

CATHOLICI Semper Idem



The invalidity of Paul VI's rite for bishop consecration

Synthesis

Summary

→ Introduction : why should this question be tackled ?

→ The teaching of the Holy See (Leo XIII, Pius XII)

→ The rite of Paul VI

- Synthesis on the « reform » of Paul VI
- Comparison of the Paul VI's rite with the catholic rite
- The proofs of invalidity
- The origins of the rite

→ The consequences of the change

→ Conclusion : what is the conciliar Church ?

Why should we study this matter ?

- For any observer, **the change that has been made by Paul VI** in the consecration rite appear more as **a fundamental and radical upheaval**, than as a simple reform
- Considering the dramatic consequences which derive from an invalid consecration rite, that is the destruction of priesthood and episcopacy, we see that **this question concerns all Catholics**, who have, above all, to **gain salvation with the help of true Sacraments**.
- The question of the Holy Mass has been emphasized after Vatican II and has consumed all the energy ; on the other hand, **the question of the ordination and consecration rite is remained unknown from the majority of the Catholics in the combat of Tradition**

The teaching of the Holy See : Leo XIII

Bull *Apostolicae Curae*, 1896

→ Circumstances that made necessary the intervention of the Holy See

- Anglicans' claim to validity of their rite and to apostolic succession
- Controversy relaunched inside and outside of the Church

→ A demonstration in 4 points

- The form of the sacrament has been replaced by an ambiguous form which does not signify precisely the grace which is produced by the sacrament
- The anglican rite has been composed and published in circumstances of hate towards Catholicism and with a sectary and heterodox spirit
- The expressions of the anglican rite cannot have a catholic sense
- The intention of the anglican rite is contrary to what the Church does and has always done

→ An infallible and final conclusion

- « Therefore, conforming to all decrees of Our predecessors related to the same case, confirming fully and renewing them according to **Our authority, from Our own initiative and according to a certain science**, We state and declare that **the ordinations performed according to the anglican rite were and are absolutely vain and entirely null.** » (Leo XIII)

The teaching of the Holy See : Pius XII

Apostolic constitution *Sacramentum Ordinis*, 1947

→ Circumstances that made necessary the intervention of the Holy See

- Following the addition of different prayers in history and in different places, theologians asked themselves the question about what was the essence of the sacrament ; in some particular cases, it has induced some doubts and worries among Catholic faithful
- The opinion of the Holy See has been asked on what is required for validity

→ An infallible definition of the form and matter of the sacrament of Order (deacon, priest, bishop)

- The matter of ordination = laying on of hands
- The form of the ordination of a priest = the formula of the Preface
 - « 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 »
- The form of the ordination of a bishop = the formula of the Preface
 - « Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum coelestis unguenti rore sanctifica »

The « reform » of Paul VI in brief

- The opposition to an infallible declaration of Pius XII
- The use of a rite condemned by Leo XIII
- The lie on the intentions of the new rite
 - Pius XII had designated infallibly the form for the rite which Paul VI pretends to clarify
 - In reality, the improvements and clarifications claimed by Paul VI consist in **putting the rites in accordance with a new doctrine** which is not catholic (œcumenism, religious liberty)
- The lie on the origin of the rite
 - Rite of Hippolytus : a study demonstrates in 1934 that there is no reliable source for this rite ; Paul VI pretends to base its new rite on the rite of Hippolytus
 - Copte or syriac rite : no comparison possible ; falsification
- The efficiency of the reform for Church destruction since 40 years
 - The destruction of priesthood and of sacraments in conciliar church with the induced effect on the actual practice and on vocations !

