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Can Popes Become Heretics? St Robert Bellarmine Analysis

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Dr Taylor Marshall

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Can Popes Become Heretics? St Robert Bellarmine writes extensively on this question, especially in his *De Controversiis Fidei Christianae* from 1588. Ryan Grant, the Bellarmine expert and translator, joins Dr. Taylor Marshall to discuss Papal Error, Vatican I, and the Five Opinions listed by Bellarmine regarding Papal error and falling from the Papal office.

Ryan Grant oversees Mediatrix Press as well as being an editor for Saint Benedict Press/TAN books. He gives lectures on Sacred Art and Church history, and he is the translator of St. Robert Bellarmine's controversies, as well as St. Alphonsus' Moral Theology, which are ongoing projects meant to bring the light of the tradition to modern audiences. He resides in Post Falls, Idaho with his wife and six children.

Ryan Grant links: <http://www.mediatrixpress.com>

Bellarmino Translation Project: https://mediatrixpress.com/?page_id=21

Alphonsus Translation Project: https://mediatrixpress.com/?page_id=1644

Athanasius Contra Mundum: <http://www.athanasiuscm.org>

#Popes #Heretics Robert Bellarmine #Ryan Grant #Dr. Taylor Marshall #Papal Error #Vatican I #Vatican II
#Vatican #Calvin #Luther

Transcript

0:00

can Pope's become heretics you know the

0:06

Pope is infallible when he speaks ex Kathrada but what if a pope were to say

0:11

something formally heretical and have Pope's in the past said anything

0:17

formally heretical or thinking maybe Pope Honorius the first pope john xxii

0:22

etc I'm joined today by an amazing man Ryan Kratt he is the translator of a

0:28

number of books that are on my desk all the time translations of st. Robert Bellarmine so

0:36

Ryan thanks for being on today thank you for having me now Ryan grant is the translator of a

0:44

number of books he's an editor for saint benedict press and tan books he oversees

0:50

mediatrix press which publishes all these great Bowerman books and he's doing projects on Bellarmine as well as

0:55

st. Alphonsus Liguori and i think we'll talk more about that as a show goes on before we jump into this topic of

1:01

whether Pope's can be heretics we'll begin with the Our Father and write

1:07

you're gonna pray the second half yes Ryan's an excellent Latinist way better than I am by a long shot so he'll be

1:15

probably tearing open some lat today he'll be really good so let us pray together in nomine Patri said
fede it's Spiritu

1:22

sancti amen patron austin qui essentially sanctification nomen tuum adveniat

1:27

regnum tuum Fiat voluntas tua sicut in cello at Sentara Barnum Nostrum

1:34

quotidianum da nobis hodie a and Timothy Novus debita Nostra Sakura nos dimittimus debitoribus
nostris ne nos

1:40

inducas in tentationem sed libera nos a Malo Carmen in nomine Patri said fede

1:45

it's spirit - sorry Amen on that alright

1:51

it's great to have you I've of course you know when we talk about everything going on in the current
pontificate

1:57

there's all different opinions and viewpoints on whether a Pope can her and

2:05

of course I was looking for resources and answers for this and I also get challenged a lot by instead of a
contest

2:12

by resignation as people who still think benedict's the Pope people who maybe

2:18

accept the Pope since Vatican 2 but not Francis there's a lot of different opinions out there and really st.
Robert

2:26

Bellarmino is the authoritative you could say doctor of the church in this

2:33

regard am I right or wrong on that as he's come to be since at least since

2:38

vatican ii when his opinions on this matter started being taken up I'd say it's fairly accurate that he's been easy

2:44

at least the the lightning-rod or the locus point for this particular opinion even though a lot of a lot of authors

2:51

wrote on it in the tradition and there's a few different viewpoints in the tradition but if you start talking about

2:57

this shoe Bell Ehrman's the name that's going to come up no matter what yeah yeah and Bell Herman himself traces out

3:04

five opinions that have historically been held on this topic of or heretical

3:12

Pope do you want to kind of tea that up and explain people why was doing that actually we're before we do that why

3:19

don't you just tell people about st. Robert Bellarmine his dates who he is what he's known for and then we can kind

3:27

of move into what he says about popes and heresy right so st. Robert Bellarmine is born in 1542 in central

3:34

Italy in a city called Montepulciano which you might recognize if you're a wine lover so Montepulciano

3:41

is you know situated in we're in a place we have a strong culture of you know

3:47

Renaissance humanism reform of the church a lot of very polished you know noblemen also a lot of poor nobleman like his father was but his

3:54

mother was very very pious she raised him with she almost had a mania for fasting and almsgiving and Robert picked

4:00

that up from her most certainly so he grows up very devout very learned he

4:06

learns latin extremely well very young he tells us in his autobiography that he used to write Latin poetry and he never

4:12

used a word that didn't have Virgil's authority which if anyone's ever tried it it's it's even for me it's a lot of

4:19

work and you know I'm glad it also better adherence how well you would know Virgil right exactly and he and he did I mean

4:27

you could see that he waxes poetic on it later in life too and he actually wrote you was very good in poetry he wrote a hymn to st. Mary

4:34

Magdalen that is ended up being used by Pope Clement the eighth in the bravery it's still in the Roman bravery today

4:40

and he you know he thought it was a joke so he did actually note that the Pope would actually take his hymn and put it

4:46

in the bravery as he says in the autobiography but in any event he came to realize his vocation which was a blow

4:52

to his father because his father is like oh good we're gonna get a doctor out of this and it'll make some money for a poor family and then he decides he has a

4:59

vocation the Jesuits who not only have absolute poverty at the time when when the word Jesuit was a good thing and

5:06

actually it was usually synonymous with reform in piety and in learning and so many other things so he he determined

5:14

that this was his vocation his father's kind of a ghastr you can't do that and then after a while it finally relented

5:19

because we saw the toll was taking on his mother his mother had met one of the companions of Ignatius pasquese Brewer

5:25

and he made such an impression on her that she had conceived in her heart the hope that at least one of her sons had

5:31

become a Jesuit which development does so he gets a year with his cousin who had

5:37

decided on the same to think about it and so they go to nearby town where there's a fellow and they spent time in

5:42

prayer and also working on you know the classical Latin learning and in philosophy and other things and finally

5:49

after that was done his father's convinced his vocation was genuine and so then he was allowed to go to the Jesuits and then he's received by lineae

5:56

who was one of the companions of Ignatius that came out of Paris and so

6:02

after a you know a fortnight for a retreat he goes to prove his mettle with

6:08

the pots and pans and then he's a Jesuit and this is in 1558 this is two years after sending asia's died and then you

6:15

know he proceeds to become one of the best students in the Roman College and after that they said oh it's

6:20

let's send about preaching and in these days you know Trent who only just closed and you could still get away with this

6:27

whereas you couldn't today and actually yeah we're you know he's not even in orders he hasn't even been tonsured yet technically as a Jesuit brother and they

6:33

sent him out to preach it is even the pulpit preaching and it would have graced with him that would hear the

6:39

confessions which were the fruit of his preaching he actually known as being one of the most prolific preachers of his day so much so

6:46

that when he was teaching theology a couple years later in Padua that in Leuven in Belgium they they asked for

6:53

him he was such a proficient latinus they needed somebody that could work a vernacular Latin sermon every Sunday

7:00

because they had a course of sermons for the year because there was such a melting pot in Leuven of so many

7:07

different languages so many people knew at least enough Latin to work their way around business and whatnot so that so

7:13

there was a in plus the students the university as well so they had a whole course of Latin sermons so he ends up

7:18

getting sent to live in for seven years what interesting too is he has a photographic memory I when he was

7:25

previously sent to a school in Piedmont he was told oh you're gonna have to teach Greek and he had a right to the superior I don't know Greek and they

7:31

said we're sure you'll manage and so he starts the class with now before we get

7:37

on to demos then A's we're going to review all the principles you learned last year and then at night he's keeping

7:42

himself up learning everything and he's got to teach the next day but he ends up learning so quickly in doing so well

7:47

that within two weeks he was actually expounding upon demos then he's like a master of Greek and Hebrew tained that

7:53

mastery of Greek to the end of his life Hebrew he does the exact same thing when he's in the ven is that he learned it

7:59

with it and that was more complicated as Greek at least you have grammars of these books drawn up in Hebrew you didn't have a grammar he wrote the first

8:05

grammar of Hebrew it was used for 200 years by both Catholics and Protestant did yes he did cuz before that you have

8:12

things like Fatah bliss rules for rabbis you got right Glen's notes you got all these different things that with a scatter didn't just work Origen didn't

8:20

just hire a rabbi or something I think so yes I feel like that so you have so

8:25

you have the scattered bit of information so Bell Ehrman systematizes it into a grammar and he boasted that he

8:30

could teach somebody within a week to do to read the Old Testament with a dictionary which she what she did

8:36

actually had a couple people take him up on it and they were able to do it so he just had this genius photographic memory

8:43

and so likewise he's in lieu then he was at tasked with teaching sacred theology so he makes a revolutionary move that

8:50

ends up becoming the norm going forward which is he replaces the sentences of Peter Lamba

8:55

with the summative st. Thomas Aquinas because it used to be it's not that nobody remember the soon but people rather zoom all the time but even the

9:03

Dominicans when you're going to your course of studies in theology this is going to be st. Peter Lombard not not

9:08

st. Thomas the Bell ermine is the first one the artist himself wrote commentary on yeah and so the and everybody dead

9:17

Bonaventure just go that's to fellow the blanks and so the the importance of this

9:23

bell irminsul pioneers this in the ROTC of studio Orem of the Jesuits which you know they had all held to st. Thomas but

9:29

he's the one who makes that a move that becomes distinctive to the Jesuits the results that they attained caused this

9:35

to be a common thing throughout Europe now is that the Summa rather than the sentences become kind of the norm for

9:42

your training it was simple Airy new to learn a lot better a lot quicker rather than getting

9:47

stuck in various scholastic disputations and so so you said and again that speller man he has a commentary in the

9:53

Summa which is in manuscript still it's in the judge wood archives in Rome and that's that's one hope I have at some

10:00

point that I would get be able and be able to get in there and start transcribing it and probably wouldn't do

10:06

it myself before I have some smart Thomas here translated and I just did love to see something like that but

10:12

anyway in the meantime I completely is the whole commentary on the Summa Theologica complete I believe so I've

10:18

seen extracts of it in fact simile I've not seen the entire thing but I've heard that it is so nevertheless to his time

10:27

and Levin is very profitable for him and then of course he deals a lot of Protestants and this is being in Italy you don't really see many Protestant you

10:33

might have heard of them when now he's on the front lines of the last Catholic outpost to the north as it were so he

10:39

gets permission from his superior to because back then you need to get permission for these things he'd to read

10:46

all the works of the Protestants and so he starts going through Luther Calvin through that's an important no I mean

10:51

people don't realize that the heretical books were kept separate yeah in the

10:56

libel yeah the hell you had to go and get a special permission and the and the your your for mater's would say yeah I

11:03

think you won't be tainted by the errors right more or less so Bell ermine and because again the

11:09

photo graphic memory he had spent all the time working through this material and became

11:14

rather very well acquainted with their actual teachings whereas one of the problems is a lot of Catholics writers

11:19

in this subject hadn't actually read many of the Protestants or hadn't understood them correctly or well so a

11:26

lot of their books just kind of fell flat and trying to answer them because they didn't really understand the the root cause even Luther even back in 1521

11:34

the theologians the Rotex sergej domain name for Pope Leo the tenth yeah they

11:41

didn't understand the notion of faith alone in Luther so they condemned a good number of his

11:46

doctrines they didn't get they didn't really understand what he was talking about with justification of faith alone so that actually didn't make the

11:52

condemnation because they did they didn't really get his teaching it was actually st. John Fisher he was the

11:57

first one that really gets and nails that particular teaching right so beside that so in sub-elements the similar

12:03

things he memorizes all of these works practically and then his health gets ports they ship him back to Italy so

12:09

when he's in Rome they judge what's we're teaching a class of controversial theology which did in those days

12:14

basically means apologetics and they had if they didn't make it work they have Weber's teaching and they just couldn't

12:20

get it off the ground so they go to st. Roberts say yeah we know you just got back and you're supposed to rest but here take on this class and so he does

12:27

and one of the thing that blew everybody away is not only did he have the almost perfect knowledge of you know all of the

12:32

Protestant writers and what they had taught least the main ones but he also knew the fathers and he knew the fathers

