

**THE ALTERNATIVE POPE PROJECT  
WORKING PAPER**

**White Smoke over Montana:  
Pius XIII and the true Catholic Church**



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## Introduction

*Annuntio vobis Gaudium magnum. Habemus Papam.  
Reverendissimum Patrem Lucianum Pulvermacher, OFM Cap.,  
Sanctae Catholicae Ecclesiae Presbyterem.*<sup>1</sup>

On October 24, 1998, white smoke appeared from the chimney of a small house in Montana. It was the signal that a new pope was elected. According to those present, the event ended a forty-year interregnum when the Catholic Church lacked a true leader. To them, there had been imposters on the Holy See ever since the death of Pope Pius XII in 1958.

The pope elected in Montana was the Capuchin priest Lucian Pulvermacher (1918–2009), who had left the ‘Novus Ordo church’ in 1976, becoming a sedevacantist. He took Pius XIII as his papal name, leading the true Catholic Church. Officially, ‘true’ should always be written in lowercase, as the Church Pius XIII led was nothing but the *one* Catholic Church, now in exile. Over fifty persons participated in the conclave. Apart from Pulvermacher, they were all laypeople, and most electors were not present but called or sent in their ballots.

There are many sources on Pius XIII’s papal claim and his pontificate. From the time of the election, the Church kept a well-organized website; a printed version amounts to at least a thousand closely written pages. The documents include reports on the 1998 conclave and the process leading up to it, autobiographical accounts and records relating to ordinations and consecrations, and establishing a college of cardinals. The site contains two encyclicals, some 25 formal documents, and around 50 Caritas newsletters written between 1998 and 2005. There are also many pre-conclave newsletters, most written in 2017 and 2018, but some issued from the late 1980s onward. The internet site still exists and now includes preparatory information, written from 2010 onwards, on electing Pius XIII’s successor, including biographical information about the *papabili*. To date (2023), the group’s conclave attempts remain unsuccessful.<sup>2</sup>

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<sup>1</sup> ”Habemus Papam”. Announcement of the Election of His Holiness Pope Pius XIII, October 24, 1998.’

<sup>2</sup> The original website, <http://www.truecatholic.us> was hacked and some information lost. Therefore, a second website was constructed: <http://www.truecarpentry.org/tccwww/cathwww/> In order to access all sources, one has to consult both sites and combine the findings. Though the latter site lacks some documentation, other parts are updated more recently (ca. 2019). To make the consultation easier and to safeguard the source material, I have compiled a document containing all Pius XIII’s Encyclicals, General Documents, and Caritas Newsletters. The file may be downloaded from <https://wordpress.com/post/magnuslundberg.net/5296>. Documents regarding the

## Conclavist movements

Post-Vatican II conclavism predated sedevacantism. According to the original version, mainly held in the 1960s and 1970s, Paul VI (1897–1978) was a suspected heretic and anti-pope. Still, he could not be deposed by anyone else. The pope had to be convinced of his heresies and conclude that he should resign. Despite Vatican II and the post-conciliar development, the proponents of the thesis believed that some orthodox bishops still existed in the Catholic world. After the pope's resignation, they could summon an 'incomplete council.' It was a church meeting not led by a pope for apparent reasons. The council should denounce the teachings of Vatican II, re-establish the traditional Order of Mass, and elect a new, true pope. The French priest Georges de Nantes (1924–2010) was the thesis's early and vocal representative.

The second-wave conclavism of the 1980s and 1990s was different. By then, most sedevacantists claimed that a cardinal who had been a known heretic could never be elected a true pope. Due to his heresy, he was, *ipso facto*, deposed. The proponents most often argued that John XXIII, Paul VI, and their successors were false popes and that the Holy See was vacant since the death of Pius XII in 1958. Sedevacantist church organizations were developed in the 1980s. Bishops were consecrated, priests were ordained, and sacraments were administered.

However, some groups asserted that papal jurisdiction had to be restored and that the current ordinations and consecrations were both invalid and illicit, as were the sacraments administered by these clerics; the Holy See could not be indefinitely vacant. Still, there was no universal understanding of how and by whom a true pope should be elected. Some individuals and groups argued that other rules than the common canon law applied in this emergency and that the faithful, laypeople included, could summon a conclave and elect a pope to restore papal jurisdiction. During the 1990s, three known conclaves were held, though several others were prepared.<sup>3</sup> The 1998 Montana conclave was the last in the series.

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conclave and its preparation, and ordinations, and consecrations are found in Appendices 1 through 12 in this study. Apart from this, a complete list of Pius XIII's formal documents is found in Appendix 13.

<sup>3</sup> For good overviews, see Cyrille Dounot, 'Paul VI hérétique?: La déposition du pape dans le discours traditionaliste', in: Cyrille Dounot, Nicolas Warembourg & Boris Bernarbé (eds.), *La déposition du pape hérétique: lieux théologiques, modèles canoniques, enjeux constitutionnels*, Paris 2019: 133–161, and Paul Airiau 'Le pape comme scandale: Du Sédevacantisme et d'Antipapisme dans le Catholicisme post Vatican-II', in: Jean-François Galinier-Pallerola et al. (eds.), *La participation des laïcs aux débats ecclésiaux après le concile Vatican II*, Paris, 2014.

The first conclave of this kind gathered in Kansas in 1990 when David Bawden (1959–2022) was elected Pope Michael. Bawden was a former SSPX seminarian who had written extensively on the lack of jurisdiction during the sede vacante and vowed to work towards a papal election. Though many were invited, only six participated in the conclave. All were laypeople, and the tiny group included Bawden and his parents. Pope Michael would claim the papacy for over three decades but had to wait more than twenty years before he was ordained a priest and consecrated as a bishop. By his death, he had two bishops and a small group of priests under his jurisdiction and at least a hundred followers, mainly in the United States and the Philippines. In 2023, his successor, Archbishop Rogelio del Rosario Martínez (b. 1970), took the name Michael II.<sup>4</sup>

The second conclave was held in Assisi in 1994 and included a dozen electors. Half were clerics: four bishops, one priest, and one deacon. The others were laypeople, men, and women involved in the traditionalist movement for decades. The South African priest Victor Von Pentz (1953–2021), a former SSPX seminarian living in England, was elected and took Linus II as his papal name. Still, his pontificate was clouded in mystery, and there were hardly any known post-conclave sources. He was an invisible pope, and not even most of those who elected him knew anything about his activities and for how long he claimed the papacy.<sup>5</sup>

### **Lucian Pulvermacher**

When elected Pope Pius XIII, Lucian Pulvermacher was eighty years old and a priest for over five decades. He was born Earl Pulvermacher on April 20, 1918, in Bakerville, Wisconsin, one of nine children to farmer Hubert Pulvermacher (1889–1985) and Cecelia Pulvermacher (née Lenerz; 1895–1999). Like his three brothers, Earl Pulvermacher joined the Capuchin order and assumed Lucian as his religious name. During the novitiate, he lived in Huntington, Indiana, and later studied philosophy in Garrison, New York State, and theology in Marathon, Wisconsin. He made his final vows in 1942 and was ordained in 1946.

After ordination, he spent little over a year in Milwaukee, but in late 1948, he was sent to Japan, where he served as a missionary on the Ryukyu Islands for over twenty years, including Amami Oshima and Okinawa. In 1970,

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<sup>4</sup> See Magnus Lundberg, 'Pope Michael', *World Religions and Spirituality Project*, 2023, available on <http://www.wrldrels.org/2023/02/04/pope-michael/2023> (accessed on September 1, 2023).

<sup>5</sup> See Magnus Lundberg, 'The Invisible Pope: Linus II and the 1994 Assisi Conclave', available on <http://magnuslundberg.net/2023/08/25/the-invisible-pope-linus-ii-and-the-1994-assisi-conclave/> (accessed on September 1, 2023).

he was transferred to the Capuchin missions in Australia, mainly living in Queensland.

On January 4, 1976, due to the post-conciliar reforms he gradually opposed, Pulvermacher suddenly left the order and Australia and returned to the United States. He soon became an independent priest administering sacraments according to the pre-conciliar rite in the United States, Great Britain, Ireland, France, and Australia. Though his ministry was itinerant, Pulvermacher stayed in his parents' house in Pittsville, Wisconsin, until 1992, when he moved to Antigo, Washington State. At the time of the conclave, he had lived in Montana for two months.<sup>6</sup>

In May 1998, a few months before his election, Pulvermacher wrote 'My Labyrinth Trail Out of the Novus Ordo Shell.' It responded to those questioning why he stayed in the mainstream Catholic Church until 1976, more than a decade after the end of the council and several years after the implementation of the New Order of Mass. He claimed that he was bewildered by the conciliar documents and development but was assured by superiors that it was all good. Nevertheless, he started reading traditionalist literature and criticizing the new catechisms but met resistance from his superiors and the local bishop. He wrote that while working in Australia, he tried spreading traditional catechisms and became increasingly vocal in his criticism. In the end, he left the order without informing his superiors.<sup>7</sup>

When returning to the United States in 1976, Pulvermacher began saying traditional Mass in Wisconsin. Still, he came into conflict with the Priestly Society of St. Pius X as he refused to give communion to people who also attended the Novus Ordo. His brother Carl Pulvermacher (1926–2006) had just left the Novus Ordo and became close to SSPX, working with the Society's printing press and the *Angelus* journal. Towards the end of 1976, Lucian Pulvermacher began his independent sedevacantist ministry, which he continued until he became the pope. In 1992, he explained his position vis-à-vis the papacy.

The rule of a Pope continues after his death until a true Pope is elected. Hence, Pius XII, in his reign after death still continues. Hence, we live in beliefs and the sacramental life just as it was when he died on the ninth of October, 1958.<sup>8</sup>

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<sup>6</sup> 'Personal Record of Pope Pius XIII' [Appendix 11] and 'His Holiness Pope Pius XIII', cf. Lucian Pulvermacher, 'Caritas Newsletter', March 1, 1998.

<sup>7</sup> Lucian Pulvermacher, 'My Labyrinth Trail Out of the Novus Ordo Shell', June 1998 [Appendix 1].

<sup>8</sup> Lucian Pulvermacher, 'Caritas Newsletter', October 22, 1992.

## The Conclave

Though Lucian Pulvermacher had been a sedevacantist for a long time, he opposed the conclavist attempts in the early 1990s. The road to the 1998 conclave started in 1995 at a meeting in Spokane, Washington State. There, he encountered a German priest, Hermann Adam, who was considered a suitable candidate until they discovered he was under the jurisdiction of a Novus Ordo bishop. For a long time, the conclavist Kenneth Mock was much involved in the process, as he had been in the 1990 conclave in Kansas and, to some extent, in the 1994 conclave. He did, however, not participate in either of them. Ultimately, Mock did not want to proceed with the new conclave, as he thought it would be invalid.<sup>9</sup> In a letter signed in November 1995, Pulvermacher wrote that it was impossible to be a faithful Catholic actively trying to convene a conclave.

De facto (as a matter of fact) we now have an organization working on the valid election of the Pope. Let us meet reality. If anyone that I serve denies that the Church can elect the Pope, one to whom God will give the primacy of jurisdiction and infallibility, I can no longer give him or her the sacraments. If they come to me with good arguments that our electoral process is totally wrong we will go on from there. To frivolously deny that the present process is no good is not human, and it will not hold water.<sup>10</sup>

As Mock left, Pulvermacher and Australian sedevacantist Gordon Bateman (1929–2009) became the driving conclavist forces. A three-person committee of Bateman, Robert Lyons from Texas, and Paul Stramer from Montana made the practical preparations in cooperation with Pulvermacher. In an election update, Pulvermacher explained why they had continued to pursue the attempt to elect a pope, though they experienced opposition, and emphasized that the time was ripe.

As soon as a board of 3 began to see if the Catholics wanted to join in the voting for the Pope we noticed that a diabolic opposition surfaced, something with a severity that never even once surfaced while in the past three years, nothing was being done. Think of it, the devil saw danger to himself and good for the salvation of souls, and he made an all out endeavor to move the faithful that I served for 22 years into rebellion.

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<sup>9</sup> Lucian Pulvermacher, 'Caritas Newsletter', August 25, 1998; 'The Conclave: The Election of Pope Pius XIII, October 24 1998 [Appendix 3]'; Caritas Newsletter, July 15, 2001; and Gordon Bateman 'Dear Fellow Members in the Faith' and 'Old Electors Menu with Résumé 1995–1998'.

<sup>10</sup> Lucian Pulvermacher, Caritas Newsletter, November 25, 1995

I observed a conduct that I could not explain in natural terms. It just seemed to be diabolical.

