until the Pope could be elected.	a) P b) P c) F d) P e) ? f) P
9	Even allowing that a "Pope" obtained through such means might choose to function as fully and completely as a Catholic Pope should function (and those known of this category have failed to do even that), there would still remain the fact (outside his control) that the Church's hierarchical authority had been interrupted and stopped for whatever season passes before his ascension to the Papal throne, and the question of where valid orders would be obtained. Episcopal order would require recourse either to schismatical successions or else derivation from mere priestly orders per the bizarre hypothesis of Pius XIII.	a) P b) P c) ? d) F e) P
10	Such a scenario of a purely Lay conclave electing a true and full and effective Catholic has yet to occur.	a) ?
11	The Roman See has failed, requiring that it be regenerated from scratch. This Scenario depends upon a Pope being elected purely by some Catholic laity.	a) F b) ?
12	There are no known visible events or mandates to explain or justify our circumstance, nor how the electors are to be chosen. But once so elected there is no good reason that such a Pope could not function normally and productively.	a) F b) P
13	It is not clear precisely what visible event or mandate started our circumstance, but the steps to elect a new Pope could be taken and the Pope so elected could function normally and productively. Once again, there would be a source for decisions of impact to the Church that can be affirmed with divine certitude. It is not known objectively how trustworthy this arrangement would be.	a) ? b) ? c) P
14	To take so crucial a step as beginning a conclave, the conclusion that there is no Pope is	a)

	needed, implying a personal judgment.	F
15	The few bishops that were faithful to the Church have all died off and no others can be acknowledged, so a conclave might enable a Pope to restore things, but there is no explanation for how they were all lost to the Church in the context of this doctrine.	a) F b) F
16	Hypothetically, a conclave could elect a Pope who functions normally and productively, but this has not happened as of yet.	a) ?

**Scenario #5, Denial that the Church exists as a Hierarchical Organization
– (d) Hierarchy must be restored through a Mystical Pope**

Many have come to suppose that only some extraordinary and dramatic divine intervention, at least on par with, let us say, the Fatima miracle of the sun, would be alone the only means to resolve our current crisis. This (alone of the scenarios listed here) would come under the category of what many theologians have hypothesized as being a scenario they call an “Extraordinary Mission,” one sent directly from God without the necessity or intervention of the Church, independent of and above the authority of the Church. (In all of scenarios #1(a) through #5(c) whatever authority anyone has (if any) is a conventional canonical assignment or supplied jurisdiction.) But, as the theologians all hold, an Extraordinary Mission requires an extraordinary proof, such as the working of large scale apostolic type miracles, most amply evidenced and documented and verified by rigorous tests. Either that or the End of Time as we know it and inauguration of the Glorious Kingdom (second coming of Christ) must come. Though such a divine intervention is in no wise impossible (God is free to act in all things), one thing this study has shown is that such an intervention is not necessary for the restoration of the Church. It is therefore quite possible, even reasonable to expect, that God will not act to resolve this crisis specifically, beyond the usual trickle of miracles as routinely take place exclusively within His Church, and now to be found just as exclusively within or pointing to traditional Catholicism alone. Until and unless something more than that takes place, we must treat such things as claims to mystical elections of a Pope as being unsupportable, unverifiable. God privately names an individual to be the Pope, but then gives no reason for anyone else to believe it? Give it a rest. At least those of Scenario #5(c) went through the motions of a conclave. This is the lazy man’s route to the papacy. At least two very prominent papal claimants have used this approach, both taking the name of “Gregory XVII,” Clemente Domínguez y Gómez of the Carmelites of the Holy Face in Palmar de Troya and Jean-Gaston Tremblay of the Saint Jovite movement in Canada, though this category would also apply to anyone who just hangs out his shingle as being a pope without giving any explanation. Given that the man who claims such a divine selection and intervention could easily function exactly as a real Pope (if only he so chose), this scenario is considered in the abstract, as if the miracle occurred and produced a man who functions truly as a traditional Pope would, which has not occurred with any of the actual claimants of this sort as have taken place thus far.