12:38

so very well almost any proposition he could have raid you know twelve Greek and Latin fathers and in that he knew

12:44

almost by heart and in those days there was a rare everyone would have good knowledge of san agustin and beyond san

12:50

agustin you would have so one guy might be you know an expertise in origin another guy might have an expertise in

12:56

Tertullian or aaron ass or ambrose you know and everyone would know a smattering of everyone else but Bell

13:01

Hermann seemed to know them all and that's what really blew everyone away so he could set up a heading on the board

13:06

such as Scripture hopes you know yeah sacraments etc and on every single

13:13

subject or theological controversy then he could array this is what the Protestants teach and now here's what Scripture and the fathers teach so then

13:20

his superior said hey we need you to put that in the book and that became sorry that became this

13:26

which is this is a 1721 copy of the controversies of one of them it's

13:32

actually four of these so four big folios or big folios over two million

13:37

words in Latin amazing and so it's just an incredible amount of work that he put out so that's in that that's how this

13:45

girl came to be yeah so for example this

13:50

book that you've translated right this comes from I mean this is a tiny sliver

13:56

out of the controversy this is from volume ones book one and two right and

14:03

you can see the signs people people don't realize that especially the Lutheran's were cataloging and

14:10

assembling apologetic books going through all of church history taking pop

14:17

shots at the papacy there is actually a famous blur actually somewhat infamous

14:22

actually this interior durs of Maude Ferg provocatively I never got the right pronunciation to that so they they

14:29

basically were Lutheran's their head their chief was a certain Matthew climate's who latinized his name to a

14:36

lyric as' and flakka so lyric is so he compiles all this data and then see the

14:42

way that they can sieve to what they can take and so they produce a history which are called the centuries of maje burg which put the order the history of the

14:53

church to try to show that the early church was Lutheran in not Catholic and now today nobody quotes from it because

14:59

it's such a wretched history that even by the 18th century Protestant scene a new who are experts in very good in

15:04

history so yeah that's worthless you know because it didn't follow any plan of historiography it basically meant to show the Pope's Antichrist and you know

15:11

deal with it and see it but it was such a self contradictory book in so many places at Bell Hermann just decides to

15:17

have a lot of fun with it and wit which he does in various places and he show you get you know he'll actually spend more time than is necessary just to kind

15:23

of show the contradictions and all mostly it is it's a way to introduce a little bit of light humour as he does in

15:29

many places like when he's talking about the chalice he finds a place where they insert something it's not actually even

15:35

in the scripture he says oh well one of their editors must have had too much from his own chalice you know I've got starry-eyed put that in there and so yeah so there

15:44

was that there obviously Calvin's Institute's and so Calvin is the most quoted of any writer throughout the

15:52

whole of the controversies because Bellamy could see he's the most systematic systematic clear and

15:59

consistent writer and the greatest challenged everything he'd have to do then you have Martin Chemnitz in his

16:05

book the examination of the Council of Trent in that future is very prominently in all his treatises on the sacraments

16:11

in a justification in a few other places and then Luther is the next one then after that all the lesser Protestants

16:17

that nobody's ever heard of today Bullinger Beza well most people heard of Beza but anyway Theodore Beza whatnot

16:23

you know going through the list of early sixteenth seventeenth century Protestants and the other thing you have to keep in mind is most Americans when

16:32

you win American Catholics when you think of Protestants everyone starts thinking about evangelicals do you start thinking to some bible-thumping

16:38

tambourines bagging Baptist or something like that and you don't realize that and you know this is a former angle Ken

16:44

there's also you know high flow through Missouri Synod Lutheran's or Orthodox Presbyterians these fellows are a

16:51

different sort altogether they know the father's very well there Early's reasonably well as a rule research they

16:59

at least read them they know who they are and they also have various arguments they've drawn from the father's right and so if you go oh and the church

17:05

fathers say this well a lot of times those groups are ready for that it's not such a new thing to have some testimony

17:12

of your fathers the way it might be for an evangelical so this is the same thing with the Protestant sub-elements time

17:18

and very much the same mode Calvin for example Calvin even proposes a Magisterium he's not a direct me and my

17:25

Bible only kind of kind of thinker he's actually very more or less I mean

17:33

Catholic in this sense that he has a notion that you need a Magisterium that's you need someone to interpret the

17:39

Bible for the faithful and you know it's just that scripture is the primary rule

17:44

for this Magisterium of presbytery and that's you know so that's but he has

17:50

gone direct to the people same thing for Luther well there's views are always changing he's Calvin is he you know the

17:57

Institute's for Calvin is is the Protestant Summa right it was really honest it

18:03

Calvin Institute was the closest we had to Asuma right that's very much the case

18:09

and that's why and Bell ermine saw that and that's why Calvin is the most direct person that he

18:15

cites so and also in so when we get to the treatise on the Roman pontiff so we

18:20

can bring it around back to our our topic it's five books so in total five

18:25

topical headings and so the first book is on the basically the ecclesiastical

18:31

monarchy so first he sets out for ten chapters to prove that monarchy is the best system of government and then you

18:36

might be what what what's I got to do with papacy Calvin had argued that aristocracy is the best form of

18:43

government and by doing that God would give the best form of government to the church and therefore it wasn't a papal

18:48

monarchy was an aristocracy aristocracy of Presbyterians yeah Aaron is help yeah

18:54

so for Bellarmine it's like no let's go to the ancient so actually and most of what fellerman says a political

18:59

philosophy is really just a repeated Aristotle Saint Thomas with a few other ideas and adjusted for times and whatnot

19:05

so but still the monarchies the best form of government outside the conditions of this world once you factor

19:11

that in now it's a mixed form of government because of you know original sin and in the reality of this world so

19:17

you need elements of monarchy elements of aristocracy and he says that you know

19:22

elements the best better elements of democracy so when you put all those together you get the divine constitution

19:28

of the church that you have the monarch which is the Pope you have the bishops who were like aristocrats in a sense and most much

19:34

they rule in their own right and over their diocese that although it depends

19:39

on the Pope just as an aristocrat depends in a certain measure on the king and then you have the fact that men in

19:45

the church and the hierarchy of the church can be drawn from any class of society whether you're poor whether you're rich whether you're Noble whether

19:51

you're not and so you get a democratic element in so this is what he says is the perfect system of government which

19:57

God gave to his church and so then he sets to prove Peter was given the

20:04

this ecclesiastical monarchy exists in the church and it was given to Peter and he does that by you know scriptural

20:09

exegesis which can see in book 1 and carries all the way through to book 2 which is to prove the successors of

20:16

Peter right and that's what it's on so first that Peter went to Rome he spends the first 11 chapters proving Peter

20:22

actually went to Rome there was a Lutheran named vilanis and he was from

20:27

Moravia and he had argued Peter and everyone to Rome at all Rainie and so it's interesting that this

20:32

argument is actually it was completely destroyed by people like st. John Fisher by st. Robert Bellarmine all the sudden

20:38

has cropped up against today and you find among certain I say certain is not all certain groups of Eastern Orthodox

20:43

have actually picked up from Elena's his ideas now they try to argue and you find them online you find in various forums

20:49

oh yeah Peter never went to Rome you know that that's all you know didn't make Catholic made-up stuff right but

20:54

it's not true and so Bella and Marshalls the testimonies of the early fathers who all reference Peter's tomb being in Rome

21:01

and not to mention he catches all the contradictions of Peleus and other things so then he goes to the successors

21:06

of st. Peter to prove from the fathers from Scripture that you know in you know divine law arguments reason etc that

21:14

once once Peter had shows in Rome and he died there that that's where his his see

21:19

would remain so that I mean the choice yargh is basically the choice of in itself is was accidental but once chosen

21:27

that's that became his see right and so all the successors of Peter would rule in Rome and he proves that from so many

21:35

different ways against Greek are at the Dixon Greek Orthodox arguments as well as Protestant arguments and so you come

21:41

to chapter 26 where he vindicates the principal the first C is judged by no

21:47

one and he goes through at length different arguments mostly from Neela's

21:53

cava CEA's who's the greek orthodox theologian that he's responding to it

21:58

through a in this place and see he writes on this matter and then but he

22:03

stops and he admits in there that well heresy is the only reason that the c

22:10

could be judged that peter could be judges and he says this in chapter book 2 chapter 26 but the innocence but we're gonna deal

22:16

with his later and so he so with what you see and then when he does get to the question it

22:23

starts to become clear why we have this certain exception okay and I guess that's the part we should really start

22:28

going through so then he responds to some more Protestants and then at last you get to book 2 chapter 30 which is on

22:36

very much on this particular question and in a certain sense it's a bit of an opener dicta it's a what if because he's

22:43

basically stopped and said well we proven the Pope is supreme authority in the church we proven the successors of st. Peter are the head honchos in the

22:51

church there the Supreme Pontiff bishop that rules over all bishops in the whole world

22:56

so well if he has no judge on earth what are you gonna do if he goes wacky more

23:04

or less yeah if I could just pause here this is important because we see government who knows Greek in line and

23:11

he's he's having to fight with a sword in each hand he's got the Protestants on the left and the Orthodox on the right

23:18

both of which are rebelling against the papacy right and using somewhat similar

23:26

arguments but of course the Orthodox are more nuanced so it's it's important to

23:31

see that that here's a great intellectual giant doing battle with with each side right and I'm far far

23:41

more brilliant than I think most people I've done in my survey far more than I am you know and when you I read Bell

23:47

ermine I just get this feeling I'm on the shoulder of a giant if we're actually frankly any any author in those

23:53

times even those that we're not nearly as smart as Bellamy I still have the same feeling we're on the shoulders of giants here it can ask a quick question

23:58

because I haven't read that section that you're speaking about on papal supremacy in the controversies right but I have

24:06

read Thomas Aquinas his book against the heirs of the Greeks well one of the

24:11

problems this is the book that Thomas was carrying in 1274 when he's going to the council early on to dispute the

24:18

Orthodox the Greek great one problem it's super embarrassing about that book

24:24

that Thomas Aquinas compiled is I'm gonna wager about 50% or more of the

24:30

site patristic citations that thomas is using to substantiate the papacy are falsified

24:38

are forged and pretty much everyone today agrees with that and then there's

24:43

also the false the cradles Isidore ancient riedel's is Bellarmine aware of

24:48

these things oh yes very much so and as you google in the lutheran truck lengths are gonna even the Orthodox eventually

24:54

are going to go full-bore on showing that these are forged documents and all that Thomas didn't have that advantage

25:01

Bellarmino does hmm he does because partly because of humanism because starting with its it goes part and

25:08

parcel with the Renaissance as we call it although again I mean historical categories as we know or are mostly

25:13

imposed from a later period because most people didn't say oh hey what do you know about that it's the Renaissance

25:18

right nobody nobody do that yeah most people were basically medieval and culture and thought until the Industrial Revolution so when you get down to it

25:25

but nevertheless the movement of arts and culture and Sciences and going back to ancient manuscripts you have a lot of

25:31

people in the late 15th and early 16th century that are working on these problems of discovering older

25:37

manuscripts going through monasteries codex's nobody's touched in 600 years and you know getting documents

25:43

identifying the authors comparing it with other documents so Erasmus is one figure is very big into that movement

25:49

st. Thomas More the Lutheran Oakland potty is excuse me you can name so many

25:55

in those periods that were doing that sort of work and so now when Bell Ehrman's writing in the 1580s

26:02

he has the advantage of all these years plus he engages in himself looking at

26:07

these various authors you know comparing and you'll see him stop and say we kill kill a an argument now you know from

26:13

from whoever Calvin her from all the Calvin seem to have been fairly good himself on a lot of these things so you

26:19

find more like Luther ikemen as a sight somebody has said this and then he'll say but actually st. Agustin didn't

26:25

write this they you know whoever the author of this was or you'll say again this was actually by someone else right

26:32

or you know that letter is considered spurious and then you say you know there's a phrase use in Latin you know a

26:39

tome important really got or you know it's given to the fourth tome all right it means it means like the last piece

26:45

like last page of the newspaper easily yeah because that's all spirits but not dead right pay attention that so he's aware he even says in this very book

26:50

book too at a certain point says now the Protestants question the Apostolic

26:56

fathers right and so the the the text that Bell ermine has when he does cite them like of Clement for example in

27:01

those times they were somewhat in doubt today there's a fake stuff you know attributed to Ignatius of Antioch and I

27:08

mean exactly and so in fellerman had you know was aware of these things so he says well our adversaries do not accept these

27:14

these ante-nicene texts because they they've cast doubt on him and some of

27:20

them certainly are worthy of doubt then he says and of course they don't accept these later 8th to 12th century texts

27:25

because that's when they say the church when it became Antichrist so what about from the 4th century through the 6th

27:32

they all accept those that's the pure period of the church so those are the testimonies we're gonna go with and so he's very clever in this in the in as

27:40

much as he doesn't waste his time with arguments that he already knows that Protestants are going to reject he wants

27:46

them reading the book seeing the testimonies and being moved to conversion through it so he's not going

27:51

to waste his time with things that they're gonna reject that's why he doesn't cite the Scholastic's very often except perhaps st. Thomas and st.