Let me run a simple scenario. People gather on an island where there is no government. Murder, rape and the like are daily events. Finally, a man gets a group together and promises an election of a mayor, a judge and a cop. He sits on his hands for 3 years without an election, and then other members on the board just go ahead with an election program with candidates on a ticket for mayor, judge and cop. As soon as the paper work gets going, diabolically inspired people say, 'We will not vote that way. We must have discussions, input and the like' – ad infinitum. The attempt will either go ahead, or it will just fail with endless discussions.

I learned from a famous architect that in a building plan (even if the architect is building his own dream home) there has to come a time when you stop adding and subtracting from the plan. If one does not submit to that discipline he will never erect a building. That is the problem before us in the papal election right now.<sup>11</sup>

In May 1998, Pulvermacher compiled a document destined for the potential electors to explain and defend the conclave and the possibility for laypeople to take part. There was no pope and no valid cardinals left. In the letter, the author supported the sedevacantist view, stating that the post-1958 papal claimants were anti-popes because of their pre-conclave heresies. They had also taught heresy while falsely occupying the Holy See, adhering to the decisions of Vatican II, and contributing to the further destruction of the Catholic Church to a new religion that had nothing to do with true Catholicism.<sup>12</sup>

The Committee also provided the potential electorate with Brazilian traditionalist Homero Johas (b. 1926) much more complex and detailed article, 'Is a Pope Necessary.'<sup>13</sup> Johas was one of the participants in the 1994 Assisi conclave, but the organizers of the 1998 election mentioned neither it nor the election of Pope Michael in 1990.<sup>14</sup>

The conclave began on October 23, 1998, at an undisclosed place in Montana. The number of electors was much greater than in the 1990 and 1994 conclaves taken together. According to a list that included the participants, there were more than 50. The 1990 conclave in Kansas gathered six people, and the 1994 conclave in Assisi a dozen. One difference was that most electors were not present at the location but phoned in their votes. All but Pulvermacher were laypeople, both women and men. The majority was from the United States and knew him through his ministry in the 1970s and 1980s;

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<sup>11</sup> Lucian Pulvermacher, 'Caritas Newsletter', August 25, 1998.

<sup>12</sup> Gordon Bateman 'Dear Fellow Members in the Faith', pre-conclave, 1998; and 'Lucian Pulvermacher, 'The Papal Election: Justification. A Simple Approach for the Laity,' 1998 [Appendix 2].

<sup>13</sup> Homero Johas, 'Is the Pope Necessary', 1992.

<sup>14</sup> Lundberg, 'The Invisible Pope'.

about ten electors were Australian and had met Pulvermacher when he was there in the 1970s or during his journeys in the 1980s. The electors had provided their biographies, professions of faith, and vows against the conciliar Church and the traditionalist groups.<sup>15</sup>

Twenty-four hours after the start of the conclave, on October 24, the Committee counted the votes of the first ballot. They announced that a vast majority elected Lucian Pulvermacher. He accepted the result and took Pius XIII as his papal name. After this, “The ballots were burned in a wood stove, and white smoke ascended to the mountains of Montana.” All electors were notified, and the result was announced to the media.<sup>16</sup> The first papal Mass and intronization occurred the day after the conclave’s ending, on October 25, 1998. At this event, in a rented hotel ballroom, 28 adherents attended.<sup>17</sup>



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<sup>15</sup> ‘Old Electors Menu with Résumé 1995–1998’

<sup>16</sup> ‘The Conclave: The Election of Pope Pius XIII, October 24 1998 [Appendix 3].

<sup>17</sup> ‘First Papal Mass of Pius XIII’, October 25, 1998.



Pius XIII was not a bishop at the election, and his way to the episcopate was unusual. On November 8, 1998, he appointed two cardinals, Gordon Bateman and Charles Coleman (1923–1999). Bateman was a long-time traditionalist who had counteracted the post-conciliar changes from the early 1970s. He had been active in the Latin Mass Society and met Pulvermacher while serving in Queensland. 2000 the pope appointed Robert Lyons (b. 1948) from Texas and Canadian Kenneth McRae cardinals. Apart from them, he made at least six cardinals *in pectore* without publicizing their names.<sup>18</sup>

The road towards the consecration of the new pope began with Pius XIII ordaining one of the lay cardinals, Gordon Bateman, to the priesthood on June 13, 1999, in Kalispell, Montana. A week later, on June 20, he consecrated Bateman as a bishop, though the pope was not a bishop himself. According to the usual understanding of the concept, Bateman had no apostolic succession. The next step was that Bateman consecrated Pius XIII as a bishop on July 4, 1998. This ceremony, too, took place in Kalispell.<sup>19</sup>



Cardinal Bateman and Pope Pius XIII

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<sup>18</sup> 'Pope Pius XIII and the College of Cardinals' November 8, 1998 with several later revisions [Appendix 9]; and 'Charles Cardinal Coleman 1923–1999'.

<sup>19</sup> 'The Ordination to Priesthood of + Gordon Cardinal Bateman', June 13, 1999 [Appendix 6]; 'The Episcopal Consecration of + Gordon Cardinal Bateman', June 20, 1999 [Appendix 7]; 'The Episcopal Consecration of His Holiness Pope Pius XIII', July 4, 1999 [Appendix 8]. See also Pius XIII's defence 'An Ordination & A Consecration was Made by a Pope-Priest', March 4, 2000.

## The Pontificate

Pius XIII lived in or near Kalispell, Montana, at the time of the conclave. The exact location was not made public. He used a mobile home outside an adherent's home. He then lived in Spokane, Washington, for some time, but in 2001, he moved to Springdale, a town of less than 300 people an hour's drive from Spokane, where he remained until he died in 2009.<sup>20</sup>

The year following the papal election, Pius XIII published several central documents representing his restoration of the Catholic Church and Catholic doctrine and practice. On November 1, a week after the conclave, Pius XIII made his 'Urbi et Orbi' speech. He stated that the Church was reduced to a remnant in the present era. His main agenda was to re-establish the true Church that Satan had almost managed to destroy with the help of the highest church officials, i.e., the papal intruders, the cardinals, and the bishops. The Vatican II documents were like 'atomic bombs in the spiritual world.' The result was the destruction of the Mass. Vocations were down to a minimum. Monasteries and convents closed down at a rapid pace. The new Canon Law (1983) further cemented the reforms, as did the new catechism (1994). The four intruders on the Holy See were Satanic anti-popes. He stated,

John Paul II has carried on all works of John XXIII, Paul VI and John Paul I. Birds of a feather flock together. There is not the slightest chance to discover a Catholic in any of them. They stand condemned by God's one, holy, catholic, and apostolic Church.<sup>21</sup>

Pius XIII's first encyclical, 'Ecclesia Catholica,' was given less than a week after his election, on October 30, 1998. In this document, the new pope emphasized the old dictum, *Extra Ecclesia Nulla Salus*: There is only one Church and no salvation outside its borders. He denounced Vatican II's modernist, more positive evaluation of non-Catholic religions and stated that they contained no truths. It was Freemasons with their vision for a one-world humanistic religion that dominated the conciliar religion and was integrated into the teachings of the post-1958 false popes.

His second encyclical was entitled 'Tranquilitas Ordinis' on the relationship between Church and State, based on the Church's social doctrine but above ideas of the pope's universal authority as the Vicar of Christ. Referring to the principle of subsidiarity, he argued that the family was the fundamental social unit, with the man as the foremost authority, denouncing divorce, feminism, abortion, and contraception while defending the right of

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<sup>20</sup> The Ordination to Priesthood of + Gordon Cardinal Bateman', June 13, 1999 [Appendix 6]; Caritas Newsletter, March 15, 2001; and <http://www.findagrave.com/memorial/47061789/lucian-earl-pulvermacher> (accessed on September 1, 2023).

<sup>21</sup> 'Urbi et Orbi: Pope XIII addresses the City and the World', November 1, 1998.

homeschooling. In developing the ideal relationship between church and state, Pius XIII used Boniface VIII's 1302 bull, 'Unam Sanctam,' the classic defense of the papal universal monarchy. He denounced liberalism, freemasonry, and the United Nations for destroying the unity between Church and State and the papal primacy in the society.<sup>22</sup>

The *motu proprio* 'Instauratio Liturgica: The Restoration of Liturgy,' dated April 26, 1999, included a series of decrees that were the basis of the new pope's way of re-establishing Catholic faith. Of course, the Mass should be said in Latin according to the pre-conciliar rite. Still, in line with many sedevacantists, he claimed that the modernist and masonic infiltration in the higher echelons of the Church was evident even during the pontificate of Pius XII. Therefore, he decreed that the Church would only use the liturgical books, including the Missal and Breviary, predating the revisions of rubrics and the rating of feast days in the mid-1950s, as well as the modifications of the Holy Week rites in the mid-1940s. Feast days that had been moved should be brought back. All Missals, Breviaries, and other books, as well as statues and images, had to be formally authorized by the Holy See, and the Index of Forbidden books was reinstated.<sup>23</sup>

Writing shortly after the election, Pius XIII explained that the world had not been divided into geographically defined dioceses or parishes under current circumstances. Thus, every church member belonged to the one parish subject to the pope. He would distribute a 'hand Encyclical' as proof of full communion with the true Church. In 2001, he declared that the church was divided into three 'units led by Pius XII, Cardinal Bateman (Australia), and Cardinal Lyons (USA).'<sup>24</sup>

Even if the church was restored, most adherents lived far from places where they could receive communion steadily. Thus, most were practically 'home-aloners,' not having frequent access to the sacraments. If they could not take ordinary communion, they had to take recourse to spiritual communion, the desire to receive communication, which gives grace, though not in the same way as regular communion. If they could not fulfill the Easter Duty, they should write to one of the priests stating that they had taken spiritual communion. As most church members would have few possibilities to go to confession regularly, they should make acts of perfect contrition, preferably daily.<sup>25</sup>

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<sup>22</sup> 'Tranquilitas Ordinis: The Tranquility of (The Social) Order', October 1, 1999.

<sup>23</sup> 'Instauratio Liturgica: The Resoration of the Liturgy', Motu Propia, April 26, 1999.

<sup>24</sup> 'Caritas Newsletter', March 15, 2001.

<sup>25</sup> 'Caritas Newsletter', September 25, 2004.



In several papal documents, signed in 1998 through 2000, Pius XIII defended his election, denouncing both the Novus Ordo and the traditionalists that had not submitted to his jurisdiction, and argued that the Holy See had been vacant since the death of Pius XII, but restored in 1998 with his election. He pointed to the absolute supremacy of the pope against any episcopal collegiality.

He declared that Novus Ordo and SSPX orders invalid as he meant that they were substantially equal to Anglican orders and that the ministers were heretics and apostates, which had been declared invalid by earlier popes. He also underlined that SSPX was part of the Novus Ordo religion and that their ordinations and consecrations were invalid. Archbishop Ngô Đình Thục's (1897-1984) and Alfredo Méndez-Gonzalez's (1907-1995) post-Vatican II consecrations for sedevacantist and sedeprivationist groups were, at least, doubtful, and both they and the bishops the consecrated were schismatics. In any case, all arguing that they had apostolic succession from Thuc or another had to submit to Pius XIII to be ordained or consecrated conditionally. Persons who had received post-Vatican II baptisms would be baptized conditionally. At the same time, Pius XIII opened up for married clergy. They could be ordained in an Eastern rite but say Mass in the Latin rite, too.<sup>26</sup>

Pius XIII's Papal Office published 55 Caritas Newsletter between the election and late 2005. Each letter included several themes. Sometimes, the articles were closely related; sometimes, a letter brought up numerous

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<sup>26</sup> Pius XIII, 'Novus Ordo has NO Pope-Sine Romano Pontifice', December 21, 1998; 'The Parish and the "hand Encyclical"', November 24, 1998; 'The Minister of Holy Orders', January 8, 1999; 'Praeambula Fidei-Steps Before Faith', February 15, 1999; 'Papal Declaration on Council Vatican II's [!] "Sacrament of Baptism. It is Doubtfully Valid', March 6, 1999, 'Vatican II Orders Invalid', April 29, 1999; 'Haeretici Episcopi (Heretical Bishops): Motu Proprio', May 18, 1999, 'The Chair of Peter Filled October 24th 1998', December 24, 1999; 'Open Letter to All Persons Going to St. Michael's in Spokane, Washington, USA, for Religion', December 8, 2000. Cf. Caritas Newsletter # 1 through # 6 (1998-1999).

unrelated themes. The same or very similar texts often reappear in several letters. Through a study of the text corpus, four main themes appear: 1) the defense of the election and the necessity to submit to the newly elected pope; 2) catechetical texts including both doctrinal and moral issues; 3) apocalypics and private revelations; and 4) conspiracies that sought to establish a one-world system. Almost every letter included advice to acquire and read pre-1958 Catholic literature, which the Pope considered especially edifying. Such literature could be ordered from the SSPX editorial Angelus Press, though Pius XIII denounced the organization as such. Still, the books were reprints or at least faithful copies with a pre-1958 imprimatur.<sup>27</sup>

The one church, now under Pius XIII, was like Noah's Ark, and the Pope was a new Noah who had been obedient to God. God preserved the papacy and Holy Orders in him through him and the conclave where he was elected. As often, Pius XIII referred to Boniface VIII's bull 'Unam Sanctam' (1302), according to which there was no salvation outside the boundaries of the church under the authority of the true. However, he opened up for baptism of desire, thus distancing himself from 'Feenyism' defended by a sedevacantism minority.

