

START OF PART III -

THE TRADITIONALIST RESISTANCE - SOME ISSUES PERTAINING TO THOSE WHO HAVE FIGURED OUT, TO ONE DEGREE OR ANOTHER, THAT THE POST- VATICAN II CHURCH MUST BE RESISTED OR REJECTED

As we've shown in this book, the Vatican II sect is not the Catholic Church and the Vatican II "popes" aren't true popes at all, but non-Catholic antipopes. All over the world there are groups of individuals who have, to one degree or another, recognized the truth that we have been covering in this volume. They have resisted Vatican II and the New Mass and attempted to cling to the traditional Catholic Faith – recognizing them both to be departures from the traditional Catholic Faith. While resisting Vatican II and the New Mass, however, many of these groups and individuals maintain certain untenable positions.

Concerning those who reject the Vatican II religion but accept the Vatican II "popes"

There are those who have rightly acknowledged that the Vatican II sect is clearly not the Catholic Church, but they still maintain that Benedict XVI, John Paul II, John Paul I, Paul VI and John XXIII are/were valid popes. They admit that the post-Vatican II "popes" *are bad and that they have departed from Tradition*; some of them recognize them as heretics, but they hold that one cannot say they are antipopes. They hold that they can be valid popes, despite the fact that they have headed a new, non-Catholic religion. Such a position **asserts that a true pope heads a false Church**. Thus, such a position separates a true pope from the true Church, which is impossible.

Pope Leo XIII, Jan. 22, 1899 : "Where Peter is, there is the Church."¹

A true pope heads the true Church, and a false antipope heads a false Church. Therefore, to acknowledge the Vatican II Church as a false Church **requires that one acknowledge its head (currently Benedict XVI) as a false Peter**. On the other hand, to acknowledge Benedict XVI as a true Peter requires that one acknowledge his false Vatican II Church as a true Church – which is contrary to the Faith.

Pope Leo XIII, *Satis Cognitum* (# 15) June 29, 1896: "When the divine founder decreed that the Church should be *one in faith, in government, and in communion*, **He chose Peter and his successors as the principle and center, as it were, of this unity.**"²

Moreover, to obstinately acknowledge that Benedict XVI is a true pope requires that you have the same faith as he does, and are in communion with his Vatican II Church.

Pope Leo XIII, *Satis Cognitum* (# 10), June 29, 1896:

"For this reason, **as the unity of the faith is of necessity required for the unity of the Church**, inasmuch as it is the *body of the faithful*, so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves *unity of communion*, **is necessary jure divino (by divine law).**"³

And this is precisely why this issue is so important. Because to affirm that a particular person is your pope, the head of your Church, means, by divine law, that you share communion and faith with that person and with his Church.

Pope Gregory XVI, *Commissum divinitus* (# 10), May 17, 1835:

“... Christ established this ecclesiastical power for the benefit of unity. **And what is this unity unless one person is placed in charge of the whole Church who protects it and joins all its members in the one profession of faith...**”⁴

Pope Pius XI, *Mortalium Animos* (# 9), on the unity of the Church: “... that unity can only arise from one teaching authority, one law of belief and **one faith of Christians.**”⁵

Pope Pius X, *Editae saepe* (# 8), May 26, 1910: “... the Church remains immutable and constant, ‘as the pillar and foundation of truth,’ **in professing one identical doctrine...**”⁶

St. Francis De Sales, Doctor of the Church: “**The Church is a holy university or general company of men united and collected together in the profession of one same Christian faith...**”⁷

But to affirm that you profess the same faith as Benedict XVI, John Paul II, etc., after seeing the facts that we have presented, is literally to deny the faith and to break communion with the Catholic Church. So, in order to profess the Catholic Faith whole and undefiled, and in order to declare that one is not part of a false Church, one must denounce Benedict XVI and his predecessors after Vatican II as non-Catholic antipopes.

Many of these traditionalists also hold that while the traditional Mass is superior to the New Mass, the New Mass can still be attended, since it is still valid. Some of them cite alleged apparitions from Heaven to attempt to prove it. Others hold that even though Vatican II was an erroneous or heretical council, it doesn’t matter because Paul VI never made it binding on anyone, and therefore he can still be held to have been a valid pope.

The articles which follow deal with different angles of these controversies and disputes among “traditionalists.” The facts will show that there is only one position which a Catholic can and must take. The only true position is a complete rejection of the Vatican II sect as a counterfeit Church, which means that one must completely reject Vatican II, the New Mass and the antipopes who imposed them. One must also reject the non-Catholic, manifestly heretical Novus Ordo “bishops.”

Endnotes for Introduction to Part III:

¹ Denzinger, *The Sources of Catholic Dogma*, B. Herder Book. Co., Thirtieth Edition, 1957, 1976.

² *The Papal Encyclicals*, by Claudia Carlen, Raleigh: The Pierian Press, 1990, Vol. 2 (1878-1903), p. 401.

³ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 396.

⁴ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 255.

⁵ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 317.

⁶ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 117.

⁷ St. Francis De Sales, *The Catholic Controversy*, Rockford, IL: Tan Books, 1989, p. 161.