

# Against the Siri Thesis



R. J. M. I.

By

The Precious Blood of Jesus Christ,  
The Grace of the God of the Holy Catholic Church,  
The Mediation of the Blessed Virgin Mary,  
Our Lady of Good Counsel and Crusher of Heretics,  
The Protection of Saint Joseph, Patriarch of the Holy Family,  
The Intercession of Saint Michael the Archangel  
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Judica me Deus, et discerne causam meam de gente non sancta  
as homine iniquo et doloso erue me*

Ad Majorem Dei Gloriam

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## Introduction

There is evidence the Cardinal Giuseppe Siri was elected to the papacy before the attempted election of apostate, Antipope John XXIII in 1958.

Initial announcement of the Vatican Radio that a Pope had been elected October 26, 1958: “Too few people realize how easy it is to get the Vatican Radio on the medium waveband (196.2 metres) on any average wireless set in this country. It used not to be so, but so it has been for a year now, since the late Pope inaugurated the powerful new transmitters at Santa Maria di Galeria, and nothing was easier last Sunday than to sit in London listening to the excited uncertainty of the announcer about the colour of the smoke. At five o’clock by our time – six o’clock in Rome – he suddenly said, ‘The smoke is white ... there is absolutely no doubt. A Pope has been elected. Habemus papam.’ But then the smoke seemed to turn black, and he said that perhaps one ought to wait for confirmation of the news; then it was plainly white again, a great cry of ‘Evviva il Papa’ arose from the crowd in the Piazza, and the announcer threw caution to the winds; the white smoke, he said, had been too much, and too steady, to leave room for doubt. Then caution crept back again and he said that only when the lights went on in the Hall of Benedictions could they feel certain that a Pope had been elected. But, he insisted, the slightly dusky colour of the white smoke could only be due to a technical difficulty of some sort; it was too abundant, there was too much of it, for anyone to think otherwise. Yet the minutes ticked on and no lights appeared; it was twenty past five before the announcer really began to think that a mistake must have been made after all.”<sup>1</sup>

Whether Siri was elected to be pope or not, John XIII’s election would have still been invalid (null and void) because John XXIII was a manifest heretic before his election, which is confirmed in his heretical teachings as an Antipope. If Siri was elected pope and cowed down to threats and did not accept the office due to outside interference then the second attempted election, that of John XXIII, would be invalid on a second count due to the interference after the first election.

*Canon Law A Text And Commentary*: Summary of Causes Which Make an Election Void. 3. If the lay power interfered with the canonical liberty of the election (c. 166).<sup>2</sup>

## Siri could not have been pope after the 1958 conclave on three counts.

### ***One. Siri never accepted the office.***

Pope Eugenius IV, Council Of Basel, Session 23, March 26, 1436 On The Election Of The Supreme Pontiff: [On the profession of the supreme pontiff] The holy synod decrees that the person elected as pope is obliged to express his consent to the election in the manner stated below. It is fitting that this consent should be made to the Cardinals, if the person elected is present in the curia, or to one of the Cardinals or someone mandated by them if he is not present there, in the presence of a notary and at least ten persons. After he has been informed of the election, he is bound to act within a day of the demand. If he does not do so, his election is annulled and the cardinals must proceed in the Lord’s name to another election. But if he expresses his consent, as stated above, the cardinals shall straightaway make due obeisance to him as supreme pontiff.

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<sup>1</sup> “The Vatican Radio,” *The [London] Tablet*, November 1, 1958, p. 387.

<sup>2</sup> Bouscaren & Ellis, *Canon Law A Text And Commentary*, p. 127 Cf. V-C, *Epit.*, I, n. 288. This summary does not include elections by compromise.

*Canon Law A Text And Commentary*: The Election of the Pope - 7. The Dean of the Sacred College in the name of all asks the consent or acceptance of the person elected. Immediately upon his acceptance, he acquires by Divine law the full supreme power of jurisdiction (c. 219). Hence, all acts thereafter are valid, even before his coronation.<sup>3</sup>

Therefore, on this count alone, Siri could not be pope after the 1958 conclave because he never accepted (consented to) the office. It is not be a matter of Siri resigning the office because he never accepted it in the first place.

### **Catholics must Profess the Faith even under Pain of Death**

Some say that Siri's life and the lives of his family members were threatened, and that there was also a threat to drop an Atomic Bomb on the Vatican if he accepted the office and did not succumb and allow John XXIII to be elected.