The lion's part of the News Letters includes primary catechetical teaching based on pre-1958 books, e.g., the Commandments of God and the Church, the corporal and spiritual works of mercy, attrition, and contrition. Still, Pius XIII also went into further details, referring his readers to Heinrich Denzinger's *The Sources of Catholic Dogma*, a fundamental compilation of the Catholic magisterium. To devote time to study was imperative.

Though discussing other moral issues, the primary point in Pius XII's moral teaching was to counteract the liberalization of sexual attitudes. He emphasized that pre-marital courtship should occur in public, not to cause occasions of sin. Another central issue was the need to dress modestly, not least while attending church. Women should wear dresses that reach below the knee when sitting and not wear pants. As for males, he denounces the use of, e.g., shorts, tennis shoes, and not least, denim, a diabolic fabric. Though the focus on the dress code was related to the value of chastity and modesty, according to the pope, the modern changes were part of a general 'uglification' that affected, e.g., art, literature, and *Novus Ordo* church buildings.

Pope Pius referred to some private revelations given to seers, not least the Secret of La Salle that included the prophecy that 'Rome will lose the faith and become the seat of the antichrist' and the prophecies of the 'three days of darkness' when the great majority of the world's population will perish. Still, he focused on the Book of Revelation and did not find the private revelations essential.

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<sup>27</sup> In what follows I will not refer to individual letters as the themes are spread throughout the 55 issues.

There is ample evidence of conspiracist discourse in Pius XIII's letters. His ideas were in no way unique. According to this discourse, the main culprits are Freemasonry and Jewish conspiracy, which led to Communism. The 'beasts' born from this Masonic-Zionist-Communist union were the United Nations and the Novus Ordo religio. They cooperated in 'uniting [everything] into one religion, for the planned One World Government of the New World Order.' The Jewish influence caused the Protestant Reformation, and, in collaboration with Freemasonry, it catalyzed the French Revolution, liberalism, and communism. Currently, the Vatican was a mere extension of the United Nations, whose 'gods' were satanism, atheism, and communism. In line with his predecessors, Pius XIII prohibited the faithful from joining secret societies, not only Freemasonry in all its form, but also Good Templars, Odd Fellows, Rotary, and Lions, as their goal was materialism, occultism, and the deification of the human being.<sup>28</sup>

Though he raises questions about the importance of healthy food, Pope Pius combines them with conspiracist ideas on 'large-scale programs are in place to kill and maim us,' such as hybrid seeding and pesticides. Another recurring theme in Pius XIII's letters is his criticism, bordering on denouncing school medicine, and his wholehearted support for alternative methods. Parts of the latter would give rise to a significant controversy in the church.

The apple of discord was Pius XIII's enthusiastic support of radiesthesia—'a physical ability to detect radiation emitted by a person, animal, object, or geographical feature,' e.g., by the help of a pendulum. Pulvermacher practiced radiesthesia since his time in seminary, and some church members, including Cardinal Bateman, argued that this practice equaled occultism. As a result, in early 2002, Bateman left Pius XIII's jurisdiction and renounced his ordination and consecration. The question should not have been complete news since Pulvermacher had used the pendulum for decades, and potential electors dissociated themselves from him while preparing for the conclave. Still, according to Bateman, by 2002, Pulvermacher was 'completely overtaken by his preoccupation with witchcraft' and unearthed a letter written by Pulvermacher a few months before the election in which he considered opposition towards the use of pendulum as a 'sin against the Holy Ghost,' i.e., a sin that cannot be forgiven.<sup>29</sup>

In the June 2002 edition of Caritas Newsletter, the Pope published an article, 'Radiesthesia: An Obscure but Real Object of Creation on Earth,' and would return to the question in later letters. There, he defended its scientific

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<sup>28</sup> For all issues of Caritas Newsletter during Pius XIII's pontificate (# 1 through # 55), see separate file. The Caritas newsletter was also published by Lucian Pulvermacher before being elected the pope.

<sup>29</sup> Published by Prakash John Mascarenhas in 2002, <http://www.geocities.ws/orthopapism/lupu.html> and <http://www.geocities.ws/orthopapism/gordonbateman1.html> (accessed on September 1, 2023)

basis and that it was in no way an anti-Catholic superstition, much less occultism. For the trained person, the pendulum could be used to locate water, diagnose, test food for harmful contents, and cure illness, including mental problems, using the pendulum as an aid for hypnotism. He also instructed his followers on how to make a simple pendulum. It was a method that was God-given. The use of the pendulum in protecting people from disease caused by food seems to have been a central part. In one letter, he wrote.

Anyone shopping without a pendulum is entirely open to purchasing misery, namely, Mad Cow disease leading to Alzheimer's, herbicides, pesticides, diseases of all kind, nanotransmitter robot devices even, and the list goes on.<sup>30</sup>

It is unknown how many of the adherents left due to the conflict over radiesthesia, but after it, Cardinal Robert Lyons was the only other priest left in the group. At the same time, Gordon Bateman and a small group in Australia began to prepare a new conclave, but nothing concrete came out of the plans.<sup>31</sup>



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<sup>30</sup> 'Caritas Newsletter', June 25, 2002, cf. 'The Pendulum - a letter to the public', January 5, 2005. This letter is unavailable but its contents are described as: 'facts against the farms, gene altering of plants, which exposes the public evils which are prevalent in the world during Our papacy and on into the future.'

<sup>31</sup> See Prakash John Mascarenhas in 2002, <https://www.geocities.ws/orthopapism/lupu.html> and <https://www.geocities.ws/orthopapism/gordonbateman1.html> (accessed on September 1, 2023)

## The Pope's Last Years and the Preparation for a New Conclave

In late October 2005, Pius XIII signed his last public document, his 55<sup>th</sup> Caritas Newsletter. After that, he started suffering from dementia. On November 30, 2009, Lucian Pulvermacher died in Springdale at the age of 91. He is buried in the local cemetery. The inscription on his tombstone clearly stated that he was the Vicar of Christ, but he was not called Pius XIII but Peter II.<sup>32</sup> This might have meant that he had come to believe he was the last pope in history: Petrus Romanus.



Source: Find a Grave

Still, after Pulvermacher's death, by 2010, a group of adherents, known as the Immaculate Heart of Mary Council, began to plan to elect his successor.<sup>33</sup> The process would be similar to the procedures in 1998, and those unable to attend physically could submit their votes via email or phone. The Council should gather physically during the conclave, oversee the election, and check and count the ballots. Before proceeding to the conclave, potential electors should register and be sent voting codes, which enable the individual to call in, fax, or email the ballot. When a candidate received at least 2/3 vote, he would be asked

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<sup>32</sup> <http://www.findagrave.com/memorial/47061789/lucian-earl-pulvermacher> (accessed on September 1, 2023).

<sup>33</sup> 'Methods & Logistics for Conducting The Conclave' and 'true Catholic Church Members of Today & Her Upcoming Conclave Candidates.'



if he accepted the papal office, and in the affirmative, the Council would announce: Habemus Papam!

A list of clergy and laypeople belonging to the tCC that might have been updated in the mid-2010s included well over a hundred names.<sup>34</sup> The site also included presentations of four main papabili. The first was Agathangelos de la Transformación, an Argentinean born in 1962. He was a Capuchin who had studied at SSPX's seminary at Ecône and was ordained by Marcel Lefebvre in 1985. He was active in the Society for about a decade until he established an independent Capuchin community in San Carlos de Bariloche in the province of Río Negro. It was later moved to Ushuaia in Tierra del Fuego. By the mid-2010s, the community also included nine lay brothers.<sup>35</sup>

The second candidate was Johannes-Joseph Lorenz (Fr. Joseph), who was born in 1942 in Danzig, present-day Gdansk, in Poland, but grew up in Switzerland and Canada. He claimed that he made solemn vows as a Franciscan and that in 1983, he was ordained by Bishop Michael Farrell. Lorenz also asserted that the same year, Old Roman Catholic archbishop Gerard Shelley consecrated him, assisted by Michael and George Farrell. This consecration is not known from other independent sources, and a fatal problem with the assertion is that Archbishop Shelley died in 1980. Lorenz also claimed that he submitted to Pope Pius XIII in 1999, was consecrated archbishop, and was made cardinal *in pectore*. Other documents support neither of these claims. Finally, in September 2010, after the pope's death, he became 'Spiritual director of tCC.' In another list of clerics, updated in 2019, the compiler notes that Lorenz had passed away.<sup>36</sup>

The third papabile was Eric Patrick Mbomo, born in Cameroun in 1982, who claimed to have been ordained by Archbishop Cyril Tonye II of the Charismatic Catholic Church. As an archbishop, he continues an independent ministry in Southern Cameroun. The fourth and last of the candidates were

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<sup>34</sup> 'true Catholic Church Today & Her Upcoming Conclave Candidates', <https://truecatholic.us/zapostolic/prelim/tcc15VaticanCandidates.htm>

<sup>35</sup> 'Rev Fr. Agathangelos of the Transfiguration. OFM. CAP.' <https://truecatholic.us/zapostolic/prelim/BiographyCanidate2/fragathangelos.htm> (accessed on September 1, 2023)

<sup>36</sup> '+Rt. Rev. Dr. Johannes-Joseph Lorenz, STD' <http://truecatholic.us/zapostolic/prelim/BiographyCanidate2/frjoseph.htm> (accessed on September 1, 2023). On Michael Farrell (d. 1986), see <https://sites.google.com/site/gnostickos/bbishopsfarrell> (accessed on September 1, 2023). He was ordained in the North American Old Roman Catholic Church and later the leader of Canonical Old Roman Catholic Church and the Old Roman Catholic Church in England, though he only served for a month, and Archbishop of Caer-Glow. George Gerard Shelley (1891–1980) was a linguist specialized in Russian and the archbishop of the Old Roman Catholic Church in Great Britain and later the Primate of the Old Catholic Church in England and America, the Canonical Old Roman Catholic Church, and archbishop of Caer-Glow, see [http://www.wikipedia.com/en/Gerard\\_Shelley](http://www.wikipedia.com/en/Gerard_Shelley) (accessed on September 1, 2023) and <https://sites.google.com/site/gnostickos/bbishopshelly> (accessed on September 1, 2023).

only presented briefly and in Spanish. It was an Abbot Basilio, who belonged to the Orden de San Basilio Magno and was a priest in the Ukrainian rite.<sup>37</sup>

On the site that was updated in 2019, only two main papili remained: Agathangelos de la Tranformación and Eric Patrick Mbomo. However, the complete list of possible electors includes more than 200 names. Most are from Argentina, the United States, and Cameroun.<sup>38</sup> Still, despite all preparations until now (2023), no successor of Pius XIII has been elected.

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<sup>37</sup> 'Rev. Brother Eric Patrick Mbomo', <http://truecatholic.us/zapostolic/prelim/BiographyCanidate2/frpatrick.htm> (accessed on September 1, 2023) and <https://www.facebook.com/archeveque.eric.patrick.mbomo/> (accessed on September 1, 2023).

<sup>38</sup> 'Fr Abad Basilio+ OSBM Orden de San Basilio Magno; Sacerdote de Rito Oriental Ucrainiano', <http://www.truecatholic.us/zapostolic/prelim/BiographyCanidate2/frabadbasilio.htm> (accessed on September 1, 2023).

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## **Appendix 1**

### **'My Labyrinth Trail Out of the Novus Ordo Shell' by Lucian Pulvermacher O.F.M. Cap. May 20, 1998**

After the death of Pope Pius XII (October 9, 1958) nothing took place in the Church that could tell us that John XXIII was an invalid Pope, in that he had become a Rosicrucian Mason way back in 1935 - as recorded in the book, *The Broken Cross* by Piers Compton. What began to happen was a speeding up of changes in small steps. That had already started under Pope Pius XII in his change of the new Latin translation of the Breviary, his new Holy Week change and the like.