Comparison of Paul VI's rite with the Catholic rite

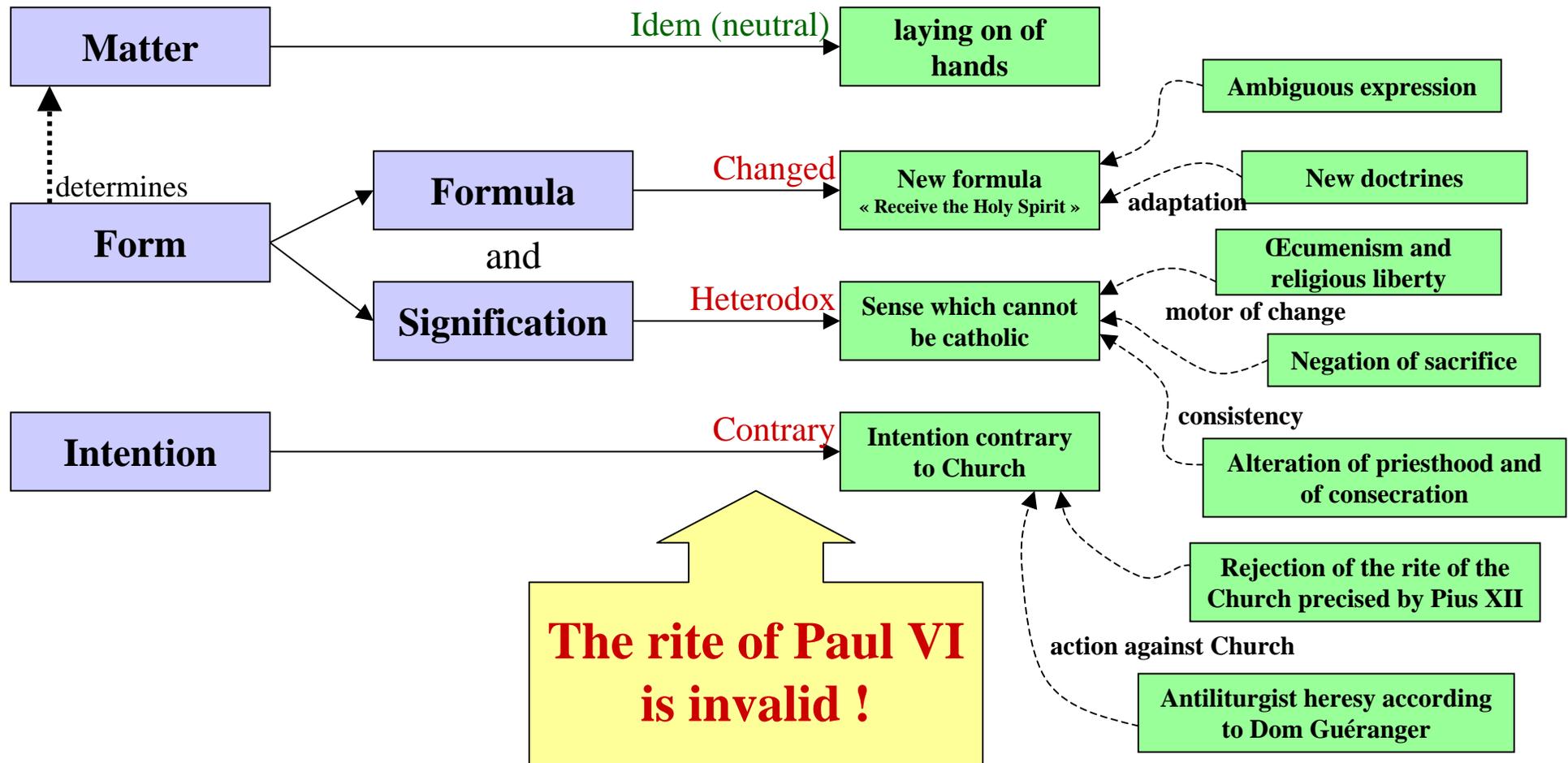
- **None of the words of the traditional form have been maintained in the form of Paul VI.**
- **The essential words for all the known rites have been highlighted. These words are included in the traditional form designated by Pius XII. On the other hand, the form of Paul VI includes none of them.**
- **The expression of the distinctive character of the conferred order is essential for the validity of a form. The traditional form expresses it. On the other hand, the form of Paul VI does not express it.**
- **The essential form is necessarily in the traditional form of the Roman Catholic Church. Paul VI version is completely different from the traditional form.**

