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THE CATHOLIC CHURCH



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On the Nullity of Anglican Orders

Apostolicae Curae

Promulgated September 18, 1896 by Pope Leo XIII

In Perpetual Remembrance

1. We have dedicated to the welfare of the noble English nation no small portion of the Apostolic care and charity by which, helped by His grace, we endeavor to fulfill the office and follow in the footsteps of "the Great Pastor of the sheep," Our Lord Jesus Christ. The letter which last year we sent to the English seeking the Kingdom of Christ in the unity of the faith is a special witness of our good will towards England. In it we recalled the memory of the ancient union of the people with Mother Church, and we strove to hasten the day of a happy reconciliation by stirring up men's hearts to offer diligent prayer to God. And, again, more recently, when it seemed good to Us to treat more fully the unity of the Church in a General Letter, England had not the last place in our mind, in the hope that our teaching might both strengthen Catholics and bring the saving light to those divided from us. It is pleasing to acknowledge the generous way in which our zeal and plainness of speech, inspired by no mere human motives, have met the approval of the English people, and this testifies not less to their courtesy than to the solicitude of many for their eternal salvation.

2. With the same mind and intention, we have now determined to turn our consideration to a matter of no less importance, which is closely connected with the same subject and with our desires.

3. For an opinion already prevalent, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the center of Christian Unity, a new rite for conferring Holy Orders was publicly introduced under Edward VI, the true Sacrament of Order as instituted by Christ lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the Edwardine Ordinal possessed the nature and effect of a Sacrament, those in favor of the absolute validity, or of a doubtful validity, being not only certain Anglican writers, but some few Catholics, chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the twofold power over the Body of Christ. Catholic writers were impelled by a wish to smooth the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies brought up to the level of recent research, and of new documents rescued from oblivion, it was not inopportune to reexamine the question by our authority.

4. And we, not disregarding such desires and opinions, above all, obeying the dictates of apostolic charity, have considered that nothing should be left untried that might in any way tend to preserve souls from injury or procure their advantage. It has, therefore, pleased Us to graciously permit the cause to be reexamined, so that, through the extreme care taken in the new examination, all doubt, or even shadow of doubt, should be removed for the future.

5. To this end we commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgment in writing. We then, having summoned them to our person, directed them to interchange writings, and further to investigate and discuss all that was necessary for a full knowledge of the matter. We were careful, also, that they should be able to reexamine all documents bearing on this question which were known to exist in the Vatican archives, to search for new ones, and even to have at their disposal all acts relating to this subject which are preserved by the Holy Office or, as it is called, the Supreme Council and to consider whatever had up to this time been adduced by learned men on both sides. We ordered them, when prepared in this way, to meet together in special sessions. These to the number of twelve were held under the presidency of one of

the Cardinals of the Holy Roman Church, appointed by ourself, and all were invited to free discussion. Finally, we directed that the acts of these meetings, together with all other documents, should be submitted to our venerable brethren, the Cardinals of the same Council, so that when all had studied the whole subject, and discussed it in our presence, each might give his own opinion.

6. This order for discussing the matter having been determined upon, it was necessary, with a view to forming a true estimate of the real state of the question, to enter upon it, after careful inquiry as to how the matter stood in relation to the prescription and settled custom of the Apostolic See, the origin and force of which custom it was undoubtedly of great importance to determine.

7. For this reason, in the first place, the principal documents in which our predecessors, at the request of Queen Mary, exercised their special care for the reconciliation of the English Church were considered. Thus Julius III sent Cardinal Reginald Pole, an Englishman, and illustrious in many ways, to be his Legate *a latere* for the purpose, "as his angel of peace and love," and gave him extraordinary and unusual mandates or faculties and directions for his guidance. These Paul IV confirmed and explained.

8. And here, to interpret rightly the force of these documents, it is necessary to lay it down as a fundamental principle that they were certainly not intended to deal with an abstract state of things, but with a specific and concrete issue. For since the faculties given by these pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein, and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom, as the recognized condition of the circumstances and times demanded. This, besides being clear from the nature and form of the said documents, is also obvious from the fact that it would have been altogether irrelevant thus to instruct the Legate one whose learning had been conspicuous in the Council of Trent as to the conditions necessary for the bestowal of the Sacrament of Order.

9. To all rightly estimating these matters it will not be difficult to understand why, in the Letters of Julius III, issued to the Apostolic Legate on 8 March 1554, there is a distinct mention, first of those who, "rightly and lawfully promoted," might be maintained in their orders: and then of others who, "not promoted to Holy Orders" might "be promoted if they were found to be worthy and fitting subjects". For it is clearly and definitely noted, as indeed was the case, that there were two classes of men; the first of those who had really received Holy Orders, either before the secession of Henry VIII, or, if after it, and by ministers infected by error and schism, still according to the accustomed Catholic rite; the second, those who were initiated according to the Edwardine Ordinal, who on that account could not be "promoted", since they had received an ordination which was null.

10. And that the mind of the Pope was this, and nothing else, is clearly confirmed by the letter of the said Legate (29 January 1555), sub-delegating his faculties to the Bishop of Norwich. Moreover, what the letters of Julius III themselves say about freely using the pontifical faculties, even on behalf of those who had received their consecration "irregularly (minus rite) and not according to the accustomed form of the Church," is to be especially noted. By this expression those only could be meant who had been consecrated according to the Edwardine rite, since besides it and the Catholic form there was then no other in England.

11. This becomes even still clearer when we consider the Legation which, on the advice of Cardinal Pole, the Sovereign Princes, Philip and Mary, sent to the Pope in Rome in the month of February, 1555. The Royal Ambassadors three men "most illustrious and endowed with every virtue," of whom one was Thomas Thirlby, Bishop of Ely were charged to inform the Pope more fully as to the religious condition of the country, and especially to beg that he would ratify and confirm what the Legate had been at pains to effect, and had succeeded in effecting, towards the reconciliation of the Kingdom with the Church. For this purpose, all the necessary written evidence and the pertinent parts of the new Ordinal were submitted to the Pope. The Legation having been splendidly received, and their evidence having been "diligently discussed," by several of the Cardinals, "after mature deliberation," Paul IV issued his Bull *Praeclara Charissimi* on June 20 of that same year. In this, whilst giving full force and approbation to what Pole had done, it is ordered in the matter of the Ordinations as follows:

Those who have been promoted to ecclesiastical Orders . . . by any one but a Bishop validly and lawfully ordained are

bound to receive those Orders again.

12. But who those Bishops not "validly and lawfully ordained" were had been made sufficiently clear by the foregoing documents and the faculties used in the said matter by the Legate; those, namely, who have been promoted to the Episcopate, as others to other Orders, "not according to the accustomed form of the Church," or, as the Legate himself wrote to the Bishop of Norwich, "the form and intention of the Church," not having been observed. These were certainly those promoted according to the new form of rite, to the examination of which the Cardinals specially deputed had given their careful attention. Neither should the passage much to the point in the same Pontifical Letter be overlooked, where, together with others needing dispensation are enumerated those "who had obtained both Orders as well as benefices *nulliter et de facto*." For to obtain orders *nulliter* means the same as by act null and void, that is invalid, as the very meaning of the word and as common parlance require. This is specially clear when the word is used in the same way about Orders as about "ecclesiastical benefices". These, by the undoubted teaching of the sacred canons, were clearly null if given with any vitiating defect. 13 Moreover, when some doubted as to who, according to the mind of the pontiff, could be called and considered bishops "validly and lawfully ordained," the said Pope shortly after, on October 30, issued a further letter in the form of a brief and said:

"we, desiring to wholly remove such doubt, and to opportunely provide for the peace of conscience of those who during the aforementioned schism were promoted to Holy Orders, by clearly stating the meaning and intention which we had in our said letters, declare that it is only those bishops and archbishops who were not ordained and consecrated in the form of the Church that can not be said to be duly and rightly ordained..."

14. Unless this declaration had applied to the actual case in England, that is to say, to the Edwardine Ordinal, the Pope would certainly have done nothing by this last letter for the removal of doubt and the restoration of peace of conscience. Further, it was in this sense that the Legate understood the documents and commands of the Apostolic See, and duly and conscientiously obeyed them; and the same was done by Queen Mary and the rest who helped to restore Catholicism to its former state.

15. The authority of Julius m, and of Paul IV, which we have quoted, clearly shows the origin of that practice which has been observed without interruption for more than three centuries, that Ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute re-ordination according to the Catholic rite even in Rome.

16. In the observance of this practice we have a proof directly affecting the matter in hand. For if by any chance doubt should remain as to the true sense in which these pontifical documents are to be understood, the principle holds good that "Custom is the best interpreter of law." Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the Sacrament of Order, it never could have come to pass that the Apostolic See should have silently acquiesced in and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter.

17. We adduce two cases of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was (in 1684) of a certain French Calvinist, and the other (in 1704) of John Clement Gordon, both of whom had received their orders according to the Edwardine ritual.

18. In the first case, after a searching investigation, the Consultors, not a few in number, gave in writing their answers or as they call it, their *vota* and the rest unanimously agreed with their conclusion, "for the invalidity of the Ordination," and only on account of reasons of opportuneness did the Cardinals deem it well to answer with a *dilata* (viz., not to formulate the conclusion at the moment).

19. The same documents were called into use and considered again in the examination of the second case, and additional written statements of opinion were also obtained from Consultors, and the most eminent doctors of the Sorbonne and of Douai were likewise asked for their opinion. No safeguard which wisdom and prudence could suggest to ensure the thorough sifting of the question was neglected.

20. And here it is important to observe that, although Gordon himself, whose case it was, and some of the Consultors, had adduced amongst the reasons which went to prove the invalidity, the Ordination of Parker, according to their own

ideas about it, in the delivery of the decision this reason was altogether set aside, as documents of incontestable authenticity prove. Nor, in pronouncing the decision, was weight given to any other reason than the "defect of form and intention"; and in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination, and that with it should be collated the ordination forms gathered together from the various Eastern and Western rites. Then Clement XI himself, with the unanimous vote of the Cardinals concerned, on Thursday 17 April 1704, decreed:

"John Clement Gordon shall be ordained from the beginning and unconditionally to all the orders, even Holy Orders, and chiefly of Priesthood, and in case he has not been confirmed, he shall first receive the Sacrament of Confirmation."

21. It is important to bear in mind that this judgment was in no wise determined by the omission of the tradition of instruments, for in such a case, according to the established custom, the direction would have been to repeat the ordination conditionally, and still more important is it to note that the judgment of the pontiff applies universally to all Anglican ordinations, because, although it refers to a particular case, it is not based upon any reason special to that case, but upon the defect of form, which defect equally affects all these ordinations, so much so, that when similar cases subsequently came up for decision, the same decree of Clement XI was quoted as the norm.

22. Hence it must be clear to everyone that the controversy lately revived had already been definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must, perhaps, attribute the fact that any Catholic writer should have considered it still an open question.

23. But, as we stated at the beginning, there is nothing we so deeply and ardently desire as to be of help to men of good will by showing them the greatest consideration and charity. Wherefore, we ordered that the Anglican Ordinal, which is the essential point of the whole matter, should be once more most carefully examined.

24. In the examination of any rite for the effecting and administering of Sacraments, distinction is rightly made between the part which is ceremonial and that which is essential, the latter being usually called the "matter and form". All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in the whole essential rite, that is to say, in the "matter and form", it still pertains chiefly to the "form"; since the "matter" is the part which is not determined by itself, but which is determined by the "form". And this appears still more clearly in the Sacrament of Order, the "matter" of which, in so far as we have to consider it in this case, is the imposition of hands, which, indeed, by itself signifies nothing definite, and is equally used for several Orders and for Confirmation.

25. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly ordination namely, "Receive the Holy Ghost," certainly do not in the least definitely express the sacred Ordinal of Priesthood (*sacerdotium*) or its grace and power, which is chiefly the power "of consecrating and of offering the true Body and Blood of the Lord" (Council of Trent, Sess. XXIII, *de Sacr. Ord.*, Canon 1) in that sacrifice which is no "bare commemoration of the sacrifice offered on the Cross" (*Ibid*, Sess XXII., *de Sacrif. Missae*, Canon 3).

26. This form had, indeed, afterwards added to it the words "for the office and work of a priest," etc.; but this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal, for, as the Hierarchy had become extinct, there remained no power of ordaining.

27. In vain has help been recently sought for the plea of the validity of Anglican Orders from the other prayers of the same Ordinal. For, to put aside other reasons when show this to be insufficient for the purpose in the Anglican life, let this argument suffice for all. From them has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That "form" consequently cannot be considered apt or sufficient for the Sacrament which omits what it ought essentially to signify.

28. The same holds good of episcopal consecration. For to the formula, "Receive the Holy Ghost", not only were the words "for the office and work of a bishop", etc. added at a later period, but even these, as we shall presently state, must be understood in a sense different to that which they bear in the Catholic rite. Nor is anything gained by quoting the prayer of the preface, "Almighty God", since it, in like manner, has been stripped of the words which denote the

summum sacerdotium .

29. It is not relevant to examine here whether the episcopate be a completion of the priesthood, or an order distinct from it; or whether, when bestowed, as they say *per saltum* , on one who is not a priest, it has or has not its effect. But the episcopate undoubtedly, by the institution of Christ, most truly belongs to the Sacrament of Order and constitutes the *sacerdotium* in the highest degree, namely, that which by the teaching of the Holy Fathers and our liturgical customs is called the *Summum sacerdotium sacri ministerii summa* . So it comes to pass that, as the Sacrament of Order and the true *sacerdotium* of Christ were utterly eliminated from the Anglican rite, and hence the *sacerdotium* is in no wise conferred truly and validly in the episcopal consecration of the same rite, for the like reason, therefore, the episcopate can in no wise be truly and validly conferred by it, and this the more so because among the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice.

30. For the full and accurate understanding of the Anglican Ordinal, besides what we have noted as to some of its parts, there is nothing more pertinent than to consider carefully the circumstances under which it was composed and publicly authorized. It would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church; as to the abettors whom they associated with themselves from the heterodox sects; and as to the end they had in view. Being fully cognizant of the necessary connection between faith and worship, between "the law of believing and the law of praying", under a pretext of returning to the primitive form, they corrupted the Liturgical Order in many ways to suit the errors of the reformers. For this reason, in the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the priesthood (*sacerdotium*), and of the power of consecrating and offering sacrifice but, as we have just stated, every trace of these things which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out.

31. In this way, the native character or spirit as it is called of the Ordinal clearly manifests itself. Hence, if, vitiated in its origin, it was wholly insufficient to confer Orders, it was impossible that, in the course of time, it would become sufficient, since no change had taken place. In vain those who, from the time of Charles I, have attempted to hold some kind of sacrifice or of priesthood, have made additions to the Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts, we affirm, have been, and are, made in vain, and for this reason, that any words in the Anglican Ordinal, as it now is, which lend themselves to ambiguity, cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been initiated in which, as we have seen, the Sacrament of Order is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula, "Receive the Holy Ghost", no longer holds good, because the Spirit is infused into the soul with the grace of the Sacrament, and so the words "for the office and work of a priest or bishop", and the like no longer hold good, but remain as words without the reality which Christ instituted.

32. Many of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense, and vainly attach to the Orders conferred thereby a value and efficacy which they do not possess. By this same argument is refuted the contention of those who think that the prayer, "Almighty God, giver of all good Things", which is found at the beginning of the ritual action, might suffice as a legitimate "form" of Orders, even in the hypothesis that it might be held to be sufficient in a Catholic rite approved by the Church.

33. With this inherent defect of "form" is joined the defect of "intention" which is equally essential to the Sacrament. The Church does not judge about the mind and intention, in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. A person who has correctly and seriously used the requisite matter and form to effect and confer a sacrament is presumed for that very reason to have intended to do (*intendisse*) what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

34. All these matters have been long and carefully considered by ourselves and by our venerable brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the 16th day of July last, the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Nevertheless, we deemed it well to postpone a decision in order to afford time both to consider whether it would be fitting or expedient that we should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of divine guidance.

35. Then, considering that this matter, although already decided, had been by certain persons for whatever reason recalled into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders, where these are nowise to be found, it seemed good to Us in the Lord to pronounce our judgment.

36. Wherefore, strictly adhering, in this matter, to the decrees of the pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own initiative and certain knowledge, we pronounce and declare that ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void.

37. It remains for Us to say that, even as we have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the same we appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of Holy Orders. 38. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the divine Scriptures, and redoubling the fervor of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one only fold, they will obtain the blessings which they seek, and the consequent helps to salvation, of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His redemption amongst the nations. Then, indeed, "They shall draw waters in joy from the fountains of the Savior", His wondrous Sacraments, whereby His faithful souls have their sins truly remitted, and are restored to the friendship of God, are nourished and strengthened by the heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of peace, the God of all consolation, in His infinite tenderness, enrich and fill with all these blessings those who truly yearn for them.

39. We wish to direct our exhortation and our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the divine call and obey it, and furnish a glorious example to others. Assuredly, with an exceeding great joy, their Mother, the Church, will welcome them, and will cherish with all her love and care those whom the strength of their generous souls has, amidst many trials and difficulties, led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the heavenly kingdom! And we, ourselves, in every lawful way, shall continue to promote their reconciliation with the Church in which individuals and masses, as we ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord our God, we ask and beseech all to strive faithfully to follow in the path of divine grace and truth.

40. We decree that these letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption of our intention, but are and shall be always valid and in force and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and preeminence, declaring null and void anything which, in these matters, may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding.

41. We will that there shall be given to copies of these letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of our

will by the showing of these presents.

Given at Rome, at St. Peter's, in the year of the Incarnation of Our Lord, one thousand eight hundred and ninety-six, on the Ides of September, in the nineteenth year of our pontificate.

-- Leo PP. XIII

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THE DIFFERENCE BETWEEN

A

BISHOP AND A PRIEST

A sound understanding of the difference between a Bishop and a Priest is both required and lacking today.

A Bishop as a Successor of the Apostles, is endowed with full powers of the Priesthood.

A Bishop delegates certain powers to Priests [via Ordination] whilst retaining other powers to himself. For this reason a Priest [in normal circumstances] must always be under the authority of a Bishop.

A priest is described as the Bishop's Deputy. He is deputized to do that which the Bishop [Church] instructs him to do.

In the Ceremony of Ordination, the Ordinand is ordained and his powers specified.

In all cases the Priestly Character of Christ is given; it is Christ acting in each individual.

In the case of the Bishop those powers are full whereas in the case of a Priest they are specific.

At the moment of Ordination [matter & form] the Priest receives these specific powers which are later in the same Ceremony expressed by the Ceremony itself. This expression within the Ceremony is referred to as the "Traditio Instrumentorum" or the handing over of the instruments such as chalice and paten to say Mass. This does not happen in the Consecration of a Bishop.

Pius XII declared that the "Traditio Instrumentorum" does not form part of the matter and form.

I will give a simplistic example to demonstrate my point. If you can grasp this you have grasped a lot.

Let us imagine that the Pope one day during a Papal Ceremony focuses his attention on the fact that the Cross Bearer is a Cleric of minor orders.

He says that this is no good. I want him to be a Priest. So he decides to create another rank of Priesthood. He creates a new Ceremony whereby a Cleric is ordained a Priest for the specific purpose of carrying the Cross during Papal Ceremonies.

He gives the Church a new Rite for such an Ordination. The Ordinand would be ordained with a specific power i.e. to carry the Cross during Papal Ceremonies. The Ordinand would thus be a Priest with a specific power. Of course this will not happen but serves to demonstrate my point.

This separation of Bishop and Priest goes back to the earliest times as demonstrated in the following excerpt from the Breviary [Matins] for the Feast of St. Anicletus Pope and Martyr on the 13th July.

Reading 4

Anacleto was an Athenian who governed the Church in the time of the Emperor Trajan. He ordained that a Bishop should be consecrated by three Bishops and no less, that clerks should be publicly ordained to Holy Orders by their own Bishop, and that in the Mass, after the Consecration, all should afterwards Communicate. He adorned the grave of Blessed Peter, and ordered a place for burying the Popes in. He held two ordinations in the month of December, wherein he ordained five Priests, three Deacons, and six Bishops. He sat as Pope nine years, three months, and ten days. He received the crown of his

testimony, and was buried on the Vatican Hill.

I believe a good discussion over Orders will give us all more insight into the problem of Novus Ordo Orders; and the persuasive power necessary for dealing with Novus Ordo Catholics to whom we have a mission.



Below are excerpts from Er culleton's "The Prophets & Our Times" that allude to a possible antipope:

65. Prophecy of Premol (496)

"..... And here it is that the King of Zion (Pope?) along with his cross, with his sceptre and his triple crown, shaking off, on the ruins, the dust of his shoes, hastens to flee towards other shores. And is it not so, O Lord, that Your Church is rent asunder by her own children?

The sons of Zion are divided into two camps; one faithful to the fugitive Pontiff, and the other inclined or disposed to the government of Zion respecting the Sceptre, but breaking in pieces the triple crown.

"But my spirit wanders and my eyes become obscured at the sight of this terrible cataclysm. But the Spirit said to me, that the man who hopes in God does penance, because the all powerful and merciful God will draw the world out of confusion and a new world will commence. Then the Spirit said to me: 'Here is the beginning of the end of Time which begins!' And I awoke terrified."

72a Merlin (7th century)

There will come a German Antipope. Italy and Germany will be sorely troubled. A French King will restore the true Pope.

100. John of Vatiguerro (13th cent.)

"Spoliation, devastation and pillage of that most famous city, which is the capitol and mistress of the whole kingdom of France," will take place when the Church and world will be grievously troubled: "The Pope will change his residence, the Church will not be defended for the duration of twenty-five months, and more, because during all this time there will be no Pope, no Emperor of Rome and no ruler in France. Afterwards a young captive prince shall recover the crown of the Lilies and shall extend his dominion over all the universe. Once established he shall destroy the Sons of Brutus' and their Isle so that their memory shall pass into everlasting forgetfulness.

"After many tribulations a Pope will be elected out of those who escaped persecution. He, by his sanctity, will reform the clergy and the whole world will venerate them for their virtue and perfection. He will travel barefoot and be devoid of fear. Almost all unbelievers and the Jews will be converted and there will be one law, one faith, one baptism, one life. All people will love one another and peace will last a long time.

123o. Nostradamus

"The New Pope will be elected at this time; related to the Great Monarch. He will begin his rule at Avignon, the new capitol of France, and later be restored to Rome by the Great Monarch."

124. Gameleo

"The Great Lion will arise when the Holy See has been moved to Mentz, and a Sabinian elected Pope. There will have been much dissension among the cardinals."

131. Rudolph Gekner (d. 1675)

"A great prince of the North with a most powerful army will traverse all Europe, uproot all republics, and exterminate all rebels. His sword, moved by Divine power, will most valiantly defend the Church of Jesus Christ. He will combat on behalf of the true orthodox faith, and shall subdue to his dominion the Mahometan Empire. A new pastor of the universal Church (Pastor Funalis, Franciscan?) will come from the shore (of Dalmatia) through a celestial prodigy, and in simplicity of heart adorned with the doctrines of Jesus Christ. Peace will be restored to the world."

139. Capuchin Friar (1776)

"All the ecclesiastics, both secular and regular, shall be stripped of all their possessions, and of every kind of property, and obliged to beg from lay persons their food and everything necessary for their support, and for the worship of God. All religious orders will be abolished, except one having the rules of the most rigid and most severe institute of the ancient monks. During these calamities the Pope shall die. Through the death of the Supreme Pontiff the Church will be reduced to the most painful anarchy, because from three hostile powers three popes will be contemporaneously elected: one Italian, another German, the third Greek, by force of arms, shall be placed on the throne. During this time much human blood shall be shed in Italy, and many cities, country towns, and castles shall be brought to ruin, with the death of many thousands of persons.

"By the Catholic clergy and people the true and lawful Pope will be elected, who shall be a man of great holiness and goodness of life, selected from the surviving monastic Order mentioned above.

"A scion of the Carolingian race, by all considered extinct, will come to Rome to behold and admire the clemency of this Pontiff, who will crown him, and declare him to be the legitimate Emperor of the Romans, and from the Chair of St. Peter, the Pope will lift up the standard, the crucifix, and will give it to the new emperor.

"This new emperor, with the robust Italian and French people, and with those of other nations, will form a most Powerful host, called the Church Army (see 114), through which he shall destroy the Ottoman Empire, all heresies, and shall also totally defeat the Emperor of the North, who is called Mystic Antichrist.

"The above mentioned new emperor, with the assistance of God and

of the Pope, will cooperate to the reformation of abuses; will assume (with the free consent of the Pope) the management of the temporal government; will assign a decent pension to the Supreme Pontiff, and also the bishops and clergy: and they all, being detached from earthly covetousness, will live in peace, which shall last till the end of time.

"Finally, the Pope will select twelve subjects of his religion, whom he will send through the world to preach missions. They shall have the power of converting the nations to the faith of our Lord Jesus Christ, excepting the Hebrews, who are reserved for the end of the world."

150. Elizabeth Canori-Mora (d. 1825)

"It seemed to me to behold the heavens opening, and St. Peter, Prince of the Apostles, coming down, surrounded with great glory and by a numerous escort of heavenly spirits, singing canticles. St. Peter was dressed in his pontifical robes, and held in his right hand the pastoral staff, with which he was drawing upon the earth an immense cross: at the same time the angels sang these words of the Psalmist, 'You will constitute them princes over the whole earth.'