I remember how perturbed I was at the documents of bogus Council Vatican II. On one occasion I asked a former professor of mine who was at the Council with his bishop as a periti (a specialist who advises the bishop). My professor was a STD (Doctor of Sacred Theology), so I had confidence that he could give me sound advice, so I asked him just what was going on in the Council. Mind you, he assured me that everything was just wonderful. That put me "in my place" as one who was just over-concerned.

I remember that over the years I opposed many things that came out of the Council, and my bishop labeled me as being involved in "negative thinking." That was to put me in "my place." Please observe, dear reader, I did not fit into the changes, and both my equals in the priesthood and my superiors found fault with me. If I were one with the "gang" I would not have been persecuted.

In 1968 and there after, my dear mother sent me the *Wanderer* (a good traditional Catholic Paper) so I could keep up with the problems by a week-by-week treatment. On one occasion I asked the American military people in a military chapel in Naha, Okinawa, if any of them were *Wanderer* readers, and, if there were such people, would they want to help me form a *Wanderer* Forum (study club). One American lady, Cecile Wicker (now living - retired - in North Carolina) came up and offered to be in the study club.

While we were dealing with the heresies in the Sadlier Catechisms I remarked that I felt sorry for the "poor" American children (in the USA) who had to learn their catechism from those terrible catechisms. Then I was informed by the members of the Forum that, that very catechism was being used in our Mission Catholic (Christ the King) School - the very place where we had the study Forum. That just killed me. Impossible, I thought. However, it was true.

I took the Wanderer clippings on the Sadlier Catechisms of three weeks' issues, written by the very learned Father Bandis, to the Sister in charge of the Christ the King School. She returned the clipping without comment. Then I gave them to the priest in charge of the School, and he returned them to me without comment. Then I asked Cecile Wicker if she still had the original copies, and she said she did. She gave them to me, and I gave them to my bishop. He put those issues on a high shelf in his office, and that was it. For weeks I saw them unmoved, so I mentioned to the priest and Capuchin Brother where I lived that I would inform the parents of the school children of the heresy problem. They could and had the duty to tell the school administration to scrap the Sadlier Catechism.

LOCKING HORNS -- My bishop was informed by the priest and or Brother of my plans to destroy the Sadlier Catechism. Then the bishop told me he wanted to have an interview with me, and I was galled about that. With a firm face and strong voice he said (to his eternal shame), "You want to stop the use of the Sadlier Catechism in our Christ the King School." Without hesitation I told him that I did want to get the damnable catechism out of the school. He then told me, and I remember it as if it were just yesterday, "You will not do that. I silence you! That is HOW catechism is taught today." I did my priestly work well, and I was condemned by my bishop. Now what do you think of that? I could do no more about it, but I told the other people on the Forum that they would have to carry the ball of telling the parents of the problem. I was bound by obedience to back off. I will add at once, that the bishop never (to my knowledge) backed away from his support of teaching heresy in his Christ the King School. About six years later he died in his sleep, and I fear he opened his eyes in hell.

In 1968 Paul VI put out the Encyclical called "Humane Vitae." That opened the Pandora box on contraception. On one occasion two priests at table said that contraception was all right. I figured that the bishop would correct them, but no! He merely said, if you do not have the Catholic faith you cannot accept the condemnation of contraception. In a matter of days he went to Japan for a bishops' meeting, and he came back with a paper which I still have on file where he and all the bishops of Japan approved of contraception. I would not follow them, and I never defiled my confessional with even one approval of contraception. Since the priest is the shadow of the bishop I had to find a new land for my missionary life. I applied to be moved to Australia where contraception was not acceptable - yet! My "infamy" followed me, and I never received a position above assistant priest, all my years on Australia. I was in the Ryukyu Islands (now Japan) from December of 1948 until March of 1970. From 1970 until 1976 (January) I was in Australia.

Shortly after I arrived in Australia I saw that things were not rosy there either. They had bad catechisms, and I used to buy small catechisms and sell them on the sneak to the children. Finally, I was in a meeting on teaching

catechism, and as the meeting was closing they asked if anyone wanted to say something. I raised my hand, and I was invited to the mike. With a firm and strong voice I castigated the bishops of Australia for not having theologically correct catechisms in our schools. I sat down, and the meeting closed. However, that was not the end of it for me. My pastor gave me “royal hell” for correcting the bishops.

One Sunday I gave a fine sermon on hell. In a few days my provincial (the big man in the area) called me in, and he scolded me for preaching on hell. He said we do not preach on those things. Truly, that amazed me. I felt like a chump, for I knew that all the priests were against me, otherwise the provincial would have never heard about my preaching. I could go on with such examples as long as a sleigh track, but that should tell you that I never was part of the evil in the Novus Ordo.

After consulting with an Australian priest, Father Brian Buckley, about the mess around us, I decided to bolt out of the entire Novus Ordo (what I call it today). On the 3rd of January 1976, I left Australia to go to Father Conrad Altenbach in Milwaukee, Wisconsin. Shortly I was introduced to all the priests in the area who were saying nothing but the Latin Mass. I left the Capuchin Order and the entire Novus Ordo in one crack, without even going to the superiors to say “good by.” I was without money, without a home or anything. The few things I brought along with me I could carry in two bags.

Within eight months I began to suffer persecution again. Father Hector Bolduc (Society of St. Pius X) even kicked me out of the area that was served by the Society. Why? I refused to give the sacraments to the Novus Ordo Catholics. That made me bad in their sight. I just could not understand why they, who called themselves Catholics, could give the sacraments to people who regularly went to the Novus Ordo churches for the sacraments. The gift of counsel carried me alone through that judgment. Even my blood brother in the Capuchin priesthood favored giving the sacraments to the Novus Ordo Catholics. Once the rot really hit me in full force, I bolted out of the traditional group, and I lived as a priest all alone in the whole world from August 15, 1976 until this day. Three years ago I met a priest in the operation of electing the Pope, and I presumed that he was completely cut from the Novus Ordo and all evil, but I was deceived until I found out that he was “incardinated” under his “bishop of Trier.” As I write this I am still alone as a priest, as I see it, in the whole world. I am not in any Society. I have no subjects, and I have no superiors. I am in no synod of any shape, size or form.

When I broke with the Capuchin Order I did not petition for a red cent, and I did not receive any from the Order. They were out of the Catholic Church, and I was in the Catholic Church, and proud of it. With the above much abbreviated accounts, all those who slander me as being part and parcel of the Novus Ordo even for a moment better revamp their thinking, to be fair and

square with God and man. I was in the Novus Ordo shell, but I never was an organic part of the worm inside the shell.

Fr. Lucian Pulvermacher, O.F.M.Cap.

July 14, 1998

## **Appendix 2**

### **The Papal Election. Justification. A Simple Approach for the Laity by Fr. Lucian Pulvermacher, OFM Cap., May 20, 1998**

Because of many requests by the ordinary faithful, I, Father Lucian Pulvermacher, O.F.M.CAP, am putting down in a most simple format what was contained in the four documents on the papal election that were inserted in the CARITAS newsletters and the True Catholic website. They were the most valuable studies of Ken Mock on the papal election, and we are most grateful for his wonderful input in the educational process of the election. God reward him for it.

In this matter of studies for the papal election, I am reminded of the modern day school system where sex education begins at kindergarten and grinds on until the end of High School. As a matter of fact, the child is rightly instructed by a parent in a few short sessions. Seeing God in the process, the child is grateful to God for bringing him into the world. My information on the papal election is similar to the short instruction given by a parent in regard to sex education. Leave the heavy articles to those who must defend our cause against fierce adversaries of our work of electing the Pope.

As I grew up, I learned that the powers of the priest and bishop came to them from Christ at the Last Supper. All over the world, a priest is a priest and a bishop is a bishop. However, when a Pope died, we always waited for the cardinals to ELECT the Pope. There you have it - a valid election alone makes a Pope. An invalid election makes nothing.

We live in a scenario where there is not one true cardinal on earth. Pope Pius XII (died October 9, 1958) was the last true Pope, and all the cardinals that he created are long dead. Does that mean that the Church is all finished, that it can never elect the Pope? No way! Before I go on with the topic of our election I must establish the fact that we have no true Pope on earth, and we have been without one ever since the death of Pope Pius XII.

Today We Have NO Pope

Some of you may want that explained. Here is the scenario in a nutshell. Canon Law 188:

“All offices shall be vacant ipso facto by tacit resignation in the following cases: #4 = if a cleric has publicly lapsed from the Catholic Faith;”

The other numbers have different topics.

A deep study of that Canon tells us that the defection from the faith must include either joining another religion or founding another religion. Now we are ready to cross the bridge. At bogus Council Vatican II, John XXIII and the big wigs [really criminals] at the Council founded a new religion, the Novus



Ordo Church. Just in case (but not true) John XXIII had been a true Pope, that made him lose his office as Pope. Hence, his new cardinals are also bogus.

I have proof that John XXIII, before he was elected “Pope,” joined the Rosecrucian Masons in 1935. That alone made it impossible for him to become the Pope even for one minute. One who abandons the faith and becomes a Satan worshiper in the Masons can never become the Pope, even if all the true electors gave them their vote. That is a decree of the Church, and it follows common sense.

Our third step is this. We can prove that John XXIII, Paul VI, John Paul I and John Paul II propagated heresy for all the faithful of the world to believe. The dogma of faith on infallibility tells us that God cannot let His true Vicar ever teach a heresy for all to believe. Hence, the conclusion has to be that, any time a man posing as a Pope proposes a doctrine that is heretical and says it is a teaching for all to believe, we know that he never became Pope at the attempted election.

The unbelieving “Thomas” will say, “Father Lucian, just name one such heresy. John Paul II is a wonderful man, and I like him.” Keep your powder dry; this “powdermaker” (my name in German means that) is bringing out what he shot at the world over twenty years ago.

John Paul II “proposes for all to believe” what is in the 16 documents of bogus Council Vatican II, and that includes the belief that one religion is as good as another. I quote Catholic teaching that freedom of religion is absolutely a false teaching. In fact Pope Pius IX, quoting Gregory XVI, says that the teaching of freedom of religion is insanity.

Now I quote from bogus Vatican II:

“The Church ... is following the way of Christ and the apostles ... (and is) in accord with divine revelation.”

Finally we go to the final words of the document of Vatican II. Paul VI and the Council Fathers try to make a dogmatic decree by the words, again following Christ (so they say) “approving, decreeing, and establishing these things in the Holy Spirit, and we direct that what has thus been enacted {that is, the decree on heretical freedom of religion} in the synod be published to God’s glory.” I quote this condemned heresy of Council Vatican II: “This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed. Thus it is to become a civil right.” I cry out, “Non habemus Papam!” John Paul II is not the Pope, so true Catholics are obliged to elect the true Pope.

Father Lucian, how come the true Catholics have the power to tell God to whom He is to give the power of the papacy, the primacy of jurisdiction and infallibility? It is because the Catholic Church is a perfect society, meaning that it has all the means necessary to attain its end - the salvation of souls. Therefore, it always has the power to elect its head, the Pope. That power never

leaves the Church, so God will not come and make a new “Peter” any more than he will come and make a new “Adam.”

### *The Church Structure – Non-Clergy and Clergy*

Look at the Church as a kind of two-story building. On the lower level are the non-clerical (obviously without jurisdiction) members of the Church. On the second level are the clerics with jurisdiction in the chain of command from the Pope down to his last man, ordained in the first step of tonsure.

Today the second story of the Church is entirely empty, and it will remain entirely empty until the faithful make a Pope by means of a valid election.

Let me use an example of jurisdiction in the civil order, something very easy to understand. Consider the scenario where the mayor and all the rulers have been dead for forty years. That is the case in the Church today. Well, the first thing the people have to do is to ELECT a mayor to whom God gives ruling authority. Once he is in place he can gather around him other officials. He can deputize policemen who will have real authority to keep order in the city. Let us imagine there was a good man who sacrificed himself day and night to keep order, he still is without the power of a policeman until he is deputized by the new mayor. All these years since the death of Pope Pius XII, I have sacrificed myself to keep order in the Church, but I have no power to rule anyone. In some way, I must be shot through a hole in the ceiling, into the second floor of the Church where there is jurisdiction. Only the faithful in the first floor can, with their votes, send a man into the second floor where he will rule and drag other willing men into the second floor with himself in the chain of command that he makes.

The jurisdictional chain of command is possessed the Pope with the bishops and priests of his deputation. No bishop on earth can pull himself into that second story. All the bishops on earth today cannot elect the Pope, for they are no more electors than the ordinary Catholic in the first story of the Church.