Traditional rite	Anglican rite 1662	Rite of Paul VI	Episcopalian rite 1979
<p data-bbox="145 544 562 802">Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum cœlestis unguenti rore sanctifica</p> <div data-bbox="159 826 577 1166" style="border: 1px solid black; background-color: #ADD8E6; padding: 5px; text-align: center;"> <p data-bbox="165 954 571 1150">Form of the Sacrament designated <u>infallibly</u> by Pius XII</p> </div>	<div data-bbox="427 217 831 347" style="text-align: center;"> <p data-bbox="557 260 703 304">Break</p> </div> <p data-bbox="638 371 1093 1034">Accipe Spiritum Sanctum in officium et opus Episcopi in Ecclesia Dei, per impositionem manuum nostrarum jam tibi commissum; In Nomine Patris, et Filii, et Spiritus Sancti. Amen. Et memento ut resuscites gratiam Dei, quæ tibi datur per hanc impositionem manuum nostrarum: non enim dedit nobis Deus spiritum timoris, sed virtutis, et dilectionis, et sobrietatis.</p> <div data-bbox="669 1007 1088 1347" style="border: 1px solid black; background-color: #90EE90; padding: 5px; text-align: center;"> <p data-bbox="730 1161 1028 1302">Anglican rite declared <u>invalid</u> by Leo XIII</p> </div>	<div data-bbox="925 217 1328 347" style="text-align: center;"> <p data-bbox="1010 260 1240 304">Similarity</p> </div> <p data-bbox="1133 448 1585 930">Et nunc effunde super hunc Eléctum eam virtútem, quæ a te est, Spíritum principálem, quem dedísti dilécto Fílio tuo Iesu Christo, quem ipse donávit sanctis Apóstolis, qui constituérunt Ecclésiam per síngula loca ut sanctuárium tuum, in glóriam et laudem indeficiéntem nóminis tui.</p> <div data-bbox="1167 1070 1565 1362" style="border: 1px solid black; background-color: #90EE90; padding: 5px; text-align: center;"> <p data-bbox="1182 1217 1550 1302">« Essential words » of the Paul VI's rite</p> </div>	<div data-bbox="1420 217 1823 347" style="text-align: center;"> <p data-bbox="1505 260 1736 304">Identity ?</p> </div> <p data-bbox="1628 416 2083 943">Fac igitur, Pater, episcopum in Ecclesia tua. Effunde super eum virtutem quæ a te est, principalis Spiritus quem dedisti dilecto Filio tuo Iesu Christo, quod donavit sanctis apostolis qui constituerunt Ecclesiam per singula loca, sanctificationem tuam in gloriam et laudem indeficientem Nomini tuo.</p> <div data-bbox="1659 1038 2063 1378" style="border: 1px solid black; background-color: #FFFF00; padding: 5px; text-align: center;"> <p data-bbox="1697 1166 2024 1358">Rite of the Episcopalian Anglican Church (<u>not apostolic</u>)</p> </div>