27:56

Bonaventure because the Protestants would mostly turn them out immediately Calvin's tract mocking you know the

28:04

whole system of school of theology in Paris right the antidote to the Parisian schools I think it is there's the title

28:10

of it Luther you know talks about Thomas tasses quote-unquote and is very but

28:16

that's what he says right you know he had said nothing but mockery and scorn for scholasticism from the early authors

28:22

so why would you use the scholastic to write to them so he drops that for a more simpler style written largely

28:29

Ciceronian style latin that'll be easier for his adversaries to read objection they object here's the answer and

28:35

sometimes it'll posit the egyptian objections and then he won't respond to them so much and then stay he'll to give

28:41

a whole chapter this is the catholic teaching and this is the exegesis from scripture and the fathers and now he'll

28:47

pick it up again ok now back in those three chapters ago they said this and here's the responses and you'll start

28:52

responding point by point to those sorts of things

28:58

excellent so I mean it's it's safe to say I mean since the Reformation is

29:03

there any greater intellect I would say

29:10

there's less frankly no need is there anyone greater than Bell Hermann I'm saying Oh Oh a greater intellect sense

29:18

him yeah that's you know it's a hard thing to say because there have been very sharp people also I mean even

29:25

people that I would put in the camp of our enemies like Rahner for example run or was a first-rate intellect it was

29:31

absolutely genius just everything he did was bad just right so we talked about

29:40

contribution to Catholic theology mmm I

29:45

mean does anyone I mean I Alphonsus Liguori is important right very I would say prime een everyone builds the whole

29:52

thing is a fabric Bell ermine himself would never have counted any of this work for very much because no saint does

29:58

right he's one of the rare intellectuals that also wasn't just a saint but he'd he'd hit transforming Union I mean he

30:05

was living deep mystical life and you see it later life's in the canonization documents servants said that he was sent

30:11

to fetch him and he was walking in the courtyard praying the rosary and didn't even notice a because he was so absorbed

30:16

in prayer that he didn't notice and so he decides he could gets up the courage to actually kind of prick him on the

30:23

shoulder and he acts like a child is just you know had a little needle or something that pricks him out of sleep

30:28

or something and which is a sign of transforming Union according all the mystical authors and he had it again you

30:34

know deep love for the poor he had no attachment to any possessions even things that all you know themselves are

30:39

perfectly neutral perfectly fine but he went the extra mile to say and I know I can't be stuck on these things like us

30:46

there was an ancient sundial from like the ninth or 10th century in the residence he had when he was made a cardinal which he hated being a cardinal

30:52

by the way you had to add that and then he said it would be nice to kind of fix it up and they told him how much it

30:58

would cost he said oh no how many dinners for the poor is that gonna be you know he actually thought of it as robbing the poor of their meals you know

31:05

he would go and go out in the street somebody asking for alms and he saw he didn't have any money so he'd take his Cardinals ring and

31:12

would give it to the guy in this area now there's a certain pawnbroker over the Via della scruffa you know to go take that over to him and it he'll gave

31:19

me what you need then he'd go back later get the ring back so he doesn't cause scandal and so many things Rita a silver

31:25

vase given by Cardinal al de Bandini whose Pope Clement the eighth nephew and his his head of house guido T it was his

31:33

his key remember the right turn for it but the guy rents his household he was always nervous because bellarmine

31:40

would always say Oh get that silver vase in and give it here to this poor man so he'd get some money for the silver head and he was like no no no and he would

31:46

always go find some more money because he didn't want the Pope's nephew to see the fellerman had given it away and in take offense to it you know things like

31:53

that but he was so loved the poor you and also when he was a bishop same thing emptied out basically is is anything that properly belonged to the bishop in

32:01

terms of his own use and money and whatnot he'd made sure to give everything to the poor he paid to bring priests in the preach to the people and

32:08

he paved them that way they wouldn't ask for anything because he knew the the type of people that in the Naples area

32:14

where he was a bishop and they realized you know they've had the Vargas priests problem for so long you know priests

32:19

barely any training come out do some the equivalent of Pig Latin over some bread and say oh I did a mask give me some

32:24

money and so now that he's paid the money so the priest will come in and

32:30

just preach and ask nothing of the people once they see that they'll come and listen which is exactly what happened you know is it amazing things

32:36

he's really the model of a completely selfish sacrificial Bishop until he gets yanked out of that very blessed life and

32:43

back into the Cardinals life in Rome under pope paul v but anyway excellent

32:50

excellent so a saint and a scholar right well let's look into this i would

32:56

recommend everyone the two books that I think cover what we're talking today is looked at that Ryan grant prepared

33:05

called papal error all right this is a good book look how short it is I think I

33:10

read this in one sitting I loved reading this book and then the other one which we'll talk about I think more today is

33:16

this section out of out of the controversies and I've got it all marked

33:23

up as well very good and then there's links below this video to the works of Ryan so you

33:30

can order them and get them I recommend if you're interested in the topics we're gonna cover today that you get these two

33:37

books so you have the reference so could we go ahead and look at Bellarmine five

33:43

opinions sure on eleven I did something

33:48

kind of geeky I made a spreadsheet as I was reeling out your translation of

33:53

Bellarmino because I wanted not only to number the positions and have them referenced in my mind but I also wanted

34:00

to associate the authorities the theologians that he associates with each

34:08

of the opinions so I'm going to try to put this up on the screen and see if it nope that didn't want me try something

34:15

else here we go this is gonna work okay so

34:20

you won't see it Ryan on your side but okay I've got a little homemade

34:25

spreadsheet here of the various positions that bellman lines out and so

34:33

an element here is these aren't his five opinions I mean he does talk about what

34:40

what he agrees with but right he's looking at the Catholic tradition he's saying okay if can't poke become

34:47

heretical and if he does what happens nothing right a council does he just

34:54

automatically fall out what's gonna go on so why don't you walk us through and

35:00

then you know maybe I can pause every once in a while and we can refer to the sheet on the screen right it's it's

35:07

pretty straightforward so if you want to preface this before we go into opinion one go for it sure it's agent for we do

35:13

that's one I'm gonna be reading out of the Latin even though I did make the translation but still it is more

35:18

comfortable with it and two got it's needs to be board in mind to a little

35:23

bit of elements ecclesiology will touch back more in depth on that later but membership in the church is a tripartite

35:31

public sign so you've heard the Protestants church membership is invisible for the early Protestants of

35:38

his time so you have Calvin Eleuthera etc it's

35:43

the invisible reality of being part of the elect that makes you in the church

35:48

and so Bellarmine shows in day close email atonte if that's the case you

35:54

can't know who is and is not in the true church because it's an invisible thing and so from the from the author's from

36:00

the theologians from st. Thomas these shows clearly that it's a tripartite profession it's a run profession of

36:06

faith right fade to the same Communion of the sacraments and three obedience to

36:13

the hierarchy through your bishop and the Pope right and so that those are the three things that make you a Catholic if

36:18

you're lacking anyone you're not a Catholic is that Orthodoxy so technically no except in as much as

36:25

there might be a ignorant right so right faith depending you got some areas but communion to the sacraments but not not

36:32

communion with the Pope oh you're a you said orthodoxy in general no I meant so number one would be holding the right

36:38

faith right not the Lutheran faith not the Methodist faith but you're holding the Apostolic Orthodox Catholic faith

36:46

too you're receiving the sacraments and then three your submitted to the Pope

36:52

and the hierarchy and the bishops exactly fellerman says if you're missing any of those you're not a Catholic right

36:59

and you can find it and on the church militant the very first chapter in fact he lays that out so that's an important

37:04

thing so that whole nature is the public side of things and it also needs to be borne in mind that here in on they're in

37:12

and this book and the papacy he's dealing with the ex parte poppy

37:17

so that means technical phrase on the side of the Pope right so now everything it's the in consequence it is his

37:22

authority his office it's all considered that way and then when he and that's the way he is when he deals with almost any

37:28

subject he deals just with the subject at hand he doesn't get drawn into tangential things or make too many

37:35

obiter dicta or what have you he's focused on the thing so even if it's somewhat germane to talk about here

37:40

he's like for example in his book on the mass which I just translated what he's dealing with sacrifice there's in the

37:46

author that I think it's chemnitz runs right into the question of for pit sutorius sacrifice Kellerman says we're

37:52

going to dress this one later when we speak of weather the masses of provincia Tory sacrifice and you just kind of stays on

37:58

point so likewise here all the considerations of what we're about to talk about these

38:03

are all on the side of the Pope and then when he gets to this book's de ecclesia he treats the question similarly ex

38:10

parte oklet's the I on the side of the church so but anyways the three goes

38:16

into chapter 30 and so is the tenth argument that the Pope in a case of

38:21

heresy is judged by the church and deposed according to the Canon si papa

38:28

therefore the Pope is subject to human judgment again we're back to that in the first C is judged by Noah and he's

38:33

proving at least in some case he's subject to human judgment that's the

38:38

argument so now the response real quick back the question yeah tell us what see

38:44

Papa's cuz it's referenced a lot right so that's a Canon so the way that you have the canons in medieval canon law

38:52

and they which they'll continue actually and you have different collections of canon law it's not like it is in 1917

38:58

where you get it all in one book right the Pius the tenth Benedict the fifteenth reform that created that yeah

39:04

in those days to be a canonist was an explorer intense science even than it is

39:10

today and it is a very serious science and you had not just training in

39:15

principles because so many different collections of law then and you had to be a candidates to know whether this law

39:21

actually applied or not so this this is a Canon that's in the distinctions of graz Ian and yeah you know just the so

39:28

the Canon is see Papa so that gives the name just like an encyclical for example is named after the first two words

39:33

well like why is the same things true with these Canon laws they usually name so and I I don't have the text of the

39:40

whole cannon in front of me if you want to read more on see Papa Cisco and salsa in their book true and false Pope they

39:46

quoted at length with the historic commentary on it canonically so that might be the place to look for it so yep

39:54

that one that would be the one so anyway so today and he makes the response to

40:01

this particular argument there are five opinions on the matter in the first is of Albert pig use

40:06

in his book on the ecclesiastical hierarchy where he contends the Pope cannot be a heretic hence he can neither

40:13

be deposed in any case which is a probable opinion and can easily be defended as we will show in its own

40:21

place nevertheless because it is not certain in the common opinion is to the

40:27

contrary it will be worthwhile to see what we should answer if the Pope could

40:32

be a heretic all right so that's one of the important things to note here is this is largely theological speculation

40:39

yeah everything that goes down here it's not Eve so a fact oh this is this is absolutely what the Church teaches so

40:46

you know you see it from the the verbs here all right that is subjunctive so quid seat respond end them see Papa here

40:54

Atticus SFO seat what the response should be seat this the Pope pull seat

41:00

could be a heretic so therefore the second opinion and it

41:07

look like so it seems to me in reading this studying this and then also reading set of a contest literature that the

41:16

opinion amongst most online set of a contest is that and I might be wrong on

41:21

this maybe you can straight now is most of them say Bellarmine and themselves

41:27

hold to number one but if it could happen then opinion number five right is

41:35

that is that right yeah that's right and so essentially although what they hold to what Bellarmine holds to are very

41:42

different as we'll see yeah we're gonna trace it I mean that's kind of the question in the day is is what a

41:49

contemporary set of a conscious are they tracking with bellman or not because I think if you if you're just now expose

41:55

this literature I think right away you're gonna think oh elements when we get to opinion v stead of a con to

42:01

consider mechanism is true but we'll chase it out a little bit so I but so do

42:06

you think that that Bellarmine because having read this book that you prepared it seems to me reading through this that

42:14

that Bell ermine in this is making the case for opinion number one right my right correct yeah and when and

42:20

so that book papal error that's just extract from book for of on the Roman pontiff and if you in if the if your