1	While there is no corruption of the Church, the fact remains that there is in this Scenario there is a period during which there is no Church and divine appointment restores it from scratch. Presuming such a break could be acceptable or surmounted, the Church should otherwise be equipped to last until the End of Time.	a) P b) F c) P
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2	<p>No real Popes have imposed any teachings or mandates upon traditional Catholics upon the chosen group as have not proven truly infallible and constructive to the Church and to faith. Presumably, were such a Catholic Pope to be divinely appointed, his direction would be proper. Catholics recognized the false shepherds of the Vatican as such and only follow the new true Pope.</p>	<p>a) P b) P c) P P</p>
3	<p>Though restored, the authority of the Church was interrupted with an absence of the entire episcopate. The definition of the prerogatives and sanctifying powers of the Pope, even though moot for a time, need not be affected, as “valid orders” could be just arbitrarily restored. And with a Pope restored to the Church, the Pope can be presumed to be infallible.</p>	<p>a) F b) P c) P d) P e) P P</p>
4	<p>It is not clear how visible or permanent the pursuit of the goals can be with the Church having (however briefly) failed before restoration, and whether it can be equated with the original Church. But at least the Church would be a knowable and visible society, albeit lacking any legal continuity.</p>	<p>a) ? b) P c) F</p>
5	<p>The Mark of Apostolicity would have ceased, however briefly in this case, but the lack of that Mark for even a moment is fatal, and separates it from the rest which simply remain in place. Similarly, some attributes pertaining to perpetuating holiness would also have to be restored from nonexistence. Not even a restoration of the papacy and of the structure of the Church can restore the lost continuity, though those elected could function truly and fully as a true Pope and hierarchy ought.</p>	<p>a) F b) F c) F d) ? ?</p>
6	<p>Having a Pope would mean (for those holding to this Scenario) that all means of unity, of doctrine, communion, government, and liturgy, is now restored, assuming the Pope can find anyone of valid orders he can approve.</p>	<p>a) P b) P c) P d) P P</p>
7	<p>Traditional Catholics, with a new Pope, would clearly possess the means of holiness again (assuming any valid clerics can be made or approved), and are where extraordinary holiness and miracles are rightly to be expected. Indeed, there would be no need to distort the meaning of any of these doctrines. But until this should happen with a credible Pope, and with credible miracles and evidences of God’s support, approbation, and blessing, its value cannot be evaluated.</p>	<p>a) P b) P c) ? ?</p>

8	A Pope so elected by some direct divine intervention could function correctly as Pope if only he so chooses, and given such a Scenario would presumably possess Catholicity of doctrine, personnel, and claim Catholicity of Place by right and perhaps achieve Catholicity of place in fact and last until the end of time. But this has not happened yet (divine claims having been made for any Popes who truly and fully so function, and associated miracles to attest to it), and Catholicity of time is failed in that the Church would have been without a hierarchy for some amount of time until the new Pope could be divinely appointed.	a) P b) P c) F d) P e) ? f) P
9	Even allowing that a “Pope” obtained through such means might choose to function as fully and completely as a Catholic Pope should function (and those known of this category have failed to do even that), there would still remain the question of where valid orders would be obtained, and the fact (outside his control) that the Church’s hierarchical authority had been interrupted and stopped for whatever season passes before his ascension to the Papal throne.	a) P b) P c) ? d) F e) P
10	Such a scenario of a true and full and effective Catholic Pope coming about through visions or revelations has yet to occur.	a) ?
11	The Roman See has failed, requiring that it be regenerated anew by God. This Scenario assumes that there cannot even be any legitimate electors at all, no “Rome” to elect its new bishop, but merely that the man assumes the office directly.	a) F b) F
12	There are no known visible events or mandates to explain or justify our circumstance, nor how the papal candidate is selected. But once claimed to be so divinely chosen there is no good reason that such a Pope could not function normally and productively.	a) F b) P
13	It is not clear precisely what visible event or mandate started our circumstance, but the creation of a new Pope could happen and the Pope so created could function normally and productively. Once again, there would be a source for decisions of impact to the Church that can be affirmed with divine certitude. It is not known objectively how trustworthy this arrangement would be.	a) ? b) ? c) P
14	To take so crucial a step as creating a Pope, the conclusion that there is no Pope is needed, implying a personal judgment.	a) F
15	The few bishops that were faithful to the Church have all died off and no others can be acknowledged, so a divine appointment of someone could restore things, but there is no explanation for how they were all lost to the Church in the context of this doctrine.	a) F b)

		F
16	Hypothetically, a Pope could come about divinely who functions normally and productively, but this has not happened as of yet.	a) ?