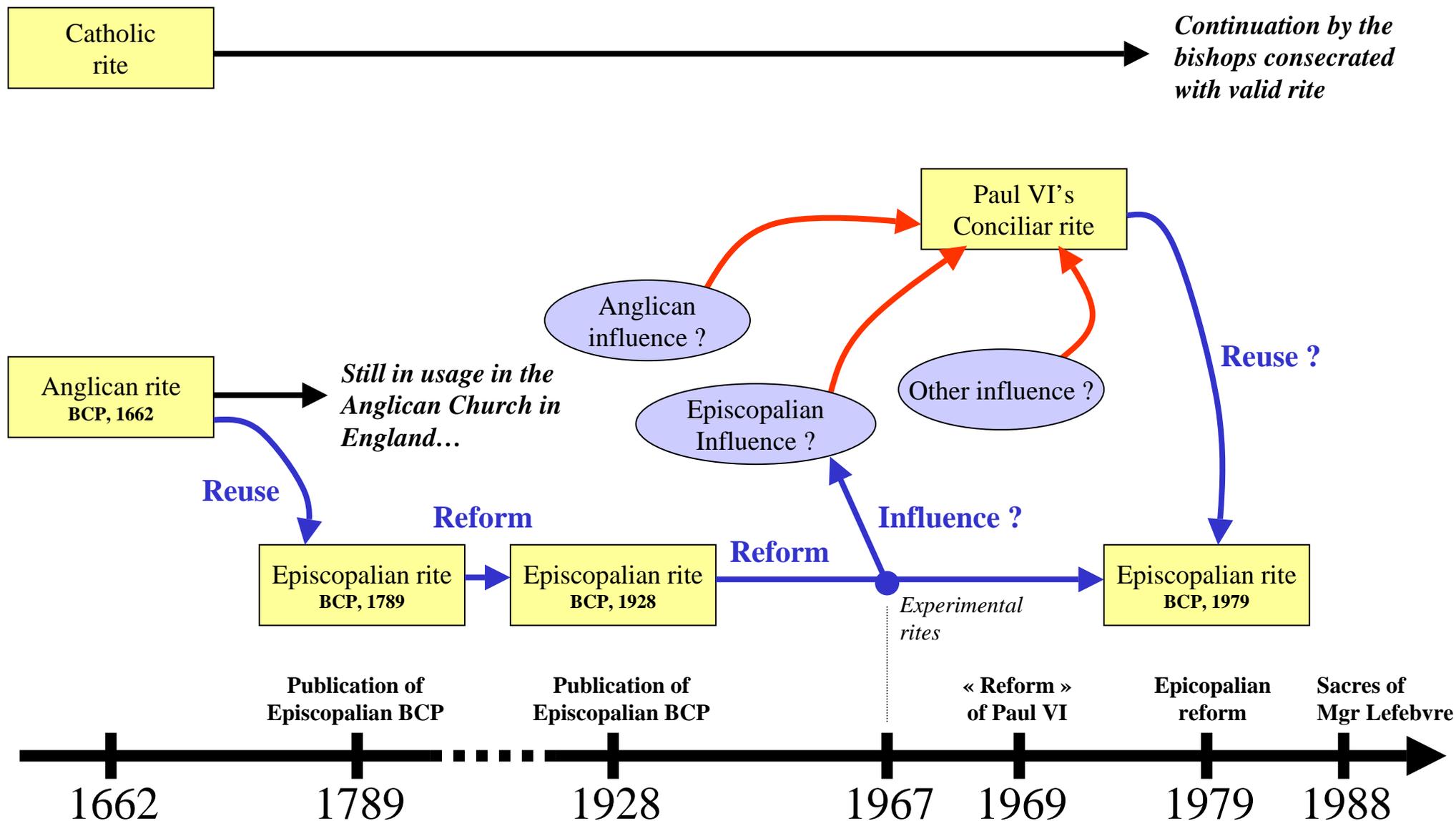
The invalidity of the Paul VI's consecration rite

The essential criteria
for a valid rite

The evaluation of the
Paul VI's rite



Historical synthesis



Summary of the reasoning on the Paul VI's rite

- Paul VI has completely changed the rite of consecration of bishops in such a way that the signification has been altered and the essential form has not been respected**
- The œcumenism of Vatican II clearly shows the anti-catholic spirit which has animated the reform of the rite**
- Nearly all reference to a catholic understanding of the bishop condition has been suppressed in the Paul VI's rite**
- The rite of Paul VI falls under the same condemnation as the anglican rite from which the bishop consecrations were and are « absolutely vain and entirely null » (Leo XIII)**

Therefore, the rite of Paul VI is invalid !

