

Catholic Family News

‘Reprobated, Proscribed, and Condemned’

By Steven Speray

Can the Faithful recognize and resist the pope? That’s the subject of a Jan. 26, 2015 article by *Catholic Family News* (CFN), which confirms the stance of the SSPX, Tradition in Action, and other *traditionalists* who recognize and resist their pope (*R&R’s*). The principle object of the resistance movement is the belief that the popes have promulgated heresies that need to be resisted.

Below are the two primary fallacies in the CFN article.

Fallacy 1: The visible Church is not One, Holy, Catholic, and Apostolic:

CFN writes: *Indeed, over the past 50 years the entire “face” of the Church (what is seen) has been transformed in the name of obedience... A new religion has emerged within the walls of Holy Mother Church, which has supplanted, and all but eradicated, the “old religion”. This has been accomplished, not only by a corruption of the liturgy, as found in the New Mass (the vehicle of the New Religion), but also by discouraging those aspects of Catholicism that are contrary to the New Religion (Masonry), while encouraging only those aspects of the Faith that can be reconciled with the humanistic teachings of the Masonic sect.*

CFN is applying the word “*recognize*” in the phrase “*recognize and resist*”. It means acknowledging who and what is causing the problem. CFN publicly states that those holding to the *new religion* (*Masonry*) are the Vatican 2 pope, all the cardinals, and nearly every

bishop, priest, and lay person. Believing the Catholic Church is actually Masonic and forms part (the majority) of the Church denies articles of faith and the four marks of the Church. [1]

CFN cites St. Vincent of Lerins as witness to the resistance movement:

“What then should a Catholic do if some part of the Church were to separate itself from communion with the universal Faith? What other choice can he make but to prefer to the gangrenous and corrupted member the whole of the body that is sound.”

CFN, however, missed the point. St. Vincent of Lerins taught that corrupt members have separated from *communion with the universal Faith*, and that *the whole body is sound*. By holding to the heresy that true popes have manifestly established and profess a Masonic new religion for fifty plus years, CFN and their hierarchy both fall under St. Vincent’s category of corrupt members separated from the universal Faith.

Next, CFN advanced the idea that *Cum Ex Apostolatus Officio* is contra sedevacantism. They omitted the full context of the apostolic constitution, which declares that popes can’t be heretics. [2] Using Pope Paul IV’s law against sedevacantism is preposterous.

Another inaccuracy presented by CFN was their assumption that Pope Paschal II’s signing a heretical agreement while under duress is evidence that popes can fall into heresy. However, a pope freely deviating from the Faith is vastly different than a pope being forced to do so. Bellarmine himself didn’t believe Pope Pascal II fell into heresy on these grounds because falling into heresy requires obstinacy.

Fallacy 2: Ordinary magisterial teaching and general laws of the Church are not binding:

CFN writes: *“Since we are required to avoid occasions of sin, we are justified in not listening to bishops who teaching (sic) heresy. The same holds true for a Pope who deviates from the*

Faith by teaching novel or heretical doctrines, which is possible as long as he is not defining a doctrine to be held by the universal Church, since it is only then that the charism of infallibility will prevent him from erring.”

Here is where the word “*resist*” in the phrase “*recognize and resist*” comes into play. It translates as reject and avoid.

A plethora of magisterial sources teach that the charism of infallibility extends not only to solemn judgments, but to the ordinary and universal magisterium. Vatican I declared:

{I} *[The object of faith]. Further, by divine and Catholic faith all those things must be believed which are contained in the written word of God and in tradition, and those which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal teaching power, to be believed as divinely revealed.* (Dogmatic Constitution concerning the Catholic Faith, Ch. 3, FIRST VATICAN COUNCIL, Pope Pius IX) (Denz. 1792)

When the Vatican I Fathers questioned the meaning of the word “*universal*,” the answer was given from reference to Pope Pius IX’s *Tuas Libenter* (12/21/1863):

{II} “*Even limiting oneself to the submission made by the act of divine faith, this could not be restricted to those things that have been defined by the express decrees of ecumenical councils and by the decrees of this See, but must be extended also to what is passed on as divinely revealed by the Ordinary Magisterium of the whole Church spread over the world...*” (Denzinger 1683)

This is why Dom Paul Nau could write:

“*The theological mark of heresy has to be applied, not only to what contradicts a defined truth, but also to what conflicts with a truth clearly put forward by the Ordinary Magisterium.*” (Dom Paul Nau: *The Ordinary Magisterium of the Church Theologically Considered*, Solesmes, 1956.)