Let us move on. Has it ever happened that there were no known cardinals in the Church? Was there ever a time when the ordinary Catholics, bishops, priests and laymen elected the Pope? There sure was.

For this explanation I go to the book entitled, *Church History*, by Fr. John Laux, M.A. A Complete History Of The Church To The Present Day. You can purchase this book from TAN Books and Publishers, INC., Rockford, Illinois 61105.

The heading of Chapter 3 reads as follows: THE GREAT SCHISM OF THE WEST (1378 - 1417). On page 407 we see the lines of three Popes, and there was a general dispute as to just which line had the papacy. I will give the lines; Roman Pontiffs: Urban VI, Boniface IX, Innocent VII, Gregory XII. Anti-Popes of Avignon: Clement VII, Benedict XIII. Line of the Council of Pisa: Alexander V and John XIII.

Use a little mathematics. Take 1378 from 1417 and you have 39 years. That is how long the Church existed without knowing who was the true Pope. Now subtract 1958 (when Pius XII died) from 1998 and you come up with 40 years since we had a true Pope. We have broken the record; we have proven our point. We out-did the Great Schism. Do you think we should wait longer for our papal election? At the Council of Constance, the electors (bishops, priests and laymen) elected Otto Colonna, a Roman, who took the name Martin V. That ended the schism, and we have had Popes in the Church from him all the way to Pope Pius XII. Now we are stuck in the mud of misery again, and it is time that the faithful do their duty in the election of the Pope once more.

Some people chide me because we do not have a roster of bishops and priests who could stand ready as candidates to become the Pope. I am not responsible that I am the only cleric that we know of in the Catholic community. Only recently we lost the second last priest that “seemed to be” with us in the Catholic Church, so that leaves me all alone.

We must have a bishop in order to have a Pope. After a priest or layman is elected Pope, he certainly will have himself made a bishop “THE BISHOP OF ROME.”

What if no bishop comes forward to consecrate the new Pope? That is a very interesting question. However, there is no problem as we stand before you.

From sad experience I know that many of our faithful will not believe a word I say unless I quote some author, and then they still shake their heads. I quote from another very sound book of theology entitled: *Fundamentals of Catholic Dogma*, by Ludwig Ott. This book is also available from TAN Books and Publishers, Inc.

In the treatment of Holy Orders on pages 458-459, Father Ott deals with the ordinary ministers of Holy Orders and the Extraordinary ministers of Holy Orders. On page 459 we read:

“Pope Boniface IX, in agreement with the teachings of numerous medieval canonists (for example, Huguccio † 1210) by the Bull “*Sacrae religionis*” of the 1st of February, 1400, conferred on the Abbot of the Augustine Monastery of St. Osyth at Essex (Diocese of London) and his successors, the privilege of administering to those subject to them, both the Minor Orders and those of the Sub-diaconate, Diaconate, and Priesthood. The privilege was withdrawn on the 6th of February 1403, on the insistence of the Bishop of London. But the Orders conferred on the ground of the privilege were not declared invalid.”

In order to help your faith and thinking, I shall take another quote from page 459.

“Unless one wishes to assume that the Popes in question were victims of erroneous theological opinions of their times (this does not touch the Papal infallibility, because an *ex cathedra* decision was not given), one must take it that a simple priest is an extraordinary dispenser of the Orders of Diaconate

and Presbyterate {priesthood}, just as he is an extraordinary dispenser of Confirmation. In this latter view, the requisite power of consecration is contained in the priestly power of consecration as 'potestas ligata' {power latent in his soul}. For the valid exercise of it, a special exercise of the Papal power is, by Divine or Church ordinance, necessary." Stated simply, "That is the rest of the story."

"Potestas Ligata"

The above quoted words have a profound meaning, and I found it almost impossible to understand the meaning to the point where I could put it in laymen's language. The Latin word "potestas" means "power" in English, and "ligata" comes from the root verb "ligo." Cassells Latin dictionary uses 7 lines to give you all the meanings of ligo. In simple terms it means to "tie together" in some way, and even "frozen together." A string or rope can tie two things together. An electric wire can tie a battery to a cell motor in a car, for example. This last meaning is the one I must develop.

When the first diesel cars came out, they had 2 powerful 12-volt batteries behind the headlights. Both of them were absolutely necessary to turn over the motor, and without both in good condition, you could never start the car. We are now ready to explain how a priest with the added power of the Pope can ordain a priest and consecrate a bishop.

When a man is ordained a priest he is set up with two 12-volt batteries (so to speak), but there are no cables from one of them to the cell-motor. He can never start the car (so to speak), because he lacks the hook-up to the second battery. He has the battery, but he lacks the hook-up. We are ready to explain "potestas ligata." The power to start the car is there, but it lacks the connection. Likewise, the power to ordain a priest and consecrate a bishop is in the priest, but there is no way he can use it. However, if the Pope with the fullness of his powers, supplies the jumper cables to the cell motor then the priest can ordain priests and consecrate bishops. Once the Pope pulls off the jumper-cables, that priest cannot ordain priests and consecrate bishops again - unless the Pope again returns the assistance.

When a priest is made bishop he gets permanent starter cables on both batteries, so he can always validly ordain priests and consecrate bishops even if the Pope forbids him to do so. Now you see how I do not deny what the Council of Trent defined: "The bishop is greater than the priest." He has permanent cables on both batteries, and the priest has permanent cables to the cell motor from one battery only.

Given the scenario that there is only one priest after the papal election, there are two possibilities. If that priest becomes the Pope, he immediately can ordain a priest. The papacy gives him the temporary cables, so he can ordain and consecrate bishops. If a layman becomes the Pope he can give to the priest, the temporary cables, and then that priest can make the Pope a bishop. In either case, "EUREKA" the Church is set up perfectly, in Orders and in

jurisdiction. It would be a shame if the newly elected Pope could be held hostage by a true bishop in petitioning Holy Orders from that bishop. Let me explain the holiness of the situation. What do we read in the Easter Mass?

I Corinthians 5, 7-8

“Brethren: purge out the old leaven, that you may be a new dough, so you really are without leaven.... Therefore let us keep festival not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

At the time of the Council Vatican II there were so many criminals in the ranks of the cardinals and bishops that God just let that mess rot out through the last forty years. Remember, the Israelites that left Egypt because of their idolatry were denied the privilege to enter the promised land. Their bones are in the sands of the desert, and the bones of all the old cardinals and bishops (in a general way) are also in the sands of the past forty years. May we now, with an honest papal election, be what St. Paul called “the unleavened bread of sincerity and truth.” With the help of God we intend to keep it that way.

I want to address in a personal way, all the Catholics who are called upon to join in this election of the Pope. For forty years the Catholic Church has been without a Pope. The juridical order - the chain of command - has ceased to exist, and the only way to bring that back is through the ELECTION of the Pope. Our Lord will not return to earth to make a new Peter. Likewise, He will not come back to make a new Adam. During the course of centuries, no matter how bad things became, the faithful Catholics always did their duty of electing the Pope, and I am sure the same thing will happen again today. If this is not done, God will advance the planned date for the end of the world.

In order for an election to be valid it must be made in such a way that the legitimate electors can act freely. The Great Schism started because there was undue force by the Italians on the electors. There may not be any agenda where one or the other is forced out of the process, and there may not be an agenda where there is collusion (ganging up) in the election. Each voter must pray and vote for the person whom he deems best for the successor of Pope Pius XII. Any other motive would be a disgrace before the all-knowing God.

The nuts and bolts of the electoral process will be presented to you as they are developed. The Email of the Internet will have place of first importance, and the fax machine is the process to cover one and all who are without a computer.

### *My Daily Offering*

God the Father, I thank Thee for creating me. God the Son, I thank Thee for redeeming me. God the Holy Ghost, I thank Thee for sanctifying me; infuse into my thoughts, words and actions Thy grace, so that they may be supernaturally pleasing to Thee and supernaturally rewarding to me, forever.

O Blessed Trinity, abundantly assist me in becoming that which Thou intended me to become when Thou created me, for in that perfection I will give Thee the glory Thou desirest of me, and in that perfection I will find my greatest joy in heaven. Amen.

Fr. Lucian Pulvermacher, O.F.M.Cap.

May 20, 1998

### **Appendix 3**

#### **The Conclave: The Election of the Pope Pius XIII, October 24, 1998**

##### *Background*

Planning and logistics for the election occurred over the past 3 years, and in 1998 the Catholic Church was ready and eager for the election. The Conclave to elect the pope was conducted with voting coming from worldwide electors of the Remnant Catholic Church. As there were no Cardinals alive at the start of the Conclave, Natural Law allows for Catholics, clergy and laymen, to be the electorate to vote for the pope. This is because the Church as a perfect society must have the means to restore its visible head, the pope.

The Conclave Committee, a group of 3 Catholic laymen, with the approval of the electorate, organized the logistics for the Conclave. One of the main prerequisites for conducting a valid election was to verify that the electorate was indeed Catholic. (Note that the reason why prior attempts failed was precisely because the electors were in some way non-Catholic.) Accordingly, each elector signed 2 documents attesting to his/her Catholic standing. These documents included such items as baptism, age, beliefs with respect to Vatican II, affirming non-association with any Vatican II (Novus Ordo) individual(s), and other such items which would prove or dis-prove the elector's Catholicity.

##### *The Conclave*

On the evening before the start of the Conclave, the Conclave Committee took an oath of secrecy in front of the Blessed Sacrament, pledging to Almighty God that they would never reveal any of the proceedings or votes that transpired within the Conclave.

The Conclave Committee, with all the plans in place, did gather in a central place to administer the voting. Conclave voting began on October 23, 1998 at 1:00 PM, US Mountain Time. Each ballot, according to plans, would be of 24 hours duration.

Since the electorate, being a worldwide body, without the financial means or resources to gather in the central place for the Conclave, cast ballots using today's God-given technology of the telephone. Security of voting was ensured using secret and unique voting codes assigned to each elector to authenticate each vote. The Conclave Committee triple-checked each vote as it arrived as well as each other to ensure the accuracy and integrity of the proceedings.

### *White Smoke*

When the 24 hours had elapsed for Ballot 1, a tally was taken of the votes. The tally was triple-checked again by the committee for accuracy. A vote of 2/3 (plus 1) was needed to elect. The Dean of the Committee according to pre-arranged procedures, contacted the elect to ask if he accepted the papacy. When Fr. Pulvermacher accepted, at that very moment, the papacy was restored. The Dean also asked by what name he wished to be called. Fr. Pulvermacher indicated the name of Pius XIII, and that his choice of name would proclaim to the world that the last true pope was his predecessor, Pius XII.

White smoke from the burning of ballots at the Vatican was the traditional way of informing the world that a pope has been elected. The excitement and anticipation of seeing the new pope emerge is always a great joy for Catholics. As this election was conducted in a way much different from the traditional method, the College of Electors was notified via telephone that “Habemus Papam!” or “We have a pope!” This was followed by announcing to the world via any and every means available, including Newspapers, TV and Radio Stations, Internet, and Short Wave Radio.

To follow in the spirit of conclaves past, however, the ballots were burned in a wood stove and white smoke ascended to the mountains of Montana. The image to the right is the actual white smoke of the Conclave of 1998. Instead of hundreds of thousands of cheering faithful in Vatican square, the white smoke was seen only by a handful of the faithful, as well as by God’s creatures of the forest



#### **Appendix 4**

#### **“Habemus Papam”: Announcement of the Election of His Holiness Pope Pius XIII, October 24, 1998**

Annuntio vobis gaudium magnum. Habemus Papam.  
Reverendissimum Patrem Lucianum Pulvermacher, OFM Cap.,  
Sanctae Catholicae Ecclesiae Presbyterem  
Qui sibi accipit nomen Pium XIII.

I announce to you a great joy. We have a Pope.  
The most reverend Father Lucian Pulvermacher, OFM Cap.,  
Priest of the Holy Catholic Church  
(Born April 20, 1918 and ordained a priest on June 5, 1946)  
Who takes to himself the name  
Pius XIII.

With these words in Latin and English, the Catholic Church announced to the world the election of the new pope, Pope Pius XIII. After 40 years of the Holy See being vacant, the Church now has a true pope, the successor to the last pope, Pius XII, who died October 9, 1958.

Fr. Pulvermacher was elected on the 1st ballot having received the necessary 2/3 (plus 1) vote from the College of Electors, the worldwide body with the authority and duty to elect the pope. Fr. Pulvermacher accepted the papacy at 1:20 PM, US Mountain Time on October 24, 1998. The pope gave his first Apostolic blessing to the city and the world immediately after his ascension to the Chair of St. Peter.