The consequences

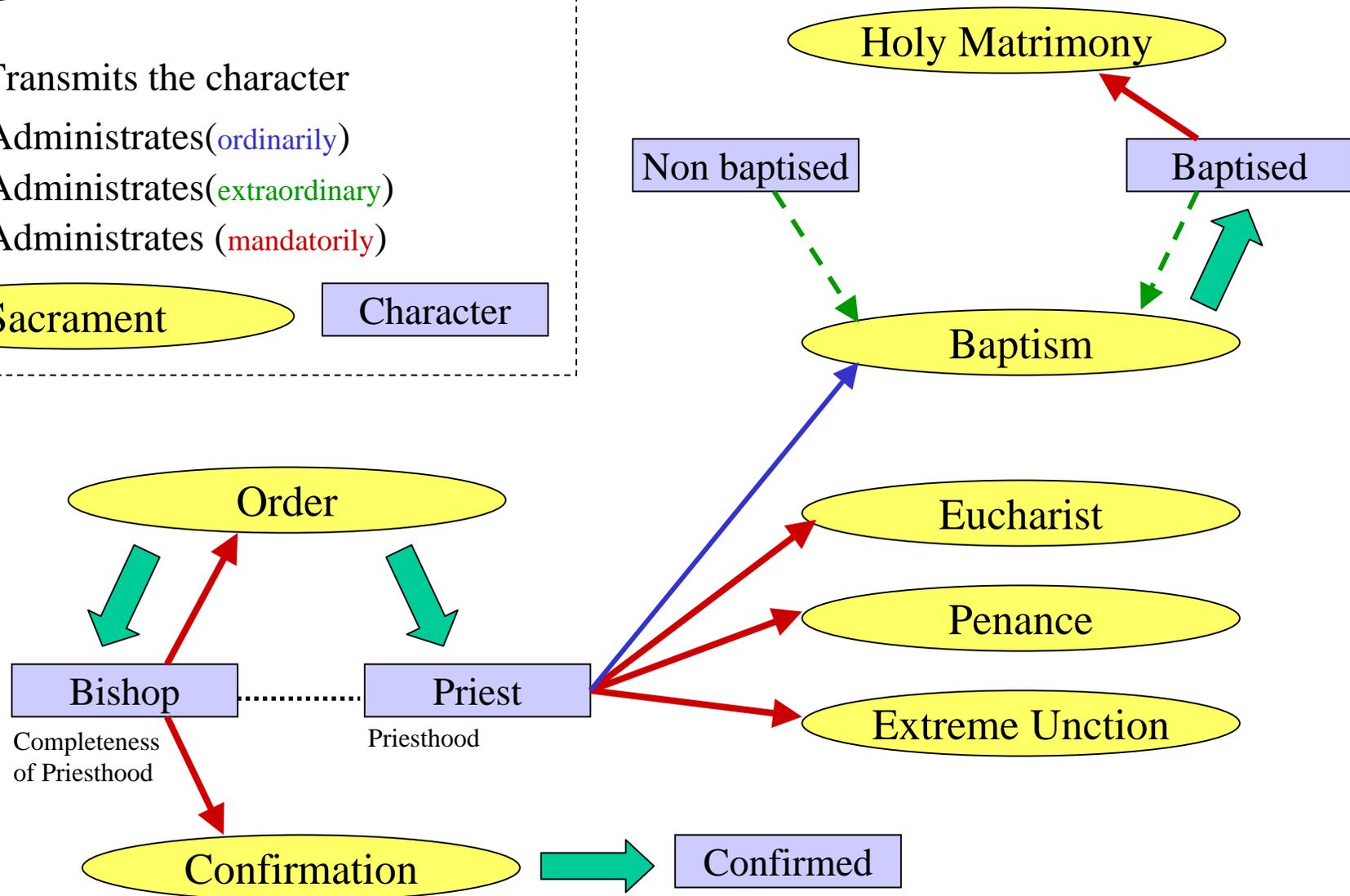
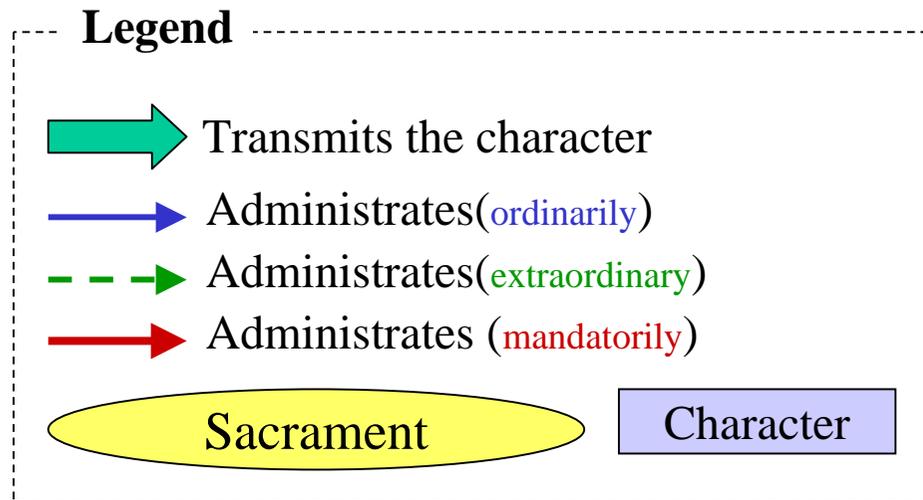
→ The disappearing of priesthood and Sacraments