A historian after the 1958 Conclave writes: "Should all the Cardinals be killed, as is possible now in the face of the atom bomb, the right to elect the Bishops of Rome will revert to the body which originally enjoyed it and of which the Cardinals are representatives, namely, the clergy of the Eternal City."<sup>4</sup>

A Catholic's duty is to profess the Catholic faith to his dying breath, even under the most extreme torture, never to love his own life or that of others, more than God and the Catholic faith. In the Second Book of Machabees chapter seven we read of a woman who encouraged her seven sons to die manfully for the laws of God, and she witnesses each of their martyrdoms followed by her own. We read of a valiant martyrdom of a virgin who remained faithful unto her dying breath.

The Roman Martyrology, The Sixteenth Day of April: St. Encratis, virgin and martyr, whose body was lacerated, her breasts cut away, and her bowels torn out. Still alive after these torments, she was confined in prison until her body, covered with wounds, began to decompose.

If Catholics have the right to cow down to death threats then the Catholic faith would have died long ago. It would have died right after the very birth of the Church on Pentecost. To teach that Catholics are allowed to deny the faith under threat of death and torture is to make a mockery of the blood of the martyrs. A Catholic who denies the faith, even under the most extreme torture, is known as a *lapsi*, a lapsed Catholic, meaning he is automatically excommunicated and thus cast outside of the Church and is a non-Catholic. We will read of a *lapsi* who having given up the crown of martyrdom for a momentary comfort was damned to hell, whereas those who held out to the end are in Heaven.

Butler's Lives of Fathers, Martyrs, and other Saints, March X, The Forty Martyrs of Sebaste: The judge ordered the saints to be exposed quite naked on the ice; and in order to tempt them the more powerfully to renounce their faith, a warm-bath was prepared at a small distance from the frozen pond, for any of this company to go to, who were disposed to purchase their temporal ease and safety on that condition. ... Only one had the misfortune to be overcome; who, losing courage, went off from the pond to seek the relief in readiness for such as were disposed to renounce their faith; but as the devil usually deceives his adorers, the apostate no sooner entered the warm water

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<sup>3</sup> Bouscaren & Ellis, *Canon Law A Text And Commentary*, p. 155

<sup>4</sup> Paul Perrota, *Pope John XXIII; His Life And Character*, Thomas Nelson and Sons, New York, 1959, p. 68.

but he expired. ...St. Ephrem adds crowns to all these generous soldiers, one only excepted, who was their faint hearted companion.<sup>5</sup>

We have just learned that if a Catholic denies the faith under pain of death choosing to save his life, he becomes anapostate, falls outside the Catholic Church. The *lapsi* in the early centuries had to do severe penance before being allowed back into the Catholic Church (See: St. Cyprian's "The Lapsed"). A Catholic may be physically prevented from professing the faith by banishment or imprisonment, etc., but he must never deny the faith or join the enemy camp by supporting or patronizing them in anyway, this Siri did.

As for the fear of the Atomic Bomb some questions shall suffice for a reader who truly has faith in God. Who is more powerful God or an Atomic Bomb? Who can deliver from death in the face of overwhelming odds? Who can destroy or recreate the world by His mere Word? We read of Jesuits who were praying their daily rosary, while holding fast to the Catholic faith, who survived a Nuclear Blast by God's miraculous protection.

"When the atomic bomb destroyed Hiroshima in 1945, eight men living near the blinding centre of the nuclear flash miraculously survived the searing hurricane of blast and gamma rays, while everyone within a mile radius perished and others residing further a field continue to die from the lethal effects of radiation. For over thirty years, some 200 scientists have examined these eight men, trying in vain to determine what could have preserved them from incineration."<sup>6</sup>

If Siri feared the Bomb then he did not fear, love, nor even know the true God. "*The fear of the Lord is the beginning of wisdom,*" (Ps. 110: 10) not the fear of the bomb. The power of an atomic bomb is nothing in comparison with the power of Almighty God (See my book *Why we lost the Pope, not the Papacy, and the Mass, Fear of the Bomb*). What would Siri's duty have been if he were pope?