Combinations

In addition to the 23 scenarios described in their pure state, there is also any number of combinations of any two or more of the listed scenarios. Mathematically, there are 8,388,584 possible combinations of any two or more of these listed 23 scenarios, but fortunately (for the scope and scale of this report) nearly all of them involve a moderate to high degree of inconsistency, as most scenarios are incompatible with most others, often mutually exclusive by definition. And combinations of more than 2 or 3 Scenarios tend to have such considerable inner tension between the essentially rival Scenarios that they end up serving more as a psychological device for flitting between two or more irreconcilable positions depending upon which of the positions is of more immediate rhetorical or apologetic use. It is possible though that there may nevertheless also be some theoretically reasonable combinations which simply do not seem to occur or at least have no known support, while others may be seen at least with some persons or groups or known positions.

Only a few scenarios can be readily combined with many others, namely 1e, the Western Patriarch Theory, with its appeal of the Eastern and other Rites; 2c, Recognize and Resist (primarily laity only) which focuses in on documenting what is non-Catholic about the Novus Ordo religion; 5a, the surviving clerics from Way Back When (if we ignore any exclusive claims on their part), and 4c, Underground Church. Apart from those few, the other scenarios always require some significant adjustment or weakening of their details to fit relatively peaceably with each other, but like the attempt to serve two masters in which one must be favored over the other, combinations will revolve around one scenario and then supplement it with something from one or more others.

Many such combinations are little more than psychological artifacts, instances of unrecognized inconsistencies, for example rejecting the Vatican organization from consideration (for example Scenario #5(b)) when addressing the Church's inability to be corrupted or adulterated as to doctrine, but then including the Vatican organization in the mix (for example

Scenario #1(c)) when addressing the Church's inability to just disappear, or the example given earlier this work of some sedevacantists who seem to vacillate between Scenario #3 and their corresponding Amalgamation Scenario #2(d). However, some combinations can be quite credibly made, and these are listed here:

Sedevacantist Amalgamation Scenarios, Vatican Facing (#2(a) or #2(d) plus #1(b-d)):

When more openly focused on the Vatican organization and its failure to function or act or seem as if it were the Catholic Church, some may try to combine this (2d, Vatican-Centered Sedevacantists) with any of several views of the Vatican organization, but principally as either something bad, but acceptable to Catholics (1b), or else as something completely wrong, yet still the Canonical Church (1c, 1d). Combining with 1b makes it difficult to justify the preservation of Tradition at all, let alone the Sede Vacante finding since, if it's changes are not fatal to Faith, then why reject it? Such a combination would primarily exist either as a way of claiming the ecclesiological doctrines of the Church by assigning visibility and apparent legal continuity to the Vatican apparatus, while keeping the best of Catholicism among themselves, and to avoid any diligent obligation to convert the world. Combining with 1c or 1d makes easy the justification for Tradition as an enterprise operated separately from the Vatican organization, and also to justify the Sede Vacante finding as clearly necessary unto salvation, but then reduces its value for providing any visibility or apparent legal continuity, since either of 1c or 1d is a visibly defected Church.