Pope Pius IX taught:

{III} *“And, we cannot pass over in silence the boldness of those who “not enduring sound doctrine” [II Tim. 4:3], contend that “without sin and with no loss of Catholic profession, one can withhold assent and obedience to those judgments and decrees of the Apostolic See, whose object is declared to relate to the general good of the Church and its right and discipline, provided it does not touch dogmas of faith or morals.” There is no one who does not see and understand clearly and openly how opposed this is to the Catholic dogma of the plenary power divinely bestowed on the Roman Pontiff by Christ the Lord Himself of feeding, ruling, and governing the universal Church...Therefore, by our Apostolic authority, we reprobate, proscribe, and condemn all the singular and evil opinions and doctrines severally mentioned in this letter, and will and command that they be thoroughly held by all children of the Catholic Church as reprobated, proscribed and condemned.”*(Pope Pius IX *Quanta Cura* Dec 8, 1864)

{IV} *“You will firmly abide by the true decision of the Holy Roman Church and to this Holy See, which does not permit errors.”* (Lateran Council V, Bull ‘*Cum postquam*’ by Pope Leo X) [3]

The First Vatican Council solemnly condemns the idea that the Roman Pontiff could promulgate heresy in any fashion, much less establish, promulgate, and adhere to an entire Masonic new religious sect as part of the Church.

{V} Vatican I declared, *“For the fathers of the Fourth Council of Constantinople, following closely in the footsteps of their predecessors, made this solemn profession: “The first condition of salvation is to keep the norm of the true Faith. For it is impossible that the words of our Lord Jesus Christ Who said, “Thou art Peter, and upon this rock I will build my Church” (Matt. 16:18), should not be verified. And their truth has been proved by the course of history, for in the Apostolic See the Catholic religion has always been kept unsullied, and its teaching kept holy.’ ...for they fully realized that this See of St. Peter always remains*

unimpaired by any error, according to the divine promise of our Lord and Savior made to the prince of his disciples, 'I have prayed for thee, that thy faith may not fail; and do thou, when once thou has turned again, strengthen thy brethren' (Luke 22:32)

*So, this gift of truth and a never failing faith was divinely conferred upon Peter and his successors in this chair, that they might administer their high duty for the salvation of all; that the entire flock of Christ, turned away by them from the poisonous food of error, might be nourished on the sustenance of heavenly doctrine, that with the occasion of schism removed the whole Church might be saved as one, and relying on her foundation might stay firm **against the gates of hell.**"*

The "gates of hell" is defined by the Church as "tongues of heretics" and the "disputations of heretics." [4] That's a direct reference to heresy and heretics. CFN is essentially saying openly that the gates of the Church and the gates of hell are one and the same thing.

CFN further described how general laws of the Church command evil, which is impossible, since "*General laws...bind all Catholics wherever they may be*" (1917 Catholic Encyclopedia, *Canon law*). St. Robert Bellarmine was used as back up, but as usual, the full content and context was left out. [5]

Lastly, on the matter of obedience, CFN provided another novelty by which to get around obeying a true pope: "*There is nothing un-Catholic about paying little or no attention to the currently reigning pope. For the first 1900 years, most Catholics went about their daily lives without being concerned, or even aware, of what was happening in Rome. To demonstrate this, Blessed Juniper Serra, O.F.M, (d. 1784), a missionary priest in California, was so unaware of the goings-on in Rome that he didn't even know the Pope's name. In a letter to a confrere in Europe, Fr. Serra asked his friend if he would be so kind as to provide him with the Pope's name: "when you get an opportunity" wrote Fr. Serra, will you "inform me what the most Holy Father, the reigning Pope, is called, that I may put his name in the Canon of the Mass*".

Ignorance of a pope's identity doesn't permit Catholics to ignore, disregard, resist, and avoid papal laws and decrees. That's what heretics do. Fr. Juniper Serra was a faithful Catholic.

St. Robert Bellarmine taught, "*Now, a Pope who remains Pope cannot be avoided, for how could we be required to avoid our own head?*"

R&R's acknowledge their popes but ignore, disregard, resist, and avoid them, by rejecting Vatican 2, the mass, laws, etc. and calling them heretical. Why do some *R&R's* endlessly deride sedevacantism if papal laws and decrees are nothing more than suggestions and opinions?

R&R-ism is fundamentally Protestantism.

Catholics in the past may not have known the name of the pope because of distance or slow communication. That doesn't mean that Catholics today can totally ignore and avoid their popes by calling their laws and decrees heretical.

History records proper times and places popes can be resisted. However, none of those times and places apply today, because there is no true pope. Popes must be Catholic.