- Interruption of the apostolic succession (the same effects as the Cranmer reform)
- Progressive interruption of the priesthood transmission through the disappearance of bishops consecrated with a valid rite
- Progressive disappearance of sacraments due to the absence of priests and bishops consecrated with a valid rite (Eucharisty, Penitence, Order, Confirmation, Extrem Onction)

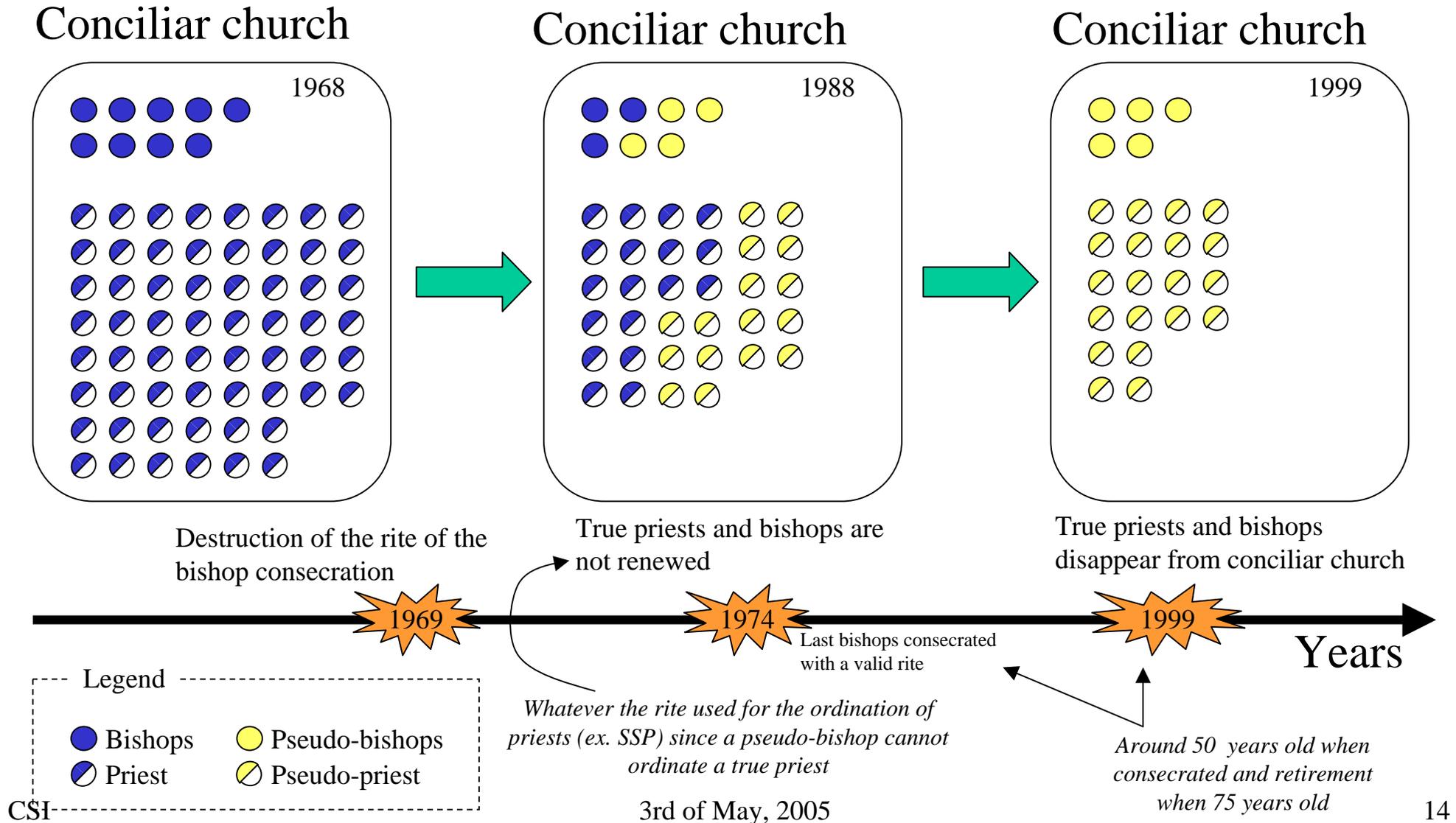
→ The eclipse of the Catholic Church, **effective today !**