Sedevacantist Scenarios, Jurisdiction-Explanation-Seeking (#2(d) plus #1(d-e) or #4 or #5(a)):

While many sedevacantists who do not follow the Cassiciacum thesis regard themselves as "absolute" sedevacantists, as though they were truly of Scenario #3, their sedevacantism often remains "Vatican Centered" at least insofar as their sedevacantism is a commentary on the state of things in the Vatican rather than the lack of universal and Catholic episcopal leadership, particularly of the Papal variety. And as mentioned earlier, it often continues to point to the Vatican apparatus as being a source of episcopal appointments and canonical jurisdiction, even though only by supplied jurisdiction based on common error. Unlike the sedevacantists of the Cassiciacum thesis who made the first real effort at incorporating some of the known ecclesiological principles into their understanding of the Sede Vacante circumstance, absolute sedevacantists for quite a long period only vaguely appealed to the "Mystery of the Church" as any explanation for the Sede Vacante circumstance. That is however plainly unacceptable, thus forcing these absolute sedevacantists to attempt to derive some theological framework to account for the Sede Vacante circumstance, the Cassiciacum thesis having proven inadequate to the task for many of them, and all the more so here in terms of all the doctrines taken together, as demonstrated in this study.

In particular, knowing that the Church must have at least some juridical officers of some sort they have hinted at quite some variety of possible solutions to that quandary, each of which have proven to be flawed in one form or another, for example by hiding such a prelate invisibly among those of the Novus Ordo who are not distinguished as being Catholics (1d), Eastern (or other Alternate) Rite clerics whose orthodoxy is very difficult for Latins to evaluate reliably (1e), individuals whose very existence cannot be empirically verified (4a through 4d), or to remaining traditional clergy from way back when (before the whole Vatican II revolution occurred), which sadly no longer includes any known bishops but only priests, all of whom are already quite elderly (5a). None of these alternatives, nor any combination of them, can remedy the more basic doctrinal problems, especially with regards to the practical visibility of the Church, or its ability to sustain itself long term.

Recognize and Resist Scenarios, SSPX and like (#2(b) plus #1(b-d) or #3(d)):

These scenarios mostly involve, at least to some degree, some serious watering down as to the seriousness of the Vatican II aberrations, and/or some extreme expansion of the possible deviation from the truth that would supposedly be possible to a Pope. Scenario #2(b) combines most readily with Scenario #1(b) to the effect that the Vatican organization, though clearly defective and incapable of raising or training saints, hasn't (somehow) quite passed beyond the pale. Given that those of Scenario #2(b) do not see themselves as being the visible or canonical part of the Church (but only the spiritual and doctrinal part of the Church), the role of the Novus Ordo apparatus is all the expanded since it provides them with their visibility and canonicity, albeit only indirectly. Which variant of Scenario #1 to combine with primarily marks the nature of one's involvement in this category, for the most softlining sorts tend to view the Catholic Mass as merely an improvement on the Novus Ordo service, still acceptable (however barely) for Catholics, #1(b), while others more hardlining tend to view the Catholic Mass as the only one acceptable for Catholics and the Novus Ordo apparatus as a failed Church, #1(c), or at least as visibly so, #1(d). The Recognize and Resist groups kind of have to switch between softlining (when they need the Novus Ordo apparatus to justify the existence of the Church as a visible society) and hardlining (when the need to justify their resistance response, and their clerical and juridical activities as a traditional society operating without their clear permission). This need to switch back and forth reveals an inconsistency within the whole position. The cleverest and most savvy of those of this school of thought refrain from any combination with either #1(b) or #1(c) (or #1(d)) as they take a pure #2(b) position, enabling others to read them in whichever way suits their purposes at

any given time, keeping them inscrutable and mysterious. On the practical level, some members of the #2(b) Scenario may combine with members of the #3(d) Scenario as though both together would be stronger, and that combination does fix one main problem with #3(d) namely its limitation to what few areas the Indult or Motu are granted permission to exist, namely that where #3(d) doesn't exist, #2(b) can and would fill in, granting a kind of Catholicity of Place by Right. But since #3(d) primarily exists to drive #2(b) out of business by competition, in practice it only appears where a strong #2(b) presence exists in the first place, and tends to dry up where the #2(b) priest has been driven out of business, on the level of gas station price wars, and of course the permissions granted by the Modernists only apply to those of #3(d). That combination also does nothing to remedy their dependence upon a non-Catholic and separate society for something of a canonical basis for their existence just as other combinations of this category cannot escape separating the Marks into mutually exclusive groups. And none of these combinations can explain a supposed ability of a Pope, however bad, weak, or fallen, to impose disciplines that are positively destructive to Faith.