"After this the holy Apostle touched with his staff the four extremities of the cross, from which instantly sprung up four beautiful trees loaded with blossoms and fruits. These mysterious trees had the form of a cross, and were surrounded by a splendid light. Then I comprehended in the depth of my soul that St. Peter had produced these four symbolic trees to the end that they may serve as a place of refuge to the little flocks of the faithful friends of Jesus Christ, and in order to preserve them from the fearful punishment which shall convulse the whole earth. All good Christians shall then be protected under these trees, together with all those religious persons who shall have faithfully preserved in their hearts the spirit of their order. I say the same thing in relation to the secular clergy and to all other persons of every class who shall have kept in their heart the Catholic faith; they shall all be protected. But woe, to those religious who do not observe their rule! thrice unhappy they! for they shall all be struck by that terrible punishment. I say the same to all secular clergy, and to all classes of people in the world who give themselves to a life of pleasure, and who follow the false maxims of modern ideas, which are opposed to the holy precepts of the gospel. These wretched people, who through their scandalous conduct deny the faith of Jesus Christ, shall perish under the weight of the indignant arm of God's justice. Not one of them shall be able to escape the punishment.

"I beheld these good Christians, who had sought a refuge under those mysterious trees, in the form of beautiful lambs confided to the care and vigilance of St. Peter, their good shepherd, testifying to him the most humble and most respectful obedience. As soon as St. Peter, the prince of the Apostles, had gathered the flock of Jesus in a place of safety, he reascended into heaven, accompanied by legions of angels. Scarcely had they disappeared, when the sky was covered with clouds so dense and dismal that it was impossible to look at them without dismay. On a sudden there burst out such a terrible and violent wind, that its noise seemed like the roars of furious lions. The sound of the dreadful hurricane was heard over the whole earth. Fear and terror struck not only men, but the very beasts.

"All men shall rise one against the other, and they shall kill one another without pity. During this sanguinary conflict the avenging arm of God will strike the wicked, and in his mighty power he will punish their pride and presumption. God will employ the powers of hell for the extermination of these impious and heretical persons who desire to overthrow the Church and destroy it to its very foundation. These presumptuous men in their mad impiety believe that they can overthrow God from His throne; but the will despise their artifices, and through an effect of His Mighty Hand He will punish these impious blasphemers by giving permission to the infernal spirits to come out from hell. Innumerable legions of demons shall overrun the earth, and shall execute the orders of Divine Justice by causing terrible calamities and disasters; they shall attack everything; they shall injure individual persons and entire families; they shall devastate property and alimentary productions, cities and villages. Nothing on earth shall be spared. God will allow the demons to strike with death those impious men, because they gave themselves up to the infernal powers, and had formed with them a compact against the Catholic Church.

"Being desirous of more fully penetrating my spirit with a deeper sentiment of His Divine Justice, God showed to me the awful abyss; I saw in the bowels of the earth a dark and frightful cavern, whence an infinite number of demons were issuing forth, who under the form of men and beasts came to ravage the earth, leaving everywhere ruins and blood. Happy will be all true and good Catholics! They shall experience the powerful protection of the holy Apostles, St. Peter and St. Paul, who will watch over them lest they may be injured either in their persons or their property. Those evil spirits shall plunder every place where God has been outraged, despised, and blasphemed; the edifices they profaned will be pulled down and destroyed, and nothing but ruins shall remain of them.

"After this frightful Punishment I saw the heavens opening, and St. Peter coming down again upon earth; he was vested in his pontifical robes, and surrounded by a great number of angels, who were chanting hymns in his honour, and they proclaimed him as sovereign of the earth. I saw also St. Paul descending upon the earth. By God's command, he traversed the earth and chained the demons, whom he brought before St. Peter, who commanded them to return into hell, whence they had come.

"Then a great light appeared upon the earth which was the sign of the reconciliation of God with man. The angels conducted before the throne of the prince of the Apostles the small flock that had remained faithful to Jesus Christ. These good and zealous Christians testified to him the most profound respect, praising God and thanking the Apostles for having delivered them from the common destruction, and for having protected the Church of Jesus Christ by not permitting her to be infected with the false maxims of the world. St. Peter then chose the new pope. The Church was again organized; religious orders were re-established; the private families of ordinary Christians, through their great fervour and zeal for the glory of God, became like the most exemplary religious communities. Such is the glorious triumph reserved for the Catholic Church; she shall be praised, honoured, and esteemed by all men. All men shall become Catholics, and shall acknowledge the Pope as Vicar of Jesus Christ." (Some of the above may refer to the time of Antichrist.)

156a. Blessed Maria Taigi (d. 1837)

"God will ordain two punishments: One, in the form of wars, revolutions and other evils, will originate on earth; the other will be sent from Heaven. There shall come over all the earth an intense darkness lasting three days and three nights. Nothing will be visible and the air will be laden with pestilence, which will claim principally but not exclusively the enemies of religion. During this darkness artificial light will be impossible. Only blessed candles can be lighted and will afford illumination. He who out of curiosity opens his window to look out or leaves his house will fall dead on the spot. During these three days the people should remain in their homes, pray the Rosary and beg God for mercy.

"On this terrible occasion so many of these wicked men, enemies of His Church, and of their God, shall be killed by this divine scourge, that their corpses round Rome will be as numerous as the fish, which a recent inundation of the Tiber had carried into the city. All the enemies of the Church, secret as well as known, will perish over the whole earth during that universal darkness, with the exception of some few, whom God will soon after convert. The air shall be infected by demons, who will appear under all sorts of hideous forms.

"After the three days of darkness, Saints Peter and Paul, having come down from heaven, will preach throughout the world and designate a new pope (see 150). A great light will flash from their bodies and will settle upon the cardinal, the future Pontiff. Then Christianity will spread throughout the world. Whole nations will join the Church shortly before the reign of Antichrist. These conversions will be amazing. Those who shall survive shall have to conduct themselves well. There shall be innumerable conversions of heretics, who will return to the bosom of the Church, all will note the edifying conduct of their lives, as well as that of all other Catholics. Russia, England, and China will come into the Church.

164. Abbess Maria Steiner (d. 1862)

"I see the Lord as he will be scourging the world, and chastising it in a fearful manner so that few men and women will remain. The monks will have to leave their monasteries, and the nuns will be driven from their convents, especially in Italy. . . . The Holy Church will be persecuted. . . . Unless people obtain pardon through their prayers, the time will come when they will see the sword and death, and Rome will be without a shepherd."

"The Lord showed me how beautiful the world will be after the awful chastisement. The people will be like the Christians of the primitive Church."

168a. Ven. Magdalene Porzat (d. 1850)

"An enormous bird (Great Monarch) shall awake as from a sleep, and with its terrible bill and claws shall sever the ox's neck and shall eagerly devour the intestines of the wicked dragon. He shall drag to the mud the tricolor (revolutionary) flag of the French and restore to their dominions the legitimate kings. A just and pious man born in Galicia (Spain: Glory Of The Olives?) shall be the Supreme Pontiff; then the whole world shall be united and prosperous. One faith only and one emperor shall reign over the whole earth."

172a. Catherine Emmerich (d. 1824)

"I wish the time were here when the Pope dressed in red will reign. I see the Apostles, not those of the past, but the apostles of the last times, and it seems to me, the Pope is among them."

173b. St. John Bosco (d. 1888)

"It was a dark night. Men could no longer tell which way to take in order to return to their homes. Of a sudden there appeared in the heavens a very bright light that illuminated the steps of the travellers as though it were midday. At that moment there was seen a host of men and women, of young and old, of nuns, monks and priests with the Holy Father at the head. They were going out from the Vatican and were arranging themselves in line for a procession.

"Then there came a furious storm which clouded that light somewhat and made it appear that light and darkness were engaged in battle. In the meantime they arrived at a little square covered with dead and wounded, some of whom cried aloud and asked for help.

"Very many were dropping out of the line of procession. After having walked for a time that would correspond to two hundred risings of the sun (200 days) they all realized that they were no longer in Rome. Struck with fear they all ran to the Holy Father to defend him personally and to attend his wants. Instantly two angels were seen carrying a banner, going they presented it to the Holy Father and said: 'Receive the banner of He Who fights and scatters the strongest armies of the world. Your enemies are dispersed. Your children with tears and sighs beg you to return.'

"Looking at the banner one could see written on one side, 'Queen conceived without sin'; and on the other side, 'Help of Christians.'

"The Holy Father joyfully took the banner, but looking closely at the small number of those who remained with him, he became very sad.

"The two angels added: 'Go quickly to console your children. Write your brothers dispersed throughout the world that there must be a reform in the morals of men. That cannot be obtained except by distributing to the people the bread of the Divine Word. Catechize the children. Preach the detaching of the heart from the things that are of the earth. 'The time has come,' concluded the two angels, 'when the poor shall evangelize the people. Vocations will come from among those working with the spade, the axe, and the hammer to the end that they fulfill the words of David: God has raised up the poor from the land in order to place them on the thrones of the princes of His people.'

"Having heard that, the Holy Father began the march. The farther he went the greater did the procession behind increase. When finally he set foot in the Holy City, he wept bitter tears for the distress in which he found the people and the large number now missing. As he entered St. Peter's he intoned the 'Te Deum' to which a choir of angels replied singing: 'Glory to God in the highest and on earth peace to men of good will.'

"With the ending of the hymn there came an end to the thick darkness and the sun shone with a brightness all its own.

"The cities, towns, and villages were thinly populated. The land had been leveled down as if by a hurricane, by a tempest, and a hail storm. People went from one to another saying in tones of great emotion: 'there is a God in Israel.'

"From the beginning of the exile until the singing of the 'Te Deum,' the sun rose in the East two hundred times (200 days). The time that passed for the fulfilling of those things (all spoken of above) corresponds to four hundred risings of the sun."

179a. Pius X (d. 1914)

"I saw one of my successors by name fleeing over the corpses of his brethren. He will flee to a place for a short respite where he is unknown, but he himself will die a cruel death."

201c. Said to be Ancient Irish

"The close of the war finds a Celt in the Chair of Peter. He is the most perfect of all the popes; chosen miraculously amidst chaos. An angel in human form, he shall be called "Papa Angelorum." This Celt is not an Irish Celt but one born in Galicia, and the only Celt to occupy Peter's throne.

"He shall, like Peter of old, take his staff and his scrip, and with a few companions start out to reconcile the nations. They shall walk over mounds of dead and find the rivers choked with the bodies of the dead. The pope will die in exile."



Culleton's Prophecies Of

The Great Pope And Great Emperor To Come

The following are excerpts from Fr. Culleton's "The Prophets & Our times", fully reproduced in this web.

(This page goes from Old Testament to The Talmud and The Sybil)

OLD TESTAMENT

PROPHECIES FROM FATHERS OF THE CHURCH

34a. Hyppolitus (d. 235)

"The Great French Monarch, who shall subject all the East, shall come around the end of the world."

40. St. Metbadius (385)

"A time will come when the enemies of Christ will boast: 'We have subjected the earth and all its inhabitants, and the Christians cannot escape our hands.' Then a Roman emperor will rise in great fury against them . . . Drawing his sword, he will fall upon the foes of Christianity and crush them. Then peace and quiet will reign on earth, and the priests will be relieved of all their anxieties.

"In the last period Christians will not appreciate the great grace of God who provided a Great Monarch, a long duration of peace, a splendid fertility of the earth. They will be very ungrateful, lead a sinful life, in pride, vanity, unchastity, frivolity, hatred, avarice, gluttony and many other vices that the sins of men will stink more than a pestilence before God. Many men will doubt whether the Catholic faith is the true and only saving one and whether the Jews are perhaps correct when they still expect the Messias. Many will be the false teachings and resultant bewilderment. The just God will in consequence give Satan and all his devils power to come on earth and tempt his godless creatures."

THE TALMUD AND THE SYBIL

63a. Sibyline Oracle

"The destruction of the world will occur when faith in godliness shall perish from men, and justice is hidden away in the world, and men become renegades and, living on unholy enterprises, commit deeds of shame, and acts, dastardly and evil, and no man takes account of the godly, but even in their senselessness, fond fools, they destroy

themselves, rejoicing in acts of violence, turning their hands to deeds of bloodshed."

63b. "Now I will tell thee a very evident sign, that thou mayst understand when the end of all things is coming on the earth. When swords in the starlit heaven appear by night towards dusk and towards dawn, and straightway dust is carried from heaven to earth, and all the brightness of the sun fails at midday from the heavens, and the moon's rays shine forth and come back to earth, and a sign comes from the rock with dripping streams of blood; and in a cloud ye shall see a battle of foot and horse, as a hunt of wild beasts, like unto misty clouds, this is the consummation of war which God, whose dwelling is in heaven, is bringing to pass. From the sunrise God shall send a king who shall give every land relief from the bane of war: some he shall slay and to others he shall consecrate faithful vows. Nor shall he do all these things by his own will, but in obedience to the good ordinances of the mighty God. And again the people of the mighty God shall be laden with excellent wealth, with gold and silver and purple adornment. The land shall bear her increase, and the sea shall be full of good things. And kings shall begin to be weary of repelling evil one against another with wrath. Envy is no good thing for miserable mortals."

63c. "The Lion Monarch shall be made famous unto all and shall subvert kingdoms, peoples and nations. Then God shall send a King from the sun, who shall cause all the earth to cease from disastrous war. He will take away the intolerable yoke of slavery which is placed on our neck, and he will do away with impious laws and violent chains. When He shall come there shall be fire and darkness in the midst of the black night."

(This page goes from Oracles From The Middle Ages to Early 19th Century Prophecies)

ORACLES FROM THE MIDDLE AGES

THE WORDS OF SAINTS AND SAGES

PROPHECIES FROM THE MIDDLE AGES:

64. St. Cataldus of Tarentino (cir. 500)

"The Great Monarch will be in war till he is 40 years of age; a King of the House of Lily, he will assemble great armies expel tyrants from his empire. He will conquer England and other island empires. Greece he will invade and be made king thereof. Clochis, Cyprus, the Turks and barbarians he will subdue and have all men to worship the Crucified One. He will at length lay down his crown in Jerusalem."

65. Prophecy of Premol (496)

"Is such a sacrifice not enough to appease your wrath, O Lord? But no, what then is this noise of arms? These cries of war and fear? What do the four winds bring? Ah! the dragon has appeared in all countries and has brought terrible confusion everywhere. There is war everywhere. Men and people have risen up one against the other. War, war, war; civil war and foreign war. What frightening onsets. Everything is mourning and death; famine reigns in the fields.

"The general revolution has followed. In these future happenings will Paris be destroyed? Jerusalem! Jerusalem! (Paris) save yourself from the fire of Sodom and Gomorrah, and from the sack of Babylon. Why Lord, do you not stop all this with Your Arm? Is the fury of men not enough without flaming ruins? Must the elements still serve Your wrath? Stop, Lord, stop! Towns are ruined. The elements are let loose. Cities are destroyed by earthquakes. Mercy and grace for Zion (Rome?); but You are deaf to our cries, and the Mount of Zion tumbles down with a crash. And here it is that the King of Zion (Pope?) along with his cross, with his sceptre and his triple crown, shaking off, on the ruins, the dust of his shoes, hastens to flee towards other shores. And is it not so, O Lord, that Your Church is rent asunder by her own children?

The sons of Zion are divided into two camps; one faithful to the fugitive Pontiff, and the other inclined or disposed to the government of Zion respecting the Sceptre, but breaking in pieces the triple crown.

66. St. Remigius (d. 535)

"The kingdom of France is predestined by God for the defence of the Roman Church, which is the only true Church of Christ. This kingdom shall one day be great among the kingdoms of the earth, and shall embrace all the limits of the Roman Empire, and shall submit all other kingdoms to its own sceptre. It shall last until the end of time. It shall be victorious and prosperous as long as it will remain faithful to the Holy Roman See, and will not be guilty of any of those crimes which ruin nations; but it shall be rudely punished every time that it will become unfaithful to its vocation."

67a. St. Caesar of Arles (469-543)

"When the entire world, and in a special manner France, and in France more particularly the provinces of the North, of the east, and above all, that of Lorraine and Champagne, shall have been a prey to the greatest miseries and trials, then the provinces shall be succoured by a prince who had been exiled in his youth, and who shall recover the crown of the lilies.

"This prince shall extend his dominion over the entire universe. At the same time there will be a great Pope, who will be most eminent in sanctity and most perfect in every quality. This Pope shall have with him, the Great Monarch, a most virtuous man, who shall be a scion of the holy race of the French kings. This Great Monarch will assist the Pope in the reformation of the whole earth. Many princes and nations that are living in error and impiety shall be converted, and an admirable peace shall reign among men during many years, because the wrath of God shall be appeased through their repentance, penance, and good works. There will be one common law one only faith, one baptism, one religion. All nations shall recognize the Holy See of Rome, and shall pay homage to the Pope. But after some considerable time fervour shall cool, iniquity shall abound, and moral corruption shall become worse than ever, which shall bring upon mankind the last and worse persecution of Antichrist, and the end of the world."

72a. Merlin (7th century)

"There will come a German Antipope. Italy and Germany will be sorely troubled. A French King will restore the true Pope."

72b. After destruction of England by seven kings there shall come a

dreadful dead man, and with him a Royal Great Monarch of the best blood in the world and he shall set England on the right way and put out all heresies. He shall be the last King over England.

"When the tail of Virgo shall enter Leo, and Scorpio shall ascend the back of Saggitarius, the northern kingdoms shall be wasted by reapers; the southern principalities shall end in lust; and the powers of the Island Monarchies shall be harnessed.

"Cruel wars shall be scattered by the wind, whose beginning were by a staff; their growth and continuance by bastards, and gulled by a revengeful hail.

"The sun itself shall play on the tinterell, clad with a vermillion coat, and the moon with dun buskins (brown-symbol of tragedy) shall amble to the fair.

"Those on whom these things shall come, for grief and sorrow shall pine away. A prince of royal stock shall come forth, crowned from the northern parts, to his own people unexpected, but desired by foreigners, who, because he shall bear a 'rampant lion' shall therefore be called a Lion. He shall advance his conquering armies against his enemies and by woeful successes shall harass the territories of neighbour Princes. He shall exceed Alexander the Great in virtue (bad rendering of the latin: virtus = power/strength) and Cyrus in success. He shall cross the sea and be saluted Emperor by many kings. A certain ancient city he shall lay level with the ground.

"In the meanwhile a powerful Prince out of the East shall provoke him to battle. Against whom the Lion shall march with all his forces and pitching his camp on this side (west) of the Euphrates, shall await him. If the Prince shall come over the river the Lion shall be overcome; but he (Lion) shall cross the river with his army and give his enemy a bloody defeat and be master of all the East.

"Whilst these things are happening, divers petty kings from India shall break into Syria with mighty armies. Provided for battle, they shall wait for the Lion about the Valley of Jehosaphat, where they shall, by him, be all wholly cut off. Not long afterwards the Lion himself will die in eminent piety, after having established the Kingdom of the Fugitives ('transfugarum' Jews?).

73b. "After that time (of irreligion) there shall come through the south with the Sun, on horse of tree, and upon all waves of the sea, the chicken of the Eagle (soldiers of the Great Monarch?) sailing into Britain."

76. St. Odile (d. 740)

"Listen, listen oh my brother, for I have seen the terror of the forests and of the mountains. Fear has seized the people because never in any region of the universe has one given testimony of such trouble. The time has come when Germany will be called the most belligerent nation of the world. The period has arrived when out of her bosom will come the terrible warrior who will undertake to spread war in the world. [One could well think this to be Hitler but if one is familiar with this book then they would realise that Germany has quite a role to play in the future. E.g. an alliance with a belligerent Japan: Once again it is my contention that the U.S. will be removed from the balance of power equation]The men in arms will call him the Antichrist. He will be cursed by mothers by thousands who will lament like Rachel over the fate of their children, and who will refuse consolation because they will no longer be of this world and all will be devastated

in their homes.

"The conqueror will come from the banks of the Danube. He will be a remarkable chief among men. The war that he will make will be the most terrifying that men have ever undertaken. His arm will be flamboyant and the helmets of his soldiers will bear points darting flashlights, while their hands will carry lighted torches. It will be impossible to calculate the number of cruelties committed. He will be victorious on land, sea, and even in the air because one will see winged warriors, in these unbelievable attacks, mounting to the heavens to seize the stars and throw them on the cities from one end of the universe to the other in order to start gigantic fires. The nations will be astonished and will say: 'whence comes this force?' 'How is he able to undertake such a war?' The earth will tremble at the shock of the fighting. The rivers will run red with blood and sea monsters will disperse with terror to the top of the oceans, while black storms will spread desolation everywhere. Future generations will be astonished to see that his powerful and numerous enemies will not have been capable of stopping the march of his victories.

"And the war will be long. The conqueror will have attained the apogee of his triumphs towards the middle of the sixth month of the second year of hostilities. This will be the end of the first period of bloody victories. He will say 'accept the yoke of my domination,' while continuing his victories. But his enemies will not submit and the war will continue and he will cry out: 'Misfortune will make them fall because I am the conqueror.'

"The second part of the war will be equal in length to half of the first part. They will call it the period of 'diminution.' It will be full of surprises which will make the earth tremble when twenty belligerent nations will clash. Towards the middle of this period the little nations submissive to the conqueror will cry out: 'Give us peace.' But there will not be peace for these nations. This will not be the end of these wars but the beginning of the end and the combats of body against body will take place in the citadel of citadels. Then will be seen a revolt among the women of his own country who will wish to stone him. But one will also see prodigies in the Orient.

"The third period will be the shortest of all and the conqueror will have lost confidence in his warriors. This period will be called the 'period of invasion' because by just retribution the soil of the conqueror by reason of his injustice and his atheism, will be invaded in all parts and pillaged. Around the mountains torrents of blood will flow. This will be then the last battle.

"The nations will sing hymns of gratitude in the temples of God and will thank the Most High for their deliverance because then will have appeared the warrior (Great Monarch?) who will disperse the troops of the conqueror, the armies of which will be annihilated by an unknown and frightful illness. This evil will discourage his soldiers, while the nations will say: 'The finger of God is there. It is a just chastisement.'

"Because God is just, while sometimes allowing cruelty and depredations, all the spoliated people, who will have believed Him, will recover what they have lost and something additional as a reward on earth."

77. Bl. Rabanus Mauras (d. 856)

"Our principal doctors agree in announcing to us, that towards the end of time one of the descendants of the kings of France shall reign over all the Roman Empire; and that he shall be the greatest of

the Empire; and that he shall be the greatest of the French monarchs, and the last of his race.

"After having most happily governed his kingdom, he will go to Jerusalem, and depose on Mount Olivet his sceptre and crown. This shall be the end and conclusion of the Roman and Christian Empire."

79. Monk Adso (d. 992)

"Some of our teachers say that a King of the Franks will possess the entire Roman Empire. This King will be the greatest and last of all monarchs, and after having prosperously governed his kingdom, he will come in the end to Jerusalem and he will lay down his sceptre and his crown upon the Mount of Olives. This will be the end and consummation of the Empire of Rome, and immediately afterwards Antichrist will come."

81a. Monk Hilarion (d. 1476)

"Before the Christian churches are renovated and united, God will send the Eagle (Great Monarch) who will travel to Rome and bring much happiness and good. The Holy Man (Angelic Pastor?) will bring peace between the clergy and the Eagle and his reign will last for four years. Then after his death God will send three men who are rich in wisdom and virtue. These men will administer the laws of the Holy Man and spread Christianity everywhere. Then there will be one flock, one shepherd, one faith, one law, one life and one baptism throughout the world."

81b. "The people of the Peninsula of Europe (Italy?) will suffer by unnecessary wars until the Holy Man comes. The people of Pannonia (Austria: Hitler?) will be the cause of a great war, overcome a neighbour and become an independent nation. Then will a Scourge of God come and chastise them, a Lion, which will reign a long time over the nation. That Lion will come from a high mountain in the enlightened nation. Then will the people of the Half Moon of the Tribe of Agar overrun many nations toward midnight (North) and commit many depredations. Three years will they reign destroying all. Yet in the third year will one of the unconquerable Eagles, who reign over the Enlightened Nation between the Rhine and the North Sea, with a great army meet them by the mouth of the River Rhine and in a fearful battle almost entirely annihilate them."

83. Thos. a Becket (d. 1170)

"A knight shall come from the West; he shall capture Milan, Lombardy, and the three crowns, and then sail to Famagoste and Cyprus and land at Jaffa and reach Christ's grave, where he will fight. War and wonders later shall befall till the people believe in Christ, toward the end of the world."

84d. "Peace will return to Europe when the white flower (Bourbon: Great Monarch) again takes possession of the throne of France. During this time of peace the people will be forbidden to carry weapons and iron will be used only for making agricultural implements and tools. Also during this period the soil will be very productive and many Jews, heathens and heretics will join the Church."

85c. "In the last year (of war) there shall come an Eagle (Great Monarch), out of the East, and his wings spread with the beams of the Son of Man. And that year shall be destroyed castles upon the Thames,

and there shall be great fear over the whole world, and in a part of the land there shall be great battles amongst many kingdoms: that day shall see the "bloody field" and the Lily shall lose his crown, and therewith shall be crowned the Son of Man."

"In the fourth year many battles shall be fought for the faith and most of the world shall be stoopen: but the Son of Man with the Eagle shall be preferred; and there shall be universal peace over the whole world. Then shall the Son of Man receive a marvelous token, and there shall be great plenty of all manner of fruit and then shall he go to the Land of the Cross (Palestine)."