- These men that have accepted the modernism, who may look like bishops (though they do not act like bishops), but who are not bishops
- A **false hierarchy**, composed of laymen, taking the place of the Catholic Church and hiding the existence of the true apostolic succession, which should survive according to the promises of Our Lord

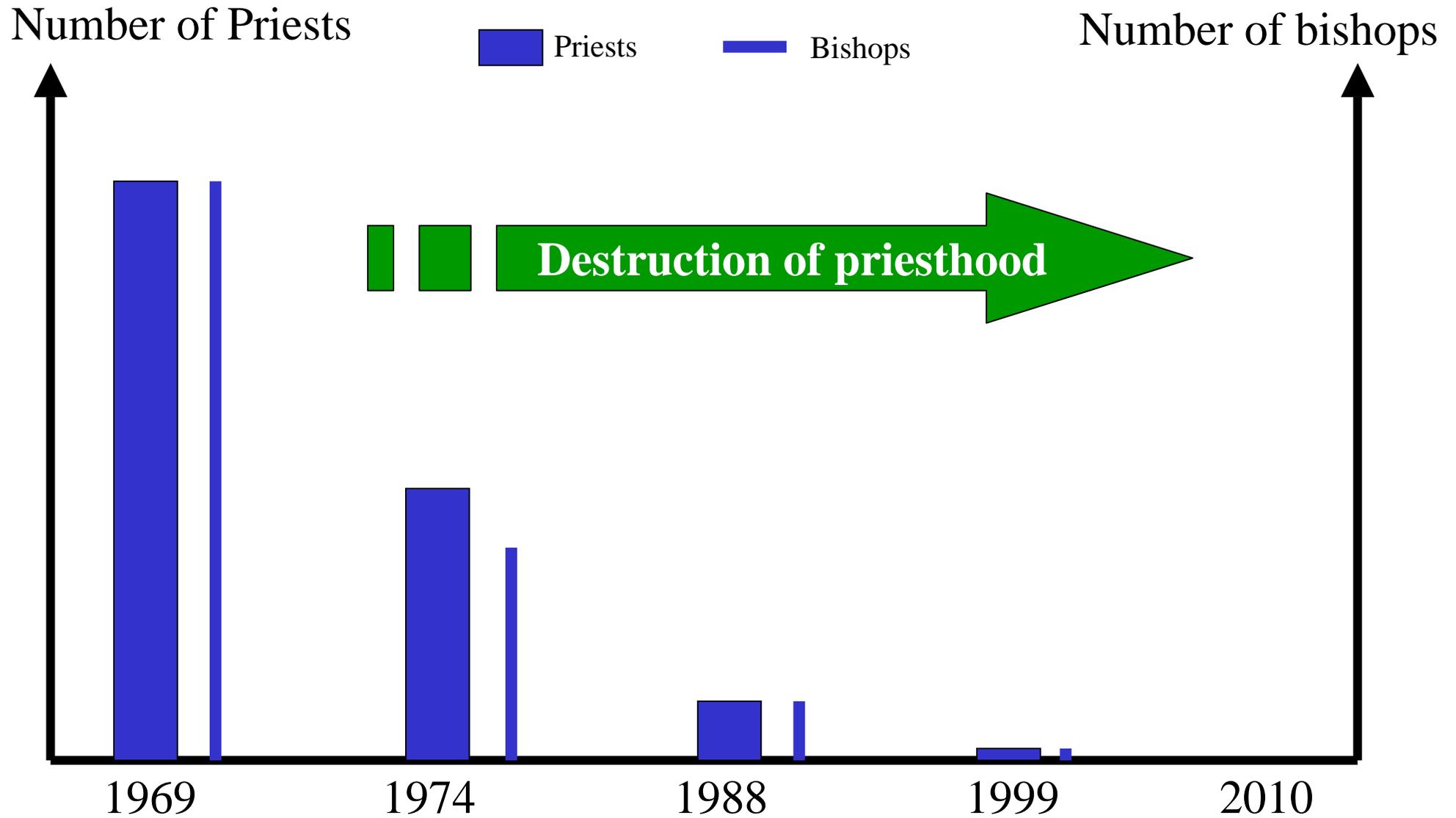
The links between the 7 Sacraments established by Our Lord Jesus-Christ