At the very moment that Fr. Pulvermacher accepted the election, he became the Supreme Pontiff of the Holy Roman Catholic Church, with the full power of the Vicar of Christ.

Catholics around the world rejoiced and proclaimed the traditional words of devotion, “Long Live the Pope!” and words of thanks to God for restoring the papacy, “Deo Gratias!”

## **Appendix 5**

### **Papal Oath of Office: Pope Pius XIII**

On October 25, 1998, the Feast of Christ the King, immediately prior to his first Papal Mass, Pope Pius XIII took the Papal Oath of Office. It sets the stage and direction for the agenda which the pontiff will follow.

#### Papal Oath of Office

##### I VOW:

Never to change anything of the Tradition, and nothing thereof, guarded by God, found pleasing to my predecessors before me, nor to encroach, to change, or to permit any INNOVATIONS therein;

To the contrary: with glowing affections as her faithful student and successor, to reverently safeguard the passed-on good, with my whole strength and utmost effort;

To cleanse all that is in contradiction with canonical order that may surface;

To guard the holy canons and decrees of our popes as likewise the Divine ordinances of heaven, because I am conscious of Thee, Whose place I take through the grace of God, Whose Vicarship I Possess with Thy support, being subject to severest accounting before Thy divine tribunal over all that I confess.

If I should undertake to act in anything of contrary sense, or should permit that it will be executed, Thou wilt not be merciful to me on the dreadful day of Divine Justice.

Accordingly, without exclusion, we subject to severest excommunication anyone - be it myself, or be it another- who would dare to undertake anything new in contradiction to this evangelic tradition and the purity of the Orthodox (Catholic) Faith and the Christian Religion, or would seek to change anything by his opposing efforts, or would concur with those who undertake such blasphemous venture.

## **Appendix 6**

### **The Ordination to Priesthood of + Gordon Cardinal Bateman, June 13, 1999**

Kalispell, Montana, USA - Gordon Cardinal Bateman was today ordained to the priesthood by Pope Pius XIII, according to the traditional Catholic Rite of Holy Orders. This awe-inspiring rite can be found in its entirety at <http://www.truecatholic.us/ordpriest.htm>. Since a Cardinal is an appointed position, a layman may be appointed Cardinal, as was the case with Cardinal Bateman even prior to his ordination.

#### **The Prostration and the Litany of the Saints**

In the touching ceremony of the prostration, the ordinand prostrates himself on the floor of the sanctuary, as a sign of his unworthiness and need of divine assistance. The pope kneels at the faldstool; all others who assist kneel in their places. The pope recites the Litany of the Saints. The whole Church Triumphant is called upon to intercede with God that He may give worthy ministers to the Church Militant.

The most solemn moment of the rite of ordination has now arrived, the moment in which that wonderful transformation takes place in the soul of the ordinand, which makes him "Priest forever according to the order of Melchisedech." The pope imposes both his hands upon the ordinand without saying any prayer; then the pope raises his right hand extended over the candidate. All is hushed in silence - it is as if the heavens opened and the Holy Spirit comes down in visible form to take possession of His elect: "The Spirit of the Lord is upon me, because the Lord hath anointed me" (Is. 61, 1).

#### **The Anointing of the Hands of the Priest**

Holy oil was used extensively in the liturgical functions of the Old Testament. It is fitting, therefore, that the Catholic priest, the "other Christ," should also be anointed. The anointing symbolizes the dedication of a person to the service of God, and the bestowal of grace.

By the preceding rite of the Imposition of Hands the candidate has been made a priest and possesses all priestly powers. But the power to celebrate Mass, to change bread and wine into the body and blood of Christ is such a tremendous, awe-inspiring power that a special rite is employed to express its bestowal and to bring more fully into realization what has been received.

The ordained again approaches the pope and kneels before him. A chalice containing wine and water, and the paten with a host lying on it, is

presented; whereupon the ordained takes the paten between the index and the middle finger, touching with the index finger the paten and host and with the middle finger the cup of the chalice.

Bestowal of the Power to Offer the Holy Sacrifice of the Mass

First Blessing

All kneel as the newly-ordained

priest gives his

first blessing.

## **Appendix 7**

### **The Episcopal Consecration of + Gordon Cardinal Bateman June 20, 1999**

Kalispell, Montana, USA - Gordon Cardinal Bateman was today consecrated as a Bishop of the Catholic Church by Pope Pius XIII. This solemn rite of episcopal consecration can be found in its entirety at <http://www.truecatholic.us/consecratebishop.htm>.

#### The Oath of Office

The Bishop-elect coming from his seat, kneels before the pope and reads, word for word, the oath to be taken according to the tenor of the Apostolic Mandate.

#### The Imposition of Hands

The pope touches with both hands the head of the one to be consecrated. The imposition of hands (with prayer) is the essential rite by which episcopal power is conferred.

“Receive the Holy Ghost.”

#### The Anointing with Holy Chrism

The pope dips the thumb of his right hand in the holy chrism and anoints the head of the bishop-elect kneeling before him, making first the sign of the cross on the crown, then anointing the rest of the crown, saying in the meanwhile:

“May thy head be anointed and consecrated by heavenly benediction in the pontifical order.”

## **Appendix 8**

### **The Episcopal Consecration of His Holiness Pope Pius XIII, July 4, 1999**

Kalispell, Montana, USA - Pope Pius XIII was today consecrated as a Bishop of the Catholic Church. This solemn rite of episcopal consecration can be found in its entirety at <http://www.truecatholic.us/consecratebishop.htm>.

The consecrator was + Gordon Cardinal Bateman of Victoria, Australia. The ceremony was held in a rented hotel ballroom in Kalispell, Montana, USA. There were 28 members of the faithful in attendance, some travelling thousands of miles to witness this awe-inspiring event. Three were recent converts, who the day prior, received conditional Baptism as well as Confirmation from the pope.

A Pope, elected by either the College of Cardinals or by Catholics of the remnant Catholic Church, may be a simple priest or even a layman, so long as he caused to be conferred upon himself all the necessary ordinations after his election. This is exactly what has happened today when Pope Pius XIII, a priest of the Catholic Church, was consecrated as a Bishop, the fullness of the priesthood.

#### **The Oath of Office**

The Bishop-elect coming from his seat, kneels before the consecrator and reads, word for word, the oath to be taken according to the tenor of the Apostolic Mandate.

#### **The Imposition of Hands**

The bishop consecrator touches with both hands the head of the one to be consecrated. The imposition of hands (with prayer) is the essential rite by which episcopal power is conferred.

“Receive the Holy Ghost.”

“May these hands be anointed with the sanctified oil and the chrism of sanctification, as Samuel anointed David to be King and Prophet; so may they be anointed and consecrated.”

#### **The Anointing of the Hands**

The Consecrator anoints with chrism the hands of the Bishop-elect in the form of a cross, by drawing two lines with the thumb of his right hand, which has been dipped in the oil, namely, from the thumb of the right hand to the index finger of the left, and from the thumb of the left hand to the index

finger of the right. And afterwards he anoints the entire palms of the Bishop-elect.

#### The Elevation of the Sacred Host

The Episcopal Consecration of Pius XIII was performed during a concelebrated mass offered by Cardinal Bateman and Pope Pius XIII.

#### The Procession and Papal Blessing

At the conclusion of the ceremony, the pope, along with Cardinal Bateman and the servers, walk in procession around the chapel and the pope gives his Apostolic blessing to the faithful.

#### Reception

After the ceremony, a reception was held to congratulate the pope on his consecration to the Episcopacy. His Holiness was in good spirit

## **Appendix 9**

### **Pope Pius XIII and the College of Cardinals**

The College of Cardinals is a body of men, which under Ecclesiastical Law, has the responsibility and duty to elect the pope on the death of a pope.

Since there were no Cardinals alive (at least none known to my knowledge) as of October 23, 1998, the Conclave of 1998 was conducted using natural law with the Remnant Church serving as her electors. This is justified law because the Church must have the means to restore the papacy by its current circumstance.

It was Pius XIII's goal to minimize the possibility of a future conclave that would have to again be conducted using natural law. Accordingly, His Holiness did already appoint Cardinals.

In order to protect the College of Cardinals from depletion by forces and events known only to God Himself, His Holiness has appointed two Cardinals whose names will be known visibly to the public, and six Cardinals who will be "hidden" Cardinals as a safeguard. The College of Cardinals will know the entire body of Cardinals, and at the death of the pope, the remaining Cardinals can validly conduct the conclave under ecclesiastical law rather than natural law.

The Cardinals whose names are visibly public are:

- + Gordon Cardinal Bateman, Victoria, Australia (currently deceased)
  - + Kenneth Cardinal McRae, Ontario, Canada (appointed Oct. 30, 1999)
  - + Robert Cardinal Lyons, Texas, USA (unappointed by spiritual deception)
- November 8, 1998 (original)  
October 30, 1999 (rev)  
September 26, 2000 (rev)  
November 21, 2001 (rev)  
May 19th 2010 (rev)



## **Appendix 10: Profession of the Catholic Faith**

### **Preface**

Those who are outside the Church may be there for several reasons. Those who have a valid baptism of water may be outside of the Church for apostasy, heresy or schism. The priest must follow the directions given in the Roman Ritual for converts. The introduction to the profession of faith should match the situation. It may be that the standard form fits the situation, or those moving out of the Novus Ordo will say having been fooled into the Novus Ordo.

The profession of faith is made before a proper authority. Once that is made the one with the proper authority gives the absolution which brings the person into the Church in the external form. Once that is done the person can go to confession for forgiveness of his sins in the internal form.

While kneeling the one making the profession of faith (seen in the formula below) must have a hand on all or some portions of the Gospels. The text is from the PRIEST'S NEW RITUAL Imprimatur 11/1/1926, the 1947 edition.

I, N. N.,... years old, (born outside the Catholic Church,) have held and believed errors contrary to her teaching. Now enlightened by divine grace, I kneel before you (if this is the case) Reverend Father N.N., having before my eyes and touching with my hands the Holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is:

### **PROFESSION OF FAITH**

I believe in God, the Father almighty, creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; on the third day he arose again; he ascended into heaven, he sitteth at the right hand of God the Father Almighty; from thence forth he shall come again to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of the Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

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I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

I admit the sacred Scriptures according to the sense which has been held and is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never

accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the Sacraments of the New Law are, truly and precisely, seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation, and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the Ritual of the Catholic Church in the solemn administration of all the above mentioned Sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly, and substantially the Body and Blood together with the Soul and Divinity of Our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is, the change of all the substance of the bread into the Body and all the substance of the wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints, should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant indulgences and that their use is most salutary to the Christian people. I recognize the Holy, Roman, Catholic and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined, and declared by the Sacred Canons and by the General Councils, especially by the Sacred Council of Trent and by the (First) Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate, and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall

be held, taught, and publicly professed by all those who depend on me and by those of whom I shall have charge. So help me God and these Holy Gospels.

While seated the priest says Psalm 129.

De profundis clamavi ad te Domine: \* Domine exaudi vocem mean.  
Fiant aures tuae intendentes, \* in vocem deprecationis mae.  
Si iniquitates observaveris, Domine:\* Domine quis sustinebit?  
Quia apud te propitiatio est: \* et propter legem tuam sustinui te, Domine.  
Sustinuit anima mea in verbo ejus: \* speravit anima mea in Domine.  
A custodia matutina usque ad noctem: \* speret Israel in Domino.  
Et ipse redimet Israel, \* ex omnibus iniquitatibus ejus.  
Gloria Patri, etc.

The priest then stands and says:

KYRIE, eleison.  
R. Christe, eleison.  
V. Kyrie, eleison. Pater noster (secreto).  
V. Et ne nos inducas in tentationem.  
R. Sed libera nos a malo.  
V. Salvum fac servum tuum.  
R. Deus meus, sperantem in te.  
V. Domine, exaudi orationem meam.  
R. Et clamor meus ad te veniat.  
V. Dominus vobiscum.  
R. Et cum spiritu tuo.

Oremus

Deus, cui propium est misereri semper et parcere: suscipe deprecationem nostram, ut hunc famulum tuum, quem excommunicationis catena constringit, miseratio tuae pietatis clementer absolvat. Per Christum Dominum nostrum.

R. Amen.

The PRIEST then sits down and turning towards the kneeling convert, absolves him from his (violation[s]) heresy, saying:

Latin	English
AUCTORITATE apsotolica, qua fungor in hac parte, absolvo te a	By the Apostolic authority, which I exercise here, I absolve thee from the bond

vinculo  
excommunicationis quam  
\* (forsan) incurristi, et  
restituo te sacrosanctis  
Ecclesiae Sacramentis,  
communioni et unitati  
fidelium in nomine Patris  
et Filii, + et Spiritus  
Sancti. Amen.