42:28

listeners want to they can get the entire thing all five books I have it all in one book as well as the split up volumes if it's easier so book four is

42:36

where he lays out for example the Pope spiritual power that is infallible in faith and morals teaching definitively

42:42

the entire church writings is before the terminology of solemn and ordinary Magisterium had been developed so he

42:49

means you know when he says define he means the Salah Magisterium yeah right number one it's worth noting he's saying

42:56

that a pope can't become a heretic opinion number one these are opinions right be number one he can't become a

43:02

heretic privately or publicly yes and so I mean even you can't even be sitting in

43:10

his room right with uh yeah with a subdeacon and say you know I think there

43:16

might be NH sacrament even that in private the the position of piggies is a

43:23

no-go position of pious doesn't exactly hold that not even privately but it'll

43:30

never be in such a public way where he could be a true here at Icahn you know but piggy has believed it would still

43:36

never happen so in book four chapter six Bellarmine defends the position that it

43:42

may piously be believed believed that the Pope in his own persons and this is

43:47

where you get the private element right it would not be a heretic but he says it may piously be believed it's not defeat

43:54

a Catholic doctrine so that's that's one of the issues so no Vatican one to when

43:59

it reviews everything to make its its declaration they reviewed basically the

44:04

Salah Magisterium and that's really what they limited them so because when they looked at and they looked at everything and said what we could be here for ten

44:10

years wading through papal decisions and every last thing that's ever come about so it just became the more notable

44:16

things and whether any of the touch the Salah Magisterium or not and so that's where they came to the conclusion that

44:22

in the Salah Magisterium and there alone the Pope is infallible in it of himself

44:28

right because that's where we can be certain that a Pope is never err I was surprised looking at the Latin

44:34

that language in Vatican one seemed to come straight out of Ellerman it did yeah and it's gonna be obviously

44:41

a nice job in some places right in some places but not all including on this question so in the opt for Vatican one

44:48

it with a commission after the papal error that if they review you know all the history of people deeds and misdeeds

44:53

and whether that affected this doctrine they said now what about if the Pope the question on the poping or heretic and

44:59

several Cardinal left and one said do we really want to deal with that now the equivalent of and so they punted you had

45:07

to say that now we're not we're not going to worry about it so I'll make another commentary on that when we get

45:12

to the end but great so the second opinion so I'm going to read it here and then we're going to talk about it just

45:18

the opinion so therefore the set the second opinion is that the the Pope in

45:25

in the very instant in which he falls into heresy even if it is only interior

45:32

is outside the church and opposed by God and this is why he can then be judged by

45:38

the church that is he can be declared to pose by divine law and to pose de facto if he would still refuse to yield this

45:45

is the opinion of Juan Torquemada in book four part two chapter twenty but it

45:50

is not proven to me for jurisdiction is indeed given to the Pope by God but with

45:57

the agreement of men as is clear because this man has it from men who beforehand

46:05

was not Pope that now he begins to be a pope therefore he has not removed by God

46:11

except through men missus but a heretic a secret heretic cannot be judged by men

46:19

nor would he relinquish power of his own will add that the foundation of this

46:24

opinion is that secret heretics are outside the church which is false and we

46:30

will show this more profusely in our book on the church right so let's backtrack now so the opinion itself one

46:36

Torquemada that as soon as the Pope falls in any kind of heresy even if it's only interior that is a cult heresy you

46:44

think something's reticle but you have hold anyone essential yeah you're sitting in your bed at night and you think you know I think there's there's

46:50

an eighth sacrament yeah you just think where there's there's four person right at your journal or Mary's divine or yeah

46:57

any of these things all winter Mary's the fourth person the Trinity just you just you're like yeah I believe that I

47:03

believe that that would be a private occult heresy right and according to one Turk Ramada as easy as that thought

47:10

enters your mind the Pope would be deposed from the papacy and lose all jurisdiction all power and what's

47:17

interesting is most set of accantus actually believe that when you start going through the material you go

47:22

through their website and you look at oh look what the Pope said and then it's something that might be you know Molly

47:28

saw nuns or offensive ap autumn Allium or one of these lesser theological note

47:33

a that by the way respectively sounding bad and offensive to pious here's writers they're less or theological

47:38

noted said like all right it might not be heretical but it sure sounds mad so you need to revise that's what that theological note meant in the tradition

47:45

so or maybe it was erroneous slightly but could be recalled to an orthodox

47:50

sense and some other way right these things are not properly heretical but in the way the church traditionally dealt with it but then oh it shows he's got a

47:56

heretical mind so therefore he's out of the church and he's even been in I think was a Novus Ordo watch actually the some

48:02

you know the bottom they say a coordinate st. Robert Bellarmine even if he has private heresy he's not he's no longer Pope it's like domine doesn't say

48:08

that because he well he rejects this opinion number two yes he does and then he adds so after he has related the

48:15

whole bit from torch motto then he adds so this is him adding in refutation of the opinion that the Pope indeed

48:23

receives his jurisdiction from men as is clear and you know so that obviously he

48:29

wasn't put before it but now he is and you know therefore it's fitting for him

48:35

to be removed by men this is him kind of adding his commentary so yeah though that's all true but not for secret

48:40

heresy so that's interesting we'll return to that concept of he needs to be removed by man so the reason an occult

48:46

heretic is not does not cease to be focused members just so and we're using

48:51

a cult in the Latin meaning which means hidden not he's a practitioner of Evil's

48:58

that's okay so he's a secret heretic which means that and don't forget to he

49:05

knows that the thing is heretical we have to kind of put a distinction between a heretic and somebody that

49:10

holds a heresy somebody might hold the Harris most anyone of us that's written in theological subjects at one point or

49:16

another we've written something that technically is heretical without even realizing just a slip of the attention

49:21

or use the wrong term and you meant it a different way and you real wait wait that has a really specific term and thus

49:26

the consequent would be heretical so therefore that was bad right which is why it's always good to have like Agustin says a correct seorim correct or

49:33

M you're right a more correct correct er it's it's a kind of guiding you through and help you out but nevertheless the

49:41

you know so someone like that accidentally says something does not mean to separate from the church
he

49:47

can't be a heretic right not unless it's put to him hey you know that's against Church oh I don't care what
the church

49:54

says I know better now you're hearing out your Arctic yeah it's like example I use is you got your sweet
grandma she

50:00

goes to daily Mass and you know she tells her grandchildren if you wear the brown scapular that'll turn
mortal sins

50:06

and the venial sin something like this doesn't necessarily mean that she's out of the church and damn
right she's just

50:14

saying something that's ridiculous and she could be corrected on this and often grandmas are grandpas
or whomever you

50:22

know sometimes you hear odd things or people will say well yeah yeah you should always just baptized
you know

50:28

your neighbors kids just in case no that's not Catholic teaching either right so exactly they're people hold

50:33

these material heresies and it doesn't set you outside the church development isn't teach that no he
that's the

50:40

manifest form Ramsey's exactly and so and he's also clear in his treatise in a

50:46

very short treatise I think I did see it was in English somewhere but his treatise and not not just in
defense the

50:53

Immaculate Conception but it's opportunists to be defined by the Pope and he in there he lays out clearly you

51:00

know the reason for its opportunist is it that all the faithful all around the world have received this as a feast day

51:05

but you still have some theologians that act like it could be heretical and and then he goes to show what can't be

51:10

heretical why because it is the contrary has never been defined by an ecumenical council and/or by a

51:17

definition of the Supreme Pontiff therefore it can't be a oh it can't be a

51:23

doctrine and so and he also says and look you know it's so many different things with the Immaculate Conception so it and so essentially the same thing

51:30

again for st. Thomas and prima segundo we're talking about faith Annie says you know one heresy corrupts the virtue of

51:35

faith if it is willed right you got a will to have a heresy that is you got to

51:41

accept it no it's heretical and accepted anyway that will corrupt the virtue of faith so that you no longer possess it so in that

51:48

that will happen in an occult heretic but on the outside basically by a defective error he appears to be in the

51:54

body of the church but he's not actually in the soul of the church and that's another ecclesiological distinction Bellarmine makes the body of the church

52:01

meaning what what we see on earth as being members of the church and the soul of the church being those who are the

52:07

elect who were saved great that are four known by God but not for world right yes

52:13

but anyway so so we got number one a pope can never be a heretic at all right that's number one number two is any

52:22

private privately held heresy would immediately depose the Pope from office

52:28

okay so now we move on to opinion number three on a heretical Pope right so then

52:35

he says the third opinion is on another extreme namely that the Pope neither through a cult heresy nor through

52:42

manifest heresy could be or should be deposed this Torquemada relates and

52:50

refutes this opinion he says and rightly for the opinion is exceedingly

52:55

improbable firstly because a radical Pope can be judged as is expressly held

53:01

in the Canon si papa and cited by which is cited by innocent the thirty means and his sermon on the

53:07

consecration of the Pope and because what's more in the eighth ecumenical

53:14

council that is the fourth Council of Constantinople in the seventh action the

53:20

Acts of the Roman Council under Hadrian are recited and in these it was contained that Pope Honorius

53:26

seems rightly to have been duly I'm sorry seems duly to have been and Ethne ties because he was convicted of heresy

53:32

on account of which reason alone it is lawful for inferiors to judge superiors

53:39

here it must be noted that even if it were probable that Han aureus was not a

53:45

heretic and that Hadrian ii was deceived by corrupt copies from the six council

53:51

that falsely he nay falsely thought that her own arias was a heretic nevertheless

53:57

we cannot deny that Hadrian with the Roman Council name or the whole ithaca

54:03

Medical Council had felt that in the case of heresy a Roman pontiff can be

54:08

judged add that it would be a most miserable condition for the church if she were compelled to acknowledge the

54:15

wolf manifestly prowling right so so this backtrack so the opinion and this

54:21

is actually kind of like neo-cons today we'd hold something similar to this

54:26

whether secret or public here manifest heresy doesn't matter you could never depose the boat right it's just simply this

54:33

which wouldn't happen at all so the Pope could stand up and he would he could say just the most blasphemous things such as

54:40

Mohammed is the fourth person of the Trinity and transubstantiation is false

54:47

and you can use Doritos in the mass and they go on and on and say the most absurd horrible things he could he could

54:55

say that Christ didn't rise from the tomb and all these things and would still be the Pope and nothing no one

55:01

could ever judge him and we would all just sit there and take it basically and so Bellarmine shows II this is wrong

55:07

right because God would not allow the church it couldn't happen that that God would say yep this is what you got to do

55:13

and you got to sit in this situation with the corruption of faith you know just just happening all around or the faith being reduced to a laughingstock

55:19

in that way and when I made my spreadsheet and I put people who support

55:25

this position the spots blank he doesn't give any no he doesn't no one cuz he's

55:31

only holding the way the same because it is not in the tradition right it's not it's I guess you gotta wait for

55:40

I don't know current Austin Eva ray or someone like that to have somebody who defends this opinion but nevertheless

55:46

the the bit on hon aureus is interesting too because as you as you see in book

55:52

four I think it's chapter ten I can't remember what it where it actually shows in the full work it is different chapter

55:58

numbering in people error he he says that n aureus was not actually heretic

56:04

and he goes in a very long defensive anuria so that was common in the sixteenth century code narubu cardinal Boronia spends a lot of time working on

56:10

that I think he was the first no he wasn't the first one but he's the first one to make a compelling case that there

56:16

were false documents present in you know in in the next council that related you

56:24

know the acts you know from back then that something was inserted that wasn't there namely the condemnation of nor is it at the end someone it was envious

56:30

because the patriot constantinople Sergius was condemned so they wanted to stick and aureus in there too right that's that's the theory so that was the

56:37

common theory probably the exception to mallock yurikano but then there's a shift i don't know exactly when and why it

56:43

takes place but sometime around the late 18th early 19th century in theologians who then argue when aureus was condemned

56:50

but you know not for not for being a heretic because he didn't do enough and

56:55

he didn't teach you know clearly enough to prevent the heresy because you have various ancient testimonies maximus the

57:00

confessor you have you know others that that wrote in defense of had aureus and

57:06

saying you know no he's not teaching christ has only one will he's teach them when you consider only as human nature

57:12

here's one will which is you know both probable seat you know looks looks right

57:17

and then most you know almost all theologians it you know admit this when they deal with nuria's at least a going

57:22

through the 19th century that a.d you could find more on that any treatise de verbo and karna too if you can read