The consequences of the introduction of the invalid rite of bishop consecration within the conciliar church



Evolution of the number of priests and bishops



The antiliturgist heresy of Paul VI according to the teaching of Dom Guéranger

→ Dom Guéranger, in *Liturgical Institutions*, presents, in 12 fundamental points, the « methods of the reformers of Christianity » :

- He shows that **the antiliturgist heresiarc** hates Tradition, **replaces liturgical forms** with texts of the Holy Writ to interpret them in its please, introduces "**perfidious**" **expressions**, **demands the rights of antique** at which it derides by changing ritual, **abolishes all that expresses the mysteries of Catholic Faith**, demands the usage of the **vulgar language**, abolishes genuflections and other actions of devoutness of Catholic liturgy, hates papal potency, organizes the **demolition of the episcopacy**, rejects the authority of Rome to throw itself into the arms of the temporal prince

→ **According to the teaching of Dom Guéranger, Paul VI is truly an antiliturgist heresiarc !**

Some additional questions (still opened)

- What is the true source of inspiration of Paul VI ?**
- Is the rite of Paul VI efficient from the preternatural point of view ?**
- What are the influences between the anglican High Church and the conciliar church ?**

Conclusion

- **Providential intervention of the Holy See before the conciliar revolution on the precise point of the validity of the ordination rites, including the bishop consecration rite**
- **The «pseudo-reform» of Paul VI consists of a destruction of the Sacrament of Order through the substitution of the Catholic rite with a completely new liturgy**
- **The liturgy revolution has been performed by the enemies of the Church with a full knowledge :**
 - The enemies of the Church wanted to **be sure to destroy the priesthood** and the ordinary channels of Grace
 - The enemies of the Church **used a rite that they knew to be infallibly invalid** through the teaching of Leo XIII
 - The enemies of the Church **used a form completely different from the form infallibly precised by Pius XII**

For the first time in the history of the Church, the conclave held in Rome for the succession of John Paul II was a conclave of priests and laymen

**Taking the words of Cardinal Franzelin,
the conciliar church is in fact
the “neo-anglican church”**