88a. Old German (12th century)

"A great war will come, after which the Kaiser will leave the country. Troubled times will follow, although the land is at peace. Then a man of lowly birth will come into power and win many successes so that Germany will become 'Great Germany.' There will be few Jews in the country. When at the height of his power this man will do something to cause another world war, resulting in Germany's downfall. Germany will become small again, but, under a Catholic monarch, will regain power and prestige. At that time a Pope will reign who has not long occupied the throne of Peter and who, through pressure of circumstances, will leave Rome."

89a. Birch-Tree Prophecy (Old German)

"When the world becomes Godless: revolutions will break out against kings; fathers will be against sons and sons against fathers, dogma will be perverted; men will try to overthrow the Catholic Church; mankind will be lovers of pleasure. A terrible war will find the north fighting the south. The south will be led by a Prince wearing a white coat with a cross on the front; he will be lame afoot. He will gather his forces at Bremen for Mass. Then he will lead them into battle beyond Werl near the birch-tree country (Westphalia). After a terrible battle at a brook running west to east near Berdberg and Sondern the south will be victorious."

89b. Another Version of the "Birch-Tree Prophecy" - Peter Schlinkert)

"Near the birch-tree (Westphalia) the army of the West will fight a terrible battle against the army of the East, and after many bloody sacrifices be victorious. The soldiers of the East will retreat over the Haar, and when the villagers see Rune on the Werier and Haar on fire, they must quickly flee into Armsberger Wood. Another battle will be fought near the Ruhr Bridge by Obeneimer, but here only with artillery. A few days later will be fought the last great battle on German soil and that by the village Schmerleck on the so-called Lusebrinke. The army of the East will be almost entirely annihilated and only a very few will be left to bring the news home. After these days of mishap and misery happiness and peace will return to Germany, though in the first year the women will have to do the farm work."

90. Chronicle of Madgeburg

"Of the blood of the Emperor Charles the Great and of the King of France shall arise an Emperor named Charles, who shall rule imperially in Europe, by whom the decayed estate of the Church shall be reformed and the ancient glory of the Empire again restored."

91. Aystinger the German

"There shall arise in the last times, a Prince, sprung from the Emperor Charles who shall recover the land of promise and reform the

Church. He shall be Emperor of Europe."

93b. "Woe unto the City of Philosophers, woe unto Lombardy for thy towers of joy shall be broken down; all the tyrants shall be put out of God's church, and there shall occur a general conversion to the faith of Christ under the Great Lion."

94. Old Latin (Bishop Ageda?)

"In these times (world in terrible distress) a mercurial hero, a son of the Lion, shall inherit the crown of the Fleur-de-Lis (Bourbons) by means of the kingdom of England. He shall be a lover of peace and justice, not swerve from the same, and by his means the nation's religion and laws shall have an admirable change. When these things come to pass there shall be a firm alliance between the Lion and the Eagle and they shall live in peace between themselves for a long time. In these times mortals wearied with wars shall desire peace."

96. Sibylla Tiburtina

"A star shall arise in Europe over the Iberians (Great Monarch), toward the great house of the North (Hapsburg?), whose beams shall unexpectedly enlighten the whole world.

This shall be in a most desired time, when mortal men, being weary of armies, with joint consent embrace peace. Almost at the same time of this star, a light as ancient as the former (Pope), of the same age (young), burning with far more eager flames, shall extend his government to the coasts of the Antipodes. France shall first be yoked by this King or Prince. Britain shall humbly cast herself at his knees. Italy, pausing with great deliberation upon high enterprises, will contribute to him her languishing right hand. But this very light shall hide itself in the clouds of the gods long before his time (die young - comparatively short reign) with the mighty desire of mortal men."

97. Abbot "Merlin" Joachim (d. 1202)

"After many prolonged sufferings endured by Christians, and after a too great effusion of innocent blood, the Lord shall give peace and happiness to the desolated nations. A remarkable Pope will be seated on the pontifical throne, under the special protection of the angels (Angelic Pastor?). Holy and full of gentleness, he shall undo all wrong, he shall recover the states of the Church, and reunite the exiled temporal powers. He shall be revered by all people, and shall recover the kingdom of Jerusalem. As the only Pastor he shall reunite the Eastern to the Western Church, and thus one only faith will be in vigour. The sanctity of this beneficent Pontiff will be so great that the highest potentates shall bow down before his presence. This holy man shall crush the arrogance of religious schism and heresy. All men will return to the primitive Church, and there shall be one only pastor, one law, one master-humble, modest, and fearing God (Pope). The true God of the Jews, our Lord Jesus Christ, will make everything prosper beyond all human hope, because God alone can and will pour down on the wounds of humanity the oily balm of sweetness.

"The heavens proclaim the glory of God, and the faithful are in joy and happiness, because the Lord has vouchsafed to be merciful to them. He shall invite his elect to the banquet of the Lamb, where melodious canticles and harmonious concerts will be heard.

"The power of this Pontiff's holiness will be so great as to be able to check the fury and impetuosity of threatening waves. Mountains shall be lowered before him, the sea shall be dried up, the dead shall

be raised, the churches shall be reopened and altars erected.

"It should be known that there will be two heads, one in the East, and the other in the West. This Pope shall break the weapons and scatter the fighting hordes. He will be the joy of God's elect. This angelic Pope will preach the gospel in every country. Through his zeal and solicitude the Greek Church shall be forever reunited to the Catholic Church.

"Before, however, being firmly and solidly established in the Holy See, there will be innumerable wars and violent conflicts during which the sacred throne shall be shaken. But through the favor of Divine clemency, moved by the prayers of the faithful, everything will succeed so well that they shall be able to sing hymns of thanksgiving to the glory of the Lord.

"This holy Pope shall be both pastor and reformer. Through him the East and West shall be in everlasting concord. The city of Babylon shall then be the head and guide of the world. Rome, weakened in temporal power, shall forever preserve her spiritual dominion, and shall enjoy great peace. During these happy days the Angelic Pope shall be able to address to Heaven prayers full of sweetness. The dispersed nation (Jews) shall also enjoy tranquility. Six and a half years after this time the Pope will render his soul to God. The end of his days shall arrive in an arid province, situated between a river and a lake near the mountains. . . .

"At the beginning, in order to obtain these happy results, having need of a powerful temporal assistance, this holy Pontiff will ask the cooperation of the generous monarch of France (Great Monarch). At that time a handsome monarch, a scion of King Pepin, will come as a pilgrim to witness the splendor of this glorious pontiff, whose name shall begin with R . . . A temporal throne becoming vacant, the Pope shall place on it this king whose assistance he shall ask.

"When a monster shall appear to thee in the sky, thou shalt find a ready escape towards the east, and after nine years thou shalt render thy soul to God.

"A man of remarkable sanctity will be his successor in the Pontifical chair. Through him God will work so many prodigies that all men shall revere him, and no person will dare to oppose his precepts. He shall not allow the clergy to have many benefices. He will induce them to live by the tithes and offerings of the faithful. He shall interdict pomp in dress, and all immorality in dances and songs. He will preach the gospel in person, and exhort all honest ladies to appear in public without any ornament of gold or precious stones. After having occupied the Holy See for a long period of time he shall happily return to the Lord.

"His three immediate successors shall be men of exemplary holiness. One after the other will be models of virtue, and shall work miracles, confirming the teaching of their predecessors. Under their government the Church shall spread, and these Popes shall be called the Angelic Pastors."

100. John of Vatiquerro (13th cent.)

"Spoliation, devastation and pillage of that most famous city, which is the capitol and mistress of the whole kingdom of France," will take place when the Church and world will be grievously troubled: "The Pope will change his residence, the Church will not be defended for the duration of twenty-five months, and more, because during all this time there will be no Pope, no Emperor of Rome and no ruler in France. Afterwards a young captive prince shall recover the crown of the Lilies

and shall extend his dominion over all the universe. Once established he shall destroy the Sons of Brutus' and their Isle so that their memory shall pass into everlasting forgetfulness.

"After many tribulations a Pope will be elected out of those who escaped persecution. He, by his sanctity, will reform the clergy and the whole world will venerate them for their virtue and perfection. He will travel barefoot and be devoid of fear. Almost all unbelievers and the Jews will be converted and there will be one law, one faith, one baptism, one life. All people will love one another and peace will last a long time.

101. Werdin d'Otrante (13th cent.)

"The Great Monarch and the Great Pope will precede Antichrist."

"The nations will be in wars for four years and a great part of the world will be destroyed. All the sects will vanish. The capital of the world will fall. The Pope will go over the (Whether this phrase which occurs also in prophecy 102a means Englishman - because of the Robert "Bruce" - or traitorous rulers is not evident.) sea carrying the sign of redemption on his forehead, and after the victory of the Pope and the Great Monarch peace will reign on earth."

"The Pope will cross the sea in a year when the Feast of St. George (April 23rd) falls on Good Friday, and St. Mark's feast (April 25th) falls on Easter Sunday, and the feast of St. Anthony (June 13th) falls on Pentecost and the feast of St. John the Baptist (June 24th) falls on Corpus Christi" (all these concurrences will take place in the year 1943, not again until 2038).

"The Great Monarch will come to restore peace and the Pope will share in the victory."

102a. Prophecy of Orval (13 cent.)

"Howl, ye sons of Brutus.' Call upon you the wild beasts, which are ready to devour you. God alone is great! What booming of arms! There is not yet a full number of moons, and, behold, many warriors are coming. What fire goes together with his (God's?) arrows! Ten times six moons, and again six times ten moons have nourished his wrath. Woes to thee, populous city (Paris) ! Behold kings armed by the Lord! . . . But fire hath already burned thee to the ground. . . . Thy just ones, however, shall not perish; God has heard them; the place of wickedness is purged by fire; the ample river (Seine?) has carried to the sea its waters all red with blood."

"It is finished. The mountain of God desolated (the Church) has cried to God, the children of Juda have invoked God from a strange land, and behold, God is no longer deaf. France, that appeared disintegrated, is on the point of being united. God loves peace. Come, young Prince, leave the Island of Captivity. Join the lion to the white flower. Come. God wills what has been foreseen. The ancient blood of centuries will also put an end to long divisions. Then shall be seen in France one shepherd only.

"The powerful man, assisted by God, will establish himself well. Many wise laws shall restore peace. The scion of Capet will be so prudent and wise that all men will believe God to be with him. Thanks to the Father of mercies, the Holy Sion (Catholic Church) sings again in the temples, One only God. Many poor wandering sheep shall come to drink of the living spring of truth and grace. Three princes and kings shall throw off the garb of error, and will see clearly in the faith of God. At this time two-thirds of a great nation of the sea (England?)

shall return to the true faith.."

104a. Brother John of the Cleft Rock (1340)

"Toward the end of the world the tyrants and the hostile people will suddenly rob the prelates and clergy of the Church of all their possessions and grievously afflict and martyr them. The ones who heap the most abuse upon them will be held in high esteem. The clergy cannot escape these persecutions, but because of them all servants of the Church will be forced to lead an apostolic life. At that time the Pope, with the Cardinals, will have to flee Rome under trying circumstances to a place where he will be unknown. He will die a cruel death in this exile. The sufferings of the Church will be much greater than at any previous time in her history."

104b. "All kingdoms will have to unite in the fight since the Cock (France?), the Leopard (England?), and the White Eagle (Russia?) will not be able to overcome the Black Eagle (Germany), unless aided by the prayers and vows of all mankind. The Black Eagle will attack the Cock which will lose many of his feathers, but will strike heroically with its spurs; it would soon be exhausted were it not for the help of the Leopard and its claws. The Black Eagle from the land of Luther will surprise the Cock from another side and will invade half of the land of the Cock. The White Eagle coming from the North will attack the Black Eagle; and the other Eagle will invade his land from one end to the other.

"The Black Eagle will find himself compelled to let the Cock go in order to fight the White Eagle, but the White Eagle and the Cock will pursue the Black Eagle into his own land, thus helping the White Eagle. The battles waged until then will be trifling to those that will take place in the land of Luther because the seven angels simultaneously pour fire from their censurs on the impious land of Luther.

"When the Beast sees that he is lost he will become furious; it is ordained that for several months the beak of the White Eagle, the claws of the Leopard, and the spurs of the Cock must tear his vitals. Rivers will be forded over masses of dead bodies: in some places this will change the course of waters; only the great will receive burial for the carnage caused by firearms will but be added to the numberless dead due to famine and plague.

"The Black Eagle will ask for peace again and again, but the seven angels who preceded the three animals (defenders of the Lamb) have declared that victory must involve the absolute crushing of the Black Eagle. As a consequence, the executors of the justice of the Lamb (the three animals) cannot stop the fighting as long as the Black Eagle has a soldier left to defend him. This ruthless sentence of the Lamb against the Black Eagle is because he has claimed to be a Christian and to be acting in the name of God, hence if he did not perish the fruit of the Redemption would be lost and the gates of Hell prevail against the Saviour.

"It is obvious that this combat, which will be fought where the Black Eagle forges his arms is no human contest.

"The three animals (defenders of the Lamb) will exterminate the Black Eagle's last army, but the battlefield (Westphalia?) will become a funeral pyre larger than the greatest cities with the corpses changing the very landscape. The Black Eagle will lose his crown and will die abandoned and insane, his Empire will be divided into twenty two states with neither fortifications, army nor navy."

As I give this book its 3rd or 4th reading it suddenly 'hits' me that the U.S. may be grouped under the 'Cock'. I say this because of the assistance the U.S. received at the time of its Independence; hence, in this sense the U.S. is a child of the 'Cock'.

Once again we have that eerie prophetic sense whereby the prophecy refers to both past and present.

104c. "The White Eagle (Great Monarch), by order of the Archangel Michael, will drive the crescent from Europe where none but Christians will remain; he himself will rule from Constantinople. An era of peace and prosperity will begin for the world. There will no longer be Protestants or Schismatics; the Lamb will reign and the bliss of the human race will begin. Happy will they be who have escaped the perils of that terrible time, for they can taste of its fruit through the reign of the Holy Spirit and the sanctification of mankind, which can be accomplished only after the defeat of the Black Eagle.

104d. "God will raise up a holy Pope over whom the angels will rejoice. Enlightened by God, this man will reconstruct almost the entire world through his holiness and lead all to the true faith, and everywhere fear of God, virtue, and good morals will be dominant. He will lead all erring sheep back to the fold, and there shall be only one faith, one law, one rule of life, one baptism on earth. All men will love each other and do good, and all quarrels and war will disappear."

106a. St. Bridget of Sweden (d. 1373)

"The son of man, the parvenu of the sea, shall be most invincible in war and shall subdue all Germany. The great house (German Empire?) shall almost be pulled down. At last the Eagle will come from the North to the West, and shall, together with her children, be surrounded by the towers of Spain and they will raise Germany up again. The Eagle will also invade Mahometan countries and will carry the admirable sign in the land of promise (Palestine). Peace and abundance shall return to the world.

"This most unhappy war shall end when an emperor of Spanish origin will be elected, who will, in a wonderful manner, be victorious through the sign of the Cross. He shall destroy the Jewish and the Mahometan sects: he will restore the church of Santa Sophia (in Constantinople), and all the earth shall enjoy peace and prosperity; and new cities will be erected in many places."

109. Dolciano (14th cent.)

"Under a Holy Pope there will be universal conversion."

112. Fr. Jerome Votin (d. 1420)

"Woe! yes, thousand times woe, to the people who rebelled against all authority, and abolished the laws; they pulled up from the root the source of their prosperity; they tore to pieces the Lily but the Eagle shall seize upon them; it shall catch and destroy its prey, said the Spirit. The earth shall be deluged with the blood of its inhabitants. Her children, armed with iron, shall perish by the sword. Her innumerable calamities, says the Lord, shall not appease my wrath. My right hand shall be lifted up against the people; the power that will oppress them shall be my instrument of indignation against them, and against other nations. This is what the Spirit says.

"Some time after four centuries the altars of Beelzebub shall be destroyed. The workers of iniquity shall be punished and shall perish; the heavenly dew shall fall upon the desolated earth, and over the Church afflicted. A son of royal blood shall be born from the race of Artois. He shall govern France with prudence and with honour; the spirit of God will be with him; the Spirit said so.

"Before the end of the nineteenth century, another Pastor (a pope) shall rise (be born?) who will lead the people in equity, and the kings in justice. He shall be honoured by princes and by the people; but before his empire is established, let those who have not bowed down before Baal fly from Babylon.

"Let everybody think how to save his life; for behold the time wherein the Lord will have, with the severity of His punishments, to demonstrate the multitude and enormity of the crimes with which she (Babylon) is defiled. The Lord will cause to revert upon that city all the evils with which she has tyrannized over others. This impious city, the ravager of nations, the executioner of her own priests, of her kings, and of her own children, has been used by the Lord as the 'hand for presenting the cup of his vengeance to all the nations of the earth. All nations have drunk the wine of her frenzy; they shall suffer the anguish of her captivity and of her barbarity.

"But on a sudden this Babylon is fallen and in her fall she is broken to pieces, said the Spirit. All this shall come to pass for the purification of the just, and for the destruction of the wicked; in order to make men honour the Church of God, and fear and serve the Lord.

"Such are the words which the Spirit revealed to his servant Jerome, who wrote these things by his orders, the truth of which shall, in due time, be acknowledged."

113a. St. John Capestran (d. 1456)

"There shall arise a certain grave and constant man near Aquisgrave of the Rhine; who being chosen, shall restore the Apostolic Discipline: and in the third incursion of time, shall prevail and do great things; and there shall be of his race to the day of judgment."

114a. St. Francis de Paul (1470)

"From your lordship, (Simeon de Limena, Lord of Montalto), shall be born the great leader of the holy militia of the Holy Spirit, which shall overcome the world, and shall possess the earth so completely that no king or lord shall be able to exist, except he belongs to the sacred host of the Holy Spirit.

These devout men shall wear on their breasts, and much more within their hearts, the sign of the living God, namely, the cross.

"The first members of this holy order shall be natives of the city of ... where iniquity, vice, and sin abound. However, they shall be converted from evil to good; from rebels against God they shall become most fervent and most faithful in His divine service. That city shall be cherished by God and by the Great Monarch, the elect and the beloved of the Most High Lord. For the sake of that place all holy souls who have done penance in it shall pray in the sight of God for that city and for its inhabitants. When the time shall come of the immense and most right justice of the Holy Spirit, His Divine Majesty wills that such city become converted to God, and that many of its citizens follow the great prince of the holy army. The first person

that will openly wear the sign of the living God shall belong to that city, because he will through a letter be commanded by a holy hermit to have it impressed in his heart and to wear it externally on his breast.

"That man will begin to meditate on the secrets of God, about the long visitation which the Holy Spirit will make and the dominion that he will exercise over the world through the holy militia. O happy man, who shall receive from the Most High the greatest privileges! He will interpret the hidden secrets of the Holy Spirit, and he shall often excite the admiration of men by his revealed knowledge of the internal secrets of their hearts. Rejoice, my Lord, because that Prince above other princes, and King over other kings, will hold you in the greatest veneration, and after having been crowned with three most admirable crowns, will exalt that city, will declare it free, and the seat of the Empire, and it shall become one of the first cities in the world."

114b. "You and your consort desire to have children; you shall have them. Your holy offspring shall be admired upon earth. Among your descendants there will be one who shall be like the sun amidst the stars, he shall be a first-born son; in his childhood he will be like a saint; in his Youth, a great sinner; then he will be converted entirely to God and will do great penance, his sins will be forgiven him, and he shall become a great saint.

"He shall be a great captain and prince of holy men, who shall be called 'the holy Cross Bearers of Jesus Christ,' with whom he shall destroy the Mahometan sect and the rest of the infidels. He shall annihilate all the heresies and tyrannies of the world. He shall reform the Church of God by means of his followers, who shall be the best men upon earth in holiness, in arms, in science, and in every virtue, because such is the will of the Most High. They shall obtain the dominion of the whole world, both temporal and spiritual, and they shall support the Church of God until the end of time."

114c. "God Almighty will exalt a very poor man of the blood of the Emperor Constantine, son of St. Helena and of the seed of Pepin, who shall on his breast wear the sign which you have seen at the beginning of this letter (a red Cross). Through the power of the Most High he shall confound the tyrants, the heretics, and infidels. He will gather a grand army, and the angels shall fight for them; they shall kill all God's enemies."

114d. "From the beginning of the world, after the creation of man, and to the end of human generation, there have been and there shall be seen wonderful events upon the earth. Four hundred years shall not pass when his Divine Majesty shall visit the world with a new religious order much needed, which shall effect more good among men than all other religious institutions combined. This religious order shall be the last and the best in the Church; it shall proceed with arms, with prayer, and with hospitality. Woe to tyrants, to heretics, and to infidels, to whom no pity shall be shown, because such is the will of the Most High! An infinite number of wicked men shall perish through the hands of the Cross Bearers, the true servants of Jesus Christ. They shall act like good husbandmen when they extirpate noxious weeds and prickly thistles from the wheat field. These holy servants of God shall purify the earth with the deaths of innumerable wicked men."

114e. "How spiritually blind are those persons who, having no thought about the things of God, fix their end in earthly objects. Wretched men! by far worse than the very beasts which are guided by their senses, because they cannot have reason; but when men abandon the use of their reason, they become brutalized. Hence they shall ever be in confusion. Let, therefore, the princes of this world be prepared for

the greatest scourges to fall upon them. But from whom? First from heretics and infidels, then from the holy and most faithful Cross Bearers elected by the Most High, who, not succeeding in converting heretics with science, shall have to make a vigorous use of their arms. Many cities and villages shall be in ruins, with the deaths of an innumerable quantity of bad and good men. The infidels also will fight against Christians and heretics, sacking, destroying, and killing the largest portion of Christians. Lastly, the army, styled 'of the Church,' namely, the holy Cross Bearers, shall move, not against Christians or Christianity, but against the infidels in pagan countries, and they shall conquer all those kingdoms with the death of a very great number of infidels. After this they shall turn their victorious arms against bad Christians, and shall destroy all the rebels against Jesus Christ. These holy Cross Bearers shall reign and dominate holily over the world until the end of time. The founder of these holy men shall, my lord, be one of your posterity. But when shall this take place? When crosses with the stigmas shall be seen, and the crucifix shall be carried as the standard.

"The time is coming when his Divine Majesty will visit the world with a new religious order of holy Cross Bearers, who will carry a Crucifix, or the image of our Crucified Lord, lifted up upon the principal standard in view of all. This standard will be admired by all good Catholics; but at the beginning it will be derided by bad Christians and by infidels. Their sneers shall, however, be changed into mourning when they shall witness the wonderful victories achieved through it against tyrant, heretics, and infidels. Many wicked men and obstinate rebels against God shall perish: their souls will be plunged into hell. This punishment shall fall upon all those transgressors of the Divine commandments who with new and false doctrines will attempt to corrupt mankind and turn men against the ministers of God's worship. The same chastisement is due to all obstinate sinners, but not to those who sin through weakness, because these being converted, doing penance, and amending the conduct of their life, shall find the divine mercy of the Most High full of kindness towards them. O holy Cross Bearers of the Most High Lord, how very pleasing you will be to the great God much more than the children of Israel! God will, through your instrumentality, work more wonderful prodigies than he has ever done before with any nation. You shall destroy the sect of Mahomet, and all infidels of every kind and of every sect. You shall put an end to all the heresies of the world by extinguishing all tyrants. You will remove every cause of complaint by establishing a universal peace, which shall last until the end of time. You will work the sanctification of mankind. O holy men: People blessed of the Most Holy Trinity! Your victorious founder shall triumph over the world, the flesh, and the Devil.

"One of your posterity shall achieve greater deeds and work greater wonders than your lordship. That man will be a great sinner in his youth, but like St. Paul he shall be drawn and converted to God. He shall be the great founder of a new religious order different from all the others. He shall divide it into three classes, namely:

1. Military knights;
2. Solitary priests;
3. Most pious hospitallers.

This shall be the last religious order in the Church, and it will do more good for our holy religion than all other religious institutes. By force of arms he shall take possession of a great kingdom. He shall destroy the sect of Mahomet, extirpate all tyrants and heresies. He shall bring the world to a holy mode of life. There will be one fold and one Shepherd. He shall reign until the end of time. On the whole earth there shall be only twelve kings, one emperor, and one pope. Rich gentlemen shall be very few, but all saints. May Jesus Christ be praised and blessed; for He has vouched to grant to me, a poor unworthy sinner, the spirit of prophecy, not in an obscure way as to His other servants, but has enabled me to write and to speak in a most clear manner. I know that unbelieving and reprobate persons will scoff at my letters and will reject them; but they will be received by those faithful Catholic souls who aspire to the possession of heaven. These letters shall infuse such sweetness of divine love in their hearts, that they will be delighted in perusing them often, and in taking copies of them, because such is the will of the Most High. In these letters it will be found out who belongs to our Blessed Lord Jesus Christ and who does not, who is a predestinate or a reprobate. Much better will this be known through the holy sign of the living God. He shall be a saint of God who will take it, love it, and wear it."

116. Bl. Johannes Amadeus de Syloa (d. 1482)

"In the latter days there shall be great wars and bloodshed. The fury of the wars shall last a long time. Whole provinces shall be left naked, and uninhabited, many cities forsaken of people, the nobility slaughtered, principal persons ruined, great changes of kings, commonwealths and rulers."

117. "Germany and Spain will unite under a great prince designated by God. After much slaughtering, the other nations will be forced to come into this union. There is no hope for the unbelievers until all Germany becomes converted; then all will happen quickly. Because of Germany's unfaithfulness, the time will be prolonged until all countries unite under the Great Ruler. After this union mass conversions will take place by the command of God, and peace and prosperity will follow."

THE PROPHETS OF THE 16TH AND 17TH CENTURIES

121. Blessed Catherine of Racconigi (1547)

"After three centuries, a descendant of Frances I of France will rule Europe like Charlemagne."