57:28

Latin so when you read dental Iran this you do

57:34

see that for example on aureus a successor Leo ii mmm does uphold a

57:41

condemnation of anuria so right whether okay so whether or not a norris was actually hectic and really have the

57:46

belief right in the 7th century in the 8th century and in the roman berry

57:52

hurry after that that a pope could become a heretic and he could be

57:58

anatomized anathematized by the church or at the very least he could teach heresy even if not being a heretic even

58:05

could happen right he just couldn't define it but he could certainly teach it yeah no one holds that an aureus

58:11

define the monitor right here exactly it's just that he wrote one or two letters to patriarch Sergius well then

58:19

Christ could have one or two wills which is heretical but it hadn't yet been

58:24

defined by counsel it's complicated right it is complicated so I mean Bellarmine shows that it's a little more

58:31

complicated in Israel but anyway we can you can read that up in bellermine so fact of the matter is look nobody in

58:37

history or God's green earth believes that position number three right is

58:44

Catholic and claim Bell Hermann it's rejected it so Papa Papa maintained

58:50

Anthony Spadaro and you know what I know with things going on with Francis I

58:55

think early on my default position before I started reading fellerman was

59:02

okay I wouldn't have called it opinion three because I wasn't familiar with the five opinions but I think my early sort

59:08

of huddled down bury my head position was okay well he's the Pope there's nothing we ever can do about it we got

59:16

to just let the wolf stay wherever he's it ever he is God has no means for this

59:23

situation though I think there was a time when I held the three but now I see

59:28

this is probably the weakest I don't know number four is pretty weak

59:33

too but at least that has some people supporting it right but yeah three is really weak right it is so good in a

59:41

requirement completely and so all the fours I mean for it's like it's it's eternal reasoning as weak but the

59:46

position itself is not that far from Bellarmine zone position so what it is is that it's just a greater number for

59:53

now so we're going to number for it okay so just a preface is it's much longer I'm gonna do more summary for this one

59:59

but it's so basically you know so catch it in sets the goalposts up here okay at

1:00:04

this point used to be a heretic area he seems to be Pope because you see heretic namely when he counsel judges him and Bell Herman

1:00:11

says no no no that doesn't make sense because it doesn't have the authority to judge and if he's a true Pope it's here

1:00:17

I first see it be the true Pope right he has to have been you know deposed so ex parte de papa

1:00:22

he's been deposed the reason a council can judge a pope because he's not really any longer the Pope that's really what

1:00:28

you're getting to that's why backtracking he says that you know in heresy in case of heresy the Pope can be

1:00:34

judged because he's not actually in his person the Pope at that moment but you still need this process of discovery as

1:00:41

we will see and will vindicate that position even though the Sepik antis really don't like that but so the forth

1:00:48

opinions of Kasdan on the authority of a pope and a council where he teaches that

1:00:54

a manifestly heretical pope cannot keep so beat opposed if so facto but rather

1:01:01

he may and must be deposed by the church such an opinion in my judgment cannot be

1:01:07

defend as bell ermine and his judgment can't be defended for in the first place that a manifest heretic is deposed if so

1:01:16

fact it was proven from authority and reason the authority is of st. paul who

1:01:22

in his letter to timothy 3:10 bids a heretic after two rebukes that is after

1:01:29

he appears manifestly pertinacious is to

1:01:35

be avoided and you know under understand this is before any excommunication and

1:01:41

sentence of a judge jerome writes in the same plan yet commenting on this very

1:01:50

same place he says that other sinners are excluded from the church through the

1:01:56

sentence of excommunication but heretics are cut themselves off from the church and are removed from the body

1:02:03

of christ but you can't avoid a pope who remains pope how will we avoid our own

1:02:12

head how will we recede from a member join to us right and so then he adds on

1:02:18

the reason is very certain and you know the argumentation for it which is obviously that you know

1:02:24

[Music] kajan it himself even if seems to affirm in another place

1:02:30

that the Pope cannot be the headed member of what are the head of what he's

1:02:35

not the member right so he's not a member of the church he can't be its head is basically what he's saying you

1:02:40

know but a manifestly her manifest heretic that was it was a Christian

1:02:47

right and the fathers teach that they don't have jurisdiction and you know they can't it can't be Pope for that

1:02:53

reason so just to backtrack so cadge attends opinion is that you know he

1:03:00

remained that a manifestly heretical Pope remains the Pope and he has to be

1:03:06

judged by a council at the point of this judgment and he ceases to be and so and

1:03:13

you could see the obvious the consequent of that is actually conciliar ISM your which has already been condemned actually bid you know and cassia is not

1:03:19

advocating for conciliar ISM he just thinks in this one case it would be granted right but essentially that would still mean the Panetta Council is above

1:03:27

the Pope and if that were so then essentially in only one case went out in all cases right and it opens up that

1:03:34

whole can of worms and latter and fives already condemned conciliar ISM so you can't you know can't argue that

1:03:40

so kajan and will respond with a couple of things and some of that I'm going to

1:03:45

summarize so the next section he responds with kajan and responds with is that well there's two things that make

1:03:50

you and be in the church one is the faith and the other is the sacramental character you get a baptism and this is

1:03:57

interesting because this actually brings in some modern sacramental errors that are almost prevalent at this point so

1:04:03

and if so someone who was a heretic he's

1:04:10

a you know he loses the faith but he's still cap ax cop access jurisdiction is that he's still capable of possessing

1:04:16

jurisdiction according to Canon because he has the character and so that he has

1:04:22

to get that last deposition from a council and that's what severs the connection for the church sedan he's no longer kept Hawks to be the Pope right

1:04:29

says cabouchins argument and so bellman shows why that's false because we need that real quick because

1:04:35

there was a lot there try to sum it up and you tell me if I get it right okay a pope becomes a heretic he is still the

1:04:45

Pope until a council declares his heresy

1:04:50

right in that moment he falls from the papacy not just declares it judges it

1:04:56

judges so the language the language of declaration that comes later with John is st. Thomas because they look at Bellaire means critique and they realize

1:05:02

he's right but they still don't like the language of you so facto so like John of st. Thomas and the Dominicans all the

1:05:08

way to gurgle the grunge yes essentially we'll argue the same position so what they say is a declaratory sentence

1:05:14

they'll declare it is so and then once a Council has declared given just a declaration of fact really not a nun

1:05:20

imposed judgment but they've given a declaration of fact in at that very moment then he is a factor deposed from

1:05:26

the Declaration it's because they reword it it's worth noting that number four is

1:05:32

the Dominican Thomas traditional Dominican Thomas position and when you

1:05:37

think about it think it through it is very Thomas technique I mean reading Thomas reading Thomas all that you can

1:05:43

see why this is so attractive right but like you said it's a Redux in to consider ISM mm-hmm and there's no way

1:05:51

around that consequent so so this is like response that kajan gives is that

1:05:56

the key you know the character is what you have that the indelible mark from baptism you know keeps showing the

1:06:01

church the Bellamy response well no because actually in sacramental theology that's not true at all the character

1:06:07

shows it's like as marked at shows you belong in the church so Bellarmine compares it to a sheep that's been

1:06:12

branded dad gets away and is running around in the mountains and you find it it's got that mark it's not in the

1:06:18

sheepfold but it should be right and so you know where to return it there's the indelible mark works in the

1:06:24

same way it mediates grace alright it becomes a means you know of grace of actual grace that you can receive but

1:06:30

it's not a sign that you are in the church but that you belong in the church because all sacramentals teaching is

1:06:37

that heretics can't leave so what do you get today you get the argument from people once Catholic always Catholic you

1:06:42

never cease to be Catholic and they've even adjusted canon law in a certain way to basically yeah if your excommunicated you still got

1:06:48

a good mess you're not actually out of the church they've gotten rid of the whole notion of a Vuitton described and

1:06:53

but that whole line of reasoning is one thing canonically but morally and sacramentally speaking it's not true

1:06:58

that you're a Catholic just because you were baptized you're a former Catholic if you no longer profess the true faith

1:07:04

or if you're schismatic or what-have-you and because otherwise in Bellarmine shows that scindia baptized no he says

1:07:10

that any site st. Thomas and in others the the church would be in hell the body of the church would be in hell also

1:07:17

right which you would use to say Lord I'm Catholic yeah you would and and

1:07:23

that's you know it's simply wrong but and then of course then you'd be kind of on this thing then they would be

1:07:29

actually give some validity to this argument to that the Pope was you know stole the Pope if he was in here and take a look he's still Catholic see if

1:07:35

he's not not Catholic then he can't not not be the Pope right so it's another error here that that that's rejected so

1:07:42

Bellarmino explains that and then we get to the next pic of cajon's response is

1:07:48

that you know tries to divide it up you can have a partial you know partial

1:07:54

faith partial membership and and then it's just the answer bell Ehrman deals

1:07:59

that were so alright he says you know

1:08:05

faith is a necessary disposition simply for this purpose that somebody is Pope

1:08:11

or that he only is you know it is a good Pope right and so this is part of

1:08:18

elements response to catch it and he's saying that you know if they're the first to be just if faith is just a simple necessary disposition then it's

1:08:27

removed by the contrary which is heresy and then right away the Pope will cease to be he'll cease to be Pope and you know in

1:08:36

any goes on you know with this argument and if it's the second if it's not just a simple necessary disposition but it

1:08:42

means that you know you can be a good Pope therefore then the Pope could never be deposed for heresy at all right

1:08:49

because he could just be ignorant or so many things and he wouldn't actually be on the hook or responsible for you know

1:08:56

this or that thing so it can't be that excuse me so faith has to be a disposition simply

1:09:03

public faith that is in order to be the Pope right and so cassia Nez is the answer try to get around it and it

1:09:09

really doesn't work and so then Bellarmine start citing the authorities going to you know Pope Celestine the

1:09:15

first st. Cyprian a good number of others so then we get to we might as

1:09:20

well close that out to the fifth opinion yeah I can't really see anything all

1:09:26

right because I already kind of summarized what the last objection of kajan it is just with them you know the council being above Pope and that veil

1:09:33

can still hear it but Canton's argument is based on it's kind of important people there's a scriptural basis here

1:09:39

our st. Paul says that a heretic is to be warned or censured two times

1:09:45

well fellerman also makes use of this too yes but I mean they're realizing okay well the process for heretics would

1:09:54

apply to a pope a car doesn't matter who and the prot the biblical process would

1:09:59

apply even to a Pope we can't because every ministry nervous essentially it's

1:10:04

how you determine its manifest yes and so so it said just before I even get to

1:10:10

the fifth opinion which it's short enough so we can read it if you look at

1:10:16

it so like I said earlier you basically moving the goalposts so both Bellarmine and catch in and agree there needs to be

1:10:23

this rebuke this correction that's given by you know principally by the bishops of the world whether that's imperfectly

1:10:30

or perfectly in a council but fellerman says that if he's a true mean literally

1:10:36

a manifest heretic then you know he's already seized to be Pope at that point

1:10:42

on his side but the church needs it further for the public witness because it's a public office and so they need to

1:10:48

give in and so it's absolutely clear that he's that he's manifestly you know pertinacious in the heresy it didn't

1:10:54

just air in good faith because all the illusions agree for the most part that the Pope can err in good faith that is

1:11:00

he doesn't know it's a heresy and he you know Praveena says it but but you know

1:11:05

he might not have been trained well and historically in a lot of Hoops that we're not particularly well training the illusions is why they had them yeah you

1:11:12

know John XXII who says Mary in the don't autumn don't immediately receive

1:11:17

to be to ignition but wait till Judgment Day that was heretical he did recant uh you

1:11:22

had Pope Nicholas the first I think who said that you can baptize in the name of

1:11:27

Christ alone not the Father Son and Holy Spirit right seems heretical as well

1:11:32

so there are some responses for that one I don't have it drawn out well Bella

1:11:37

meant answers that actually in people air but also healers in Toronto has a

1:11:42

response to that too that it was according to a specific sense so in all of these cases to what they said can be

1:11:48

recalled to an Orthodox sense if understood you know correctly and that's also one of the problems with the mixing

1:11:54

of theological notes and you see this a lot with a set of a Cantus something that is heretic a-- note a heretic o is

1:12:01

explicitly indirectly contrary to a revealed article of faith something it

1:12:06

has to be believed a feeding right and so you know obviously it you know there's four persons of the trinity

1:12:12

right it's completely contrary to what's what's defined in Nicaea or again that Christ is God Christ is trying to say