Indultarian/Motuarian Scenarios (#3(d) plus #1(b-e) or #2(b)):

The basic difference between Scenarios #3(d) and #1(b-d) is basically whether non-Catholics can be counted as though they were Catholics. Is the traditional Catholic Mass a necessity or merely a "First Class" option for Catholics? Whatever the personal motives of individual clerics and other prominent figures of Scenario #3(d), at the top the nefarious purposes of the Modernists who have granted this permission is primarily to create in the minds of their followers a sliding scale between the two possible answers to that question. Their goal is to draw Catholics away from the Mass and into (however loosely at first) their Novus Ordo orbit. If they can wean Catholics of their Mass and get them to sit through (however barely and grudgingly) their Novus Ordo service, at least once in a while, and perhaps even donate, then they have accomplished what they have set out to do. ("Sorry, Father is out sick this week, but now that you are all dressed up and here on time, why not attend our Novus Ordo service? After all, you wouldn't want anyone to think you are being schismatic, would you? We might lose our permission for the Mass.") A combination with #1(e) does not remedy

anything, in particular the lack of Catholicity of Place by Right, since there remain some places where neither the Indult or Motu exist, nor any Alternate Rite. A practical combination with #2(b) brings us to the same place as the combination of #2(b) with #3(d) as discussed above, but merely from the standpoint of the other joined party.

Exclusively Traditionalist Scenarios (#3(c) plus #1(e) or #3(d) or #4(a-d) or #5(a)):

Scenario #3(c) is sufficiently comprehensive as to encompass personnel from all of #1(e), #3(d), #4(a-d), and #5(a). While several other categories would stand to gain theological strength by combining with Scenario #3(c), this Scenario in return stands to gain nothing by any combination. It is general enough that the Alternate Rites are already included, as are the Indultarians/Motuarians, the surviving “way back when” clerics, and any other (presently undiscovered or unidentified) clerics as might potentially surface someday, so even such combinations as suggested above would change nothing, as the various categories of clerics were already included, and their viewpoints or envisioned scenarios have nothing of value to add to Scenario #3(c).

Exclusivist Traditionalist Scenarios (#3(e) plus any other Scenario):

Scenario #3(e) is of itself without any requirements about what else is believed, and so must combine with some other Scenario in order to count as a Scenario at all, and then with only the single variation that somehow only its own particular society is to be considered the Church, to the exclusion even of all other traditionalists. Needless to say, whatever other Scenario’s point of view and justification it may choose will be laden with the same problems that other point of view has, and in addition it must also explain the exclusion of other Catholics who, objectively, have all the same claims and rights to be respected and to be accepted as being credibly Catholic.

Alternate Papal Succession Scenarios (#4(a) plus #3):

While the notion that an alternate Papal succession would have originated with either the 1958 or 1963 conclave (“first white smoke”) has much to recommend it as to simplicity of how the visible Church is to have been sustained throughout this period, there are two basic and fundamental problems with this Scenario, one being the striking and utter lack of even the faintest trace of evidence of any of this going on. If the Church has not hereby continued (but some “true” papally elected person(s) simply done nothing until death), then the Church has simply stopped, Scenario 5b; but if it has so hereby continued then this requires that fully all of quite a number of persons have been utterly silent about this. How and why can something so vast and important be so perfectly concealed for so long a time? Which leads to the second problem, namely how could the Pope and the entire Church abandon so completely the whole apostolic and divine commission to preach the Gospel to all creation, baptizing them in the Name of the Father and the Son and the Holy Ghost? One cannot preach while at the same time being so silent and secretive. A combination with some variant of Scenario #3 could solve this latter problem by positing that our traditional clergy (or at least some few of them) are secretly chosen and appointed by this otherwise hidden true Pope, directly appointed by him to serve in fact as they do serve in actuality, and represent the Church’s carrying out of that divine commission. Presumably those clerics permitted to be “in the know” and given express Papal appointments to their offices would one and all be oath bound to absolute silence about this. In return, those of Scenario #3 would have a simpler and more direct and easy to explain authority to have been functioning as we have seen them function. However, even with this combination, the other problem, that of evident nonexistence, remains. And certainly, our traditional clergy would know if they have been approached by any representatives of any secret Pope. Many Catholics have known of this Scenario at least as far back as Luis-Hubert Remy’s and Gary Giuffre’s writings back in the 1980’s, and yet in all the 30 or so years since then not a soul has ever found a trace of this hidden succession, except one lone priest who has crassly exploited the Scenario financially to his own ends. If, despite