124. Gameleo

"The Great Lion will arise when the Holy See has been moved to Mentz, and a Sabinian elected Pope. There will have been much dissension among the cardinals."

125. Telesphorus of Cozensa (d. 1388)

'A powerful French monarch and French Pope will regain the holy land after terrible wars in Europe, convert the world and bring universal peace. They will overcome the German Ruler.

"Terrible wars among nations of Europe will follow the secularization of Church property."

127. David Poreaus (d. 1622)

"The Great Monarch will be of French descent, large forehead, large dark eyes, light brown wavy hair and an eagle nose. He will crush

the enemies of the Pope and will conquer the East."

129a. Holzbauser (d. 1658)

"When everything has been ruined by war; when Catholics are hard pressed by traitorous co-religionists and heretics; when the Church and her servants are denied their rights, the monarchies have been abolished and their rulers murdered then the Hand of Almighty God will work a marvelous change, something apparently impossible according to human understanding. There will rise a valiant monarch anointed by God. He will be a Catholic, a descendant of Louis IX, (yet) a descendant of an ancient imperial German family, born in exile. He will rule supreme in temporal matters. The Pope will rule supreme in spiritual matters at the same time. Persecution will cease and justice shall reign. Religion seems to be oppressed, but by the changes of entire kingdoms it will be made more firm.

"He will root out false doctrines and destroy the rule of Moslemism. His dominion will extend from the East to the West. All nations will adore God their Lord according to Catholic teaching. There will be many wise and just men. The people will love justice, and peace will reign over the whole earth, for divine power will bind Satan for many years until the coming of the Son of Perdition (AntiChrist).

"The reign of the Great Ruler may be compared with that of Caesar Augustus who became Emperor after his victory over his enemies, thereby giving peace to the world, also with the reign of Emperor Constantine the Great, who was sent by God, after severe persecutions, to deliver both the Church and State. BY his victories on water and land he brought the Roman Empire under subjection, which he then ruled in peace."

129b. "On account of a terrible war Germany will wail, France will be the cause of all the woe, Germany will be miserably wounded, all will be impoverished. England shall suffer much. The King shall be killed.

"After desolation has reached its peak in England peace will be restored and England will return to the Catholic faith with greater fervour than ever before.

"The Great Monarch will have the special help of God and be unconquerable.

"The Fifth Epoch of time dates from the reign of Charles V until the reign of the Great Monarch.

"The Sixth Epoch from the Great Monarch until AntiChrist. This Sixth Epoch of the Church; 'the time of consolation', begins with the Holy Pope and the Powerful Emperor, and terminates with the reign of Anti-Christ. This will be an age of solace, wherein God will console His Church after the many mortifications and afflictions she had endured in the Fifth period, for all nations will be brought to the unity of the True Catholic Faith."

129c. The "Angel" is the Great Monarch; "From Heaven" means he will be a Catholic; "Clothed in clouds" implies he will be humble and modest; "Rainbow" he will bring peace to the world; "Sunshine" refers to his wisdom, talents and title; "Feet" refers to his power and zeal; "Open Book" he will rule with justice; "Right and Left Foot," he will exercise power over all the world; "Lion Voice," he will put fear into the wicked. (See above, no. 32c.)

129d. "Golden Crown" refers to his Holy Roman (German) Empire; "Cutlass" means his victorious army; the other "angel" refers to the

Pope, (Angelic Pastor), "Other angels" are the other helpers of the Great Monarch who will help him crush the Turks. (It may be that these "other angels" refer to other Popes who will reign at the same time as the Great Monarch but after the Angelic Pastor). (See above, no. 32d.)

131. Rudolph Gekner (d. 1675)

"A great prince of the North with a most powerful army will traverse all Europe, uproot all republics, and exterminate all rebels. His sword, moved by Divine power, will most valiantly defend the Church of Jesus Christ. He will combat on behalf of the true orthodox faith, and shall subdue to his dominion the Mahometan Empire. A new pastor of the universal Church (Pastor Funalis, Franciscan?) will come from the shore (of Dalmatia) through a celestial prodigy, and in simplicity of heart adorned with the doctrines of Jesus Christ. Peace will be restored to the world."

132. Dionysias of Luxemburg (1682)

"After the birth of Antichrist the people of the world will be very wicked and Godless. People of real virtue will be very scarce. Pastors in many places will neglect the service of God, and will live with women. Even the religious will crave for worldly things. The churches will be dreary and empty like deserted barns . . . at the time when Antichrist is about twenty years of age, the whole world will be without faith, subjects will be oppressed by rulers and others in authority. In every period of tribulation God aided His Church, and He will do it in the time before the coming of Antichrist. From the midst of His Church He will raise up a Christian ruler who will perform most remarkable deeds. With divine assistance, this ruler will not only lead erring souls back to the true faith but also deal a heavy blow to the foes of the empire, the Turks, take away their empire and restore it to Christianity."

PREDICTIONS IN THE 18TH CENTURY

133. Monk of Werl (published 1701)

"The whole north of Europe will wage war against the whole south led by a strong monarch. This man will restore divine order in the Church, state and family, thus giving true peace to the nations."

134. Father Lavinsky (d. 1708)

"The world will be harrassed by civil wars and greater destruction than ever before. Germany will be partitioned and have many enemies. Religion will be greatly oppressed and monks will be banished. During their banishment, the Cross, to the astonishment of all, will shine in double splendor through many lands because of the great ruler."



Prophecy Of Saint Francis Of Assisi



"In Those Days Jesus Christ Will Send
Them Not A True Pastor, But A Destroyer."
--St. Francis of Assisi

Shortly before he died, St. Francis of Assisi called together his followers and warned them of the coming troubles, saying:

"1. The time is fast approaching in which there will be great trials and afflictions; perplexities and dissensions, both spiritual and temporal, will abound; the charity of many will grow cold, and the malice of the wicked will increase.

"2. The devils will have unusual power, the immaculate purity of our Order, and of others, will be so much obscured that there will be very few Christians who will obey the true Sovereign Pontiff and the Roman Church with loyal hearts and perfect charity. At the time of this tribulation a man, not canonically elected, will be raised to the Pontificate, who, by his cunning, will endeavour to draw many into error and death.

"3. Then scandals will be multiplied, our Order will be divided, and many others will be entirely destroyed, because they will consent to error instead of opposing it.

"4. There will be such diversity of opinions and schisms among the people, the religious and the clergy, that, except those days were shortened, according to the words of the Gospel, even the elect would be led into error, were they not specially guided, amid such great confusion, by the immense mercy of God.

"5. Then our Rule and manner of life will be violently opposed by some, and terrible trials will come upon us. Those who are found faithful will receive the crown of life; but woe to those who, trusting solely in their Order, shall fall into tepidity, for they will not be able to support the temptations permitted for the proving of the elect.

"6. Those who preserve their fervour and adhere to virtue with love and zeal for the truth, will suffer injuries and, persecutions as rebels and schismatics; for their persecutors, urged on by the evil spirits, will say they are rendering a great service to God by destroying such pestilent men from the face of the earth. But the Lord will be the refuge of the afflicted, and will save all who trust in Him. And in order to be like their Head, [Christ] these, the elect, will act with confidence, and by their death will purchase for themselves eternal life; choosing to obey God rather than man, they will fear nothing, and they will prefer to perish rather than consent to falsehood and perfidy.

"7. Some preachers will keep silence about the truth, and others will trample it under foot and deny it. Sanctity of life will be held in derision even by those who outwardly profess it, for in those days Jesus Christ will send them not a true Pastor, but a destroyer."

[The prophecy is presented as given in the Works of the Seraphic Father St. Francis Of Assisi, Washbourne, 1882, pp. 248-250]



Invalid Election

The conclave of the 18th of April, 2005, in Rome which elected Cardinal Ratzinger ['Benedict XVI'] was invalid because it was not convoked by the Holy Spirit. It was not convoked by The Holy Spirit because there was no authority to elect a new Pontiff due to the Novus Ordo Rite of Episcopal consecration having been deliberately made null and void by the satanic agents within the Church. What can come of a conclave where the greater majority are not Bishops?

This will seem to be a very wild statement. But, I base my statement on pure logic.

Where essentially does the authority of the election process lie? It lies with the Successors of the Apostles. This means that it lies with every single Bishop in union with his brother Bishops.

In the history of the Church this process was streamlined to include only Cardinals. But the fact that Cardinals elect a pope is only a Church law or discipline. The essence of the power to elect remains the same i.e. with the Successors of the Apostles. And this becomes very pertinent when governance/law of the Church breaks down as we currently have thru the great apostasy.

By Tradition each Cardinal is a Bishop. In theory a lay person could be elected pope but he would be ordained a Priest and consecrated a Bishop before being presented to the people.

We have a situation whereby the Novus Ordo Rite of Episcopal Consecration is null and void. See this web.

We thus have a situation where the greater number of these men who gathered in Rome to elect a pope were only Priests [ordained pre 1968] and not Bishops.

The reformers post Vatican II deliberately invalidated the Rite of Episcopal Consecration but not that of Holy Orders. Most of these men would have been ordained by a validly consecrated Bishop. But they mostly have been consecrated bishop in the New Rite.

Of the 115 members of this conclave all had been consecrated in the invalid New Rite except:

- Cardinal Arinze of Nigeria
- Cardinal Carlos Gordon of Spain [may have been consecrated in new rite]
- Cardinal Freire Falcao of Brazil

Cardinal Obando Y Bravo of Nicaragua

- Cardinal Shirayanagi of Japan
- Cardinal Sin of The Phillipines
- Cardinal Wetter of Germany

The power to elect a Pontiff lies with the True Bishops and most of them are already in the Catacombs.

And so, in this conclave, there was no authority to elect a Pontiff; thus how could the conclave have been convoked by the Holy Spirit?

What of the election of John Paul II some may ask? In his case the majority of the electors were consecrated in the valid, old Tridentine Rite. This is where, or the non realising of such, many sedevacantists are wrong. The point was not, what John Paul II did but what he was!

This conclave in Rome sets in train a series of antipopes.

In short, 'Benedict XVI' is a simple Priest. He is not the Vicar of Christ on Earth!

It is true that a good honest man could become an antipope thru ignorance. I hope Ratzinger fits this description. But after him will come more liberal antipopes.

I am wondering if Ratzinger will be pilloried on all fronts to an extent that no one would ever dare elect an arch conservative again.

The reformers will get their way in the counterfeit church; after all they are the builders!

There is one prophecy of note: [translation thru the centuries gives the modern name of Germany]

72a Merlin (7th century)

**There will come a German Antipope.
Italy and Germany will be sorely
troubled. A French King will restore
the true Pope.**

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The Papacy Of John Paul II

The Papacy of His Holiness John Paul II had very much a bottom line to it. This being that he was a validly consecrated Bishop, consecrated in the Latin Tridentine Rite and that he was elected to the Papacy by a sufficient number of equally validly consecrated Bishops.

From 1968 all Bishops have been consecrated in the new Novus Ordo Rite. This new rite can only be classified as null and void.

As his Pontificate slowly travelled thru 27 years, by the time of his death, there were only around five validly consecrated Cardinals in the Consistory.

John Paul II is replaced by someone who is not a Bishop. This means that true Apostolic Succession exists in a few pockets of the Remnant Church.

The death of John Paul II is on par with the splitting of the Temple curtain at the time of the Crucifixion of Christ. This was the final blow for Rome.

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THE MASTER PLAN



As I write this during September 2003, my mind is currently revisiting the subject of Novus Ordo Rites etc. One thing that caused a spark recently was the concept of time bombs being inserted into the Vatican II documents. The implication being these time bombs were to cause Doctrinal havoc down the road.

Something clicked and many things fell into place.

By the time Vatican II came into forum the front line troops of those plotting and planning the destruction of the Church were already in place. Their ranks had been swelling for the seventy years or so previous.

I speculate that around the time of Pius X the Master Plan for the destruction of the Church was already written; just needed fine tuning.

Perhaps Pius X came to know of this.

For the next 60 years it was a matter of gaining positions of authority so as to bring the Master Plan to execution.

The Master Plan envisaged the destruction of Priesthood, Doctrine and Papacy. This was done with an intellectual astuteness truly worthy of Satan. These were no rambling idiots; they knew their subject more than perfectly. To sit down and invent a new set of doctrines; a new faith system is no small thing.

We have long had impressions of silly old Bishops at Vatican II agreeing to everything. Maybe this is true.

But diabolical minds were also at work sowing their thoughts and new doctrines into the minds of unsuspecting silly old Bishops.

These infiltrators of the hellish army were a vast number controlling itching [Paul to Timothy] minds.

They disseminated their agenda and presented it to the Faithful as something good. I remember in 1963 when John XXIII died [I was 13], at school we were all told to pray that the new Pope would continue the Council. These poor brothers had been completely hoodwinked. The Council had been presented as something so good!

I am saying that my own perception of this Master Plan has deepened: And my face turns white!

Absolutely Null and Utterly Void

The 1968 Rite of Episcopal Consecration

— Rev. Anthony Cekada —

www.traditionalmass.org

“Once there are no more valid priests they’ll permit the Latin Mass.”

— Rev. Carl Pulvermacher OFMCap
Former Editor, *The Angelus*

“Keep the shell, but empty it of its substance.”

— V.I. Lenin

IN THE 1960’s Catholics who were upset by the post-Vatican II liturgical changes had already begun to worry whether sacraments conferred with the reformed rites were valid. A defining moment in the United States came in 1967 when Patrick Henry Omlor published the first edition of his study, *Questioning the Validity of Masses using the All-English Canon*, a work that, even before the promulgation of the *Novus Ordo* in 1969, galvanized the then-tiny traditionalist resistance.

As the modernist “reformers” overhauled the other sacramental rites — Confirmation, Penance and Extreme Unction — traditionalists questioned the validity of these sacraments as well, and sought out priests who offered the traditional Mass and used the old rites.

Holy Orders was the one sacrament that traditionalists did not seem to worry about. Sure, there were no vocations. But since few laymen had ever even seen an ordination — still less knew what made an ordination valid — how or whether the liturgical changes affected the validity of Holy Orders was a topic that went unexamined.

I encountered the issue by chance during my first year (1975-76) at the Society of St. Pius X (SSPX) seminary at Ecône, Switzerland. I went to ask **Archbishop Marcel Lefebvre** about whether conservative friends from my former seminary could work with the Society after ordination. He told me yes, in principle, but they

would need to be conditionally ordained first, because Paul VI had changed the rite for Holy Orders.

The Archbishop explained that the new form (essential formula) in the rite for priestly ordination was doubtful because one word had been subtracted. The **new form for episcopal consecration**, the Archbishop continued, was *completely* different and thus **invalid**.

Despite the gravity of the question, only a few traditionalist writers examined the post-Vatican II ordination rites,¹ even after Tridentine Indult Masses started to multiply. Increasingly, these were offered by priests ordained by bishops consecrated in the new rite, and belonging to groups such as the Fraternity of St. Peter. If their ordaining bishops were invalidly consecrated, the sacraments these priests conferred would likewise be invalid.

After **Benedict XVI** was elected in 2005, however, the issue resurfaced. Joseph Cardinal Ratzinger, appointed an Archbishop and Cardinal by Paul VI, had been **consecrated with the new rite** on May 25, 1977. Was he, apart from the *sede vacante* controversy, even a **real bishop**?

In the summer of 2005, a French traditionalist publisher, **Editions Saint-Remi**, published the first volume of *Rore Sanctifica*,² a book-length dossier of documentation and commentary on the Paul VI Rite of Episcopal Consecration. The study, featuring on its cover side-by-side photos of Ratzinger and SSPX Superior General Mgr. Bernard Fellay, concluded that the new rite was invalid.

This naturally caught the attention of higher-ups in the **SSPX** in Europe, who were by then negotiating with Benedict XVI to obtain special status in the Vatican II church. How could SSPX’s superiors rally traditionalists to a pope who may not even be a bishop?

The Dominicans in Avrillé, France, a traditionalist religious order in the SSPX orbit, immediately took up the task of trying to make a convincing case for the

¹ FATHER ANTHONY CEKADA teaches sacramental moral theology, canon law, and liturgy at Most Holy Trinity Seminary, Brooksville Florida. He was ordained in 1977 by Archbishop Marcel Lefebvre, and has written numerous articles and studies putting forth the traditionalist case. He resides near Cincinnati, where he offers the traditional Latin Mass.

1. The only widely-circulated study in English I know of is R. Coomaraswamy, “The Post-Conciliar Rite of Holy Orders,” *Studies in Comparative Religion* 16.2-2.

2. *Rore Sanctifica: Invalidité du Rite de Consécration Épiscopale de ‘Pontificalis Romani’* (Editions Saint-Remi 2005). rore-sanctifica.org

validity of the new rite. One of them, **Fr. Pierre-Marie OP**, produced a lengthy article in favor of it that the Dominicans published in their quarterly, *Sel de la Terre*.³

Thilo Stopka, a former SSPX seminarian in Europe, challenged Fr. Pierre-Marie's conclusions, and in turn published a great deal of valuable research on the Internet to refute them.

Meanwhile, the SSPX's official U.S. publication, **The Angelus**, promptly translated Fr. Pierre-Marie's article into English, publishing it in two successive issues (December 2005, January 2006) under the title "Why the New Rite of Episcopal Consecration is Valid."

I find it ironic and particularly sad that such an article appeared in *The Angelus*. In August 1977 I visited an old-line traditionalist in Upper Michigan, Bill Hanna. He passed along a favorite quote from Fr. Carl Pulvermacher, a Capuchin who worked with SSPX and would later edit *The Angelus*: "Once there are no more valid priests, they'll permit the Latin Mass."

Father Carl, it seems, had a bit of the prophet in him.

In his *Angelus* article, Fr. Pierre-Marie argued that the Paul VI Rite of Episcopal Consecration is valid because it uses prayers to consecrate bishops that are virtually the same as those (a) used in the Catholic Church's eastern rites, or (b) once used in the ancient Church.

Please note: Paul VI made these *same two claims* when he promulgated the new consecration rite in 1968, and both are demonstrably false. It is appalling that the SSPX superiors recycled them to market the validity of that same rite to an unsuspecting traditionalist laity.

To support this argument, Fr. Pierre-Marie offered several tables that compare various Latin texts. These we will discuss in an appendix.

As for the rest of his article, most readers probably came away from it utterly baffled. For although Fr. Pierre-Marie said he would "proceed according to the Scholastic method so as to treat the matter as rigorously as possible," he never managed to focus clearly on the two central questions:

(1) What principles does Catholic theology employ to determine whether a sacramental form is valid or invalid?

(2) How do those principles apply to the new rite of episcopal consecration?

We will answer both questions here, and draw the appropriate conclusions. Our discussion may be a bit technical at times — so I have provided a summary (sect. XI) to which a reader may skip if he gets too be-

wildered by talk of Copts, Maronites, Hippolytus and the mysterious *governing Spirit*.

I. Principles to Apply

PRIMARILY for the benefit of lay readers, we will review some principles that are used to determine whether a sacramental form is valid. The concepts are not complicated.

A. What is a Sacramental Form?

In catechism class we all learned the definition of a sacrament: "An outward sign, instituted by Christ to give grace."

"Outward sign" in the definition refers to what we *see* and *hear* when a sacrament is conferred — the priest pours the water on the baby's head and he recites the formula "I baptize you," etc.

Catholic theology teaches that in every sacrament this outward sign consists of two elements joined together:

- **Matter:** some thing or action your senses can perceive (pouring water, bread and wine, etc.)

- **Form:** the words recited that actually produce the sacramental effect ("I baptize you..." "This is My body..." etc.)

Each sacramental rite, no matter how many other prayers and ceremonies the Church has prescribed for it, contains at least *one* sentence that either Catholic theologians or authoritative Church pronouncements have designated as its essential *sacramental form*.

B. Omitting the Form

All Catholics know verbatim at least *one* essential sacramental form: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

If at a baptism, the priest says *all* the other prayers and performs *all* the other ceremonies, but omits this one formula when he pours the water, the sacrament is invalid (does not "work"), the grace promised by Christ is not conferred and the baby is not baptized.

This much should be obvious.

C. Changes in the Form

But another question arises: What if the wording of a sacramental form is *changed*? How does this affect validity?

The answer depends on whether a change in *meaning* also results. Theologians distinguish between two types of change:

(1) **Substantial.** (*Meaning changed = invalid.*)

This occurs "when the meaning of the form itself is corrupted... if the words would have a meaning dif-

3. *Sel de la Terre* 54 (Fall 2005), 72–129.

ferent from that intended by the Church.”⁴ Or put another way: If the form “is changed in such a way that the meaning intended or willed by Christ is no longer completely and congruently expressed through it.”⁵

A substantial change in a sacramental form is introduced through *adding, omitting, corrupting, transposing, or exchanging* words in the form, or by interrupting them in such a way that the form no longer retains the same sense.⁶ Here are two examples:

- *Corruption of words:* A modernist priest says: “I baptize you in the name of the *Mother*, and of the Son...” He has introduced a new word that changes the *meaning* of one of the essential elements of the form — Father. The baptism is invalid.⁷

- *Omission of words:* A nervous young priest who has not memorized the form says: “I baptize in the name of the Father, and of the Son...,” omitting the word *you*. Or alternately, he says the word *you*, but omits the word *baptize*. Since a sacramental form must express in some way who is *receiving* the sacrament as well as the *sacramental action* itself, omitting the *you* or the *baptize* changes the meaning and renders the form invalid.⁸

(2) **Accidental.** (*Meaning same = still valid.*)

This is a change that does *not* alter substantial meaning.

Example: Instead of saying “I baptize you...,” the priest says “I cleanse you in the name of the Father...” Because he has merely substituted an exact synonym for one of the words in the form (“baptize” is Greek for “cleanse”), the meaning remained the same. The change was therefore only accidental. The baptism was valid.⁹

This distinction between a *substantial* and an *accidental* change will be a key concept in examining the validity of the 1968 form of episcopal consecration. If the new form constitutes a *substantial* change in meaning, it is invalid.

D. Using an Eastern Rite Form

The forms the Eastern Rites of the Catholic Church use to confer sacraments sometimes differ greatly in wording from those the Latin Rite uses. But the substantial meanings are always the same.

Example: The Ukrainian Rite uses the following form for Baptism: “The servant of God N. is baptized

in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”¹⁰

This preserves each concept that theologians say must appear in a valid form for baptism: the minister (at least implicitly), the act of baptizing, the recipient, the unity of the divine essence, and the Trinity of persons expressed under distinct names.¹¹

In the case of an Eastern schismatic group that has submitted to the pope, moreover, the Church has examined the prayers and ceremonies of its sacramental rites to insure that they were free from doctrinal error and contained everything necessary for conferring true sacraments.

So, if a bishop or priest confers a sacrament using a sacramental form identical to one contained in a duly-approved Eastern Rite ritual book, one can be certain that the sacrament will be valid.

This principle will figure in our discussion as well, because Fr. Pierre-Marie bases much of his argument for the validity of the new rite on elements supposedly common both to Eastern Rite episcopal consecration forms and the new form of Paul VI.

It was also this same claim by Father Franz Schindberger — the new form was “Eastern Rite” — that led Archbishop Lefebvre to abandon his original position that the new rite of episcopal consecration was invalid.¹²

E. Requirements in a Form for Holy Orders

What specifically are we looking for in the new rite of episcopal consecration? What must the words of a form for conferring Holy Orders express?

Pius XII, in his Apostolic Constitution *Sacramentum Ordinis*, laid down the general principle when he declared that for Holy Orders these must “univocally signify the sacramental effects — that is, the power of the Order and the grace of the Holy Ghost.”¹³

Note the two elements that it must univocally (i.e., unambiguously) express: the *specific order* being conferred (diaconate, priesthood or episcopacy) and the *grace* of the Holy Ghost.

So we must therefore ascertain whether the new form is indeed “univocal” in expressing these effects.

F. Episcopal Consecration in Particular

In the same document, having laid down a general principle, Pius XII then declared that the following

4. H. Merkelbach, *Summa Theologiae Moralis* 8th ed. (Montreal: Desclée 1949) 3:20. “Quando ipse sensus forma corrumpitur... habeat sensum diversum a sensu intento ab Ecclesia.”

5. M. Coronata, *De Sacramentis* (Turin: Marietti 1953) 1:13. “modificatur ita ut sensus a Christo intentus seu volitus non amplius per ipsam complete et congruenter exprimat.”

6. F. Cappello, *De Sacramentis* (Rome: Marietti 1951) 1:15.

7. Cappello 1:15, “forma irrita est, si nova vox ex corruptione in substantialibus inducantur.”

8. Cappello 1:15, “detractio: forma irritatur, si tollantur verba experimentia actionem sacramentalem aut subjectum.”

9. E. Regatillo, *Jus Sacramentarium* (Santander: Sal Terrae 1949), 8. “Transmutatione, adhibitibus verbis synonymis: si sint omnino synonyma et usu communi recepta, forma valet.”

10. Quoted Cappello 1:777.

11. See Merkelbach 3:127.

12. Bishop Donald Sanborn relates the following: In an early 1983 conversation with the Archbishop and Fr. Schindberger over the SSPX/Vatican negotiations then taking place (*plus ça change...*), he asked how the Society could accept any solution *at all*, since the Archbishop had told us many times that he considered the new rite of episcopal consecration invalid. The Archbishop replied, “Apparently, it is valid,” and made a gesture for Fr. Schindberger to speak, who then said, “It’s Eastern Rite.”