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of excommunication which  
(perchance) \* thou hast  
incurred; and I restore  
thee to the holy  
Sacraments of the Church,  
to the communion and  
unity of the faithful, in the  
name of the Father, and of  
the Son +, and of the Holy  
Ghost. Amen.

---

### **Act of Perfect Contrition**

O my God, I am heartily sorry for having offended Thee, and I detest all my sins, known and unknown, not only because I dread the loss of heaven and dread the pains of hell, and not only because Thou art my Creator, my Redeemer and my Sanctifier, but most of all because my sins have offended Thee, my God, Who art all good in Thyself and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, do penance, and amend my life. Amen.

Given from the Papal Office  
February 23, 1999

## **Appendix 11**

### **Personal Record of Pope Pius XIII**

#### Editor's Note

A Capuchin typically keeps a log of all his assignments in his capacity as a cleric and a priest. This is called a "Personal Record" and it includes not only personal information, but also where the priest was stationed, with dates, and in what capacity. Pope Pius XIII, in his days as a simple Capuchin priest, kept such a log. It has been transcribed from his own handwriting, and is presented below.

For an explanation of Pope Pius XIII's struggles from 1958 - 1976, see "My Labyrinth Trail Out of the Novus Ordo Shell."

Name: Fr. Lucian Pulvermacher, O.F.M. Cap.

Baptismal Name: Earl Joseph Pulvermacher

Name of Father: Hubert Joseph Pulvermacher

Name of Mother: Cecilia Gertrude Lenerz

Born - When: April 20, 1918

Born - Where: Bakerville, Wisconsin, USA

Entered Order - When: August 26, 1938

Ordained - When: June 5, 1946

[Deceased - Nov 2009]

#### Studies & Assignments

Dates: From - To

Where Were You Stationed?

In What Office or Capacity?

Aug. 26, 1938 - Aug. 28, 1939: St. Felix Monastery, Huntington, IN, USA,  
Cleric Novice, Novitiate

Aug. 29, 1939 - June 17, 1943: Mary Immaculate Monastery, Garrison, NY,  
USA, Professed Cleric, House of Philosophy

June 18, 1943 - May 27, 1947: St. Anthony's Monastery, Marathon, WI, USA  
Professed Cleric, House of Theology

June 14, 1947 - Oct. 1948: St. Francis Monastery, Milwaukee, WI, USA  
Homiletic Course & Assistant Pastor

### Total Schooling

8 years Grade School (4th to graduation in a Catholic school), 4 years Minor Seminary, Mt. Calvary, Wisconsin, USA, 1 year of Novitiate, 4 years Philosophy, 4 years Theology, 1 year Homiletic Course. Total of 22 years.

Then, started 28 years of foreign service, including 22 years in the Ryukyu Islands plus nearly 6 years in Australia, as follows:

Dec. 19, 1948 - June 15, 1949: Naze City, Oshima, Nagatabahi, Amami Oshima, Ryukyu Islands (R.I.), Sacred Heart Church-Monastery, Assistant Pastor & Roving Missionary

June 15, 1949 - June 15, 1950: St. Teresa Church, Akakina, Amami Oshima, Ryukyu Islands, Pastor

June 15, 1950 - Aug. 26, 1954: Sacred Heart Church-Monastery, Naze, Amami Oshima, R.I., Assistant Pastor (charge of Mission construction), Dean (Superior of Amami Oshima), Pastor (covered Daikuma, Leper Colony, & many Villages). Conventual Fathers came to take over Amami Oshima.

Aug. 26, 1954 - Oct. 15, 1954: St. Joseph Church, Sedome, Amami Oshima, R.I., Pastor

Oct. 15, 1954 - June 25, 1955: St. Michael's Church, Okasari, Amami Oshima, R.I., Immaculate Heart of Mary Church, Pastor

June 25, 1955 - Sept. 10, 1955: Immaculate Heart of Mary, Naha, Okinawa, R.I., Assistant Pastor & Charge of mission construction

Sept. 10, 1955 - June 15, 1958: BVM Health of the Sick Church (& medical dispensary), Asato, Okinawa, R.I., Assistant & Charge of general construction of mission

Oct. 20, 1958 - June 5, 1967: St. Joseph Church, Ishikawam, Okinawa, R.I. Pastor

June 5, 1967 - April 10, 1969: Christ the King Church (school), Maehara, Okinawa, R.I., Substitute Pastor, Mission construction

April 10, 1969 - March 31, 1970: BVM Health of the Sick Church (& medical dispensary), Asato, Okinawa, R.I., Substitute Pastor, Pastor

Nov. 24, 1970: Assigned to Australia, Mission with the Capuchins serving chiefly the Italian emigrants.

Dec. 11, 1970 - March 10, 1971: St. Peter Friary, Halifax, Queensland, Australia, Assistant Pastor

March 10, 1971 - March 3, 1974: Guardian Angel Friary, Wynnum Central, Queensland, Australia, Assistant Pastor

March 5, 1974 - Jan. 9, 1975: Capuchin Friary, Newton, Fenton Rd, South Australia, Australia, Assistant Pastor

June 25, 1975 - Jan. 4, 1976: Holy Guardian Angel Church, Wynnum Central, Queensland, Australia, Assistant Pastor

### Special Remarks

While assigned as above in Australia, filled in for priests who were sick or on vacation in their home countries, as follows:

Aug. 30, 1971 - Nov. 30, 1971: Capuchin Monastery, St. Mary's Church, Yoogali, NSW, Australia, Assistant Pastor

Jan. 10, 1975 - June 25, 1975: Capuchin Monastery, St. Mary's Church, Yoogali, NSW, Australia, Filled in for priest on vacation

### Editor's Note

From Jan. 6, 1976, Fr. Pulvermacher worked with the traditionalists -- all of those that he knew - until he discovered that they were not Catholic. On Aug. 15, 1976, he departed from all union with the traditionalists and began working in the priesthood all alone, serving only those that who like himself saw that the traditionalists were not Catholic. He took up residence with his parents in Pittsville, Wisconsin, USA until around June 1992 when he purchased a private residence in Antigo, Wisconsin, USA. From there he served Catholics the world over by letters, and by visits both domestic and overseas until September 1998.

On Sept. 2, 1998, he moved from Antigo, Wisconsin, USA to a private home in Montana, USA. After his election to the papacy, Pius XIII moved to the State of Washington, USA. Today, Pius XIIIth is no longer with us... He passed away Nov. 30 2009.

## **Appendix 12**

### **Methods & Logistics for Conducting The Conclave [After the Death of Pius XIII”, ca. 2010**

#### Background

Since valid Electors come from many parts of the globe, it is necessary for “The Conclave” committee to provide for methods of a conducting the balloting that are fair, secure and practical. While it would be preferable to hold a conclave in one central place with all the participants present physically, the reality for many Electors is that this is simply not feasible today. Accordingly, this page presents the methods which will be used to proceed with a Conclave Central to elect the Vicar of Christ.

#### Language

The Election will be conducted in the English language. English is the most recognized language in the world and some even consider it the second language (after Latin) of the Catholic Church today. Most all of the Electors that we know of today speak English and so it is right and valid for the use of English. Should any Elector not speak English, he or she is authorized to use a trusted translator of his or her choice.

#### Place of Conclave

“The Conclave” organizing committee will meet in person in one central location in order to conduct the conclave, to ensure the validity of the process, the authenticity of each vote, and to check and cross-check and confirm the votes. Such a site will be announced well prior to The Conclave so that the organizing committee will have sufficient time to arrange travel. This is because the balloting will be done primarily via electronic means (computer) and require cross-checking by each of the committee members.

#### Security - Elector’s Voting Codes

Each Elector will be sent, well prior to the conclave, a sealed envelope containing the voting codes. Each Elector will have a different set of codes, and each code is different for each ballot. If an Elector submits a ballot without the correct voting code for that ballot, the vote is not accepted. This security is intended to prevent fraudulent voting by un-authorized persons. The Elector Codes will be sent via surface mail or distributed via a Local Coordinator to prevent fraudulent interception. Each Elector MUST notify the Conclave Committee on receipt of the Voting Codes as soon as they are received. In addition, each elector must secure his/her own Voting Codes until the Conclave. Even members of the Elector’s own family may NOT have



access to the Elector's Voting Codes. If the Elector at any time thinks that his/her Voting Codes have been compromised, that Elector is to notify the organizing committee as soon as possible, and new codes will be issued. For more details, see the Security Page.

## BALLOT

Each ballot must include:

The Elector's Name

The Ballot Number

The Voting Code for that Elector for that Ballot

The name of the person for whom the Elector is voting.

The return information of the Elector, such as Phone number, or EMAIL Address, or Skype Name, Number.

## FORMEMAIL

The email address of "The Conclave" will be provided on the DATA sheet to Electors prior to the TEST and REAL vote. This EMAIL address is NOT to be used prior to the Conclave, except for testing on the part of each Elector using EMAIL, to confirm that each Elector has the correct EMAIL address and that the EMAIL is received by the Conclave Committee.

As a BACKUP procedure in the event of a computer failure or an ISP failure at either the Elector Location or at Conclave Central, an Elector who would normally use EMAIL would revert to VOICE or FAX votes, and thus should be prepared for both.

The text form for EMAIL voting to be used on each ballot is on the page entitled, "EMAIL Conclave Vote."

PHONE VOICE; The phone number(s), primary and backup, for VOICE voting will be available on the DATA sheet, and will be provided to Electors prior to the TEST and REAL vote. During a PHONE VOICE vote, there shall be no idle chatter nor discussion of the Ballot in progress. The VOICE vote shall be quick and to the point, and shall be directed by the Conclave committee so as not to tie up the phone line.

During the REAL vote, a VOICE vote must be "said" 3 times, once to each of the Conclave Committee Members to ensure correct hearing and cross-validation. Logistics

The Conclave Committee will announce the start of the Conclave voting to the exact date and time 1 month prior. All times will be given in GMT (Greenwich Mean Time) to allow for a global set of electors. Therefore, if an Elector is not familiar with GMT, he/she MUST become familiar with this international time well before the start of the Conclave. The Conclave Committee will also give the times in the USA in Eastern Time, and in Australia in ?? time. See Time Table

Electors must review the resumes of the Papabile which are available on the secure directory of the True Catholic website and also distributed in the package mailed to registered Electors. There shall be no shorter than 24 hours between ballots. Each Elector should have either PHONE and/or FORMEMAIL and/or SKYPE capability for the entire duration of the Conclave, which could last several hours or several weeks. Only God knows.

Each ballot will be given a "Ballot-Due" date and time, which shall be no shorter than 24 hours between ballots. If a number of unsuccessful ballots be completed, the Conclave Committee has the authority to change the necessary margin for election.

For each ballot, the Conclave Committee will verify the authenticity of each vote and tally the vote and announce the detailed results to the Electors via the Results Page of this secure directory of the True Catholic website and via VOICE or EMAIL or FAX.

For each ballot, the Conclave Committee will verify the authenticity of each vote and tally the vote and announce the detailed results to the Electors via the Results Page of this secure directory of the True Catholic website and via PHONE or FORMEMAIL or SKYPE

The organizing committee will inform a papabile when he has received the necessary 2/3 vote and ask if he accepts the office. and subsequently to the world.

If no papabile has received 2/3 vote of the Electors, the organizing committee will, via EMAIL or FAX, announce the detailed vote to the Electors, and the "Ballot-Due" date and time for the next ballot.

This process will continue until If no papabile has received 2/3 vote of the Electors, the organizing committee will, via EMAIL SKYPE and MIRC, announce the detailed vote to the Electors, and the "Ballot-Due" date and time for the next ballot. Any Questions use the email form please.

This process will continue until God gives us a pope. When God feels it is the time.

Timings of Balloting. The balloting will have a Due Date & Time send out for each ballot. For those requiring a quick tutorial of GMT, you can find it referenced on the page entitled "Timezones" on this secure website.

As this Conclave process is entirely new to all of us, and since we are working in a global environment, we can only give a best guess as to how long it will take to run a ballot, verify authenticity, tally the results, cross-check the results, inform the Electors of the results of each ballot, inform a person who has received the necessary 2/3 vote, and schedule the next ballot. We ask your patience and understanding if the process is delayed for any unforeseen circumstances. We are working in an electronic environment and we all know that electronic things such as computers, faxes and telephone lines can and do break. We should start now in praying to the Holy Ghost and to our patron, Pope St. Pius V, to assist in keeping things running smoothly.