Pius XII, *Memnisse Iuvat*, On prayers for the persecuted Church, July 14, 1958: 1. It is helpful to recall, when new dangers threaten Christians and the Church, the Spouse of the Divine Redeemer, that We — like Our Predecessors in bygone days — have turned in prayer to the Virgin Mary, our loving Mother, and have urged the whole flock entrusted to Our care to place itself confidently under her protection. 2. Thus, when the world was rocked by a terrible war, We did not simply preach peace to citizens, peoples, and nations, nor did We merely work to restore to mutual agreement — under the standard of truth, justice, and love — those whom strife had divided. On the contrary, when all human resources and human plans proved ineffective, in many letters of exhortation and in a holy crusade of prayer We invoked heaven's help through the mighty intercession of the great Mother of God, to whose Immaculate Heart We consecrated Ourselves and the whole human race. 3. By now, of course, that war is over, but a just peace does not yet prevail, nor do men live in concord founded on brotherly understanding. For the seeds of war either lurk in hiding or — from time to time — erupt threateningly and hold the hearts of men in frightened suspense, especially since human ingenuity has devised weapons so powerful that they can ravage and sink into general destruction, not only the vanquished, but the victors with them, and all mankind. 11. And secondly, We are aware — to the great sorrow of Our fatherly heart — that the Catholic Church, in both its Latin and Oriental rites, is beset in many lands by such persecutions that the clergy and faithful, if not in so many words, certainly in fact, are confronted with this dilemma: to give up public profession and propagation of their faith, or to suffer penalties, even very serious ones. As a result, many bishops have been driven from their sees or so impeded that they cannot freely exercise their ministry; they have even been cast into prison or exiled. And so with rash daring men undertake to fulfill the words: "I will smite the shepherd, and the sheep of the flock will be scattered." 19. They should recall and meditate upon

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<sup>5</sup> "Butler's Lives of Fathers, Martyrs, and other Saints," Rev. Alban Butler, Edited by the Rev. F. C. Husenbeth, D.D., B.G., Originally published by London, Dublin and Belfast: Virtue & Co. LD

<sup>6</sup> Francis Johnson, *Fatima: The Great Sign*, 1980, Tan Books

the wise words of Saint Cyprian, bishop and martyr: “The Lord spoke thus to Peter: I say to thee, thou art Peter, and upon this rock I will build my church... On Peter alone He raised His Church... We must all resolutely preserve and defend this unity, but especially we bishops who govern the Church... 22. “And He who does not have the Church as his mother, cannot have God as his father... He who does not uphold this unity does not uphold the law of God, does not uphold the faith of the Father and the Son, and has neither life nor salvation.” 23. These words of the saintly martyr and bishop afford comfort, encouragement, and a shield of strength — especially since they cannot maintain communication with the Holy See (or cannot easily do so) and are in serious peril, since they must surmount many obstacles and deceptions. Those in such a plight should rely upon God’s help, which they must never cease to implore in humble prayer. They must remember that all who persecute the Church — as history shows — have passed like shadows, but the sun of God’s truth never sets, because “the word of the Lord endures forever.” 24. The society which Christ founded can be attacked, but not defeated, for she draws her strength from God, not from man. And yet, there is no doubt that she will be harassed through the centuries by persecutions, by contradictions, by calumnies — as was the lot long ago of her Divine Founder — for He said: “If they have persecuted me, they will persecute you also.” But it is equally certain that, just as Christ our Redeemer rose in triumph, so the Church shall someday win a peaceful victory over all her enemies. 25. Have confidence, therefore; be brave and steadfast soldiers. We wish to counsel you in the words of St. Ignatius, martyr, although We know you do not require such counsel: “Serve Him for whom you fight... May none of you desert Him! Your baptism must be a shield; your faith a helmet; your charity a lance; your patience a suit of armor. Your works should be your credentials, so that you may be worthy to receive your reward.” 26. And the beautiful words of Bishop St. Ambrose should give you sure hope and unwavering courage: “Hold on to the tiller of faith so that the rough winds of this world may not bandy you. The sea is vast and large, but do not fear; for he has established it (the earth) upon the water, and set it firmly upon the rivers. And so it is understandable that the Lord’s Church stands unmoved among the waves of this world, for she is built on the apostolic rock and holds fast to her foundation, unmoved by the onslaughts of the raging sea. She is battered by the surf, but is not shaken. The physical elements of this world crash with thunder about her, but she provides a safe port for those who toil on the deep.” 41. The faithful should present the sort of picture — as often as circumstances require — which is described so wonderfully, beautifully, and meaningfully in the Letter to Diognetus: “The Christians ... are in the flesh, but do not live by the flesh. They dwell on earth, but they are citizens of heaven. They obey valid laws, and even go beyond the demands of law in the conduct of their lives. They love all men, and yet all men persecute them. They are not understood, and yet they are condemned; they are put to death, and yet their life is quickened... They are dishonored, and yet in the midst of dishonor they find honor. Their good name is railed at, and yet is presented as evidence of their justice... When they conduct themselves like honest men, they are punished like criminals; while they are being punished, they rejoice as though they are being exalted...”<sup>7</sup>