13. Const. Apost. *Sacramentum Ordinis* (30 November 1947), DZ 2301. ¶4. “quibus univoce significantur effectus sacramentales — scilicet potestas Ordinis et gratia Spiritus Sancti.”

words, contained in the consecratory Preface for the Rite of Episcopal Consecration, were the essential sacramental form for conferring the episcopacy:

“Complete in thy priest the fullness of Thy ministry, and adorned in the raiment of all glory, sanctify him with the dew of heavenly anointing.”¹⁴

This form univocally signifies the sacramental effects as follows:

(1) “The *fullness* of Thy ministry,” “raiment of all glory” = power of the Order of episcopacy.

(2) “The dew of heavenly anointing” = grace of the Holy Ghost.

The question is whether the new form does the same.

II. Origin of the New Rite

IN 1964 PAUL VI entrusted implementing the liturgical changes prescribed by Vatican II to a new Vatican agency known as the “Consilium.” This organization was composed of several hundred clergymen, divided according to their areas of expertise into thirty-nine “study groups.” The Secretary of Consilium and its real head was Fr. Annibale Bugnini, a liturgical modernist and alleged Freemason, who had written the Council’s *Constitution on the Sacred Liturgy*.

Study Group 20 had the task of “reforming” the rites for Holy Orders. Its head was the Benedictine monk Dom Bernard Botte (1893–1980), a specialist in Oriental liturgical languages and another liturgical modernist.

His most famous academic achievement was a new scholarly edition of *The Apostolic Tradition of St. Hippolytus*, a collection of ancient Christian liturgical texts.¹⁵ One of these would become the New Mass’s Eucharistic Prayer II — minus its original references to the devil, hell, the salvation of just believers alone, and the sacrificing priest.

Dom Botte proposed that another text from this same collection be introduced into the Rite of Episcopal Consecration to replace the traditional consecratory Preface. The old Preface, he said, had “poor doctrinal content,” was oriented “almost exclusively towards the bishop’s liturgical role,” was a “hybrid formula, poorly balanced.”¹⁶ Something was needed that better expressed the theology of Vatican II.

The prayer for episcopal consecration from Hippolytus, said Dom Botte, survived in “more evolved” versions in the Syrian and Coptic Eastern Rites. Used in the Roman Rite, he said, it also “would affirm a unity of outlook between East and West on the epis-

copacy” — i.e., thrill the eastern schismatics, who also used these rites. “This was an ecumenical argument. It was decisive.”¹⁷

So Botte’s text, lifted nearly verbatim from his 1963 work, became the new Preface for Episcopal Consecration when Paul VI promulgated it in June 1968.¹⁸

III. The Paul VI Form

Paul VI designated the following passage in the Preface as the new form for the consecration of a bishop:

“So now pour out upon this chosen one that power which is from you, the governing Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name.”¹⁹

The dispute over the validity of the new Rite of Episcopal Consecration centers on this passage.

At first glance, it does seem to mention the Holy Ghost. However, it does not appear to *specify* the power of Holy Order being conferred — the fullness of the priesthood that constitutes the episcopacy — that the traditional form so clearly expressed.

So, is this new form capable of conferring the episcopacy?

To answer that, we will apply the principles outlined in section one. We proceed from stronger arguments for validity to weaker ones.

IV. An Eastern Rite Form?

Question: *Was the new form employed in a Catholic Eastern Rite as the sacramental form for conferring the episcopacy?*

If so, this would be the strongest evidence for arguing that the new form is valid. One could demonstrate that it therefore met the criteria Pius XII enunciated regarding the form for Holy Orders, because it would already be among the words “accepted and used by the Church in that sense.”²⁰

In his Apostolic Constitution promulgating the new rite, Paul VI says that new Preface for Episcopal Consecration is taken from *The Apostolic Tradition of Hippolytus* (a document we shall discuss in section V), which continues to be used “in large part” for episco-

14. *Sacr. Ord.* Dz 2301, ¶5. “Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum coelestis unguenti rore sanctifica.”

15. *La Tradition Apostolique de Saint Hippolyte: Essai de Reconstitution*, 2nd ed. (Munster: Aschendorff 1963).

16. B. Botte, “L’Ordination de l’Évêque,” *Maison-Dieu* 97 (1969), 119-20.

17. B. Botte, *From Silence to Participation: An Insider’s View of Liturgical Renewal* (Washington: Pastoral 1988), 135.

18. Apostolic Constitution *Pontificalis Romani* (18 June 1968), AAS 60 (1968), 369-73.

19. ICEL translation. “Et nunc effunde super hunc Electum eam virtutem, quae a te est, Spiritum principalem, quem dedisti dilecto Filio Tuo Jesu Christo, quem Ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca, ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui.

20. *Sacr. Ord.*, Dz 2301, ¶4: “quaequae ab Ecclesia qua talia accipiuntur et usurpantur.”

pal consecrations by two Catholic Eastern Rites in particular: the Coptic and the West Syrian.

And indeed on this basis, Fr. Pierre-Marie argued: “The utilization of the form that is in use in two certainly valid Eastern rites assures its validity.”²¹

But is the factual claim really true? Is the Paul VI form indeed in use in two Eastern Rites?

All one need do is (1) ascertain from theology books which Eastern Rite consecration prayers are considered the sacramental forms, (2) look up those texts, and (3) compare them with the Paul VI form.

Two general points immediately emerge to defeat the Eastern Rite argument:

(1) The sacramental form that Paul VI prescribed for conferring the episcopacy consists of merely one *sentence*. Eastern Rite forms, however, consist of a *whole* prayer, or even a *series* of prayers, several *hundred* words long.

So on the face of it, the Paul VI form — a mere 42 words long in Latin — *cannot* be described as a form “in use in two certainly valid Eastern Rites.”

(2) Nor could one even claim that the *entire* Paul VI Preface of Episcopal Consecration (212 words long in Latin) is somehow a form “in use in two certainly valid Eastern Rites.” The Preface does indeed contain *some* phrases found in Eastern Rite forms — but there are significant omissions and variations. It is still not *identical* to any one of them.

So on both counts, the new form cannot be among the words “accepted and used by the Church” as a sacramental form for Holy Orders.

Here are some of the details.

A. Coptic Rite Form?

This uniate group descends from monophysite heretics (= Christ has only one nature), who, after the Council of Chalcedon (451) went into schism, led by the Patriarch of Alexandria, Egypt, and then went into a long decline. (See Appendix.)

By the 19th century, enough Copts had renounced their errors and submitted to the pope for the Holy See to organize them into their own uniate Rite.

In 1898 their Synod decreed that, for the three major orders in the Coptic Rite, “the form is the actual prayer which the ordaining bishop recites while imposing hands on the ordinand.”²² The 19th-century dogmatic theologian Heinrich Denzinger, best known for his *Enchiridion Symbolorum*, a collection of dogmatic texts, also published a collection of Eastern Rite liturgical texts, the *Ritus Orientalium*. In his lengthy introduction to this work, Denzinger further specifies that the sacramental form for episcopal consecration in the Coptic Rite “is the prayer *Qui es, Dominator, Deus*

omnipotens, which in the ritual itself is called the [imposition-of-hands] prayer.”²³

Note the following:

(1) This prayer is a Preface about 340 words long in a Latin version.²⁴ The Paul VI form is 42 words long. The two forms, therefore, cannot be equated.

(2) This lengthy Coptic form mentions three specific sacramental powers considered *proper to the order of bishop alone*: “to provide clergy according to His commandment for the priesthood... to make new houses of prayer, and to consecrate altars.”²⁵

Though the Paul VI Preface surrounding the new form contains many phrases found in the Coptic form (including “governing spirit,” which we shall discuss below), *these* phrases are missing.

This omission is particularly significant, because the dispute over the validity of the Paul VI form revolves around whether it adequately expresses the power of the Order being conferred — i.e., episcopacy.

B. Maronite Rite Form?

In the 5th century, some Syrians became monophysite heretics, and (like the Copts) went into schism after the Council of Chalcedon. These are also known as “Jacobites,” after Jacob Baradai, who was clandestinely consecrated a bishop in the 6th century and organized their movement.

Other West Syrians who opposed the monophysites came to be called Maronites (after the monastery of St. Maro, their center). Most Maronites eventually settled in Lebanon and were known for their deep devotion to the Holy See.

The Maronites adopted some externals of the Roman Rite (vestments, altar style, etc.) but continued otherwise to follow the Rite of Antioch, one of the ancient patriarchal sees.

According to Denzinger, the form for the episcopacy in the Maronite Rite consists of the prayers: “*Deus qui universam Ecclesiam tuam per istos pontifices in manus impositione exornas, etc., Deus deorum et Dominus dominantium.*”²⁶

Comparing this with the Paul VI form reveals the following:

23. H. Denzinger, *Ritus Orientalium, Coptorum, Syrorum et Armenorum* (Würzburg: Stahel 1863), hereafter “RO,” 1:140. “Apud Coptitas est oratio illa, Qui es, Dominator, Deus omnipotens, quae in ipso rituale eorum dicitur oratio *cheirotónias*.”

24. See RO 2:23–24. It is divided into two sections. According to the rubric in the footnote, the consecrating bishop continues to hold his hand imposed during the part following the interjection of the Archdeacon.

25. Translation in O.H.E. KHS-Burmester, *Ordination Rites of the Coptic Church* (Cairo: 1985), 110–1. RO 2:24 renders the “provide clergy...priesthood” phrase into Latin as: “constitutendi clericos (*klēros* Arabs: Clericos) secundum mandatum ejus ad sanctuarium,” giving “in ordine sacerdotali” in a footnote.

26. RO 1:141. “Apud Syros, Maronitas et Jacobitas, forma episcopatus ex Assemano est in illis duabus orationibus vel in eorum altera: Deus, qui universam Ecclesiam tuam per istos pontifices in manus impositione exornas, etc., Deus deorum et Dominus dominantium, quae apud utrosque sequuntur, postquam episcopus manum impositam tenens dixerit: Etiam, [sic] Domine Deus etc.” The text Denzinger gives for the prayer in RO 2:195 actually begins with “Eia” rather than “Etiam.” The Maronites use both prayers.

21. “Why the New Rite...” (Jan 2005), 10.

22. Quoted Cappello 4:732. “In collatione trium ordinum majorum... forma est ipsa oratio quam ordinans recitat, dum manus ordinando imponit.”

(1) The Maronite form is a Preface at least 370 words long, interspersed with impositions of the bishop's hand on the head of the candidate. It prays that the candidate receive the "sublime episcopal order," with subsequent prayers twice begging God to "perfect" his grace and priestly ministry.²⁷ This form has *nothing* in common with the Paul VI form.

(2) On a following page of the Maronite Rite for Episcopal Consecration, there is a prayer that has *some* phrases in common with the Paul VI form (e.g. "governing Spirit") and Preface ("loose bonds") but, even though it occurs in the ceremony, this is *not* the Maronite sacramental form.²⁸

(3) The Maronite prayer that most closely resembles the Paul VI form and Preface of Episcopal Consecration is one found in the Rite for the Consecration of a Maronite Patriarch.²⁹ And indeed Fr. Pierre-Marie reproduces much of the text to support arguments for the validity of the new rite.

However, this *prayer is not a sacramental form for conferring the episcopacy*. It is merely an installation prayer, because the Maronite Patriarch is *already* a bishop when he is appointed.

C. Syrian Rite Form?

From the 17th-19th centuries, various Syrian Jacobite bishops, including even a Patriarch of Antioch, abjured their errors and submitted to the Holy See. In the 19th century the pope set up a Syrian Rite Catholic Patriarchate of Antioch headquartered in Beirut, Lebanon. (In the mid-20th century, many Syrian Rite Catholics lived in Iraq.)

The Syrians, like the Maronites, follow the Antiochene Rite, but there are some differences.

The form for episcopal consecration in the Syrian rite, according to Denzinger, consists of either the same prayers used by the Maronites, or another: "*Deus, qui omnia per potentiam tuam,*"³⁰ recited after the Patriarch imposes his right hand on the ordinand's head.

Once again, we compare this with the Paul VI form:

(1) The Syrian form is about 230 words long,³¹ versus 42 words in the Paul VI form. Again, it is not the same.

(2) In even greater detail than the Coptic form, the Syrian form enumerates specific sacramental powers considered proper to the order of bishop: May he "create priests, anoint deacons, consecrate altars and

churches, bless houses, call forth vocations to ecclesiastical work."³²

And once again, even though the Paul VI form and Preface contain *some* phrases present in the Syrian form (e.g., "governing... Spirit," "feed" [the flock], "loose bonds"), the *foregoing* expressions are *absent*.

(3) In the Syrian Rite as in the Maronite Rite, the prayer that most closely resembles the Paul VI form and Preface is the one used for "consecrating" a Patriarch.³³

Once again, however, it is not a *sacramental* prayer for consecrating a bishop, and this is clear from the following:

- The Syrian liturgical book prescribes the same order of service and prayers for consecrating a bishop and for consecrating the Patriarch, with but one change in the text. For the consecration of the Patriarch, the presiding bishop *omits* the prayer designated as the *form* for episcopal consecration (the prayer *Deus, qui omnia per potentiam tuam*), and substitutes "the Prayer of Clement,"³⁴ the text that resembles the Paul VI Preface.

- Two different terms in Syriac are used to distinguish the *sacramental* rite for the consecration of a bishop from the *non-sacramental* rite for the consecration of a patriarch. The first rite is called an "imposition of hands," while the second is referred to with a term meaning "to confide or invest someone with a duty."³⁵

A Syrian liturgist explains: "In the first case [episcopal consecration], the ordinand receives a charism different from the one he already possesses... In the second, the Patriarch does not receive a charism different from the one he received at the time he was made a bishop."³⁶

27. RO 2:195. "recipiat sublimem episcoporum ordinem." RO 196-7: "perficere nobiscum gratiam tuam tuumque donum." "perficere...sacerdotale ministerium."

28. RO 2:198. "Spiritum...Sanctum, illum principalem." "expellat omnia ligamina."

29. RO 2:220.

30. RO 1:141. "In ordine autem nostro ex codice Florentino desumpto, non occurrit nisi haec una: Deus, qui omnia per potentiam tuam."

31. RO 2:97.

32. RO 2:97. "eo fine ut... sacerdotes constituat, diaconos ungat: consecrat altaria et ecclesias: domibus benedicat: vocationes ad opus (ecclesiasticum) faciat."

33. For the prayer instituting the Patriarch, see B. DeSmet, "Le Sacre des Evêques dans l'Église Syrienne: Texte," *L'Orient Syrien* 8 (1963), 202-4.

34. De Smet, 166-7. "Par le même rite de la chirotonie, c'est-à-dire, les mêmes prières et le même office avec lesquelles le patriarche lui-même sacre les métropolitains et les évêques, par ces mêmes rites ils le sacreront eux aussi... il y a, dans le sacre du patriarche, trois éléments qui lui sont propre, à savoir:... 2° L'invocation du Saint-Esprit, dont il est écrit de Clément, et que nous donnerons plus loin: *elle est dit uniquement sur le patriarche* par les pontifes qui l'établissent." (My emphasis. The first and third elements are the election and the manner of giving the crosier.) The episcopal consecration form and the installation prayer appear successively on pp. 202-04, where it is easy to compare the difference in contents.

35. G. Khouris-Sarkis, "Le Sacre des Evêques dans l'Église Syrienne: Introduction," *L'Orient Syrien* 8 (1963), 140-1, 156-7. "Mais le pontificale... fait une distinction entre la consécration conférée aux évêques et celle qui est conférée au patriarche... et c'est pour cela que le pontificale appelle cette consécration 'sym'ido d-Episcqûfé,' imposition des mains aux évêques. The word used in the title of the ceremony for the patriarch, "'Mettas'rhonûto,' est l'action de confier une charge à quelqu'un, de l'en investir."

36. Khouris-Sarkis, 140-1. "Dans la première, l'élu reçoit un charisme différent de celui qu'il possédait déjà... Dans le second, le patriarche ne reçoit un charisme différent de celui qu'il a reçu au moment où il a été créé évêque."

D. Not an Eastern Form.

We began this section with a question: *Was the new form employed in a Catholic Eastern Rite as the sacramental form for conferring the episcopacy?*

The answer is no, because:

- The Paul VI form is *not* identical to the Eastern Rite forms.

- In particular, the lengthy Eastern Rite forms mention either perfecting the priesthood or specific sacramental powers proper to a bishop alone (ordaining priests, etc.). The Paul VI form does not.

- In the Maronite and Syrian Rites, the prayer that most closely resembles the Paul VI consecration preface is not the *sacramental form* for conferring the episcopacy, but a *non-sacramental* prayer for installing a Patriarch, who is usually already a bishop when he is appointed.

So, one cannot argue that the Paul VI form is valid because it is in use as a sacramental form “in two certainly valid Eastern Rites.”

It is *not* among the words “accepted and used by the Church in that sense,” and there is no guarantee of validity on this basis.

V. Another Approved Form?

Question: *Was the new form employed as the sacramental form for conferring the episcopacy in some other rite in the past that enjoyed at least tacit approval from the Church?*

Such evidence, though not as strong a proof for validity as use in a Catholic Eastern Rite, would add at least *some* weight to the argument that the new form is valid.

Above, we mentioned that the Paul VI Preface for Episcopal Consecration was taken nearly verbatim from an ancient prayer for consecrating a bishop that appears in Dom Botte’s 1963 edition of *The Apostolic Tradition of St. Hippolytus*. It also has parallels in other ancient texts such as *The Apostolic Constitutions* and the *Testament of the Lord*.

Fr. Pierre-Marie also employed these texts as evidence to argue that the new rite is valid.

How much certitude can we have that (1) these texts themselves were actual sacramental forms used to confer the episcopacy, and (2) they received at least tacit approval from the Church as such — that even in a broad sense they were “accepted and used by the Church in that sense”?

Alas, if by “certitude,” we mean the certitude Catholic moral theology requires for conferring or receiving a valid sacrament, our answer must be: None at all. For we immediately descend into the mystifying world of scholarly debates over the authorship, origin,

dating, reconstruction and deciphering of 1700-year-old texts.

A. Apostolic Tradition of Hippolytus?

Here are some of the preliminary problems we discover:

(1) **Identity of Author?** The Jesuit expert on Eastern liturgies, Jean-Michel Hanssens, devotes nearly one hundred pages to trying to identify Hippolytus: Was he the same Hippolytus associated with an Easter computation table? The one represented by a statue? The one reputed to be a native Roman? Or the Egyptian one? The pope’s counselor? Or the anti-pope? The priest Hippolytus? Or a bishop? Or the martyr? Or one of the several saints in the martyrology?³⁷

The best we can manage is scholarly conjecture.

(2) **Origin?** Where did *The Apostolic Tradition* come from? Some say Rome; others say Alexandria, Egypt. More conjecture.

(3) **Age?** How old is it? “Usually” dated around 215 AD, but “the section dealing with ordination *may have been retouched* by fourth-century hands in order to bring it into line with current doctrine and practice.”³⁸

Note: “retouched.” More scholarly conjecture is needed to tell us which parts of the document were retouched.

(4) **Manuscript Authority?** How much confidence can we put in the originals? Well, we don’t even *have* them:

“The Greek original of the document has not survived, except in the form of a few isolated fragments. [I]t has to be *reconstructed* from an extant Latin translation and from later Coptic, Arabic and Ethiopic versions, as well as from the use made of it by compilers of later Church orders, which *increases the difficulty of determining exactly what the author wrote.*”³⁹

Hence, the subtitle of Dom Botte’s 1963 edition: *An Attempt at Reconstruction*.⁴⁰ At least a half-dozen other scholars (Connolly, Dix, Easton, Elfers, Lorentz, Hanssens) have made similar attempts.

Reconstruction, said Dom Botte, can “bring us back only to an archetype, and not the original.”⁴¹

So, we have only more conjecture, but this won’t even get us the original.

(5) **Liturgical Use?** Does the text accurately reflect actual use?

“It is not easy to distinguish what represents a real usage from the ideal,”⁴² said Dom Botte in 1963. The

37. *La Liturgie d’Hippolyte: Ses Documents, Son Titulaire, Ses Origines et Son Caractere* (Rome: Oriental Institute 1959), 249–340.

38. P. Bradshaw, *Ordination Rites of the Ancient Churches of East and West* (New York: Pueblo 1990), 3.

39. Bradshaw, 3–4. My emphasis.

40. “*Essai de Reconstitution.*”

41. *La Tradition...Essai*, xxxiii–iv.

42. *La Tradition...Essai*, xiv.

prayers *The Apostolic Tradition* contains were given as “models, and not as fixed formulas.”⁴³

And finally, said Dom Botte, in the *Apostolic Tradition of Hippolytus*, “Its origin, whether Roman or [Egyptian] is not really important here. Even if it is a Roman document, it should not be viewed as *the* Roman liturgy of the 3rd century, a time when the liturgy left a great deal of room for a celebrant to improvise.”⁴⁴

And so, multiple volumes of scholarly works produce a *model* for an episcopal consecration prayer that was not necessarily followed word-for-word anyway.

This does not exactly build our confidence.

B. Apostolic Constitutions?

An impressive title, to be sure. However, it is “a composite revision” of three earlier Church orders.

The *Constitutions* appears to have originated in Syria, “and is generally thought to be the work of an Arian [heretic] who was to some extent composing an idiosyncratic idealization rather than always reproducing exactly liturgical practice with which he was familiar.”⁴⁵

A composite dreamed up by a heretic?

C. Testament of Our Lord?

An even more impressive title! Alas, it “probably” dates from the 5th century and “seems” to have been composed in Syria.

Moreover, “Although originally written in Greek, it is extant only in Syriac, Arabic and Ethiopic versions. Like the *Apostolic Constitutions*, it is doubtful how far it represents actual historical practice.”⁴⁶

Doubtful historical practice?

D. No Proof of Approved Use.

The question that began this section was: *Was the new form employed as the sacramental form for conferring the episcopacy in some other rite in the past that enjoyed at least tacit approval from the Church?*

Our answer: We have absolutely no idea, because:

- We have no definitive original texts.
- We have “reconstructed” texts based on nothing more than the authority of scholarly theories about which readings were correct.
- We do not know whether these texts were actually used to consecrate bishops.
- We have no record of Church approval.

So, one cannot argue on the basis of these texts that the Paul VI form is valid. None of them have been

“accepted and used by the Church in that sense,” so there is no guarantee of validity on this basis either.

VI. Power of the Episcopacy?

Question: *Does the new sacramental form univocally signify the sacramental effects — the power of Order (the episcopacy) and the grace of the Holy Ghost?*

These are the criteria Pius XII laid down for the sacramental form. Here again is the new form of Paul VI to which we will apply them:

“So now pour out upon this chosen one that **power** which is from you, the **governing Spirit** whom you gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name.”⁴⁷

The form does seem to signify the grace of the Holy Ghost.

But “*governing Spirit*”? Lutheran, Methodist and Mormon bishops also govern. Can such a term univocally signify the power of Order conferred — the fullness of the priesthood?

The expression *governing Spirit* — *Spiritus principalis* in Latin — is at the heart of the dispute over the validity of the new rite, for if it does *not* signify the fullness of the priesthood that constitutes the episcopacy, the sacrament is invalid.

A. Early Doubts about Validity

The casual reader will of course be tempted to dismiss this as some crackpot traditionalist fever dream. But forty years ago, even before the new rite was promulgated, a member of the study group that created the new rite of episcopal consecration raised just this issue.

In an October 14, 1966 memo, Bishop Juan Hervás y Benet (1905-1982), the Ordinary of Ciudad Real (Spain) and a promoter of Opus Dei, wrote to fellow study group members:

“It would be necessary to establish undeniably that the new form better and more perfectly signifies the sacramental action and its effect. That is to say, that *it should be established in no uncertain terms that it contains no ambiguity*, and that it omits nothing from among the principal charges which are proper to the episcopal order.... *A doubt occurs to me concerning the words ‘Spiritus principalis’; do these words adequately signify the sacrament?*”⁴⁸

43. *La Tradition...Essai*, xvi

44. Louvain conference notes, July 1961, “Le Rituel d’Ordination dans la ‘Tradition Apostolique’ d’Hippolyte,” *Bulletin du Comité* 36 (1962), 5.

45. Bradshaw, 4.

46. Bradshaw, 4-5.

47. ICEL translation. “Et nunc effunde super hunc Electum eam virtutem, quae a te est, Spiritum principalem, quem dedisti dilecto Filio Tuo Jesu Christo, quem Ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca, ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui.

48. German Liturgical Institute (Trier), Kleinheyer file, B 117; cited Pierre-Marie, “Why the New Rite...” (Jan 2005), 15. My emphasis.

Whether he received an answer is not recorded. But consider what the bishop's question implied at the time for anyone with serious theological training: Will introducing this expression in the form expose the sacrament to the risk of invalidity?

After Paul VI promulgated the new rite for Holy Orders in June 1968, it had to be translated into various modern languages. The expression *Spiritus principalis* immediately caused problems. The first official English translation rendered it as "excellent Spirit"; French, as "the Spirit that makes chiefs" or "leaders"; German, as "the spirit of a guide."

These expressions probably led some of the more conservative bishops at the time to fear for the apostolic succession, because Rome suddenly issued two declarations on the translation of sacramental forms within three months (October 1973 and January 1974).⁴⁹

The latter declaration from the Congregation for the Doctrine of the Faith, moreover, was reprinted in *Notitiae* (the official publication of the Congregation for Divine Worship), accompanied by a rather strange commentary. The author, a Dominican, specifically mentioned Pius XII's 1947 Constitution *Sacramentum Ordinis*, the "substance of the sacraments," how each new sacramental formula "continues to signify the special grace conferred by the sacrament," and the need to "preserve the validity of the sacramental rite."⁵⁰

A coincidence? In the same issue of *Notitiae*, about a dozen pages later, we come across a short article by Dom Bernard Botte OSB explaining the meaning of — surprise! — *Spiritus principalis*.