1:12:18

Christ is just a man he's a nice man etc directly contrary again to Nicaea etc

1:12:24

etc see go on you know down the various doctrines of the church or solemn judgments that Mary was not immaculate

1:12:29

conceived that's directly contrary to say it now is directly contrary to Pius tonight's definition so that's that's

1:12:35

what would be a note to her Etica you know saying something that you know it

1:12:43

it sounds bad I mean I think of a lot of people airplane press conferences they

1:12:48

sound bad that the note Molly so nuns said it seems to apply are they

1:12:54

heretical well in order to say it's reticle you have to show it is directly contrary to a revealed article if a

1:13:00

thing cannot be received in an Orthodox sense so that's the thing so for that

1:13:06

that's for the proposition to be heretical then he got to prove the pertinacity but that's in the will right

1:13:12

and so we'll get to a little more of this with Beller Mabel we get to the look at some of the next section so to close out so the fifth opinion of Bell

1:13:18

ermine so he says this is the fifth true opinion that a heretic Allah manifestly

1:13:25

heretical Pope ceases per se to be in head just as per say he ceases to be

1:13:34

a Christian and a member of the body of the church this is why he can be judged

1:13:40

and punished by the church so this is the the true the opinion of the ancient

1:13:45

fathers who teach that manifest heretics who lose they lose all jurisdiction

1:13:52

Nino namely Cyprian and he gives the authorities going down and quote them etc and so this is also the same of

1:13:58

recent doctors to teach the same thing listing various people dry dough Melchior econo etc very you know the

1:14:03

prominent theologians in the Baroque period and then he says the found date this is actually an important part too

1:14:09

so the foundation of this opinion is that a manifest heretic is in no way a

1:14:15

member of the church namely neither in the soul nor in the body that is the

1:14:20

soul or the body of the church right reputed by men or part of the elect in

1:14:27

the soul nor is he by an internal Union nor an external Union for all bad

1:14:34

Catholics are United and our members right and so through faith through faith

1:14:40

and in the body through the confession of faith and the visible participation

1:14:46

of the sacraments secret heretics are united and are members only by an

1:14:52

external Union just as on the contrary you're on the other hand good

1:14:57

catechumens that is those who had not been baptized but received the faith and wish to be baptized etcetera are in the

1:15:06

church by only an internal Union and so in not an external manifest heretics are

1:15:12

no way altogether as we have proved so a few considerations so back to the occult heresy thing it's good to remember that

1:15:19

again we're talking about the papacy is a public ministry the office of the papacy is a public ministry and it's its

1:15:27

occupant has to be visible and again to be a member you have to visibly profess

1:15:34

right faith right and then you're a member of the church at least in the body and so that's why in a cult here it

1:15:41

took a secret heretic you know his remains in the church even

1:15:46

though he's actually lost a virtue of faith and so that's the it's basically defeating non-definitive as which is a

1:15:53

category just above common opinion because according to bless of Pius at

1:15:59

9th and to aslam enter the the unanimity of theologians on a subject is infallible when it's truly unanimous

1:16:07

when you have a true consensus on that and so and that's roughly the theologians from the schools because they're people who say what about today

1:16:12

well it's from the they they always defined it as the theologians of the schools from the the beginning of the

1:16:19

universities roughly until about 1750 because that's when the connection of the universities with the Roman sea was

1:16:25

disrupted by fabrini anism joseph ii that type of stuff counseled vestroia or

1:16:32

the French Revolution and after that you know in the Roman schools seen as an extension of that because it remains in

1:16:39

communion with the Pope by directly connected doesn't have a state interfering with its operations so and

1:16:47

that's why the Union a unanimity on a subject like that including for example Bob his most flama knees otherwise

1:16:52

called I think it's a bit of misnomer baptism of desire because the operative thing isn't your desire for baptism its

1:16:58

juror for your charity your burning love of God that's the operative language called baptism of flame right and to

1:17:06

Bellarmino here that's that's a good point it's all for some reason it's always translated from a Latin is about tomb of desire right we need to start

1:17:14

the revolution back to there we go blame baptism right hey it works for me it's

1:17:20

also interesting when you're reading position 5 how he does grant flame baptism in a sense of the catechumens

1:17:27

where he says yes good catechumens and here he's talking about them having charity because he says good right good

1:17:33

catechumens are in the church only by an internal Union but not an external one

1:17:39

right Ana fest heretics by no Union as has been proved right so when you look

1:17:45

at that he does this again and on the church militant and where he says that catechumens are in the soul of the church they actually have their own

1:17:51

chapter there and again in de baptized MO which I'm going to have translated later this year

1:17:56

any spends probably good five pages in that book defending baptism of flame right about desire and so this is

1:18:03

problematic for the Feeny outset of the Kansas because not all said of a Kansas or Feeney Heights but some of them are and for those ones you have the problem

1:18:09

that all right let's look at how theology works right well while we've just talked about about being a heretic well you have it formally defined at

1:18:17

latter and for and they would say also and I'm soft in the Council of Florence according to them that you know if you

1:18:25

do not get water baptism you can't be saved that this is what's been defined right and so but then theologians course

1:18:31

contend well no that's not what happened but if they're correct Bell Ehrman's after latter and for he's after Florence

1:18:37

and he argues for baptism of blood and baptism of flame that means Bellamy near formal heretic he would be a formal

1:18:43

heretic according to the fini I'd said of accantus and therefore you're using the argument of a formal heretic to

1:18:49

justify your separation or the communion yes it would be it'd be interesting if you were if you're using fellerman

1:18:55

opinion v right to make an argument for contemporary set of account ISM in

1:19:02

opinion v is the argument that catechumens r have an internal union with the church

1:19:10

right and like I said not often at all said we can't just adopt that position or but there's a good number that do so

1:19:16

it's yeah it's got it somewhat awkward so anyway so that's so those are the

1:19:22

five opinions and so when again it's also important to note we you know these he the word he uses throughout its

1:19:27

intensive right which is you know as a generally you know opinion and when you

1:19:34

have a theological opinion the Cardinal Franz Lyn talks about this in his work on divine tradition and he was a pre

1:19:39

disadvantage at one really famous 19th century theologian so he shows in theses sixteen of on divine tradition Rees

1:19:46

talking about the infallibility of theologians when they're in a true consensus and he says that is short of a

1:19:51

consensus or the you know based on the opinions of a private doctor or just wherever there is not a universal

1:19:58

agreement then nothing certain can be argued from it so you look you know we

1:20:05

got Bell ermine and seems these like on pretty solid ground it is citations for the fathers and the patristic

1:20:10

whatnot but then you also have the Dominican opinion I'm gonna get a few things in between and so you don't have

1:20:17

a consensus or a unit I mean you still don't going into the 20th century the man of Magisterium of the church punted

1:20:22

on the issue refused to define him you've got where you know this is kind of a you know this position and it has a

1:20:29

lot of favor but you still got Gary gula garage right who also holds to the Dominican position just so you don't

1:20:36

have your late restate what we would call opinion for yes except that they modify it so that they don't say the

1:20:43

church judges the heretic of hope they say gives a declaratory sentence and so that do they so it does gurgle grande

1:20:50

say that the Pope falls per se de-facto or does he face the judge would say at

1:20:57

the time the declaratory sentences given likewise the Dominican de Groote I would say the same thing and that's that's he

1:21:04

was under Pius a tenth in his book is this this assume of apologetics of

1:21:10

Catholic doctrine I can't remember the full Latin title but he says that in there basically holds that Dominican

1:21:16

position any these that they all go for that declaratory a sentence because they realize the consequent would be conciliarism I'm still not sure how

1:21:23

that doesn't become in some sense a judgment that's the thing you know it's one of the complicated things of that

1:21:28

position yes so but you still don't have a consensus so you can't argue something certain like withdrawing from communion

1:21:35

with the successor of st. Peter whom the entire church has received as Pope based

1:21:40

on a theological opinion even if it seems very sound because he can't do something certain from what's uncertain

1:21:47

and nobody's gonna know how all this is gonna work until the church juices it into praxis right yeah that's the

1:21:54

problem now one of the things that's I think frustrating about opinion v Ryan

1:21:59

and and this comes out when when said I've a conscious are debating and discussing this because right they will

1:22:05

lay out five and they'll say it's per se well he's a manifest heretic he is

1:22:12

immediately deposed well let's look here and so deposed in what sense

1:22:18

he is deposed by God's in as much as he's no longer kept hawks

1:22:24

ears Dixie oneis he no longer has the capacity for jurisdiction in the Apostolic See because he's not a member

1:22:29

of the Catholic faith but Bellarmine also says now he may be judged in punished by the church he says that the

1:22:36

fifth opinion right he doesn't say he's to imply that by the opinion of men or

1:22:42

by blogs or whatever I'm obviously e to the equivalent in his time he says judge didn't punish by the

1:22:48

church so what does he mean by that and so so the next volume on the church

1:22:54

actually I put one of these in the mail to you so you'll be able to get back salon so anyways so this is on counsels

1:23:00

on the church militant and on the marks of the church you get all three books separately and I have it all in one volume so chapter so book 1 chapter 9 on

1:23:10

the utility or even the necessity of celebrating council so he gives a number

1:23:15

of reasons this is on page 40 of this work he says the fourth reason is

1:23:21

suspicion of heresy in the roman pontiff if perhaps it would happen or if he were

1:23:27

an encouraging tyrant for then a general council ought to be gathered either to depose the pope if he could be found to

1:23:34

be a heretic or certainly to admonish him if he seemed incorrigible in morals

1:23:40

as it is related in the eighth council the eight general councils should impose

1:23:46

judgment on controversies rising in regard to the roman pontiff albeit not rashly for this reason we read that the

1:23:54

council of sin of Asano in the case of certain men st. Marcellinus as well as Roman councils in the case of Pope

1:23:59

Damasus sixth is the third and Simic is as well as Leo the third and fourth none

1:24:04

of whom were condemned by a council Marcellinus enjoined penance upon himself in the presence of the council

1:24:10

and the rest purged themselves the fifth in its area goes on and then the univer

1:24:17

like that doubts about elections etc but there is saying you need an ecumenical council to depose a pope and this is

1:24:24

where he get busy use the word ecumenical where I sorry I wasn't we're not a cubicle sorry you need a council he says General Council but what do you

1:24:31

yeah what's that have not just curious with the Latin is it I don't have it with me because it's at home I can pull

1:24:36

it up in a PDF I need it you and I will talk later I wanna I want to find out what yeah this I'll give it so but I have here General Council and I

1:24:43

have to he rarely uses the word ecumenical except like in early chapters where he's giving a indication of which

1:24:49

one is which which ones were official councils versus local councils etc so but anyway so there it is that yet

1:24:56

General Council should be gathered either to depose the Pope if he is found to be a heretic or twit Mohnish him if

1:25:02

he's encouraging his morals right so like in the case of Marcellinus yeah

1:25:08

where he had you know sacrificed according to the tradition he'd sacrificed to the during persecution to

1:25:14

those innocents and so in he of his own will you know breaks down and you know

1:25:22

does penance imposes penances on himself so oh as I've read the legend people

1:25:28

debate whether it's true but the idea is Pope Marcellinus offers incense to an

1:25:35

idol repents ghost of the church and says I'm not worthy to be the Bishop of Rome I'm deposed and all that and they

1:25:41

say no right we don't judge you you're the Pope we still recognize you and he does penance

1:25:46

and it stays on his Pope right because he did something morally bad so you can think of in the tradition particularly

1:25:53

evil poops we've had a just a moral evil it's an apostasy right it really is an

1:25:58

apostasy yeah does somebody lose the virtue of faith through apostasy if it

1:26:03

was done through force or fear and general moral theologians answered no but he did still a mortal sin but they

1:26:10

wouldn't lose the faith per se if it was through force or fear and they're doing outwardly going through the motions they

1:26:16

do say it's a sin because in moral theology you're trying to break down all the constituent parts of the act and identify which one so the penance in

1:26:22

could have his conscience cleared up right so they're not saying it's good but they're saying that you stole it as long as inwardly you maintain the virtue

1:26:29

of faith you haven't lost the virtue of faith per se but you have committed a mortal sin because this is intrinsically disordered you could never do it yeah so

1:26:35

I guess you know the Pachamama brings up a question you know they like that so

1:26:42

I'll leave that to the theologians to work with though and so I'm just a historian so it would leave that ok so

1:26:48

then so that so Bellarmine clearly says you need to have a because you have to have that public witness to the you know the church and

