

THE DECLARATION OF HIS GRACE THE VERY REVD. DOCTOR FATHER PETER

MARTIN NGO-DINH THUC.

His Grace, the Very Revd. Doctor Peter Martin Ngo-dinh Thuc, Archbishop of Bulla ggia, previously Archbishop of Huế (Vietnam), and consecrating Archbishop of the ORDER ' CARMELITES OF THE HOLY FACE of Palmar de Troya, issued the following document, which the press has not published, and, in the few places in which it has appeared, was totally vitiated.

Given in Palmar de Troya on the 13th. January, in the year of Our Lord
One thousand, nine hundred, and seventy-six.

On the last day of the previous year, 1975, the Cardinal of Seville twice sent the police to Calle Redes, 20, for the purpose of identifying me. He did the same thing in the pilgrim House of Palmar de Troya, having noted the reports of the priestly ordinations of the 1st. January. The same Cardinal of Seville afterwards sent to the same residence of Father Clemente, the Parish Priest of the Magdalena with a note in which the Cardinal of Seville threatened to denounce the Ordinations of Palmar to Rome, for the following reason:

That the Cardinal of Seville had explicitly and officially condemned the events of Palmar as being false and invented; consequently the Ordinations in Palmar would be condemned.

The Emissary of the Cardinal wished me to enter the Chapel with him; Father Clemente intervened at the same time as Superior and Head of the House, but the emissary refused him, indicating that he wished to speak with me alone. Father Clemente then asked my permission; I replied that first of all I should read the Cardinal's letter, and afterwards I would give my permission. The emissary declared that the Chapel did not have the authorization of the Cardinal, and turning his back on the altar, he began the conversation. I read over the warnings of the Cardinal, and authorized Father Clemente to be present at the meeting.

I said to the emissary: "TELL THE CARDINAL THAT I SHOULDER MY RESPONSIBILITY BEFORE EVERYONE, BEFORE GOD AND BEFORE MY CONSCIENCE. I AM A DOCTOR OF CANON LAW AND I KNOW THE CONSEQUENCES OF MY ACTIONS."

Then he proposed that I should speak with the Cardinal by telephone. I replied that this would be useless, since the Cardinal had expressed all his thought in the letter; when I noticed that this typewritten letter did not carry the clear signature of the Cardinal of Seville, but only one that was very difficult to read. I asked him whose that signature was, and he replied, rather irritated, that it was his own, and not that of the Cardinal. The letter did not carry any seal. I said to him: "There is no assurance that the letter comes from the Cardinal," and showed him the door, adding: "Would you please leave his house?" I asked Father Clemente to accompany him. All of this took place in less than five minutes.

The reason for prohibiting the Ordinations in Palmar was, for the Cardinal, connected with his condemnation of Palmar as a place of worship. This reason is not valid because the condemnation by the Cardinal was against Natural Law, and against the Law of the Church. Against Natural Law because the Cardinal had refused to hear the evidence concerning Palmar: the seers, Rosario Arenillas, Father Clemente, etc., treating them as guilty and condemning them. This is and injustice which Natural Law condemns.

Likewise Canon Law has Canons indicting how to proceed against canonical misdemeanors, in particular that of hearing those presumed guilty. In this case the Cardinal has not called them; and for this alone, the condemnation of Palmar IS CANONICALLY NULL. In consequence, and leaving this quite clear, I PAID NO ATTENTION TO THE WARNINGS OF THE CARDINAL TO DO NOTHING WHICH WOULD BE AGAINST NATURAL LAW AND ECCLESIASTICAL LAW.

After the five priestly ordinations carried out in the morning of the 1st. January 1976, the newspapers published a supposed condemnation of these Ordinations, asserting that all Ordinations must be authorized by the Ordinary of the Place. And as I had not sought any authorization, he has declared them to be illicit.

In the face of all this, and in defense of my manner of acting, it should be understood that we are returning to Apostolic times. During the Apostolic times and during the following centuries, the Apostles went everywhere preaching the Gospel, and themselves ordaining Priests and Bishops without the permission of anyone, nor did they seek it of Saint Peter the first Pope. Thus Saint Paul ordained Titus and Timothy, and these, in their turn, did the same. This was the norm. Later, so that evangelization might be more

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.....effective, the Supreme Pontiffs divided the Western Latin Church into dioceses. Within each of these the Ordinary of the Place holds and holds the right of controlling the preaching of the Gospel, the celebration of Holy Mass and the other Sacraments,....and, naturally, the Sacrament of Orders.

But this division in dioceses, this jurisdiction of Bishops, (or not Bishops, as for example the Apostolic Prefects in the mission territories; Bishops before their consecration as in the case of Apostolic Administrators who exercise the function of Bishops without being consecrated) is by a human law and not a divine one; by an Ecclesiastical Law (such as that of the soutane, the tonsure) which can become useless, even harmful AND WITHOUT FORCE in certain circumstances: for example in our times that law which refers to this division in dioceses. The Cardinal of Seville is now not fulfilling the purpose intended by the Church: the preaching of the Gospel, the formation of numerous clerics with the required zeal, etc.. All this can be understood simply if we "open our eyes" and see the crisis of vocations, the crisis of the preaching of the Gospel, the apostasy of priests, of religious....married without dispensation. A crisis which the true Pope, Paul VI, openly deplors.

All this justifies that the Law which used to prescribe the authorization of the Ordinary of the Place can be omitted, since he is not going to give his authorization, alleging motives which are ANTICANONICAL.

Conclusion: I have not violated ANY CANONICAL PRESCRIPTION by carrying out the ordination of priests in the Lontisco of Palmar de Troya in the early morning of the first day of the year 1976. With this it seems to me sufficient to ELIMINATE ANY SCRUPLE OVER THE EVENTS OF PALMAR (priestly ordinations and subsequently Episcopal Consecrations), now that, what is more, these latter do not depend on the Cardinal, but only on the authorization of the Pope (authorization granted by Him for the Western Latin Church. Nevertheless the Orthodox, schismatical Churches which do not recognize the Pope, receive the validity of their ordinations from Him). In the case of the Western Uniate Churches, the Holy Father approves the Episcopal elections carried out by the whole Episcopate of these Churches. For example, the Maronite, the Grecian Uniate, the Ukranian Uniate, etc. This approval and not authorization (known as Mandatum in Latin), is a purely human law, and not Divine; and it can be followed or not in particular circumstances, as in times of persecution, the breaking of communications with Rome, etc.; (the Episcopal Consecration, then, is valid, and also licit).

Taking these circumstances into consideration, in the case of the Episcopal Consecrations of Palmar de Troya, we have the approval of the Holy Father, Paul VI. For this reason WE ARE IN ORDER WITH GOD AND WITH THE HOLY CHURCH. The Cardinal of Seville does not need to be consulted in this matter.

According to the Press, the Cardinal has said that the Order of Carmelites of the Holy Face is not authorized, that it is invalid, etc. Nevertheless, in the Church there is a proliferation of religious and spiritual associations, freely and without ecclesiastical approval, and the Church responds to them with complacency. The Church does not require an episcopal authorization.

Why is the Cardinal of Seville MORE RIGOROUS THAN PAUL VI in this matter? Does he pretend to have rights over a private association which prays continually for the Church, for the Holy Father, and which does penance?

Peter Martin Ngo-dinh Thuc.

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