Clearly, this Latin expression had a lot of people worried.

B. Governing Spirit = Episcopacy?...

Dom Botte's explanation of *Spiritus principalis* was essentially as follows:

- The expression "raised several difficulties" and led to various translations.
- It occurs in Psalm 50:14, but its meaning there is not necessarily linked to what the expression in the consecration prayer meant for the 3rd-century Christian.
- "Spirit" designates the Holy Ghost.

49. SC Divine Worship, Circular Letter *Dum Toto Terrarum*, 25 October 1973, AAS 66 (1974) 98-9; SC Doctrine of the Faith, Declaration *Instauratio Liturgica*, 25 January 1974, AAS 66 (1974), 661. The second document explained that when the Holy See approves a translation, it judges that it "rightly expresses the meaning intended by the Church," but that it also stipulates that the translation "is to be understood in accord with the mind of the Church as expressed by the original Latin text." This statement is bizarre. A translation either conveys the substantial meaning of the Latin or it does not. If the latter, it is invalid no matter what anyone "stipulates" — except Humpty Dumpty in *Through the Looking Glass*: "When I use a word... it means just what I choose it to mean — neither more nor less."

50. B. Douroux, "Commentarium," *Notitiae* 10 (1974), 394-5. "purché la nuova formula continui a significare la grazia speciale conferita dal sacramento."

• But what did the Greek word *hegemonicos* and its Latin equivalent *principalis* mean in the Christian vocabulary of the 3rd century?

• It meant this: Each of the three Holy Orders has a gift of the Holy Ghost, but not the same for each. Deacons = "spirit of zeal and solicitude," priests = "spirit of counsel."

• Bishops have the "spirit of authority."

• The bishop is both leader who must govern and high priest of the sanctuary. He is the ruler of the Church. So the word *hegemonicos/principalis* is understandable.

• *Spiritus principalis* therefore means the "gift of the Spirit proper to a leader."⁵¹

After this statement appeared, various vernacular translations were adjusted, and the official English translation became *governing Spirit*.

C. ... or Governing Spirit = Who Knows?

So, it was a very erudite-sounding explanation. Unfortunately, it was false — a typical case of the brazen double-talk modernists excel at when they are caught out. *Spiritus principalis* can mean many things, but the "power of Order" proper to the episcopacy isn't one of them.

This becomes clear after a brief survey of what *governing Spirit* can signify, in either its Latin form (*Spiritus principalis*) or its interchangeable Greek form (*hegemonicos*).

(1) **Dictionaries.** Latin and Greek dictionaries render the adjective *governing* as, respectively, "Originally existing, basic, primary... first in importance or esteem, chief... befitting leading men or princes,"⁵² and "of a leader, leading, governing" or "guiding."⁵³

There is a related noun, *hegemonia*, which in general means "authority, command," and in a secondary sense means "rule, office of a superior: episcopal... of a superior of a convent... hence of sphere of bishop's rule, diocese."⁵⁴

But even in this sense, it does not connote the power of Order (*potestas Ordinis*), just jurisdiction (*potestas jurisdictionis*), especially since the definition mentions a monastic superior.

(2) **Psalm 50.** In ecclesiastical Latin or Greek, the first text usually cited for *governing* is King David's prayer in Ps 50:14, where it is used with *spirit*. The expression is translated into English as a *perfect spirit*,

51. B. Botte, "'Spiritus Principalis' Formule de l'Ordination Épiscopale," *Notitiae* 10 (1974), 410-1. "c'est le don de l'Esprit qui convient à un chef."

52. P. Glare, *Oxford Latin Dictionary* (Oxford: Clarendon 1994). Similarly: A. Forcellini, *Lexicon Totius Latinitatis* (Padua: 1940); A. Souter, *Glossary of Later Latin to 600 AD* (Oxford: Clarendon 1949); C. Lewis & C. Short, *A New Latin Dictionary* (New York: 1907).

53. G. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon 2000). F. Gingrich & F. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University Press 1957).

54. Lampe, 599.

which commentators explain as “a ‘generous’ or noble spirit.”⁵⁵

Despite Dom Botte’s claim that the meaning of *governing Spirit* in the Psalm was unrelated to its supposed 3rd century meaning in the prayer for episcopal consecration, a Greek patristic dictionary *directly* links both passages and even quotes the Greek excerpt from Hippolytus.⁵⁶

(3) **Church Fathers.** They construe *governing Spirit* in various ways, as referring to the Father,⁵⁷ the Holy Ghost,⁵⁸ the virtue of fortitude,⁵⁹ a mighty power that strengthens against temptations,⁶⁰ etc.

(4) **A Dogmatic Treatise.** In his work on the Trinity Msgr. Pohle says that *governing Spirit* in the Psalm does *not* mean the Holy Ghost Itself, but nothing more than an “external divine effect,” a “supernatural spirit of rectitude and self-control, i.e., a good disposition.”⁶¹

(5) **A 1962 Commentary on Hippolytus.** The ancient prayer for episcopal consecration, says Roger Beraudy, presents the bishop as both leader and high priest successively. *Governing Spirit* appears in the section of the prayer that presents the bishop as “leader of the Church,” rather than in the following section that Beraudy identifies as presenting “the bishop as high priest.”⁶²

(6) **Non-Sacramental Ceremonies.** The Coptic Rite, apart from its sacramental prayer for episcopal consecration, also employs the expression *governing Spirit* in two non-sacramental ceremonies.

a. In the Coptic Church, as in the Catholic Church, an abbot is not a bishop, but merely a simple priest who is the head of a monastery. When a Coptic abbot (hegoumenos) is installed, the bishop imposes his hand on the priest’s head and says a prayer that God will grant the priest “a *governing Spirit* of gentleness and love and patience and graciousness.”⁶³

b. For the promotion of a Coptic bishop to the rank of archbishop (metropolitan), in which it is prayed that God pour forth his *governing Spirit*, “the knowledge which is Thine, which he hath received in Thy holy Church.”⁶⁴

55. B. Orchard ed., *A Catholic Commentary on Holy Scripture* (London: Nelson 1953). 457.

56. Lampe, 599. “Ps 50:14: cf. Hipp.trad.ap.3.3”;

57. Origen, *In Jer Hom.* 8, PG 13:336.

“Τίνα τα τρία πνευματα ταυτα; Το ηγεμονικον ο Πατηρ.”

58. Origen, *Comm. In Ep. Ad Rom.* 7, PG 14:1103. “sed in his principatum et dominationem hunc Spiritum sanctum, qui et principalis appellatur, tenere.” Cyril of Alexandria, *Dubia de Trinitate* 9, PG 77:1140.

“το του Θεου Πνευμα, το ευθες, το ηγεμονικον.” Basil the Great, *Adv.*

Eunomium 5.3, PG 29:753. “το Πνευμα ... και ηγεμονικον.”

59. Cyril of Alexandria, *Expl. In Psalmos* 50:14, PG 69:1100-1.

“τοι ηγεμονικου Πνευματι, οπερ εστιν η δια του αγιου Πνευματος ευανδρια.”

60. Athanasius, *Ep. Ad Amunem Mon.*, PG 26:1176.

“Και Πνευματι ηγεμονικου ... ισχυρα τις παρα σου δυναμεις.”

61. J. Pohle, *The Divine Trinity: A Dogmatic Treatise*, 2nd ed. (St. Louis: Herder 1915), 97.

62. R. Beraudy, “Le Sacrement de l’Ordre d’après la Tradition Apostolique d’Hippolyte,” *Bulletin du Comité* 36 (1962), 341, 342.

63. Tr. Burmester, *Ordination Rites...Coptic*,” 97. “hegemonicon pneuma.” Also RO 2:17. “spiritum hegemonicum.”

64. Tr. Burmester, *Ordination Rites...Coptic*,” 118. “hegemonicon pneuma. Also RO 2:34. “in spiritu tuo hegemonico.

(7) **Another Expert.** And in 1969, before it became a matter of controversy, we find at least one expert who said that *omitting* the expression *governing Spirit* wouldn’t even necessarily alter the validity of the rite:

“If one were to omit inadvertently the words *spiritum principalem*, I don’t see what that would change.”

The expert? Dom Bernard Botte.⁶⁵

(8) **Who Knows?** Our brief survey, then, uncovered a dozen possible meanings for *governing Spirit*:

- Originally existing spirit.
- Leading/guiding spirit.
- Perfect spirit like King David.
- Generous or noble spirit.
- God the Father.
- God the Holy Ghost.
- An external divine effect.
- Supernatural spirit of rectitude/self control.
- Good disposition.
- For a Coptic abbot: gentleness, love, patience and graciousness.
- For a Coptic archbishop: divine knowledge, received through the Church.
- Some quality whose omission wouldn’t change validity anyway.

None of these specifically signify either the episcopacy in general or the fullness of Holy Orders that a bishop possesses.

D. Univocally Signify the Effect?

We now begin to apply a few more of our criteria from section I.

Pius XII, in his Apostolic Constitution *Sacramentum Ordinis* declared that the form for Holy Orders must “univocally signify the sacramental effects — that is, the power of the Order and the grace of the Holy Ghost.”⁶⁶

The new form fails on two of these points.

(1) **Not Univocal.** The expression *governing Spirit* is not *univocal* — that is, it is not a term that signifies only *one* thing,⁶⁷ as Pius XII required.

Rather, as we demonstrated above, the expression is *ambiguous* — capable of signifying *many different* things and persons.

We do, among its various meanings, find one meaning connoting the Holy Ghost — but not in a sense exclusively limited to bishops. Coptic abbots, King David, and virtuous leaders can *all* receive this *governing Spirit*.

65. B. Botte, “L’Ordination...” 123. “mais si on ommetait par inadvertance les mots ‘spiritum principalem’ je ne vois pas ce que cela changerait.” Botte, a typical modernist, devotes two pages of this article to dismissing the standard safeguards for the validity of an episcopal consecration that had been introduced based on the principles of moral and dogmatic theology.

66. *Sacr. Ord.* DZ 2301. ¶4. “quibus univoce significantur effectus sacramentales — scilicet potestas Ordinis et gratia Spiritus Sancti.”

67. Forcellini, *Lexicon* 8:869. “proprie de eo qui unius est vocis... cui *multivocus* vel *plurivocus* opponitur.... ‘Univoca (*sunt*) quae sub eodem nomine et sub eadem substantia continentur.’”

(2) **No Power of Order.** Among these many different meanings, however, we do not find the power of Order (*potestas Ordinis*) of the episcopacy. The expression *governing Spirit* does not even *equivocally* connote the Sacrament of Holy Orders in any sense.

Still less does it connote what the theologians who advised Pius XII said the sacramental form for conferring the episcopate must express: the “fullness of the priesthood of Christ in the episcopal office and order” or the “fullness or totality” of the priestly ministry.”⁶⁸

One of the constituent elements for a form capable of conferring the order is therefore absent.

So, we have an answer to the question with which we began this section:

Does the new sacramental form univocally signify the sacramental effects — the power of Order (the episcopacy) and the grace of the Holy Ghost?

The answer is no.

VII. Substantial Change?

Question: *Is this a substantial change in the sacramental form for conferring the Order of episcopacy?*

A substantial change, as we saw in section I, occurs in a sacramental form “when the meaning of the form itself is corrupted,” if the words “would have a meaning different from that intended by the Church,”⁶⁹ if it no longer “completely and congruently” expresses the meaning intended or willed by Christ.⁷⁰

Now for Holy Orders, Pius XII told us *exactly* what elements a sacramental form ought to express — the grace of the Holy Ghost and the power of the Order being conferred.

The term *governing Spirit* in the new form for episcopal consecration promulgated by Paul VI may express the first of those elements, the Holy Ghost. Indeed, the pronoun beginning the clause that follows it — “*whom [quem] you gave...*” — clearly indicates it is supposed to refer to the Holy Ghost.

That same expression, *governing Spirit*, however, does not and cannot express the *other* required element — the power of the Order being conferred. That notion is entirely missing from the new sacramental form, which no longer adequately signifies what it is supposed to effect — the fullness of the priesthood that constitutes the episcopal order.

So, our question was: *Is this a substantial change in the sacramental form for conferring the Order of episcopacy?*

The answer is yes.

68. F. Hürth, “Commentarius ad Cons. Apostolicam Sacramentum Ordinis,” *Periodica* 37 (1948), 31–2. “plenitudinem sacerdotii Christi in munere et ordine episcopali.” “summa seu totalitas ministerii sacerdotalis.”

69. Merkelbach, 3:20.

70. Coronata, 1:13. “non amplius per ipsam complete et congruenter exprimitur.”

VIII. An Invalid Sacrament

Question: *How does this substantial change of meaning in the form affect the validity of the sacrament?*

A substantial change in the meaning of a sacramental form, as we have seen in section I, renders a sacrament invalid.

This leads us inexorably to our conclusion:

Accordingly, an episcopal consecration conferred with the form promulgated by Paul VI in 1968 is *invalid*.

We proceed to two objections.

IX. Saved by Context?

Objection: *Even if the essential part of the sacrament were insufficiently determined, it would nevertheless be adequately specified by the phrase “grant... that he show forth to Thee a high priesthood without blame”⁷¹ that occurs later in the context.*

Fr. Pierre-Marie briefly raised this objection.⁷² But one could make such an argument only if:

(1) The new sacramental form contained *both* elements required by Pius XII (the grace of the Holy Ghost and the power of the Order), and

(2) The form signified one of those elements *equivocally* rather than *univocally*.

One could then at least argue that the form indeed contained the element that Pius XII required and that the context adequately specified it.

However:

A. Certitude... or Opinion?

No matter how convincingly formulated, such an argument could never produce *moral certitude* that the new sacramental form was valid, only a *probable opinion* that it was. For the weighty counter-argument would always be that Pius XII required that the form be *univocal*, period.

It is not permissible in the administration and reception of sacraments to follow a mere probable opinion about validity. To do so is a mortal sin against religion, charity and (for the minister) against justice.⁷³

Further, this would hold all the more true regarding the administration of Holy Orders, because of the irreparable harm — invalid Masses, absolutions and Last Rites — that would result from its invalidity.

One could therefore neither confer nor receive Orders based on an *opinion* that the new rite of episcopal consecration is valid, nor function as a priest based on such an opinion.

71. *De Ordinatione Episcopi, Presbyterorum et Diaconorum*, ed. typ. alt. (Rome: Polyglot 1990), 25. “Da... ut... summum sacerdotium tibi exhibeat sine reprehensione.”

72. “Why the New Rite...” (Jan 2005), 10.

73. Cappello 1:25–6.

B. A Counter-Argument

And the argument from context, in any case, cuts both ways.

Other reconstructions of the episcopal consecration prayer in the *Apostolic Tradition* of Hippolytus contain a petition to God that the bishop would receive “the power... to confer orders according to your bidding.”⁷⁴

The Paul VI Consecration Preface at this point instead asks that he receive the power to “distribute gifts (or offices) according to Thy command.”⁷⁵ The official English translation renders it as “assign ministries as you have decreed.”

A Mormon bishop with his own governing Spirit can assign ministries, and even Santa Claus can distribute gifts.

The notion of conferring Holy Orders — the distinctive power that characterizes the fullness of the priesthood — has been eliminated from the new Preface.

That the omission was deliberate is clear from the Coptic Rite form for episcopal consecration that Dom Botte consulted to reconstruct the text of Hippolytus. It further specifies after the foregoing phrase that the bishop is to provide clergy “for the priesthood... to make new houses of prayer, and to consecrate altars.”⁷⁶

The removal of the power to ordain from the Anglican form for episcopal consecration was among the reasons adduced by Leo XIII for declaring Anglican orders invalid, “because among the first duties of the episcopacy is that of ordaining ministers for the Holy Eucharist and sacrifice.”⁷⁷

C. Not Just Equivocal, but GONE

However, one may not even *make* the argument from context in favor of validity, because the new form **does not even equivocally signify** one of the elements Pius XII said the sacramental form must contain — the **power of the Order** being conferred.

That element is **missing**, so there is nothing for the context to determine or specify. Trying to do so is a futile effort.

If I recite *all* the prayers and perform *all* the ceremonies that the *Rituale Romanum* prescribes for a baptism, yet — God forbid — omit the word “baptize” when I pour the water on a baby’s head, the sacrament is *invalid*. All the prayers in the surrounding context — no matter how much they speak about baptism, cleansing, and the life of grace — *cannot* render the

74. Bradshaw, 107.

75. *De Ord. Ep.*, 25. “ut distribuat munera secundum praeceptum tuum.”

76. Burmester, *Ordination Rites*, 111.

77. *Apostolicae Curae*, 13 Sep 1896, DZ 1965. “eoque id magis, quia in primis episcopatus muniis scilicet est, ministros ordinandi in sanctam Eucharistiam et sacrificium.”

form valid. An *essential* element was missing from the form, so there is *nothing* — not even an equivocal term — for the context somehow to render specific.

So too, here. The power of Order is *gone* from the form, and context cannot bring it back.

All that remains is *governing Spirit*, which may refer to the Holy Ghost, or one of His effects, or the Father, or knowledge, or Coptic abbot-like virtues.

X. Approved by the Pope?

Objection: *Even if the essential sacramental form did not univocally signify one of the sacramental effects (the power of the Order of the episcopacy), approval by Pope Paul VI would nevertheless guarantee that the form was valid.*

This is the last and weakest argument for validity, not only because it assumes that authoritative declarations in the Church need no coherent theological justification,⁷⁸ but also because it wrongly attributes to the pope a power he does not possess.

A. No Power to Change?

In the beginning of *Sacramentum Ordinis*, Pius XII, reiterating the teaching of the Council of Trent, states: “the Church has no power over ‘the substance of the Sacraments,’ that is, over those things which, as is proved from the sources of divine revelation, Christ the Lord Himself established to be kept as sacramental signs.”⁷⁹

As regards Holy Orders, “The Church possesses no power over the *meaning* of the form, because it pertains to the substance of the sacrament instituted by Christ.”⁸⁰ Christ Himself prescribed that for Holy Orders the Church use signs and words “capable of expressing... the power of Order.”⁸¹

The new form for episcopal consecration does not express this power, even equivocally. It therefore changes the substance of a sacrament as established by Christ. No pope would have the power to render such a form valid.

B. Or a Change Means No Power?

If faith tells us that the Church has no power to change the substance of a sacrament, and we conclude

78. Nothing could be further from the truth. The theologians who prepared Pius XII’s 1947 declaration on the matter and form for Holy Orders studied the question for 40 years, and took great pains to insure that rigorous theological reasoning consistent with tradition supported every word of the draft. When it appeared, the head of the commission wrote a 50-page commentary to demonstrate this.

79. DZ 3201. “Ecclesia nulla competat potestas in ‘substantia Sacramentorum,’ id est in ea quae, testibus divinae revelationis fontibus, ipse Christus Dominus in signo sacramentali servanda statuit.”

80. Merkelbach 3:720. “Quantum ad sensum formae, quia pertinet ad substantiam sacramenti a Christo instituta, Ecclesiae nulla competit potestas.”

81. Merkelbach 3:18. “determinavit... quod ab Ecclesia adhiberentur signa et verba idonea ad exprimentum characterem et gratiam propriam Confirmationis, vel potestatem Ordinis.”

that Paul VI has *in fact* changed the substance of a sacrament — rendering it invalid in the process — we can arrive at but one conclusion: He was not a true pope.

The invalid Rite of Episcopal Consecration Paul VI promulgated, then, is just one more piece of evidence confirming the defection from the faith and resultant loss of authority by the Popes of Vatican II.

That the man who occupies the See of Rome is not a true bishop, moreover, should be ample proof that neither is he a true pope.

XI. Summary

WE HAVE COVERED a vast amount of material in the foregoing sections, so we will now offer the beleaguered reader a summary.

A. General Principles

(1) Each sacrament has a form (essential formula) that produces its sacramental effect. When a *substantial* change of meaning is introduced into the sacramental form through the corruption or omission of essential words, the sacrament becomes *invalid* (=does not “work,” or produce the sacramental effect).

(2) Sacramental forms approved for use in the Eastern Rites of the Catholic Church are sometimes different in wording from the Latin Rite forms. Nevertheless, they are the same in *substance*, and are valid.

(3) Pius XII declared that the form for Holy Orders (i.e., for diaconate, priesthood and episcopacy) must univocally (=unambiguously) signify the sacramental effects — the power of Order and the grace of the Holy Ghost.

(4) For conferring the episcopacy, Pius XII designated as the sacramental form a sentence in the traditional Rite of Episcopal Consecration that unequivocally expresses the power of the order that a bishop receives and the grace of the Holy Ghost.

B. Application to the New Form

(1) The new form for episcopal consecration that Paul VI promulgated does not seem to specify the power of the Order supposedly being conferred. Can it confer the episcopacy? To answer this question, we apply the foregoing principles.

(2) The short Paul VI form for episcopal consecration is not identical to the lengthy Eastern Rite forms, and unlike them, does not mention sacramental powers proper to a bishop alone (e.g., ordaining). The Eastern Rite prayers that the surrounding Paul VI consecration Preface most closely resembles are *non-sacramental* prayers for the installations of the Maronite and Syrian Patriarchs, who are already bishops when appointed. In sum, one may not argue that

the Paul VI form is “in use in two certainly valid Eastern Rites” and therefore valid.

(3) Various ancient texts (Hippolytus, the *Apostolic Constitutions*, the *Testament of Our Lord*) which share some common elements with the Paul VI consecration Preface have been “reconstructed,” are of doubtful provenance, may not represent actual liturgical use, etc. There is no evidence that they were “accepted and used by the Church as such.” Thus they provide no reliable evidence to support for the validity of the Paul VI form.

(4) The key problem in the new form revolves around the term *governing Spirit* (*Spiritus principalis* in Latin). Before and after the promulgation of the 1968 Rite of Episcopal Consecration the meaning of this expression provoked concerns about whether it sufficiently signified the sacrament.

(5) Dom Bernard Botte, the principal creator of the new rite, maintained that, for the 3rd-century Christian, *governing Spirit* connoted the episcopacy, because bishops have “the spirit of authority” as “rulers of the Church.” *Spiritus principalis* means “the gift of a Spirit proper to a leader.”

(6) This explanation is false and disingenuous. Reference to dictionaries, a Scripture commentary, the Fathers of the Church, a dogmatic treatise, and Eastern Rite non-sacramental investiture ceremonies reveals that, among a dozen different and sometimes contradictory meanings, *governing Spirit* does not specifically signify either the episcopacy in general or the fullness of Holy Orders that the bishop possesses.

(7) Before the controversy over it arose, Dom Botte himself even said that he didn’t see how omitting the expression *governing Spirit* would change the validity of the rite of consecration.

(8) The new form fails to meet two criteria for the form for Holy Orders laid down by Pius XII. (a) Because the term *governing Spirit* is capable of signifying many different things and persons, it does not *univocally signify* the sacramental effect. (b) It lacks any term that even *equivocally* connotes the *power of Order* that a bishop possess — the “fullness of the priesthood of Christ in the episcopal office and order,” or “the fullness or totality of the priestly ministry.”

(9) For these reasons, the new form constitutes a *substantial change* in the meaning of the sacramental form for conferring the episcopacy.

(10) A substantial change in the meaning of a sacramental form, as we have already demonstrated, renders a sacrament invalid.

C. Conclusion: An Invalid Sacrament

Accordingly, for all the foregoing reasons, an episcopal consecration conferred with the sacramental form promulgated by Paul VI in 1968 is *invalid*.

WHEN I WAS a seminarian in the Midwest during the late 1960s and early 1970s, I heard various modernists dismiss the traditional understanding of apostolic succession as “pipeline theology,” un-Scriptural myth and after-the-fact “faith reflection,” and mock the notion of sacramental forms as “magic words” and “mumbo-jumbo.”

During that same post-Vatican II era, modernist liturgical “experts” were hard at work fashioning the new rite of episcopal consecration. Having now read much of what they wrote — filled as it is with bogus claims of a “return to sources,” crafty double-talk, contempt for scholastic sacramental theology, and the stink of arrogance that rises from every page — I have no difficulty at all believing that these men set out to produce a rite that would destroy the apostolic succession as it was traditionally understood.⁸²

As we have seen, they have succeeded all too well. The eradication of sacramental apostolic succession is their little “joke” on the Church.

So, the modernists need mock the “pipeline” no longer. They cut it off in 1968. The bishops consecrated with this new rite do not possess the sacramental power of true bishops, and cannot validly consecrate other bishops or ordain true priests.

The priests who derive their ordination from such bishops cannot, in turn, validly confect the Eucharist at Mass, forgive sins or anoint the dying. This is a sin against the virtues of religion, justice and charity. The priests who in good faith receive invalid orders are deprived of the priestly character, and the laymen who receive invalid sacraments at their hands are deprived of grace.

It would be bad enough if this phenomenon of invalid sacraments were limited exclusively to parishes and clergy that fully embrace the Vatican II changes, but it has spread to circles where the traditional Latin Mass is offered as well.

Since 1984 diocesan-approved “Indult” traditional Masses have sprung up everywhere, offered by priests ordained by bishops consecrated with the new rite. These Masses are all invalid, but many innocent Catholics who do not know better attend them, adoring and receiving only bread.