To recover their Catholic Faith, *R&R's* have one choice. Accept sedevacantism or be as Pope Pius IX declared, "*reprobated, proscribed, and condemned.*"

Footnotes:

[1] *The Roman Catechism* explains the first mark of the Church: **“The faith which all are bound to believe and to profess is one.”** The Vatican 2 popes don’t say the Catholic Church is divided in faith, rather they profess division exists for the Church of Christ that extends further than the Catholic Church. CFN state that the Catholic Church is actually Masonic, since it forms part of the Church. SEE [Missing the Marks: The Church of Vatican 2](#)

R&R’s are saying the popes through an ecumenical council have lead astray with heresy, which is a total rejection of Vatican I! Their arguments render the laws of the Church meaningless.

Canon 188 n.4 declares: *Any office becomes vacant upon the fact and without any declaration by tacit resignation recognized by the law itself if a cleric: n. 4.º Publicly defects from the Catholic faith.*

Fr. Henri Ayrinhac, seminary professor of canon law and moral theology, taught that this canon *"applies to all offices, the lowest and the highest, not excepting the Supreme Pontificate"* (Very Rev. H. A. Ayrinhac, *General Legislation in the New Code of Canon Law* [New York, NY: Blase Benziger & Co., Inc., 1923], p. 346). [2]

[2] Pope Paul IV further taught:

6. In addition, [by this Our Constitution, which is to remain valid in perpetuity We enact, determine, decree and define:] that if ever at any time it shall appear that any Bishop, even if he be acting as an Archbishop, Patriarch or Primate; or any Cardinal of the aforesaid Roman Church, or, as has already been mentioned, any legate, or even the Roman Pontiff, prior to his promotion or his elevation as Cardinal or Roman Pontiff, has deviated from the Catholic Faith or fallen into some heresy:

(i) the promotion or elevation, even if it shall have been uncontested and by the unanimous assent of all the Cardinals, shall be null, void and worthless;

(ii) it shall not be possible for it to acquire validity (nor for it to be said that it has thus acquired validity) through the acceptance of the office, of consecration, of subsequent authority, nor through possession of administration, nor through the putative enthronement of a Roman Pontiff, or Veneration, or obedience accorded to such by all, nor through the lapse of any period of time in the foregoing situation;

(iii) it shall not be held as partially legitimate in any way;

(iv) to any so promoted to be Bishops, or Archbishops, or Patriarchs, or Primate or elevated as Cardinals, or as Roman Pontiff, no authority shall have been granted, nor shall it be considered to have been so granted either in the spiritual or the temporal domain;

(v) each and all of their words, deeds, actions and enactments, howsoever made, and anything whatsoever to which these may give rise, shall be without force and shall grant no stability whatsoever nor any right to anyone;

(vi) those thus promoted or elevated shall be deprived automatically, and without need for any further declaration, of all dignity, position, honour, title, authority, office and power.

[3] Pope Leo X was speaking on indulgences to Cardinal Cajetan who was legate to Wittenburg at the time Martin Luther was complaining about them. Martin Luther said the Church taught heresy as “*traditionalists*” are doing now. Keep in mind, Vatican I definitions weren't around then. Pope Leo condemned the idea that Rome could even permit heresy, much less promulgate it.

The First Vatican Council solemnly condemns the idea that the Roman Pontiff could promulgate heresy in any fashion, much less suggesting he could establish, adhere, and promulgate an entire Masonic new religion as part of the Church.

[4] Pope Vigilius at the Second Council of Constantinople, in 553 AD called “*the tongues of heretics*” the “*gates of hell.*” Pope St. Leo IX, *In terra pax hominibus*, Sept. 2, 1053, said to Michael Cerularius that “*the gates of Hell*” are the “*disputations of heretics.*”

[5] CFN cites St. Robert Bellarmine on the issue: “*St. Bellarmine cites divine law (John 10, Mt 7, Gal 1) to show that heretical bishops should not be listened to by the people. He also notes, however, that according to tradition, heretical bishops can only be deposed by the proper authorities. This shows that one can refuse to listen to a heretical bishop without, however, having to maintain that they have fallen from their office.*”

St. Robert Bellarmine didn't teach that manifest heretics keep jurisdiction of their offices until deposition. Bellarmine taught:

“It is proven with arguments from authority and from reason that the manifest heretic is “ipso facto” deposed...

For those Fathers, in affirming that heretics lose jurisdiction, did not cite any human law,...but argued on the basis of the very nature of heresy... heretics already before being excommunicated are outside the Church and deprived of all

jurisdiction. For they have already been condemned by their own sentence, as the Apostle teaches (Tit. 3:10-11), that is, they have been cut off from the body of the Church without excommunication, as St. Jerome affirms...

A pope who is a manifest heretic automatically (per se) ceases to be pope and head of the Church, just as he ceases automatically to be a Christian and a member of the Church. Wherefore, he can be judged and punished by the Church. All the early Fathers are unanimous in teaching that manifest heretics immediately lose all jurisdiction. St. Cyprian, in particular, laid great stress on this point.” (De Romano Pontifice 30).