Instead of boldly professing the truth and putting his faith in God Siri cowed down to the threats of evil men, shunned his cross, and cowardly rejected the spirit of martyrdom. He feared and put his faith in evil men instead of fearing and putting his faith in God. Jesus said, “...*he that shall deny me before men, I will also deny him before my Father who is in heaven.*” (Mt. 10:33) Siri did not profess the faith in his time of trial, as did the great men of God, Moses, St. Peter, the Apostles, Pope St. Leo the Great, and all the martyrs, instead he joined the enemy camp.

Siri admitted to irregularities and to nefarious activities at the 1958 conclave but proves his cowardice by binding himself to satanic secrets that can never bind true Catholics.

*30 Days*: It was February 1988. Two *30 Days* reporters were on their way to the North Italian port city of Genoa to interview the Cardinal Archbishop Giuseppe Siri. It was the year of the Popes -

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<sup>7</sup> Cfr. Acta Apostolicae Sedis, 34 (1942), 345-46.



the 30<sup>th</sup> anniversary of the death of Pius XII and the election of John XXIII and the tenth anniversary of the election of John Paul II. There was no better witness to the Pontificates of these three successors of Peter than Siri, who had been a *papabile* himself in the three conclaves. “Siri was asked a question he did not expect, about the truth of periodic allegations that Masonry had infiltrated the Church. The elderly Cardinal did not answer and, suggesting that he did not want to make any public declaration on the issue, he pointed to the tape recorder that was switched on. Then he made a gesture with his other hand that was very eloquent. What he meant was: ‘Of course, there was infiltration.’ The tape recorder was turned off and Siri added: ‘This is a very serious matter, and I have first-hand sources. I have written my record of this and other events in the life of the Church, which will be published in 50 years’ time. But for now, I would prefer not to say anything more.’ But the Cardinal did confide in his great, personal friend, Raimondo Spiazzi, a Dominican theologian in the Pius XII mould who was the dean of the Angelicum’s Social Sciences faculty. Spiazzi reports part of the conversation in the biography he recently dedicated to his late friend: ‘Siri said we had to pray for future Conclaves, for grace so that those who would participate would be truly free of any type of conditioning or influence, not only in ethnical or political terms but also social. We had to pray that “there would be no manipulation by any sect.” He was referring to Masonry on the basis of direct information he had received from affiliates and of his knowledge of the ruses Masonry deployed to ensnare Vatican exponents and their offices. He did not hesitate to name names and he spoke of the danger even for the Conclave. Perhaps this was why he proposed abolishing the secrecy aspect so that events could take place in the light of day.’<sup>8</sup>

Giuseppe Siri to Louis Remy in 1985: I am bound by the secret. This secret [of the conclave] is horrible. I would have books to write about the different conclaves. Very serious things have taken place. But I can say nothing.<sup>9</sup>

After the First session of the apostate Second Vatican Council Siri said:

“... I am bound by the secret of the council. But I have written down a full account of the council as I saw it. It is in the archives of my house, to be kept until after I have passed on. The Holy Father himself [John XXIII] asked me to compose such an account.”<sup>10</sup>

Catholics are bound to profess the faith openly when it is threatened. Evil, unjust, or satanic oaths are never binding, and must be repudiated and exposed. Those who do not expose the evil to the light of day and remain silent are guilty of the very sins they do not expose.

*1917 Code of Canon Law: Canon 1325.1 The Obligation to Profess the Faith - The faithful are bound to profess their faith openly whenever under the circumstances silence, evasion, or their manner of acting would otherwise implicitly amount to a denial of the faith, or would involve contempt of religion, an offense to God, or scandal to the neighbor.*

Pope St. Felix III (483-492): Not to oppose error, is to approve it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them.

Pope Leo XIII, *Inimica Vis*: An error which is not resisted is approved; a truth which is not defended is suppressed.

Siri did not speak the truth, resist error and confound evil men. Instead he joined their camp and defended them by his silence.

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<sup>8</sup> “Infiltrators? Yes...” *30 Days*, November 1991, p. 55.

<sup>9</sup> Louis Remy, “The Pope: Could he be Cardinal Siri?” *Sous La Banniere*, No. 06 - July-August 1986; Editions Sainte Jeanne d’Arc, “Les Guillots,”

<sup>10</sup> Walter Abbot, S.J., *Twelve Council Fathers*, The Macmillan Company, New York, p. 58 - 59.