Even more dangerous are the various clerical and religious institutes that now offer the traditional Latin

82. Dom Botte knew, for instance, that the West Syrian prayer for the consecration of the Patriarch was non-sacramental — that the title means “investiture ceremony,” rather than sacramental consecration, because “the Patriarch does not receive a charism different from the one he received at the time he became a bishop,” Khouris-Sarkis, 140-1, 156-7. He knew because he was a contributing editor for *L’Orient Syrien*, the periodical in which those words appeared. He also knew, because he himself wrote an article about it, that the true ancient sacramental form for conferring the episcopacy in the Syrian and Coptic rites was not “Hippolytus” but the formula “Divine Grace...” still used by the Byzantine Rite. “La grâce divine, sous la forme que nous trouvons dans l’eucologe byzantin, est la formule sacramentelle la plus ancienne dans le patriarchat syrien.” Botte, “La Formule d’Ordination,” *L’Orient Syrien* 2 (1957), 295.

Mass with full approval and recognition from the modernist hierarchy — the Fraternity of St. Peter, the Institute of Christ the King, the Apostolic Administration of St John Vianney, the Fogambault Benedictines, etc.

While giving an impression of splendidly maintaining integral Catholicism, these institutions are completely compromised. Their members must adhere fully to the errors of Vatican II and must cooperate with the modernist diocesan bishops and clergy.

Young men attracted to the glories of Catholicism and the ideals of the priesthood enter these seminaries and monasteries to be ordained one day in the full traditional, pre-Vatican II ceremony.

But they will exit that ceremony afterwards every bit the laymen who entered the seminary years before — for the bishop who ordained them will have possessed not the fullness of the priesthood, but the emptiness of the governing Spirit.

And as for the superiors of SSPX, their attempt to purchase a side chapel in Ratzinger’s One-World Ecumenical Church by defending his counterfeit episcopacy betrays the clergy, the faithful and the founder of the Society.

For despite the Society’s incoherent and dangerous teachings on the pope and the universal ordinary magisterium, one could at least take some consolation that it stood for the validity of the sacraments.

If the new line enunciated in Fr. Pierre-Marie’s article prevails, however, that will be gone. And should a “reconciliation” occur, it will then only be a matter of time before counterfeit clergy start surfacing throughout the SSPX’s apostolate — courtesy, perhaps, of a cardinal or even the “Bishop” of Rome himself, intent on making a gesture of his ecumenical good will.

Who, then, in the ranks of SSPX will have the courage to resist? Who, then, will thunder like Archbishop Lefebvre against these “bastard rites,” these “bastard priests,” these “bastard sacraments,” which may no longer give grace at all?⁸³

And the traditionalist laity, betrayed by the compromise of his sons, will once again wonder whether their sacraments are but an empty show — absolutely null and utterly void.

March 25, 2006
Abp. Lefebvre †
15th anniv.

83. Sermon, Lille (France), 29 August 1976. In M. Davies, *Apologia pro Marcel Lefebvre* (Dickinson TX: Angelus Press 1979) 1:262-3. “The rite of the [new] Mass is a bastard rite, the sacraments are bastard sacraments — we no longer know if they are sacraments which give grace or do not give grace... The priests coming out of the seminaries are bastard priests.”

Appendix 1

Two Notes on Fr. Pierre-Marie's Article.

A. Invalidly-Consecrated Doctors? Fr. Pierre-Marie argues that by attacking the validity of the new rite, one also implicitly attacks the ordinations and consecrations of various Eastern Doctors of the Church⁸⁴ — his assumption being that form for Holy Orders in Alexandria and Antioch was more or less the same as the rite of Paul VI.

Dom Botte himself, however, demonstrated that the true ancient sacramental form for conferring the Holy Orders in these rites was not "Hippolytus," but the formula "Divine Grace..." still used by the Byzantine Rite.⁸⁵

B. Comparison Tables. Fr. Pierre-Marie presents three impressive-looking tables of parallel Latin texts. With these he intends to demonstrate that the new Paul VI text for the consecration of bishops is fundamentally the same as texts for episcopal consecration used either in the Eastern Rites or the ancient Church, and is therefore valid.

But comparison tables are only as good as the texts selected, and the ones Fr. Pierre-Marie has chosen are quite useless for his argument.

His base text for comparison is the Latin version of the 1968 Preface for Episcopal Consecration, composed, of course by Dom Botte. Fr. Pierre-Marie provides us with the following texts to compare to it:

(1) *Apostolic Tradition of Hippolytus*. This is Dom Botte's 1963 "reconstruction." Its inclusion in a comparison table, however, proves nothing about the validity of the 1968 form — just that Dom Botte could type the same text twice.

(2) *The Apostolic Constitutions*. This text is thought to be the work of an Arian heretic, is a composite, and may not represent actual liturgical practice.⁸⁶ Not a great proof for validity.

(3) *Testament of Our Lord Jesus Christ*. It is doubtful how far this represents actual historical practice.⁸⁷ Again, not a great proof for validity either.

(4) *Consecration of the Maronite Patriarch*. This text is not the Maronite sacramental form for conferring episcopal consecration but a non-sacramental installation prayer for the Patriarch, who is already a bishop.⁸⁸

(5) *Coptic Rite of Episcopal Consecration*. Here Fr. Pierre-Marie at least provides a text based upon a form for episcopal consecration that is recognized as valid. Unfortunately:

(a) He has taken his Latin translation from Denzinger's *Ritus Orientalium*,⁸⁹ which in the case of the Coptic texts was based on another Latin version "filled throughout with mistranslations,"⁹⁰ and therefore "should be treated with caution."⁹¹

(b) This version mistranslates a phrase specifying the bishop's power "to provide clergy according to [Our Lord's] commandment for the priesthood."⁹² Dom Botte blurred this phrase in his 1963 reconstruction of Hippolytus as "to distribute portions," and in the 1968 episcopal consecration

84. "Why the New Rite," *The Angelus*, January 2006, 4.

85. See B. Botte, "La Formule d'Ordination," *L'Orient Syrien* 2 (1957), 295.

86. See article, section V.B.

87. See article, section V.C.

88. See article, section IV.C.

89. RO 2:23ff.

90. Emmanuel Lanne, "Les Ordinations dans le Rite Copte," *L'Orient Syrien* 5 (1960), 90-1. "Denzinger se base sur une version faite par Scholz... La traduction de Scholz contient des gros contresens."

91. Bradshaw, 8.

92. Trans. Burmester, *Ordination Rites*, 110-1. RO 2:24 renders the Coptic as "constitutendi clericos secundum mandatum ejus ad sanctuarium." The footnote reads: "in ordine sacerdotali."

Preface as "to distribute gifts."⁹³ This change should have set off alarms but didn't, because Fr. Pierre-Marie employed an unreliable translation.

In sum, Fr. Pierre-Marie presents in his tables three disputed ancient texts (Botte's "reconstructed" Hippolytus, the *Constitutions* and the *Testament*), a non-sacramental installation rite (for the Maronite Patriarch) and an unreliable translation (Denzinger/Scholz's Latin) that omits a key phrase (ordaining priests) from the Coptic sacramental form.

None of this, obviously, supports the validity of the new rite.

Appendix 2

A Note on Copts

After the 7th-century Moslem conquest of North Africa, the Copts went into a long decline.

Ill-educated candidates obtained the Patriarchate,⁹⁴ sometimes by bribes.⁹⁵ Formation of the secular clergy was null,⁹⁶ and the monasteries were little better.⁹⁷

Here are a few notes about the Copts' sacramental practice:

- If a dying baby could not be brought to the church for baptism, the priests would merely anoint it, bless it and recite the exorcisms, because Coptic sacramental law said any of these ceremonies replaced baptism.⁹⁸

- In the 12th-13th century, there was a serious attempt to abolish auricular confession entirely, replacing it with a sort of general absolution at Mass.⁹⁹

- The Coptic bishop in charge of Ethiopia would ordain thousands of Africans to the priesthood at one time, some of them stark naked for the ceremony.¹⁰⁰

- Because of the way some Coptic priests conducted baptisms, there was reason to doubt their validity, so the Holy Office decreed in 1885 that an inquiry should be made in each case when a Copt converted.¹⁰¹

That the modernists would scrap the venerable Roman Preface for Episcopal Consecration in favor of a liturgical text connected with this decadent schismatic and heretical sect is an everlasting indictment of their insufferable arrogance and folly.

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93. "distribuat munera," "dare sortes." Botte also scrapped completely the phrases that mentioned consecrating churches and altars.

94. M. Jugie, "Monophysite (Église Copte)" DTC 10:2260. "Remarquons, à ce propos, que les patriarches coptes n'ont jamais brillé pour leur science; on en a vu de fort ignorants, et nous avons donné plus haut le nom d'un illettré."

95. Jugie DTC 10:2262.

96. Jugie DTC 10:2263.

97. Jugie DTC 10:2262.

98. Jugie DTC 10:2281/

99. Jugie DTC 10:2285-6.

100. A. Fortescue, *The Lesser Eastern Churches* (London: CTS 1913), 311.

101. D. Attwater, *Christian Churches of the East* (Milwaukee: Bruce 1961) 2:191.

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Novus Ordo Sacraments & Liturgy



Validity Of The Novus Ordo Sacraments ???

It is my position, as outlined in the non validity of the novus ordo rite of episcopal consecration, that the Novus Ordo Sacraments are of diabolical origin and thus have not been accepted by Our Lord Jesus Christ; with the proviso that in the Novus Ordo Rite of Episcopal Consecration, that it is clear cut, whereas, in the remaining Sacraments it is not so clear cut. Only a future Pope can decide this issue.

It is further my position that the church stands in need of a massive repair job in regard to the Sacraments.

The church has taught on the subject of conditional giving of a Sacrament, but that was in normal times.

These are abnormal times the Church has never known before. Even a Sacrament such as Baptism has too many unknowns post Vatican II. We must have surety.

Validity Of The Novus Ordo Mass ???

Every seminarian at some stage of his training will be confronted by a prison camp scenario of where the inmates are not allowed Mass. The case scenario considers the smuggling in of bread and wine and the Priest saying Mass quickly, just using the three basic elements of the Mass, namely:

- Offertory
- Consecration
- Priest's Communion

Even though the Mass may only take two minutes, it is still Mass. In the light of this, one cannot just dismiss the Novus Ordo Mass as invalid. One must look for serious defects in the three basic elements. I see the following as flaws that can invalidate the Novus Ordo Mass:

- The person performing the ceremony is not a Priest.
- The person performing the ceremony has lost the Faith and is no longer Catholic. If he no longer believes in transubstantiation, how can there be Mass?
- The person performing the ceremony deviates from the three basic elements.

This leaves the case of a truly ordained Priest [ordained by a Bishop pre 1968 in the Latin Tridentine Rite] who is of the conservative mould and who has not lost the Faith to a deadening degree; and whether his Mass is valid.

I would hold it to be valid but full of imperfections which are not pleasing to Our Lord.

Non Validity Of The Novus Ordo Rite Of

Episcopal Consecration

Since the introduction of the Novus Ordo Rites of Ordination, Catholics who still guarded the light of the True Faith in their hearts [Sensus Fidelium] knew something was wrong; they had doubts about these Rites.

Thru Baptism and Confirmation the Holy Spirit takes possession of a being and becomes the life of their being; the Soul of their soul!

The Holy Spirit guides and teaches us; but more often than not in the realms of our faculties we are not making sense of what He says and does.

One can liken the human soul to a hand. The hand is the soul which is comprised of the palm area or the centre, and the fingers, the daughters of the soul or the faculties.

Since the fall of Adam and Eve communication between centre and faculty can be blurry.

This is the nature of the Holy Spirit instructing souls of the True Faith about the Novus Ordo Rites of Ordination.

How did these Novus Ordo Rites come about? The Second Vatican Council put in place certain projects to be worked on post Vatican II. One such was the reformation of the Roman Pontifical and Mass which included the Rites of Orders.

What was produced as the new Rite of Episcopal Consecration was null and void.

Now we must ask ourselves how could it possibly come about that the church itself could produce an invalid Rite.

Internet searches will produce a lot of material on the subject of invalid Novus Ordo Rites.

There is much said and many fine articles but I have yet to find one that gets down to the nitty gritty. By this I mean the arguments are confined to what human beings did on this earth i.e. the authors of these new rites.

I am going to take a different perspective. I am going to leave the men of God and the men of Satan in the background. In case I need to explain myself further, agents for good and agents for evil.

Let us imagine Our Lord Jesus Christ and Satan eyeballing each other. Let us see the perennial battle between the two of them.

Internet searches on Leo XIII will produce a few sites that make reference to this event:

The Vision Of Pope Leo XIII



October 13, 1884

Exactly 33 years to the day prior to the great Miracle of the Sun in Fatima, that is, on October 13, 1884, Pope Leo XIII had a remarkable vision. When the aged Pontiff had finished celebrating Mass in his private Vatican Chapel, attended by a few Cardinals and members of the Vatican staff, he suddenly stopped at the foot of the altar. He stood there for about 10

minutes, as if in a trance, his face ashen white. Then, going immediately from the Chapel to his office, he composed the prayer to St. Michael, with instructions it be said after all Low Masses everywhere. When asked what had happened, he explained that, as he was about to leave the foot of the altar, he suddenly heard voices - two voices, one kind and gentle, the other guttural and harsh. They seemed to come from near the tabernacle. As he listened, he heard the following conversation:

The guttural voice, the voice of Satan in his pride, boasted to Our Lord:

"I can destroy your Church."

The gentle voice of Our Lord:

"You can? Then go ahead and do so."

Satan:

"To do so, I need more time and more power."

Our Lord:

"How much time? How much power?"

Satan:

"75 to 100 years, and a greater power over those who will give themselves over to my service."

Our Lord:

"You have the time, you will have the power.

Do with them what you will."

Let us think about this for a minute. This happened in 1884. The devil said he needed 75 to 100 years. Well, 75 years from 1884 is 1959. Wow, what a coincidence that it was on January 25, 1959, that John XXIII publicly summoned the Second Vatican Council.

Remember that after the vision, Pope Leo XIII immediately wrote the [Prayer to St. Michael](#) to help us overcome the devil in his quest. He instructed that it be said after every low Mass.

One of the first changes to come from Vatican II, was the deletion of the Leonine Prayers which included the prayer to St. Michael. These prayers were eliminated in 1964, the 80th year of the devils 75 - 100 years needed to destroy the Catholic Church. It would seem that this would be the time to especially say that prayer, not to delete it.

The 100th year would be 1984. By 1984 John Paul II had let the devil develop a church that is called Catholic, but is not. This is obvious from his teachings.

So looking upon the situation with Our Lord Jesus Christ and Satan as the main players, Satan knew that to leave behind the shell of the body would be to destroy the being. Satan had two ways he could do this. Firstly by taking away their Faith and secondly by taking away their Priesthood. The former he knew he could not accomplish because only chosen souls belong to him. The latter, yes he knew he could do this, for his agents he had been placing their operatives in high places in the Church for many years.

Basically, to rob the Church of its Priesthood, Satan had to invent a new rite that Our Lord Jesus

Christ would not accept.

Now I must explain myself as to what I mean by 'accept'.

Let us imagine that a Pope comes out and says he is declaring the coronation of a new pope as a sacrament. He cannot do this as he can only use what has been handed down by Jesus Christ; he cannot invent.

In such a case Our Lord Jesus Christ would not accept this innovation as a sacrament although the whole of Christendom just may conceivably do so.

Throughout the history of the Church certain disciplines have developed that have their origins in what The Master left behind.

One such discipline was in regard to Orders. To create a new rite disregarding previous discipline is to create a non rite.

Pius XII established the discipline that only a Deacon can be ordained Priest and only a Priest consecrated Bishop in his Encyclical Sacramentum Ordinis.

But this was already expressed in the essential words of the Preface [form] of the Latin Tridentine Rite of Episcopal consecration:

"Fill up in Thy priest the perfection of Thy ministry and sanctify with the dew of Thy heavenly ointment this Thy servant decked out with the ornaments of all beauty."

Notice the words "Fill up in Thy priest..."

Let us imagine that a Pope wants to return to Apostolic times and do away with the Priest as we currently have. This means that all those in future Orders would be Bishops i.e. successors of the Apostles.

If a Pope were to do this he would have to provide a brand new Rite [Episcopal Consecration] as the words "Fill up in thy Priest .." would no longer have signification.

The form [words] must express the matter.

The Novus Ordo Episcopal Consecration Rite has done something similar with:

"So now pour out upon this chosen one that power which is from you, the governing spirit whom you gave to your beloved son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name."

This complete lack of reference to previous discipline in the Novus Ordo Episcopal Consecration Rite, invalidates that Rite. This was no blunder. This was a diabolic move on the part of the infiltrators from hell who held crucial positions in the Church Hierarchy.

So basically, the astute mind of Satan created a rite that he knew Our Lord Jesus Christ would not accept. And most of Christendom fell for it!!!

OTHER REFERENCE MATERIAL

- [Constitution on Sacred Liturgy Sacrosanctum Concilium](#)
- [Apostolicae Curae](#) Leo XIII Anglican Orders

- [Fr Cekada](#)
- [Master Plan](#)
- [Difference Bishop and Priest](#)

True & Valid Orders

Much of what I am about to say will seem ludicrous to the vast majority of modern day Catholics due to their participation in the general apostasy from the True Faith as currently being played out.

But there will shortly come a time when Catholics come to realise that they have been duped out of their patrimony i.e. the True Faith. When this happens they will turn around and seek to put all in order. But now in 2019 do they have time???

Much dilemma will be faced by those who have received Holy Orders in the post Vatican II new Rites.

Questions of validity will try the mind and sanity of many priests, just as many priests were similarly tried post Vatican II with all the bad changes.

Many Novus Ordo Priests will want to turn to saying the Latin Tridentine Mass but they will be troubled over their Ordination and subsequent questions of validity.

So too, will be those Priests Ordained for the Fraternity Of Saint Peter by Novus Ordo Bishops using the Latin Tridentine Rite!

Orders have broken down in the Catholic Church and there is need of a big repair job.

It has always been part of Catholic Tradition that if there be doubt as to the validity of a Sacrament, then it should be re-administered conditionally or "sub conditione".

As a Priest who says the Latin Tridentine Mass, I cannot conceive of any Priest being at peace, saying the Latin Tridentine Mass, who has not been ordained in the Latin Tridentine Rite; not to mention the public scandal of the Faithful in attendance.

I therefore state that any Novus Ordo Priest who wishes to return to Tradition should be re ordained. I declare likewise for those Fraternity Of Saint Peter Priests who have been ordained by a Novus Ordo consecrated Bishop.

For me, as a Bishop, this will be the norm; the contrary will not be permitted.

Just as one does not lose the Faith overnight so to the Church has not lost the Faith overnight.

Our Lord has kept His promise, that the gates of hell will not prevail against His church, in a very unorthodox way. And here in 2019 I

conclude that the gates of hell is the vatican superforce!

True and valid Orders have been bequeathed to the Church via valiant men like Lefebvre, Thuc, Mendez and other unknowns. Not to mention of course those potentates, very elderly prelates still alive within the Church and who will die clutching their 'talent'. Of these, at the death of John Paul II, there were only a handful.

Our Lord in this age of apostasy has bequeathed True and Valid Orders to His Church!

Comparison Of Latin Tridentine & Novus Ordo Rites Of Episcopal Consecration & Priestly Ordination

In both Episcopal Consecration and Priestly Ordination there is the laying on of hands [MATTER] and the preface [FORM].

That which was conferred in the matter is expressed in the form. See Sacraments.

These words or the Preface [form] are an essential part of the Ceremony.

Within the Preface for both Ceremonies there are words which are essential for validity.

LATIN TRIDENTINE RITE

In Episcopal Consecration these are:

Fill up in Thy priest the perfection of Thy ministry and sanctify with the dew of Thy heavenly ointment this Thy servant decked out with the ornaments of all beauty.

In Priestly Ordination these are:

We beseech Thee, almighty Father, invest these Thy servants with the dignity of the priesthood. Do Thou renew in their hearts the spirit of holiness, that they may hold the office, next to ours in importance, which they have received from Thee, O Lord, and by the example of their lives point out a norm of conduct.

NOVUS ORDO RITE

I now turn to the Novus Ordo Rite for comparable Forms. [taken letter for letter from The Rites].

In Episcopal Consecration these are:

*So now pour out upon this chosen one
that power which is from you,
the governing spirit
whom you gave to your beloved son, Jesus Christ,
the Spirit given by him to the holy apostles,
who founded the Church in every place to be your temple
for the unceasing glory and praise of your name.*

In Priestly Ordination these are:

*Almighty Father,
grant to these servants of yours
the dignity of the priesthood.
Renew within them the Spirit of holiness.
As co-workers with the order of bishops
may they be faithful to the ministry
that they receive from you, Lord God,
and be to others a model of right conduct.*

If the sense or signification of the words [form] of the Preface have been substantially changed then the Sacrament is at best doubtful. The Preface [form] of both Priestly Ordination Rites passes scrutiny. When examining those of Episcopal Consecration though I cannot see how "Fill up in Thy priest the perfection of Thy ministry" [Latin Tridentine Rite] equates to "So now pour out upon this chosen one that power which is from you" [Novus Ordo].

The former specifically states the giving of the fullness of His Ministry. The latter specifically states that power which is from you. But, in regard to the latter, what power? The power to do what? The former specifically mentions Priesthood and the latter is specifically general.

see also: [Non Validity Of The Novus Ordo Rite Of Episcopal Consecration](#)

All Bishops within the Catholic Church have been consecrated with these words since 1968.

This Rite is null and void and these men are simple Priests [if they have been ordained by a validly consecrated Bishop].

As for priestly Orders, I cannot find anything in the Rite itself which would make it defective. However, Priestly Orders in the Novus Ordo results in non priests if they have not been ordained by a validly consecrated Bishop.

Its almost as if there was a diabolical cunning post Vatican II to rid

the Church of any Priesthood at all within 50 years.

Then again maybe there was!

What other conclusions remain?

DEFECTIVE ORDERS

That since the Novus Ordo Rites came into practice in 1968, every Episcopal Consecration is null and void.

And this includes The Fraternity of St Peter who use such Bishops to ordain their Priests, even though the Ceremony be in the Latin Tridentine Rite.

That Ordinations by such a Bishop are null and void.

And what of those ordained by a pre 1968 Bishop, in the Novus Ordo Rite? This is covered in "Defective Novus Ordo Rite Of Episcopal consecration". Suffice to say that such Bishops are becoming increasingly rare.

Let's say that in 1967 a 24 year old was ordained in the Latin Tridentine Rite. Born in 1943 + 75 = 2018 [75 mandatory retiring age]. This means that by 2020 there will not be a single validly ordained Priest within the Novus Ordo.

This had to have been the diabolical intention of those infiltrators within the Church. All brought about by changing the sense of a few words in the Episcopal Consecration Rite.

Was this revealed to Pius XI by Our Lord? Is this why he empowered Bishop Thuc?

In the case of a pre 1968 Consecrated Bishop who ordains a Priest in the Novus Ordo Rite, I would not say that it was invalid or defective from the aspect of the Rite, but I would still require a 'sub conditione' Ordination.

So far I have been dealing solely with the Rite used. Wilful changing of the Rite or great negligence in same makes it either invalid or doubtful.

I see two other aspects concerning validity.

1. INTENTION. One must have the intention to do as the Church/Our Lord does. In regard to those who go and form their own Church; is this possible? Perhaps I should distinguish here between those whose Faith is that they are a continuation of the True Faith [circumstance created by mass apostasy in Rome] and those who want nothing to do with the main body of the Faith.

Either way, one can only argue their point. Only a Pope can decide on this matter by authoritative directives.

To go down the avenue of Intention is to somewhat go down the avenue of

the great unknown.

2. FAITH OF THE AUTHORS AND PROMULGATION. Now here I am definitely heading towards a new frontier which I have not known others to comment on.

When Faithful today do not wish to go to Novus Ordo Rites they can look around for alternatives. [One such alternative may seem the Eastern Churches whose Rites are the same as centuries before; but they are in schism and should be avoided.]

The Rite is expressive of the Faith. This is why those who go to Novus Ordo services either leave Church feeling empty or hyped up like some pentecostal. The former have not connected with the fount of living water and the latter are satisfied to only feed their faculties. Faith must express itself in an appropriate Rite.

It is widely accepted that the Novus Ordo Rites were put together with a lot of Protestant help. And I add, even diabolically minded 'catholic' Clergy.

If this were to end here then we could conclude that the Novus Ordo Rites have not been fathered by the Faith and are therefore at least defective [on this aspect].

BUT these Rites have been promulgated by the Vicar of Christ. [I do not wish to deviate into any Sedevacante position here]. [Trent Session 7 Canon 14 prohibited the creation of new Rites.]

Here we have a conflict between Faith and authority.

I add here that they who created the Novus Ordo Rites were no fools. They knew they could not touch the Tridentine Rite and this is why they created a New Rite.

The conflict lies in the creative Faith behind the Novus Ordo being defective to say the least.

Faith and authority must work hand in hand. In this case it did not. So I conclude that Novus Ordo Rites are also defective in the faith of the author in that they are not reflective of the True Faith.

Therefore in the case of a validly Consecrated Bishop ordaining a Priest in the Novus Ordo Rite, I consider, along with all such Rites, to be defective and should at some future stage be give 'sub conditione'. This of course does not include Baptism and maybe not marriage. But certainly Confirmation.



PROMULGATION OF THE ROMAN MISSAL REVISED BY DECREE OF THE SECOND VATICAN ECUMENICAL COUNCIL

Missale Romanum

Apostolic Constitution of Pope Paul VI issued on April 3, 1969.