all, some credible true Pope from such a succession should come forth, being able to document his succession and explain his silence somehow, his power would not be rival to that of the bishops per Scenario #3, but simply the leader, now in whose name all legitimate bishops simply continue their ministries, though he would be free to reassign them, add to them, grant them standard territorial dioceses, or even depose a few (though it would be wickedly imprudent for him to depose all bishops, that would be like a Pope excommunicating the whole Church). In the meantime, until such a discovery is made (if ever it is, which is gravely most unlikely), it would be best to proceed purely as Scenario #3.

Recognize and Resist Scenarios, Résistance (#2(c) plus #1(b, d-e) or #2(a-b, d-e) or #3 or #4 or #5(a-b)):

The Catholic Résistance is primarily focused on resisting the changes in and resulting from Vatican II by providing finely detailed criticism of it. There is no reason for this Scenario to combine with any other, except for the fact that it consists of persons who are attached to this Scenario and seek to advocate its cause in the public forum. Such persons require the services of the Church, the sacraments and so forth, or else some excuse to avoid these services. In the interest of a kind of “unity” based on not settling any important issues beyond the single defining desire to resist the dreadful changes always being proposed and imposed by the Vatican organization in its de-Catholicization of everything and everyone within the reach of its power, all other issues, such as where, if anywhere, one seeks the sacraments, becomes utterly moot. This therefore constitutes no real unity among the various scenarios but only of the holders of such, personally. Furthermore, their purpose is directed towards the reformation or rehabilitation of the Vatican organization, something the Church should never require, and almost certainly futile given that it is not the Church and has so hardened itself. At most and best, such a Résistance could only make a mild and unnecessary improvement, were its advice actually followed, and that is not sufficient cause to justify its existence. Their willingness to face and confront the Vatican organization leadership with the things they have done wrong, along with their detailed critique of all details of the Novus Ordo religion, represents their chief real value to this whole circumstance as it is they, more than anyone else, who has put them on notice of their failure to function as real Catholics would and must. And once again, though its weaknesses in the doctrinal area of Holiness could be remedied by providing them with some manner of Catholic cleric, no matter what or who this Scenario is combined with, the same inherent weaknesses of the Recognize and Resist positions remain.

Clone combinations (#1(c) plus #3(d) or #1(c) plus #5(b) or #4(b) plus #5(a)):

Some pairs of differing Scenarios, though differing of basic category, can be nevertheless be practically both sides of the same coin, fitting together smoothly almost as if they were made for each other. The three examples given here are the most conspicuous. If #3(d) were really the truth, then behind it would be a lawful, yet terminally corrupted Church in the form of #1(c), making the second all but implicit in the first. But more properly, #1(c) does not require #3(d), and may at least as perfectly mate up with #5(b), for both represent the Church having defected such that there is no place for a Catholic to turn either for the Sacraments or for Catholic spiritual direction, one by corruption and adulteration #1(c), and the other by extinction and ceasing to exist #5(b). Scenarios #4(b) and #5(a) both look to old timers among the clergy, one claiming unknown bishops, and the other pointing to a few remaining known priests, and both positing the death of any living source of new legitimate and valid clerics.

Alternate Rite Scenarios (#1(e) plus any other Scenario):

The Alternate Rites are by their nature limited to particular regions where some early Apostle first preached the Gospel in the earliest era of the Church, providing an Apostolic set of Rites that differ

from the Latin (Petrine) Rite but are no less Catholic for all that. Because of this regionalism, this category of scenario is inadequate to account for the Church, lacking Catholicity of Place both by right and in fact. However, as part of some other scenario this deficiency can be cured. This cure would require that the Scenario this is mated up with really constitutes a real furtherance of the Gospel into all the regions not covered by the Alternative Rite(s). It is difficult however for Latin Rite Catholics to discern whether the particular Alternate Rite to which they may have recourse has been tainted, and to what degree. And because all groups want to claim them, the Alternate Rites end up becoming in practice a kind of portal between the various groups, even the Modernists. Nevertheless, since the Alternate Rites have always been a part of the Church, it is therefore logical that they must also be a part of the present circumstance.