## ***Two. The Vicar of Christ cannot Serve the Vicar of Antichrist***

No authority on earth is above the pope. Siri submitted to John XXIII as the true pope, and recognized him as such, that alone would disqualify him as pope for serving a false vicar.

Pope Hadrian II, Fourth Council of Constantinople, Feb. 28, 870: Therefore, to safeguard Church order, we anathematize... everyone who henceforth acts deceitfully and fraudulently and falsifies the word of truth and goes through the motions of having false vicars...

Not only did Siri falsify the word of truth by serving the false vicar, John XXIII, he also served the following false vicars, apostate Antipopes Paul VI, John Paul I, and John Paul II and recognized them as popes. It is contrary to the papacy and plain common sense that the Vicar of Christ—the pope—should serve false vicars and refer to them as popes. It is contrary to the papacy that a pope should serve anyone on earth, let alone Vicars of Satan (manifest heretics). Either a pope is the pope and thus he must act and behave as a pope or he is not.

## ***Three. Siri was a Manifest Heretic***

Siri also signed the heretical Vatican II documents proving he was a heretic, and that is the root of his whole problem, and why God had allowed him to be bewitched, because he would not obey the truth. *“O senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you?”* (Gal. 3:1)

Every bishop who signed or supported any one of the Vatican II documents was with all certainty publicly guilty of being manifest/notorious heretics and automatically excommunicated and outside the Catholic Church along with the automatic loss of any offices they may have held in the Catholic Church, and that includes Siri! What goes for one goes for all. Moreover, Siri proved his allegiance to the Conciliar Church by supporting the Novus Ordo Mass in his diocese and was under the authority of apostate antipopes until his death. There is a picture of Siri on the balcony with John Paul II in 1978, when John Paul II made his first appearance to the people after his fake election. Again, if Siri were the pope, what would his duty as pope have been?

Pope Eugenius IV, Council Of Basel, Session 23, March 26, 1436 On The Election Of The Supreme Pontiff: [Form of consent] In the name of the holy and undivided Trinity, Father, Son and holy Spirit. I, N. , elected pope, with both heart and mouth confess and profess to almighty God, whose Church I undertake with his assistance to govern, and to blessed Peter, prince of the apostles, that as long as I am in this fragile life I will firmly believe and hold the Catholic faith, according to the tradition of the apostles, of general councils and of other holy fathers, especially of the eight holy universal councils — namely the first at Nicaea, the second at Constantinople, the third which was the first at Ephesus, the fourth at Chalcedon, the fifth and sixth at Constantinople, the seventh at Nicaea and the eighth at Constantinople — as well as of the general councils at the Lateran, Lyons, Vienne, Constance and Basel, and to preserve intact this faith unchanged to the last dot, and to defend and preach it to the point of death and the shedding of my blood, and likewise to follow and observe in every way the rite handed down of the ecclesiastical sacraments of the Church. I promise also to labour faithfully for the defence of the Catholic faith, the extirpation of heresies and errors, the reform of morals and the peace of the Christian people. I swear also to continue with the holding of general councils and the confirmation of elections in accordance with the decrees of the holy council of Basel. I have signed this profession with my own hand; I offer it on the altar with a sincere mind to you almighty God, to whom on the day of tremendous judgment I shall have to give an account of this

and all my deeds; and I will repeat it at the first public consistory.” “So that this salutary institution may not fade from the supreme pontiff’s memory with the passage of time, every year on the anniversary of his election or of his coronation, the first cardinal present shall, during mass, publicly and in a loud voice address the supreme pontiff thus: Most holy father, may your holiness heed and carefully ponder the promise which you made to God on the day of your election. He shall then read out the promise and shall continue as follows: May your holiness, therefore, for the honour of God, for the salvation of your soul and for the good of the universal Church, strive to observe to your utmost all these things in good faith and without guile or fraud. Recall whose place it is that you hold on earth, namely of him who laid down his life for his sheep who thrice asked the blessed Peter if he loved him, before he entrusted his sheep to him’, and who, as the just judge whom nothing secret escapes, will exact from you an account of everything to the very last farthing. Remember what blessed Peter and his successors as pontiffs did: they thought only of the honour of God, the spread of the faith, the public good of the Church and the salvation and benefit of the faithful; finally, imitating their master and Lord they did not hesitate to lay down their lives for the sheep entrusted to them. Do not lay up for yourself or your kinsfolk treasures on earth, where moth and rust consume and where thieves and robbers break in, but lay up for yourself treasure in heaven. Do not be an acceptor of persons or of blood-ties or of homeland or of nation. All people are children of God and have been equally entrusted to your care and safe-keeping. Say after the example of Christ: Whoever does the will of my Father in heaven, he is my brother and sister and mother. In distributing dignities and benefices put before yourself neither the flesh nor gifts nor anything temporal at all, but solely God and the virtues and merits of people. Exercise ecclesiastical discipline in correcting faults, mindful of what grace Phinehas merited and what punishment Eli, the one for avenging injuries to God, the other for pretending not to know them. Defend, help and support the poor and needy. Show a fatherly charity to all.”