1:26:55

then what about the council hasn't been held yet so you get to chapter 21 of

1:27:03

book 1 of councils and there he is addressing Lutheran's who gave all the

1:27:08

reasons why they shouldn't show up to the Council of Trent this is an older book by his time but he still picks it up to kind of look at refute their

1:27:14

reasoning so he gives make sure I got the right one here it should be right ok

1:27:23

so the sixth condition is unjust impertinent so the six condition is that

1:27:28

that if the Pope calls an ecumenical council why do we have to listen why do we have to go why should we be bothered

1:27:34

with it and you know what authority does he have so Bell Ehrman says this is unjust and impertinent unjust because

1:27:40

inferiors should not be free from the obedience to superiors unless first he

1:27:47

he were legitimately deposed or declared not to be a superior just as it would be

1:27:53

unjust that as often as Imperial embassies were conducted the Emperor ought to make the oath of fidelity that

1:28:00

all the princes must offer in subjection to him freely moreover it's no new or recent thing that bishops would furnish

1:28:06

an oath the obedience to the Pope etc so he goes on furthermore it is impertinent

1:28:13

because that the oath that the Pope imposes does not take away the freedom of the bishops which is necessary in

1:28:20

councils for they swear they will be obedient to the supreme pontiff which is understood as long as he is Pope and

1:28:26

provided he commands these things which according to God in the sacred canons he can commend etc so but they do not swear

1:28:36

that they are not going to say what they think in the council or that they are not going to depose him if they were to

1:28:41

clearly prove that he is a heretic so again you know he's got this onus on a

1:28:47

council in order to carry out this particular you know thing so that you

1:28:53

know he's a manifest heretic so we're gonna give you know this this declaration that it is so now the church

1:29:00

now because it says for Lutheran's you have to go to the council unless it were first

1:29:05

shown that the Pope were you know deposed as a heretic then you wouldn't have to listen to him he doesn't say

1:29:11

when he first became a manifest heretic right then then you don't have to listen to him anymore which is what the said of

1:29:17

accantus do he says once he had been deposed then you wouldn't have to go so these still counting you have to have

1:29:23

that act the church sub-element does not envision a situation where a bunch of

1:29:29

people will hear something read something if Pope says and say that's her reticle I'm not in communion with him we're gonna go and and withdraw to

1:29:36

this rented Center with this priest and so many of the true believers and we're

1:29:41

gonna stick a rod in them see if it turns green you know cuz at 68 ordination ready invalid oh look it's green he's a real priest you know it's

1:29:47

essentially the level we're operating on once you get to that and so the last thing I wanted to bring up it's not so

1:29:53

much in the Roman pontiff book there's a little bit of it that is but in as ecclesiology as well there's Cokely

1:29:59

geological consequences to the modern day explication a set of a can't ISM which is essentially mean that the

1:30:06

church is not the church and that the gates of hell would have prevailed and so there's there's several but the first

1:30:11

is they always go against that but it seems to me because a lot of these the Vatican one and other documents it's not

1:30:17

just the papacy right it's the Roman see the Apostolic See and an easy I mean

1:30:25

that in the in the and maybe I don't understand all set of a conscious but it seems to me and they're gonna go I mean

1:30:32

they're gonna go master this video yeah I want to say this to I'm probably the

1:30:39

nicest guy out here towards the said A's I give him a fair shake and we're

1:30:45

actually talking about Bell or main in the five opinion so I don't want the said A's that just come out and flame me

1:30:50

I'm giving you guys time and giving you guys a a holistic response to to what

1:30:57

you guys are trying to say but it seems to me that you know it's not only that

1:31:03

there's no papacy but the thorough man C has defected right there they're

1:31:08

arguable all the congregation's all the Cardinals in the entire Apostolic See of

1:31:14

Rome since 1958 is defected and that and it's not just the papacy it's the sea no it's the

1:31:22

sea it is it's the sea but it's also all the bishops in the world that's another principle the Beller been differently

1:31:28

they have one bishops no well not just bishops that there just happen to have material succession through orders but

1:31:35

bishops who have jurisdiction and that's what's understands are firmly say that

1:31:40

their bishops don't have et jurisdiction which is right I'm glad they say that you know right which is which is true

1:31:46

and because the jurisdiction is in pre-vatican to theology and I believe

1:31:51

it's a stole the case but with the current opinions but I have to check but anyway the bishop depends on his a

1:31:59

jurisdiction from the Pope he doesn't hold it by virtue of being a bishop he has it by virtue of receiving it from

1:32:06

the Pope so envelopment talks about this on the marks of the church and you know the

1:32:12

apostolic succession as a mark of the true church I forget what chapter it is in that book I could find it but all

1:32:18

these searching pages for well so he says there that the there basically he

1:32:25

doesn't use the language that sacramental theology was later which is a material succession in the receiving

1:32:31

Holy Orders in formal succession which is the right to use the orders or jurisdiction right but he does talk

1:32:37

about those two things the right to use the orders and having the orders right and so the Lutheran's argue that that oh

1:32:42

wait well the Bishop of Constantinople has has orders so don't they have the APIs to listen Eve element says no

1:32:50

because in the ancient church and by the way there's Greek Orthodox people out there I do love you know degree but I do

1:32:57

love you got Eastern Orthodox and instead of a contest in the chat right all right let's see and we're not

1:33:05

blaming each other we're actually having the conversation as well so anyways so for the so Bellarmine argues that for

1:33:12

the Bishop of Constantinople he has orders but he doesn't have the right to use them and that's the thing that in

1:33:18

ancient times distinguishes schism addicts from true Catholics from those

1:33:24

who are truly part of the church are you on the dentist right so go all the way back done tests you know Marcy anise

1:33:30

Valentin Ian's etc all these in the early fathers it's the right from the Pope did the Bishop of

1:33:35

Rome to use those sacraments determined you were in the church versus not that third market profession obedient to the

1:33:42

hierarchy right so the bishops of the world have the right to use these

1:33:47

sacraments right so that's the the formal cause of apostolic succession

1:33:52

whereas the material cause as the orders right so when you look at that type of

1:33:58

you know setup what happens if the formal cause drops away as it would you

1:34:04

know with the fact that all bishops the world would have defected at least by 1965 according to most side of accantus

1:34:10

others say no they would defected in 1958 when they refused to recognize the anti Pope which one of those little is

1:34:15

that his heresy was so manifest that nobody noticed it here it in and so not

1:34:21

to say that they are absolutely perfectly wonderful Pope's but yeah you don't you just don't see this manifest

1:34:30

heresy this well Mary wasn't actually conceived well you know let's say for argument's sake we do see manifest

1:34:36

heresy let me say let's just let's just say okay right there is manifest and I

1:34:42

honestly think we could make arguments in 2020 with with Pope Francis of of some manifests things right for me

1:34:49

people always say why don't you become assertive acontece Marshall admit seda vacante on Twitter all the time for me

1:34:56

look I used to be a Protestant I get the private judgment I get thinking well

1:35:01

this is what I think what I think I became a Catholic maybe I'm wrong but when I became a Catholic I became a

1:35:08

Catholic so that I would submit to ecclesiastical decrees to guide me to

1:35:14

heaven that's what that's when I signed on to Tritton team Catholicism

1:35:20

there are ecclesiastical decrees I'm just it just strikes me is contrary to

1:35:26

the sense of the Catholic faith for us to even if we do see it to declare the

1:35:34

Pope the Apostolic See of Rome in all bishops on earth as right defected

1:35:43

without an ecclesiastical decree I mean it actually be kind of helpful if the

1:35:48

world said of a contest bishops got together had a little Synod an issue to decree at least then they could have

1:35:54

something right they can't agree amongst themselves though so hey get a ministry but and then but the other said in

1:36:01

passing in 1958 this thing happened mm-hmm no one noticed pretty much I mean

1:36:07

the first census doesn't even come around to 1967 right and so that's that's a nine year period where nobody

1:36:15

noticed that all this stuff is so bad Paul the six so bad nobody not now they're not perfect and there's there's

1:36:21

lots of issues that I've got all around but still so this is how Bell ermine envisages it all right and so it also

1:36:27

got a you know factor in the distance difference is the time right if information is gonna travel if you're in Rome you gotta wait til the mail goes

1:36:33

out you got to write on your horse with the mules that are carrying the mail and the papal soldiers otherwise you're gonna get slaughtered by the bun deity

1:36:39

in the woods so in Anna so it's gonna take time before you get to safety and in Spoleto so you're gonna have to go

1:36:45

wherever you're going then it's got a few months to travel around but basically the world's bishops I'm you

1:36:51

know we're going to have to at least as met a moral unanimity of them because in those times you could never get them all

1:36:57

through the difficulties of travel and whatnot so they would have to come

1:37:03

together by epistle or directly and issue you know a declaratory sentence

1:37:08

you know like they like eat sites with st. Paul himself sites that the the to

1:37:14

rebukes that corrupt Sione's it's like a fox on the ears you know kind of correction right and that's the word I

1:37:20

think is the word in the Vulgate to for for that but you got the two Corrections and then after that you should shown to

1:37:26

be manifestly pertinacious right and so once that's happened okay and a lot of

1:37:31

theorists right that Suarez writes about that so a lot of canonists there's one named Werner there's another name for

1:37:38

our frightful I think that I've read on the subject they'd also say yeah because you need that public witness and that's

1:37:44

how Bellarmine clearly envisages it obviously doesn't be seeing councils he says that a councils needed to depose so

1:37:49

he already saying a General Council is anemic so just you know it would take

1:37:55

time to gather it but it could within a year and a half to that the most two years you'd gather it

1:38:00

and and this is again with the goalposts him and gadget in his position of the Dominican position if he was you know

1:38:07

he's not the Pope on his side but ex parte oklet's the I he is still the Pope

1:38:12

and you have to obey Him until that decree comes out now you know and that's

1:38:17

how he sees it so Bell Ehrman could not envision I mean I when I say not in vigils like he couldn't imagine he could

1:38:24

not hold it was even possible theologically for all the bishops of the world to apostatize at the same time

1:38:30

it's actually a pretty sure it's a defeat a non-definitive that all the

1:38:36

bishops cannot apostatize at the same time that is all bishops of ordinary jurisdiction but let's even skip past

1:38:42

that let's so bishops depend on their jurisdiction he says this in book four I believe chapter twenty-three have to go

1:38:48

find it that Rome upon if that bishops depend upon the Pope for their

1:38:54

jurisdiction so they don't have it in themselves once they have it they possess it unless it's removed but they

1:39:00

can't you know pass it on to the next guy unless it's by papal consent like if you're a patriot for example whether in

1:39:06

the ancient church like of Alexandria or today you're a patriarch of one of the Eastern Catholic churches by basically

1:39:11

by the you know concession the Pope you pass on jurisdiction you know to all the

1:39:17

members of your church you know 80 bishops of your church etc right but ultimately this still flows from the

1:39:22

Pope from the papacy so the once so if

1:39:27

all the bishops the world have you know defected and at Vatican two or whenever whatever demarkation you want to give

1:39:34

and the Pope is not really the Pope and you have all of all of these things

1:39:39

continue there's no Cardinals anybody anybody that was appointed by Pius the 12th is dead by that midway through john

1:39:47

paul ii rain so the consequent is ordinary jurisdiction has left the

1:39:53

church and the result is that that the mark of apis dallisa t the formal cause

1:39:58

of the mark of apis Felicity has ceased to be and thus the church no longer has

1:40:04

the mark of a post olicity she's not the church and then Robin C is defeated and the Roman C is defected so it's not just

1:40:11

like the said of accantus say that oh yeah we got a heretical Pope fellerman teacher to get a radical Pope

1:40:17

it's not that at all it's the consequence of once you have that for 70 years and that's what we would be saying

1:40:23

the search would no longer exist in terms of the mark of a pistol isset e and so you'd have to say all right guys

1:40:29

give up the game you know it doesn't work so that's very helpful and you know

1:40:35

I would say you know for a set of a conscious watching I know they are you know please please don't get mad we don't the flame each other yeah we're

1:40:41

all trying to figure this out we're in a very difficult time in church history this is why I'm not a said a I'm not a

1:40:47

city but I'm not a said a hater i we look at look at the facts look at the history look at the crisis we are in the

1:40:53

church and everyone's trying to put together a narrative so I get it you

1:40:58

know I just don't follow that narrative look I wrote the book infiltration I believe the book is infiltrated I

1:41:04

believe in La Salette I think the church is in Eclipse I don't think that that necessarily means that in our private