We will keep the Electors informed to the best of our ability with the Holy Ghost guiding our every move.

## **Appendix 13**

### **The Writings & Speeches of His Holiness Pope Pius XIII October 30, 1998 to end of office.**

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#### ***Encyclicals***

October 30, 1998, “Ecclesia Catholica”  
The Restoration of the Catholic Church.

October 1, 1999, “Tranquillitas Ordinis”  
The Tranquillity of (The Social) Order.

#### **General Documents**

November 1, 1998, “Urbi Et Orbi”  
Pope Pius XIII addresses The City and the World.

December 9, 1998, “Introduction Letter to the Japanese”  
Letter in Romaji, written by Pius XIII

December 21, 1998, “The Novus Ordo has NO pope”  
Sine Romano Pontifice

December 22, 1998, “Papal Judgment on Thuc Ordinations”  
Is the Thuc-line of orders valid, invalid or doubtful?

January 6, 1999, “The Act of Perfect Contrition”  
Forgiveness of sins when no priest is available.

January 8, 1999, “The Minister of Holy Orders”  
Who may ordain & consecrate.

January 28, 1999, “The Brown Scapular”  
Enrollment, requirements, & promises of Our Lady

February 15, 1999, “Praeambula Fidei”  
Steps before Faith

March 6, 1999, “Papal Declaration on Novus Ordo Baptism”  
It is Doubtfully Valid

March 17, 1999, “Honor”  
Latria, Hyperdulia, Dulia & Simple Honor

“Instauratio Liturgica” (Motu Proprio)  
The Restoration of the Liturgy

April 29, 1999, “Vatican II Orders Invalid”  
Shows why, using proofs from existing Church teaching

May 18, 1999, “Haeretici Episcopi” (Motu Proprio)  
Heretical Bishops

October 15, 1999, “An Open Letter”  
From Pope Pius XIII to the Catholic Family News.

October 29, 1999, “Vocation to the Clerical State”  
What it takes for a man to be a priest, by Pius XIII.

Dec. 24, 1999, “The Chair of Peter Filled - Oct. 1998”  
The Church can have only one pope. Any election attempts with a pope in office is all for naught.

Feb. 15, 2000, “Evaluation of Vatican-Lutheran Accord”  
an attempt to bring unity of doctrine between the bogus Novus Ordo Church and the Lutheran religion.

March 4, 2000, “Orders & Consecration by Pope-Priest”  
shows why the pope (as a priest) can and did give Holy Orders and an Episcopal Consecration.

May 15, 2000, “Marriage Without a Pastor”  
How Catholics may marry if a pastor is not available. And what if one of the parties is non-Catholic?

May 25, 2000, “Reverse Paradigm”  
Shows how modernism has twisted people’s value system into reversing the notion of good and evil.

October 28, 2000, “The Pope and Divine Faith”  
only those with Divine Faith can accept the pope, or “see” Our Lord Jesus Christ in the Holy Eucharist.

December 8, 2000, “Open Letter to Mount St. Michael’s”  
exposes the errors at the Mount, and instructs the people that their soul can only be saved within the Church.

January 15, 2001, “The One World Church”  
There are only two religions on earth: the religion of God and the religion of Satan.

March 16, 2002, “Promises of Salvation”  
How to Interpret Them: Nine First Fridays, Five First Saturdays, Brown Scapular

May 26, 2002, "The Issue of Sexual Abuse by the Clergy"  
Pope Pius XIII sets the record straight.

July 4, 2002 & forward, "Some Condemnations by Pope Pius XIII"  
A Living Document which exposes the public evils which are prevalent in the world during Our papacy.

January 5 2005 - The Pendulum - a letter to the public"  
facts against the farms, gene altering of plants, which exposes the public evils which are prevalent in the world during Our papacy and on into the future.

### ***Caritas Newsletters***

November 15, 1998, "Caritas Papal Office" [Issue 001]  
Newsletter by Pope Pius XIII

January 10, 1999, "Caritas Papal Office" [Issue 002]  
Newsletter by Pope Pius XIII

April 5, 1999, "Caritas Papal Office" [Issue 003]  
Newsletter by Pope Pius XIII

June 22, 1999, "Caritas Papal Office" [Issue 004]  
Converts, the Roman Pontiff, 40 years, Cardinal Bateman, Book of Destiny, orders, vocations

July 21, 1999, "Caritas Papal Office" [Issue 005]  
Apostolicity, Noe, Episcopal Consecrations, Revelations, Evangelical Counsels, Vows, Holiness & Persecution

Sept. 3, 1999, "Caritas Papal Office" [Issue 006]  
Support of the Church, Cardinal Bateman, Laborers in God's Vineyard, Vocations, Papal Election, Marylike Standards of Modesty in Dress, Signs of the Times.

October 30, 1999, "Caritas Papal Office" [Issue 007]  
Gradualism & Dialogue, Courtship.

Nov. 25, 1999, "Caritas Papal Office" [Issue 008]  
Fornication, adultery, holiness, works of mercy, merit, 3 days darkness, Advent, calendar, obituary.

January 15, 2000, "Caritas Papal Office" [Issue 009]  
St. Malachy Prophecy, Catholic Faith, Sabbath Day, Ex Opere, Prayer to St. Michael, Valid Election.

March 10, 2000, "Caritas Papal Office" [Issue 010]  
Microcosm, 3 Days Darkness, My Life in Prayer Book, Scapular & Rosary, Lent, Holiness

April 27, 2000, "Caritas Papal Office" [Issue 011]  
 Psychological Seduction, Efficacious Faith, Contrition for Sins, Are You Lukewarm?, Mystery of Iniquity

June 10, 2000, "Caritas Papal Office" [Issue 012]  
 Announcement of Holy Orders, Ad Apostolorum Principis of Pius XII, Catholic Bible in Pictures

August 10, 2000, "Caritas Papal Office" [Issue 013]  
 Divine Providence, Visionaries & Pope Pius XIII, Apocalypse, Modesty in Dress

September 22, 2000, "Caritas Papal Office" [Issue 014]  
 False beatification by JP II, Jews & Christians, Cloning, UN Slavery, One-World Religion

November 20, 2000, "Caritas Papal Office" [Issue 015]  
 Contribute to support of the Church, How Teens Think, Books on prayer and philosophy.

January 6, 2001, "Caritas Papal Office" [Issue 016]  
 Satanists' Alpha & Omega, Vatican II false rituals, Civil Elections, United Nations, Jewish/Palestine War, Pets.

February 12, 2001, "Caritas Papal Office" [Issue 017]  
 Authority from God: How Civil and Ecclesiastical Authority must come from God, Do Penance.

March 15, 2001, "Caritas Papal Office" [Issue 018]  
 New Residence, How many sins forgiven?, Holiness, Sanctifying Grace, Pray, Remain Catholic, JP II-Muslims.

May 18, 2001, "Caritas Papal Office" [Issue 019]  
 O Christian - Know Thyself, A Lesson in How Not to Baptize, No Substitute for Faith, Decisive Grace.

July 20, 2001, "Caritas Papal Office" [Issue 020]  
 Steps to the Pope, By Their Fruits You Shall Know Them, Parable of the Camera, Holy Face of Jesus, Golden Arrow Prayer, Non-Catholic Marriages.

August 26, 2001, "Caritas Papal Office" [Issue 021]  
 Wearing Brown Scapular, Get to Heaven, Forbidden Societies, Know Your Enemies (Auguste Comte), Angels

November 7, 2001, "Caritas Papal Office" [Issue 022]  
 Where are you going? Per Dominum, Obedience, Month of the Holy Souls

December 6, 2001, "Caritas Papal Office" [Issue 023]  
 Temptation to Sin, The Spiritual Life, Advent, War & Peace

January 15, 2002, "Caritas Papal Office" [Issue 024]  
Terrorism & Revelation, Study Helps, Ask God for His Help, Working of the Gifts,  
Indwelling of the Holy Ghost, Blessed Virgin Mary

March 5, 2002, "Caritas Papal Office" [Issue 025]  
Right Civil Order & National Sovereignty, Goffine, Bible History, Modernism, Lent

April 12, 2002, "Caritas Papal Office" [Issue 026]  
Heaven or Hell, Success or Failure, By Their Fruits..., the Fruits & Gifts of the  
Holy Ghost, Moral Virtues

June 25, 2002, "Caritas Papal Office" [Issue 027]  
Radiesthesia, Pendulum, Vatican "Sold Out," Home Schooling, Modesty in Dress

August 12, 2002, "Caritas Papal Office" [Issue 028]  
Beautify or Uglify: Heaven or Hell, Sunday Suit, Catholic Art & Culture, Fear of  
the Lord, TAN: One bad book.

October 4, 2002, "Caritas Papal Office" [Issue 029]  
Evangelical Counsels: Poverty, Chastity, Obedience; Damnable Mind-sets; Grow in  
Prayer Life.

December 8, 2002, "Caritas Papal Office" [Issue 030]  
Apocalypse of St. John, Millenialism, Rosary, Scapular, Golden Arrow.

January 16, 2003, "Caritas Papal Office" [Issue 031]  
501(c), Counterproductive War, Ethics, Sunday Devotions.

March 1, 2003, "Caritas Papal Office" [Issue 032]  
Retreat Meditation, 4 Last Things

April 20, 2003, "Caritas Papal Office" [Issue 033]  
Spiritual Life as an Organic Whole, Internal Conditions of the soul, By their  
works..., 8 Beatitudes, Religious Life

May 25, 2003, "Caritas Papal Office" [Issue 034]  
Faith Blindness is like Color Blindness, State What You Need in Prayer.

July 14, 2003, "Caritas Papal Office" [Issue 035]  
Obedience has its foundation in God. Plus: The Dogma of Obedience. Progressive  
Petition in Prayer.

August 16, 2003, "Caritas Papal Office" [Issue 036]  
Resisting the Known Truth, A Cutoff of Actual Grace.

October 25, 2003, "Caritas Papal Office" [Issue 037]  
Magisterium...the Divinely appointed authority to teach, Faith and the pope, 2004  
Calendar.



December 10, 2003, "Caritas Papal Office" [Issue 038]  
 Advent, Penance, Prayer, Fasting, Almsgiving, Virtue of Hope

January 15, 2004, "Caritas Papal Office" [Issue 039]  
 Pope Pius XIII speaks on Freemasonry.

March 6, 2004, "Caritas Papal Office" [Issue 040]  
 Pope Pius XIII's condemnation of Homosexual Marriages. Also, the pope speaks on  
 Celebacy & Marriage.

April 8, 2004, "Caritas Papal Office" [Issue 041]  
 Imitation of Christ, Sacred Art - Keep it Pure & Holy, Subliminal Seduction, The  
 Passion of the Christ by Mel Gibson.

May 22, 2004, "Caritas Papal Office" [Issue 042]  
 WAR -- Just or Unjust -- Effective or Ineffective.

June 30, 2004, "Caritas Papal Office" [Issue 043]  
 Things Necessary for Salvation.

August 3, 2004, "Caritas Papal Office" [Issue 044]  
 God's Order or Chaos.

September 25, 2004, "Caritas Papal Office" [Issue 045]  
 Easter Duty - Its Mode of Observance is Extended.

October 26, 2004, "Caritas Papal Office" [Issue 046]  
 Basics of the Faith - What a Catholic must know and believe, the Commandments  
 of God and Commandments of the Church.

December 5, 2004, "Caritas Papal Office" [Issue 047]  
 Reparation for Surreptitious Offences, Condemnation of Demonic Symbols, Hand  
 & Finger Symbols, Broken Cross, Obelisk

January 20, 2005, "Caritas Papal Office" [Issue 048]  
 The Mystical Body - The Church

February 10, 2005, "Caritas Papal Office" [Issue 049]  
 The Blind Leading the Blind - Overturning Catholic Doctrine and Morality

March 10, 2005, "Caritas Papal Office" [Issue 050]  
 What is the Catholic Church Today? -- an analogy to Noah's Ark

April 27, 2005, "Caritas Papal Office" [Issue 051]  
 Easter Duty Extension, Perfect Contrition, Young Catholics leaving the Nest,  
 Sanctifying Grace, Support of the Church, Vocations

May 22, 2005, “Caritas Papal Office” [Issue 052]  
Pius XIII’s 59th Anniversary of Ordination to the Priesthood, Religious  
Expressions, Immodest Dress

August 1st, 2005, “Caritas Papal Office” [Issue 054]  
Dissobeying 1st Commandment, The Ignored Commandment of God

October 24, 2005, “Caritas Papal Office” [Issue 055]  
Death Judgement Heaven and Hell