PAUL, BISHOP Servant of the Servants of God For an Everlasting Memorial

The *Missale Romanum* was promulgated in 1570 by our predecessor St. Pius V, in execution of the decree of the Council of Trent.[1] It has been recognized by all as one of the many admirable results that the Council achieved for the benefit of the entire Church of Christ. For four centuries it provided Latin-rite priests with norms for the celebration of the eucharistic sacrifice; moreover messengers of the Gospel brought this Missal to almost the entire world. Innumerable holy men and women nurtured their spiritual life on its readings from Scripture and on its prayer texts. In large part these prayer texts owed their arrangement to St. Gregory the Great.

A deep interest in fostering the liturgy has become widespread and strong among the Christian people and our predecessor Pius XII has viewed this both as a sign of God's caring will regarding today's people and as a saving movement of the Holy Spirit through his Church.[2] Since the beginning of this liturgical renewal, it has also become clear that the formularies of the Roman Missal had to be revised and enriched. A beginning was made by Pius XII in the restoration of the Easter Vigil and Holy Week services;[3] he thus took the first step toward adapting the Roman Missal to the contemporary mentality.

The Second Vatican Ecumenical Council, in the Constitution *Sacrosanctum Concilium*, laid down the basis for the general revision of the Roman Missal: "Both texts and rites should be drawn up so that they express more clearly the holy things they signify";[4] therefore, "the Order of Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly brought out, and devout, active participation by the faithful more easily achieved." [5] The Council also decreed that "the treasures of the Bible are to be opened up more lavishly, so that a richer share in God's word may be provided for the faithful";[6] and finally that "a new rite for concelebration is to be drawn up and incorporated into the Roman Pontifical and Roman Missal." [7]

No one should think, however, that this revision of the Roman Missal has come out of nowhere. The progress in liturgical studies during the last four centuries has certainly prepared the way. Just after the Council of Trent, the study "of ancient manuscripts in the Vatican library and elsewhere," as St. Pius V attests in the Apostolic Constitution *Quo primum*, helped greatly in the correction of the Roman Missal. Since then, however, other ancient sources have been discovered and published and liturgical formularies of the Eastern Church have been studied. Accordingly many have had the desire for these doctrinal and spiritual riches not to be stored away in the dark, but to be put into use for the enlightenment of the mind of Christians and for the nurture of their spirit.

Now, however, our purpose is to set out at least in broad terms, the new plan of the Roman Missal. We therefore point out, first, that a General Instruction, for use as a preface to the book, gives the new regulations for the celebration of eucharistic sacrifice. These regulations cover the rites to be carried out and the functions of each minister or participant as well as the furnishings and the places needed for divine worship.

It must be acknowledged that the chief innovation in the reform concerns the eucharistic prayer. Although the Roman Rite over the centuries allowed for a multiplicity of different texts in the first part of the prayer (the preface), the second part, called the *Canon actionis*, took on a fixed form during the period of the fourth and fifth centuries. The Eastern liturgies, on the other hand, allowed a degree of variety into the anaphoras themselves. On this point, first of all, the eucharistic prayer has been enriched with a great number of prefaces-drawn from the early tradition of the Roman

Church or recently composed-in order that the different facets of the mystery of salvation will stand out more clearly and that there will be more and richer themes of thanksgiving. But besides this, we have decided to add three new canons to the eucharistic prayer. Both for pastoral reasons, however, and for the facilitation of concelebration, we have ordered that the words of the Lord be identical in each form of the canon. Thus in each eucharistic prayer we wish those words to be as follows: over the bread: *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quod pro vobis tradetur*; over the chalice: *Accipite et bibite ex eo omnes: Hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem*. The words *Mysterium fidei* have been removed from the context of Christ's own words and are spoken by the priest as an introduction to the faithful's acclamation.

In the Order of Mass the rites have been "simplified, due care being taken to preserve their substance." [8] "Elements that, with the passage of time, came to be duplicated or were added with but little advantage" [9] have been eliminated, especially in the rites for the presentation of the bread and wine, the breaking of the bread, and communion.

Also, "other elements that have suffered injury through accident of history" are restored "to the tradition of the Fathers," [10] for example, the homily, [11] the general intercessions or prayer of the faithful, [12] and the penitential rite or act of reconciliation with God and the community at the beginning of the Mass, which thus, as is right, regains its proper importance.

According to the decree of the Second Vatican Council, that "a more representative portion of the holy Scriptures be read to the people over the course of a prescribed number of years," [13] the Sunday readings are arranged in a cycle of three years. In addition, on Sundays and all the major feasts the epistle and gospel are preceded by an Old Testament reading or, at Easter, by readings from Acts. This is meant to provide a fuller exposition of the continuing process of the mystery of salvation, as shown in the words of divine revelation. These broadly selected biblical readings, which set before the faithful on Sundays and holydays the most important part of sacred Scripture, are complemented by other parts of the Bible read on other days.

All this has been planned to arouse among the faithful a greater hunger for the word of God. [14] Under the guidance of the Holy Spirit, this hunger will seem, so to speak, to impel the people of the New Covenant toward the perfect unity of the Church. We are fully confident that under this arrangement both priest and faithful will prepare their minds and hearts more devoutly for the Lord's Supper and that, meditating on the Scriptures, they will be nourished more each day by the words of the Lord. In accord with the teachings of the Second Vatican Council, all will thus regard sacred Scripture as the abiding source of spiritual life, the foundation for Christian instruction, and the core of all theological study.

This reform of the Roman Missal, in addition to the three changes already mentioned (the eucharistic prayer, the Order of Mass, and the readings), has also corrected and considerably modified other of its components: the Proper of Seasons, the Proper of Saints, the Common of Saints, ritual Masses, and votive Masses. In all of these changes, particular care has been taken with the prayers. Their number has been increased, so that the new forms might better correspond to new needs, and the text of older prayers has been restored on the basis of the ancient sources. As a result, each weekday of the principal liturgical seasons, Advent, Christmas, Lent, and Easter, now has its own, distinct prayer.

The text of the *Graduale Romanum* has not been changed as far as the music is concerned. In the interest of their being more readily understood, however, the responsorial psalm (which St. Augustine and St. Leo the Great often mention) as well as the entrance and communion antiphons have been revised for use in Masses that are not sung.

After what we have presented concerning the new Roman Missal, we wish in conclusion to insist on one point in particular and to make it have its effect. When he promulgated the *editio princeps* of the Roman Missal, our predecessor St. Pius V offered it to the people of Christ as the instrument of liturgical unity and the expression of a pure and reverent worship in the Church. Even though, in virtue of the decree of the Second Vatican Council, we have accepted into the new Roman Missal lawful variations and adaptations, [15] our own expectation in no way differs from that of our predecessor. It is that the faithful will receive the new Missal as a help toward witnessing and strengthening their unity with one another; that through the new Missal one and the same prayer in a great diversity of languages will ascend, more fragrant than any incense, to our heavenly Father, through our High Priest, Jesus Christ, in the Holy Spirit.

The effective date for what we have prescribed in this Constitution shall be the First Sunday of Advent of this year, 30 November.^a We decree that these laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and amendment.

Given at Rome, at Saint Peter's, on Holy Thursday, 3 April 1969, the sixth year of our pontificate.

PAUL PP VI

1. See Ap. const. *Quo primum*, 14 July 1570.

- 2 See Pius XII, Addr. to the participants of the First International Congress on Pastoral Liturgy at Assisi, 22 May 1956: AAS 48 (1956) 712.
- 3 See SCR, Decr. *Dominicae Resurrectionis*, 9 Feb. 1951: AAS 43 (1951) 128ff.; Decr. *Maxima redemptionis nostrae mysteria*, 16 Nov. 1955: AAS 47 (1955) 838ff.
- 4 SC art. 21.
- 5 SC art. 50
- 6 SC art. 51.
- 7 SC art. 58
- 3 SC art. 50.
- 9 SC art. 50.
- 10 SC art. 50.
- 11 See SC art. 52.
- 12 See SC art. 53.
- 13 SC art. 51.
- 14 See Amos 8:11.
- 15 See SC art. 38-40.
- a This sentence is left out of the first printing of the Apostolic Constitution *Missale Romanum* as it appeared in the *editio typica* of the *Ordo Missae*



NEW RITES FOR SACRED ORDINATION

Pope Paul VI

The following Apostolic Constitution, approving of the new Rites for the Ordination of Deacons, Priests and Bishops, was issued by the Holy Father Pope Paul VI on June 18th, 1968.

The revision of the Roman Pontifical was prescribed by the Second Ecumenical Council, not only in a general way (1), but was also governed by specific norms by which the same Sacred Synod ordered the rites of Ordination to be modified "both with regard to ceremonies and with regard to texts" (2).

Among the rites of Ordination those above all must be considered by which, through the Sacrament of Orders, conferred in its varying degrees, the Sacred Hierarchy is constituted: "thus the divinely established ecclesiastical ministry is exercised on different levels by those who from antiquity have been called bishops, presbyters and deacons."(3).

In the revision of the rites of Sacred Ordination, however, in addition to the general principles by which the whole reform of the Liturgy ought to be governed, according to the prescriptions of the Second Vatican Council, attention should be paid especially to that wonderful doctrine on the nature and effects of the Sacrament of Orders which was proclaimed by the same Council in the Constitution on the Church. This doctrine must assuredly be expressed by the Liturgy in its own proper way, for "both texts and rites should be drawn up so that they express more clearly the holy things which they signify. Christian people, as far as possible, should be able to understand them with ease and to take part in them fully, actively, and as befits a community." (4)

Council's teaching on Episcopal consecration

Now the same holy Synod teaches: "By episcopal consecration is conferred the fullness of the sacrament of Orders, that fullness which in the Church's liturgical practice and in the language of the holy Fathers of the Church is undoubtedly called the high priesthood, the apex of the sacred ministry. But episcopal consecration, together with the office of sanctifying, also confers the office of teaching and governing. These, however, of their very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from tradition, which is expressed especially in liturgical rites and in the practice of the Church both of the West and of the East, 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 undertake Christ's own role as Teacher, Shepherd and High Priest, and that they act

in his person." (5).

"Apostolic Tradition" of Hippolytus

To these words must be added many other admirable points of doctrine concerning the apostolic succession of the bishops as well as their tasks and offices which, although they are already contained in the Order of episcopal consecration, ought to be expressed, it seems, in a better and more accurate way. For the better attainment of this end it has been judged opportune to take from the ancient sources the prayer of consecration found in what is called the *Apostolic Tradition of Hippolytus of Rome*, written at the beginning of the third century and which is still preserved, in great part, in the liturgy of Ordination of the Copts and of the Western Syrians. In this way the agreement of both Eastern and Western tradition with regard to the apostolic task of the bishops will be borne witness to in the act of Ordination itself.

The mission and grace of the priest

With regard to the presbyters the following statements from the Acts of the Second Vatican Council should be particularly recalled to mind: "Although presbyters do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, they are nevertheless united with the bishops in sacerdotal dignity. By the power of the sacrament of Orders, and in the image of Christ, the eternal High Priest, (Heb. 5: 1-10; 7: 24. 9: 11-28), they are consecrated to preach the gospel, shepherd the faithful, and celebrate divine worship as true priests of the New Testament." (6) And we read the following in another place: "By sacred ordination and by the mission they receive from their bishops, presbyters are promoted to the service of Christ the Teacher, the Priest and the King. They share in his ministry of unceasingly building up the Church on earth into the People of God, the Body of Christ, and the Temple of the Holy Spirit." (7) In presbyteral Ordination, as it is found in the Roman Pontifical, the mission and the grace of the presbyter as coadjutor of the episcopal Order is most clearly described. Nevertheless, it seems necessary to reduce the whole rite; which, before this was divided into a number of parts, to a greater unity, and to place the central part of the Ordination, that is, the imposition of hands and the prayer of consecration, in a more vivid light.

The Order of Diaconate

Finally, with regard to deacons, in addition to those things contained in the Apostolic Letter *Sacrum Diaconatus Ordinem* published by Us, in the Motu Proprio of June 18, 1967, the following words are to be recalled: "At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of Service' (Constitution of the Egyptian Church, 111, 2). For strengthened by sacramental grace, in communion with the bishop and his group of priests, they serve the People of God in the Ministry of the liturgy, of the word, and of charity." (8). In the Ordination to the diaconate, however, a few changes will have to be made, paying attention both to the instructions recently given about the diaconate as a special and permanent grade of the hierarchy in the Latin Church, and to a greater simplicity and clarity of the rites.

Constitution of Pius XII

Among the other documents of the supreme Magisterium dealing with sacred

Orders, We judge worthy of special mention the Apostolic Constitution *Sacramentum Ordinis*, published by Our predecessor Pius XI I on November 30, 1947, in which it is declared that "the matter, and the only matter, of the Sacred Orders of the Diaconate, the Priesthood, and the Episcopacy is the imposition of hands; and that the form, and the only form, is the words which determine the application of this matter, which univocally signify the sacramental effects—namely, the power of Order and the grace of the Holy Spirit—and which are accepted and used by the Church in that sense." (9) After this the same document decrees what imposition of hands and what words constitute the matter and the form in the conferring of each Order.

Since in the revision of the rite it was necessary either to add, delete or change certain things whether to restore to the texts greater fidelity to the ancient texts or to express better the effects of the sacrament, We have deemed it necessary, both to clear up all controversy and to obviate anxiety of conscience, to declare what things in the revised rite are to be said to pertain to the essence of the rite. Hence, in virtue of Our supreme Apostolic authority, We decree and determine the following, with regard to the matter and the form in the conferring of each sacrament.

Matter and form of diaconate

In the Ordination of Deacons the matter is the imposition of the hands of the bishop, which takes place in silence over each one of those to be ordained before the prayer of consecration. The form consists of the words of the same prayer of consecration, of which the following pertain to the essence of the rite, and hence are required for validity:

"Send forth upon them, O Lord, we pray, the Holy Spirit, by whom they may be strengthened by the gift of your seven-fold grace in the faithful carrying out of the work of service." (*Emitte in eos Domine, quaesumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuae gratiae roborentur.*)

Matter and form of priesthood

In the Ordination of Presbyters, the matter is likewise the imposition of the hands of the bishop, which takes place in silence over each one of those to be ordained before the prayer of consecration. The form consists of the words of the same prayer of consecration, of which the following pertain to the essence of the rite, and hence are required for validity: "Grant, we pray you, Almighty Father, to these your servants, the dignity of the Priesthood; renew within them the Spirit of holiness; may they obtain as a gift from you, O God, the office of second dignity, and by the example of their behaviour, may they provide a rule of conduct." (*Da, quaesumus, omnipotens Pater, his famulis tuis Presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis; acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suae conversationis insinuent.*)

Matter and form of episcopal consecration

Finally, in the Ordination of a Bishop, the matter is the imposition of hands, performed in silence by the consecrating Bishops, or at least by the principal Consecrator, over the head of the Bishop-elect before the prayer of consecration. The form consists of the words of the same prayer of consecration, of which the following pertain to the essence of the rite, and hence are required for validity: "And

now pour forth on this chosen one that power which is from you, the governing Spirit, whom you gave to your beloved Son Jesus Christ, whom he gave to the holy Apostles, who founded the Church in every place as your sanctuary, unto the glory and unending praise of your name." (*Et nunc effunde super hunc electum eam virtutem, quae a te est, Spiritum principalem, quem dedisti dilecto Filio Tuo Jesu Christo, quem ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca, ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui*).

We ourselves, therefore, by Our Apostolic authority, approve the rite for the conferring of the sacred Orders of the Diaconate, the Presbyterate, and the Episcopate, a rite revised by the *Consilium ad exsequendam Constitutionem de sacra Liturgia* "after consultation with bishops from various parts of the world and with the aid of experts." (10), so that henceforth it may be used in the conferring of these Orders in place of the rite still found in the Roman Pontifical.

We wish these statutes and prescriptions of Ours to be firm and efficacious both now and for the future, notwithstanding, in so far as this may be necessary, the Apostolic Constitutions and Ordinations published by Our Predecessors, and other prescriptions even those worthy of special mention and derogation.

Given at Rome, at St. Peter's, on June 18th, 1968, the fifth year of Our pontificate.

PAULUS PP. VI

- (1) Vatican Council II. Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 25: A.A.S. 56, 1964, p. 107.
 - (2) *Ibid.*, n. 76: A.A.S. 56, 1964, p. 119.
 - (3) Vatican Council II. Dogmatic Constitution on the Church, *Lumen Gentium*, n. 28: A.A.S. 57, 1965, p. 33-34.
 - (4) Vatican Council II. Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 21: A.A.S. 56, 1964, p. 1-6.
 - (5) Vatican Council II. Dogmatic Constitution on the Church, *Lumen Gentium*, n. 21: A.A.S. 57, 1965, p. 25.
 - (6) *Ibid.*, n. 28: A.A.S. 57, 1965, p. 34.
 - (7) Vatican Council II. Decree on the Life and Ministry of Priests, *Presbyterorum Ordinis*, n. 1: A. A. S. 58, 1966, P. 991.
 - (8) Vatican Council II. Dogmatic Constitution on the Church, *Lumen Gentium*, n. 29: A.A.S. 57, 1965, p. 36.
 - (9) A.A.S. 40, 1948, p. 6.
 - (10) Cfr. Vatican Council II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 25: A.A.S. 56, 1964, P. 107.
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Prophecies Of The Antipope

From Fr culleton's "The Prophets & Our Times"

Saint Francis Of Assisi



SACRAMENTUM ORDINIS

Apostolic Constitution Of Pope Pius XII on the Sacrament of Order
November 30, 1947

1. The Catholic Faith professes that the Sacrament of Order instituted by Christ, by which are conferred spiritual power and grace to perform properly ecclesiastical functions, is one and the same for the universal Church; for, just as Our Lord Jesus Christ gave to the Church but one and the same government under the Prince of the Apostles, one and the same faith, one and the same sacrifice, so too He gave her but one and the same treasury of efficacious signs of grace, that is, Sacraments. For these Sacraments instituted by Christ Our Lord, the Church in the course of the centuries never substituted other Sacraments, nor could she do so, since, as the Council of Trent teaches (Conc. Trid., Sess. VII, can. 1, De Sacram, in genere), the seven Sacraments of the New Law were all instituted by Jesus Christ Our Lord, and the Church has no power over "the substance of the Sacraments," that is, over those things which, as is proved from the sources of divine revelation, Christ the Lord Himself established to be kept as sacramental signs.
2. As regards the Sacrament of Order, of which We are now speaking, it is a fact that, notwithstanding its unity and identity, which no Catholic has ever dared to question, in the course of time, according to varying local and temporal conditions, various rites have been added in its conferring; this was surely the reason why theologians began to inquire which of the rites used in conferring the Sacrament of Order belong to its essence, and which do not; it also gave rise to doubts and anxieties in particular cases; and as a consequence the humble petition has again and again been addressed to the Holy that the supreme Authority of the Church might at last decide what is required for validity in conferring of Sacred Orders.
3. All agree that the Sacraments of the New Law, as sensible signs which produce invisible grace, must both signify the grace which they produce and produce the grace which they signify. Now the effects which must be produced and hence also signified by Sacred Ordination to the Diaconate, the Priesthood, and the Episcopacy, namely power and grace, in all the rites of various times and places in the universal Church, are found to be sufficiently signified by the imposition of hands and the words which determine it. Besides, every one knows that the Roman Church has always held as valid Ordinations conferred according to the Greek rite without the traditio instrumentorum; so that in the very Council of Florence, in which was effected the union of the Greeks with the Roman Church, the Greeks were not required to change their rite of Ordination or to add to it the traditio instrumentorum: and it was the will of the Church that in Rome itself the Greeks should be ordained according to their own rite. It follows that, even according to the mind of the Council of Florence itself, the traditio instrumentorum is not required for the substance and validity of this Sacrament by the will of Our Lord Jesus Christ Himself. If it was at one time necessary even for validity by the will and command of the Church, every one knows that the Church has the power to change and abrogate what she herself has established.
4. Wherefore, after invoking the divine light, We of Our Apostolic Authority and from certain knowledge declare, and as far as may be necessary decree and provide: that the matter, and the only matter, of the Sacred Orders of the Diaconate, the Priesthood, and the Episcopacy is the imposition of hands; and that the form, and the only form, is the words which determine the application of this matter, which univocally signify the sacramental effects - namely the power of Order and the grace of the Holy Spirit - and which are accepted and used by the Church in that sense. It follows as a consequence that We should declare, and in order to remove all controversy and to preclude doubts of conscience, We do by Our Apostolic Authority declare, and if there was ever a lawful disposition to the contrary We now decree that at least in the future the traditio instrumentorum is not necessary for the validity of the Sacred Orders of the Diaconate, the Priesthood, and the Episcopacy.
5. As to the matter and form in the conferring of each Order, We of Our same supreme Apostolic Authority decree and provide as follows: In the Ordination to the Diaconate, the matter is the one imposition of the hand of the Bishop which

occurs in the rite of that Ordination. The form consists of the words of the "Preface," of which the following are essential and therefore required for validity:

"Emitte in eum, quaesumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiae tuae munere roboretur."

In the Ordination to the Priesthood, the matter is the first imposition off hands of the Bishop which is done in silence, but not the continuation of the same imposition through the extension of the right hand, nor the last imposition to which are attached the words: "Accipe Spiritum Sanctum: quorum remiseras peccata, etc." And the form consists of the words of the "Preface," of which the following are essential and therefore required for validity:

"Da, quaesumus, omnipotens Pater, in hunc famulum tuum Presbyterii dignitatem; innova in visceribus eius spiritum sanctitatis, ut acceptum a Te, Deus, secundi meriti munus obtineat censuramque morum exemplo suae conversationis insinuet."

["Grant, we beseech Thee, Almighty Father, invest this Thy servant with the dignity of the Priesthood; do Thou renew in his heart the spirit of holiness, so that he may persevere in this office, which is next to ours in dignity, since he has received it from Thee, O God. May the example of his life lead others to moral uprightness."]

Finally in the Episcopal Ordination or Consecration, the matter is the imposition of hands which is done by the Bishop consecrator. The form consists of the words of the "Preface," of which the following are essential and therefore required for validity:

"Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum coelestis unguenti rore santifica."

["Perfect in Thy priest the fullness of thy ministry and, clothing him in all the ornaments of spiritual glorification, sanctify him with the Heavenly anointing."]

All these things are to be done as was determined by Our Apostolic Constitution "Episcopalis Consecrationis" of 30 November, 1944.

6. In order that there may be no occasion for doubt, We command that in conferring each Order the imposition of hands be done by physically touching the head of the person to be ordained, although a moral contact also is sufficient for the valid conferring of the Sacrament.

Finally, what We have above declared and provided is by no means to be understood in the sense that it be permitted even in the slightest detail to neglect or omit the other rites which are prescribed in the Roman Pontifical; on the contrary We order that all the prescriptions laid down in the said Roman Pontifical be religiously observed and performed.

The provisions of this Our Constitution have not retroactive force; in case any doubt arises, it is to be submitted to this Apostolic See.

These things We proclaim, declare, and decree, all things to the contrary notwithstanding, even those worthy of special mention, and accordingly We will and order that in the Roman Pontifical they be clearly indicated. Let no man therefore infringe this Constitution which We have enacted, nor dare to contravene the same.

Given at Rome from Saint Peter's, on the thirtieth of November, Feast of Saint Andrew the Apostle, in the year nineteen hundred and forty-seven, the ninth of Our Pontificate.

AAS 40-5; Pius XII, Apostolic Constitution, 30 Nov., 1947 Cf. Periodica, 37-9 (Hurth):
Commentarium pro Religiosis, 1948, p. 4 (Pujoiras).

Source: AAS 40-5. Volume 3, Canon Law Digest, 1954

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Slow Roman Death & Papacy John Paul II

We all know cases of souls that fall and give scandal in a way that is very serious and mortal. We may ask ourselves how did that person manage to do 'that'. The truth is that this person's fall had been brewing for some time thru lack of attention to the eternal matters of one's soul.

It is comparatively so with the current Roman situation. Rome has not fallen over night!

Satan has been infiltrating the Church thru out its history but due to the malice of men, unprecedented power has been given to Satan to attack Christ's Church in these Apocalyptic times.

Hellish agents over the last century have held high positions in the Church, but never the Papacy itself.

The final blow to Rome came with the death of His Holiness John Paul II. He was a validly consecrated Bishop and the last of a few remaining within the Roman framework.

All those prophecies relating such stories as a Pope leaving the Vatican stepping over the bodies of dead Cardinals relate to this event. See not the Pope leaving but rather the papacy; the death of Rome!

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Vatican II & The Novus Ordo

The whole point of the Schemers wanting the Council was to give a forum to their voice; a voice that would be raised against those with whom they were irreconcilable.

And so those of evil hearts set about their wave of destruction. Their plan was twofold:

- AN ATTACK ON THE FAITH ITSELF
- AN ATTACK ON THE PRIESTHOOD OF THE CHURCH

Vatican II documents were carefully worded [mixing truth and lie] to bring about this attack on the Faith. Afterwards the Overseers did their job!

The attack on the Priesthood was brought about by nullifying the Rite of Episcopal Consecration. I will cover this in detail in "[Novus Ordo Sacraments & Liturgy](#)".

And so the Roman Church today, and ever since Vatican II, is divided into Modernists [Protestants] and Conservatives. Their faiths are very very different. The wreckers created a new faith! To be Catholic means you cannot adhere to this new faith.

See also "[Master Plan](#)".

With the death of John Paul II the True Faith is to be found in the Catacombs. The Roman Church will continue as the Whore of Babylon.

It will go hard on those Conservatives who choose respectability over the reality of the Catacombs!