1:41:11

judgment we can declare a pope in the entire heart hierarchy as Manifest

1:41:16

heretics right and the roman see as defected it's a really interesting

1:41:22

element because I was I've been reading through these things and I was a little bit disappointed in the fifth opinion

1:41:27

because he says manifest heretic but he doesn't really explain what that means and so right

1:41:33

I contacted Ryan and we jumped on it did a quick Skype and I said look what does

1:41:39

this mean and you you went over on to the end of the section on the church and brought up this passage on the need for

1:41:46

a general counsel to make the declaration so that we lay people who

1:41:53

are not canonist who are not theologians philosophers were not Robert Bellarmine were people going to Mass and praying

1:42:00

our rosaries in catechizing our kids so that the church decrees it should not be

1:42:06

rummaging through websites and then making the decision there is no Pope

1:42:13

there is no Roman see right now and all the bishops have defected except for a

1:42:20

few so and that's you know and the thing is too that the reason that this is so

1:42:26

important is because I mean schism is very serious and obviously if you're doing that you're one of those guys you're doing the very

1:42:32

best you can and you're trying to live a good Catholic life as a set of accents didn't and it just seems like you know

1:42:38

the most correct thing to you you know it's it's possible that's in a hope God

1:42:44

I'm hoping probable that you won't be judged you know by God for a schism but the reason why we have to hurt you this

1:42:50

point is because schism is a very dangerous thing if the Pope is in fact the Pope then those who've removed

1:42:56

themselves from communion with them are in fact schism addicts are actually outside the church in vice versa if he

1:43:01

really isn't the Pope that we're in communion with him then obviously we're not in the church either right so this is a very serious question and it's

1:43:07

because we want everyone who can to be saved we want you to get to heaven it's

1:43:12

not an animus it's not to sell books it's not to get get a leg up on everybody you know say oh yeah I'm

1:43:19

better than you it'd be a lot easier if we could just kind of eat it's the easy way yeah oh yeah well he's not really

1:43:24

Pope so we have to deal with the stuff you know but we have to be careful and then that brings in some of the problem too is that those who would be

1:43:31

determining this and giving in this way calls a Council of Bishops and who would also have people advising and

1:43:36

theologians advising them and you know people that had you know serious qualifications in theology most of us

1:43:42

don't I don't I don't go around saying I'm a theologian right because as a as a

1:43:48

historian I've read a lot of theology I'm aware of a lot of arguments of theology I've read through so much of

1:43:53

the Summa and the commentary the sentences Bellarmine and Bonaventure and various people that I'm aware of what

1:43:59

has been said and argued and I've decent memory to keep these things in order but I'm not intrinsically at theologian

1:44:06

there's still things I'm learning all the time so you know I told father Ritter number of years ago if I ever come out and say

1:44:11

I'm if you'll just take me in back at the woodshed and just beat me until I said it's just what's got to happen and the fact is there's a lot of people even

1:44:18

very sharp people that are doing theology that really shouldn't be and they make mistakes they make errors they

1:44:24

they don't realize they've done it like we talked about this before even st. Agustin said what he wished for was a correct seorim correct autumn a more

1:44:30

correct corrector right and so you know and we all need this and that's why when you have people

1:44:37

who don't have any kind of training you absolutely need training of philosophy and you need to have a solid cosmology and I

1:44:43

mean that in a philosophical - mystic sense not in a modern physics sense you need to have a solid you know no notion

1:44:49

of metaphysics you need to have a strong base and logic most people do not you

1:44:55

have to because it's just not taught anymore it's not because you're stupid it's just because so many don't have access to any people who are going to

1:45:01

teach you these things very clearly and very well so when you don't have those things in order you might read something and if you don't have the principles to

1:45:08

do it such as some people do with Canon Law so those people will reject the resignation of inventing 16th they make

1:45:14

all kinds of arguments about Canela that are just daft you just talked to an old Canada they're like oh no that's not even how it works you know or things

1:45:20

that kind of common sense you need to do process again public things right public in the church public decrees and because

1:45:27

the church is a public visible institution and so and I've had conversation with certain stead of akin

1:45:32

I was try to make that qualification so certain I'm not saying all said if it can't it's just like we do with the phenotype it because I know they're not

1:45:37

all Feeney IDEs in vice-versa so in certain side of accantus be like

1:45:43

well because when a the argument we just gave on the the mark of a pistol is they say well there is a real pope somewhere

1:45:48

we just don't know where he is dead sneeze not a pope you have to be visible you have to be received by the whole

1:45:54

church right and if you're not I mean I mean are they still making that argument I mean I can see our game in the 70s but

1:46:02

yeah some do really and I don't know how it flies mad attics used to I don't know

1:46:07

if he stole those but I've encountered some in life so yes art said of a contests or set a privation right now

1:46:15

the only ones that you know actually know a little bit more you know make a better case because they say okay well

1:46:21

there is the material Roman see and there are material cardinal electors right because it gets around the issue

1:46:27

of the note of atmost olicity but then you have another problem the principle excluded middle the thing either is or

1:46:33

it is it and so a Pope I mean it's almost a kin you know said of provisional ISM I almost find almost akin to the claims of

1:46:40

like bifurcation of the potestas right if you have the potatoes you have the whole thing and there's no pre-vatican

1:46:46

to theologian that would say otherwise and again and just I mean all the names you want to talk about Bo Palmieri

1:46:54

Frantz 'In you know there in the roman school you're going back to you know Canisius speller man Alphonsus Liguori

1:47:00

you name it anyone is talking about this once you have the papal office you have the supreme you know the the supreme up

1:47:07

attest us you have the entire thing you can't be divided yeah right that's why if you know in in Benedict's thing it's

1:47:15

like well ministry is usually probably using it as a metonym and it's common you know to use one thing for the other

1:47:20

if you're if you surrender the papal with the ministerium you're surrounding the moon is because conceptually theological II they are the same thing

1:47:27

if you can't have one without the other yeah this is another it's referring I know that there are distinct terms I

1:47:33

know that they're just referring to the same object they are they're referring

1:47:38

to the same object the sub alternate power you know from the office is to carry out the ministry so if you're

1:47:43

announced one you renounce the other there's no way you can have one without I refer to Mrs. Marshall and I refer to joy there's a distinction there but I'm

1:47:51

referring to the same person mmm exact in any any legal document if it said mrs. Marsh or it's a joy Martin

1:48:00

it's the same it would be the same legal entity even if I use different

1:48:05

terminology or even regular Marshalls spouse it would all have the same referent right all right well good this

1:48:14

is great I'm sure there'll be a lot of questions maybe we can we can do a part

1:48:19

two or a response I look forward we'll talk more and I want to get that Latin on the council

1:48:25

and General Council and then I love Ryan to come back and talk about the Holy Mass and Bowerman's

1:48:31

defense of the mass especially in light of Protestantism and defense of the rights defense of the liturgy defense of

1:48:39

the sacrifice all those things so I know you've been working on that is it out yet it's been out since Monday oh good

1:48:46

except for the hardcover I haven't got the hardcover out yet but all right everything so it's already over five

1:48:52

days it's great book first part as you mentioned son sacrifice proving a sacrifice of the mass the second part is

1:48:59

on that the mass is for pizza Tory sacrifice that it is beneficial for the living in the dead that is the dead

1:49:04

abiding in purgatory it's it can be celebrating honor of the saint and so when it's so forth and then he

1:49:10

starts defending the rights of mess of the traditional Latin Mass so that prayers may be said silently against

1:49:16

Protestant authors who sound very suspiciously like certain modern liturgist in the 60s and 70s that

1:49:22

private masses defense of private masses that's when it gets attacked all the time today you know defense of the the

1:49:31

ceremonies vestments incense all these things should be beautiful then defense of the prayers the mass and

1:49:37

they has six chapters defending the Canon and he shows you know that the canon goes back to st. Peter he quotes ancient authors I think I forgot to put

1:49:45

a footnote in any quotes Ambrose a lot and the book de sacrament is is generally held by petrology is not to

1:49:51

have been by Ambrose although it is contemporaneous with them so it still serves its purpose because it is from

1:49:56

that time it's just not to Ambrose but it you know it really doesn't matter for the time period that in the ancient times they're citing yes the prayers of

1:50:03

the Canon yeah that's as being ancient in the fourth century they're saying these are ancient right in it so unlike

1:50:10

Eucharistic prayer to which was written in 1968-69 real good at a napkin in a

1:50:17

datoria dress David I see this prayer goes back probably in some sense to

1:50:23

Peter the Apostle least in some form right so in Belem in shows that they're just by going citing all the patristic

1:50:29

I didn't even I wasn't even aware actually of how many early writers before the sixth century actually cite

1:50:35

parts of the Canon yes right and called an ancient now I was kind of surprised by that Franco me so it's racist Denis

1:50:43

also cites the Canon yes he does yeah so he defends all the

1:50:50

prayers in it against against and principle against Luther in also cabinets and so well excellent I can't wait to

1:50:58

read that one so thank you for all the good work Ryan grant do I'd encourage the links are beneath this show I'd

1:51:04

encourage you to to support his his translation work these are great books

1:51:10

look you can you can buy theology books why not be in discussion with Saint

1:51:15

Robert Bellarmine read good stuff you want to do apologetics don't go buy some apology

1:51:21

book that came out you know from Catholic Answers last year I'm not saying that it's necessarily bad why not

1:51:27

go read Bowerman rip it off the bone right the good meat the good stuff a

1:51:34

saint a cardinal all right well thanks so much everyone watching thanks for for

1:51:41

following along with us thanks for keeping the chat civil and charitable maybe there are some things that I miss

1:51:47

but everything seemed to be going pretty well greetings to our the Orthodox who

1:51:52

are with us watching greetings to the set of it contests and greetings to everyone if you like this video please

1:51:59

subscribe we are live right now so if you want to see more live videos and participate in the in the chats please

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1:52:24

Spotify iTunes stitcher just search Taylor Marshall and your podcast app and it will come up and of course most

1:52:32

importantly pray the rosary every day I like that story that Ryan Grant just

1:52:37

told about fellerman praying the rosary and someone comes up and touches them

1:52:43

and he was somehow already in the unitive way or an ecstasy praying the

1:52:49

rosary which means Robert Bellarmine was a saint of the Rosary so if you're not praying the rosary every single day like

1:52:56

Our Lady of Fatima said you're not on the team you need to get on that road right don't be reading Bellarmine if

1:53:02

you're not reading the praying the rosary every day get that rosary and every day five decades every day and

1:53:07

then I'd ask our moderators if you can while we're still alive throw in the the links to Ryan Grant's books and

1:53:16

translations you can also find those below anything you want to add at the end right before we pray the Hail Mary

1:53:21

nope just thank you very much for having me on and given the chance to talk about

1:53:27

these issues which it's been a number of years on and it's I think I'm glad to be

1:53:32

able to help add to the discussion yeah well we have thanks for all your expertise thanks for the text thanks for the

1:53:37

translations and just for a nice even keeled legit presentation I really

1:53:45

enjoyed it I learned a lot I've learned a lot from you already I've grown myself and understanding this

1:53:50

issue because you've made these works available so thank you so much No thank God for inspiring it all right

1:53:57

I'm gonna praise me we'll pray the Hail Mary and we'll pray the glory beam and Ryan I invite you to say the second half

1:54:04

and it'll sign off all right nomine Patris et filii et spiritus sancti amen

1:54:09

argument Maria gratia plena doorman was taken Benedicta tu in mulieribus et Benedictus fructus Ventris tui Iesus

1:54:17

Santa Maria Mater Dei Ora pro nobis peccatoribus nunc et in hora mortis nostrae almond Gloria Patri at
viele old

1:54:24

spiritually Sandow secret Erica in principio at nook a temperate and psychological Lord

1:54:29

comment st. Robert Bellarmine pray for us father and of the Son and of the Holy

1:54:35

Ghost amen our everyone thanks so much for watching really to appreciate all of you also

1:54:40

appreciate everyone on patreon who supports if you'd like to help out just donate \$1 a month \$5 a
month or whatever

1:54:47

there's a bunch of levels on there and I send out merchandise and sign books and all that so if you're
interested check

1:54:53

it out at patreon.com forward slash dr. Tyler Marshall and again Ryan grant

1:54:58

thanks so much hope you'll come back and we can we can do this topic again or we can talk about the
mass and bail I mean

1:55:04

it'd be great or Alphonsus Liguori i love to talk to you in - yeah absolutely all right thanks we'd already
like