Pope Pius VI, *Inscrutable*, On The Problems Of The Pontificate, December 25, 1775: The affair is of the greatest importance since it concerns the Catholic faith, the purity of the Church, the teaching of the saints, the peace of the empire, and the safety of nations. Since it concerns the entire body of the Church, it is a special concern of yours because you are called to share in Our pastoral concern, and the purity of the faith is particularly entrusted to your watchfulness. “Now therefore, Brothers, since you are overseers among God’s people and their soul depends on you, raise their hearts to your utterance,” that they may stand fast in faith and achieve the rest which is prepared for believers only. Beseech, accuse, correct, rebuke and fear not: for ill-judged silence leaves in their error those who could be taught, and this is most harmful both to them and to you who should have dispelled the error. The holy Church is powerfully refreshed in the truth as it struggles zealously for the truth. In this divine work you should not fear either the force or favor of your enemies. The bishop should not fear since the anointing of the Holy Spirit has strengthened him: the shepherd should not be afraid since the prince of pastors has taught him by his own example to despise life itself for the safety of his flock: the cowardice and depression of the hireling should not dwell in a bishop’s heart. Our great predecessor Gregory, in instructing the heads of the churches, said with his usual excellence: “Often imprudent guides in their fear of losing human favor are afraid to speak the right freely. As the word of truth has it, they guard their flock not with a shepherd’s zeal but as hirelings do, since they flee when the wolf approaches by hiding themselves in silence....A shepherd fearing to speak the right is simply a man retreating by keeping silent.” But if the wicked enemy of the human race, the better to frustrate your efforts, ever brings it about that a plague of epidemic proportions is hidden from the religious powers of the world, please do not be terrified but walk in God’s house in harmony, with prayer, and in truth, the three arms of our service. Remember that when the people of Juda were defiled, the best means of purification was the public reading to all, from the least to the greatest, of the book of the law lately found by the priest Helcias in the Lord’s temple; at once the whole people agreed to destroy the abominations and seal a covenant in the Lord’s presence to follow after the Lord and observe His precepts, testimonies and ceremonies with their whole heart and soul. For the same reason Josaphat sent priests and Levites to bring the book of the law throughout the cities of Juda and to teach the people. The proclamation of the divine word has been entrusted to your faith by divine, not human, authority. So assemble your people and preach

to them the gospel of Jesus Christ. From that divine source and heavenly teaching draw draughts of true philosophy for your flock. Persuade them that subjects ought to keep faith and show obedience to those who by God's ordering lead and rule them.<sup>11</sup>

Unlike a true Vicar of Christ, Siri was first and foremost a manifest heretic, and a manifest heretic cannot be pope. Second he was a coward who loved his life more than God and denied his cross and the faith in the face of threats from the enemy—he was a hireling. Third, he served false vicars, referring to them as popes, and received, defended, and patronized the heretical Vatican II documents and the Conciliar Church.

IV Lateran Council: We decree that those who give credence to the teachings of heretics, as well as those who receive, defend, or patronize them, are excommunicated.

There are some that say Siri was predestined to be pope by showing a picture of him when he was a Cardinal with a white dove resting on his head. Well, I do not know the exact year, but when Bill Clinton was giving a speech that was broadcast worldwide, it was either his acceptance speech of the presidency of the United States of America or to the United Nations, a white dove landed on his podium and stayed there for a long time. Many believed this was a sign that God was with Bill Clinton. Beware all you sign-and-wonder seekers! Catholics are never to trust signs unless they also discern the spirits, by looking at the doctrine and character of the person whom the sign points to. Many are deceived in these final days by lying signs and wonders.

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<sup>11</sup> References: Jdt 8.21. Reg. Pastor. 11, *Operum*, vol. 2, chap. 4, Paris. 4 Kgs 22-23. 2 Paralip. 17.7f.