Surviving Cleric from Way Back When Scenarios (#5(a) plus any other Scenario):

If there be any category of faithful cleric who deserves, but also receives, the respect of all Catholics no matter of what opinion, it is those few, and ever growing fewer, remaining clerics from way back when whose orders and faculties to function as Catholic clerics (or jurisdiction, were any bishops of this category to remain) cannot be meaningfully challenged. Presuming we speak of one who has simply and steadfastly sustained and consistently practices the Faith of their ordination, such a cleric of course rightly commands our respect, and everyone seeks to include such within their Scenario. In return, such clerics can be frustratingly unclear about what affiliation they may choose to make within the Church or which Scenario they hold, if any, and altogether uninterested in being joined to any particular group or school of thought within the Church. Still, given that such are already quite few and can only grow fewer as time goes on, clear to extinction, there simply has to be some other succession, and it would behoove what precious few of these remain to consider carefully where that succession is to be found, and who their congregations can turn to once they are no longer in this world themselves personally.

Underground Church Scenarios (#4(c) plus any other Scenario):

One other category of faithful cleric who deserves and receives the respect of all Catholics no matter of what opinion, is the notion of an underground (persecuted and hiding, or else confined in some prison or gulag) Church or congregation. One typically assumes that such a Church is physically out of communication with anyone else, as we can only speculate that such must exist, for example, in such places as China, where both the Modernist Vatican organization and the Chinese Patriotic Church have pretty much made peace with each other and both equally adopted the Novus Ordo religion as ritually professed in the Novus Ordo service, and only underground Chinese Catholics (whoever and however many or few they might be) would alone be the ones who secretly sustain the real Catholic Mass and Church and Faith there in China. Spiritually, I am sure that such would be with all of us, but as for who could claim them as particularly affiliated with them that remains unknown, and probably subject to the various opinions of various individual Catholics who would comprise it. Those of this category would simply acquire the strengths and weaknesses of those of whichever category successfully embraces it.

Quick Reference Table of Doctrinal acceptance			
1	a) Church incorruptible b) Church enduring c) Until End of World	7	c) Ordinary holiness
			a) Catholic doctrine b) Catholic personnel

2	<ul style="list-style-type: none"> a) Papal infallibility b) Papal disciplines c) Passive infallibility 	8	<ul style="list-style-type: none"> c) Catholic of all time d) Place by right e) Place in fact f) Until End of World
3	<ul style="list-style-type: none"> a) Apostolic authority b) Power to teach c) Power to sanctify d) Power to govern e) Not doubtful 	9	<ul style="list-style-type: none"> a) Apostolic doctrine b) Apostles govern c) Power of Orders d) Apostolic members e) Apostolic mission
4	<ul style="list-style-type: none"> a) Visible society b) Knowable society c) Founded by Christ 	10	<ul style="list-style-type: none"> a) Supernatural protect
5	<ul style="list-style-type: none"> a) Marks more visible b) Marks together c) Attributes present d) Church definition 	11	<ul style="list-style-type: none"> a) See imperishable b) Papal elections
		12	<ul style="list-style-type: none"> a) Visible events b) Visible mandates
6	<ul style="list-style-type: none"> a) Creedal unity b) Communion unity c) United to Peter d) Unity of Liturgy 	13	<ul style="list-style-type: none"> a) Ecclesial faith b) Earned our trust c) Divine certitude
		14	<ul style="list-style-type: none"> a) First See not judged
7	<ul style="list-style-type: none"> a) Means of holiness b) Holiness of miracles 	15	<ul style="list-style-type: none"> a) Bishop majority b) Errors accounted for
		16	<ul style="list-style-type: none"> a) Perfect Society