

**THE ALTERNATIVE POPE PROJECT
WORKING PAPER**

**The Invisible Pope:
Linus II and the 1994 Assisi Conclave**

Magnus Lundberg
Uppsala University
magnus.lundberg@teol.uu.se

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Introduction

On June 29, 1994, a dozen people met in Assisi, Italy, to pursue a papal election, as they were convinced that John Paul II and his three predecessors were heretics and anti-popes and that the Holy See was vacant since Pius XII died in 1958. They held the theological position known as sedevacantism. As they claimed that no orthodox cardinals remained in the era of general apostasy, an ordinary conclave was out of the question. Still, the Holy See could not remain perpetually vacant, as St. Peter would always have successors until the end of time. Thus, they argued that it was lawful and, indeed, a duty for the faithful remnant—clergy, and laypeople—to restore the papacy and re-establish papal jurisdiction. This position is called conclavism. The participants in the Assisi conclave elected 41-year-old South African priest Victor Von Pentz (1953–2021), who took Linus II as his papal name.

The sources on Linus II's papal claim are minimal. There are some documents directly relating to the conclave, both material from the summer of 1994 and much later reports.¹ Still, there is hardly anything about the pontificate, not even a known portrait of Linus in papal attire. Thus, it is not easy to know if and, in that case, for how long Linus II acted as the pope. Even some of the participants in the conclave knew nothing about his later activities or whether he still claimed the papacy. He was an invisible pope, and even more so for outsiders.

The lack of sources on Pope Linus' claims contributes to the absence of studies. His name is included in many online lists of modern 'anti-popes.' Still, they only state he was elected in Assisi in 1994. However, some sedevacantist and conclavist authors and blogs have discussed the Assisi conclave, assessing its validity and the practical viability of a new conclave in the current era. Some texts were written shortly after the conclave. Others were published in the 2010s and early 2020s when new conclavist attempts were pursued.

In this text, I will start by briefly explaining the post-Vatican II traditionalist debates on the possibility of a new papal election. After that, I study how the conclave in Assisi came about and who the electors were, and describe the conclave and the statements made in connection to it. Finally, I summarize the little we know about Linus II's pontificate.

Conclavist movements

Post-Vatican II conclavism predated sedevacantism. According to the original version, mainly held in the 1960s and 1970s, Paul VI (1897–1978) was a

¹ The most important sources on the conclave are found in Appendices 1 through 5.

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

The second-wave conclavism of the 1980s and 1990s was different. By then, most sedevacantists claimed that a cardinal who had been a known heretic could never be elected a true pope. Due to his heresy, he was, *ipso facto*, deposed. The proponents most often argued that John XXIII, Paul VI, and their successors were false popes and that the Holy See was vacant since the death of Pius XII in 1958. Sedevacantist church organizations were developed in the 1980s. Bishops were consecrated, priests were ordained, and sacraments were administered. However, some groups believed that the papal jurisdiction had to be restored and that the current ordinations were invalid and illicit, neither were the sacraments administered by these clerics; the Holy See could not be indefinitely vacant. Still, there was no universal understanding of how and by whom a true pope should be elected; the situation was new. Some individuals and groups argued that other rules applied in this emergency situation and that the faithful, laypeople included, could summon a conclave and elect a pope to restore the papal jurisdiction. During the 1990s, three known conclaves were held, though several others were prepared.²

The first conclave of this kind gathered in Kansas in 1990 when David Bawden (1959–2022) was elected Pope Michael. Bawden was a former SSPX seminarian who had written extensively on the lack of jurisdiction during the sede vacante and vowed to work towards a papal election. Though many were invited, only six people participated in the conclave. All were laypeople, and the tiny group included Bawden and his parents. He would claim the papacy for over three decades but had to wait two decades before he was ordained a priest and consecrated as a bishop. By his death, he had two bishops, a small group of priests under his jurisdiction, and at least a hundred followers, mainly

² For good overviews, see Cyrille Dounot, 'Paul VI hérétique?: La déposition du pape dans le discours traditionaliste', in: Cyrille Dounot, Nicolas Warembourg & Boris Bernarbé (eds.), *La déposition du pape hérétique: lieux théologiques, modèles canoniques, enjeux constitutionnels*, Paris 2019: 133–161, and Paul Airiau 'Le pape comme scandale: Du Sédevacantisme et d'Antipapisme dans le Catholicisme post Vatican-II', in: Jean-François Galinier-Pallerola et al. (eds.), *La participation des laïcs aux débats ecclésiaux après le concile Vatican II*, Paris, 2014.

in the United States and the Philippines. In 2023, his successor, Archbishop Rogelio del Rosario Martínez (b. 1970), took the name Michael II.³

In 1998, some 50 people elected Lucian Pulvermacher (1918-2009) pope. He was a former Capuchin missionary in Japan who had been an independent traditionalist priest in the United States since the late 1970s. Most electors were not present at the location, a small house in rural Montana, but called in their vote. Apart from Pulvermacher, all electors were laypeople, and almost all lived in the United States. Pulvermacher took Pius XIII as his papal name, and his group was called the true Catholic Church. However, he was known as Peter II towards the end of his life. Being elected the pope, Pius XIII designated several laymen cardinals, including Australian Gordon Bateman. In the first years of his papacy, Pius XIII published many texts, but the number of adherents was probably shrinking, and internal conflicts ensued. Attempts to elect a successor have still been unsuccessful.⁴

The Road to Assisi

The 1994 Assisi conclave was prepared over a few years time by a group of people on both sides of the Atlantic. In 1992, articles favoring a conclave were published in the Argentinean traditionalist journal *Roma*, edited by businessman and engineer Mateo Roberto Gorostiaga (1922–2003). Together with other contributions, these articles would catalyze the Assisi conclave.

From the late 1950s, Gorostiaga was a member of La Ciudad Católica, an anti-liberal and anti-Communist group with French roots propagating a corporative political system based on Catholic social doctrine and integrism through the mobilization of a counterrevolutionary cadre. Gorostiaga had been a staunch opponent of Vatican II since the 1960s and tried to counteract the development of progressive Catholic movements, steadfastly supporting the 1976 military coup in Argentina. He was close to Marcel Lefebvre and the SSPX, which was growing more assertive during the junta years. Still, by the mid-1980s, he became a convinced sedevacantist.⁵

³ See Magnus Lundberg, 'Pope Michael', *World Religions and Spirituality Project*, 2023, available on <http://www.wrldrels.org/2023/02/04/pope-michael/2023> (accessed on August 23, 2023).

⁴ See Magnus Lundberg 'Pius XIII', 2016, available on <http://www.magnuslundberg.net/2016/05/15/modern-alternative-popes-18-pius-xiii/> (accessed on August 23, 2023), and my forthcoming research report: 'White Smoke Over Montana: Pope Pius XIII and the True Catholic Church' to be published on <http://www.magnuslundberg.net>

⁵ For the contents of the 1992 issues of *Roma*, see Homero Johas, 'Refutación a la herejía de la Acefalía perenne de John S. Daly', [1992] 2014, available on <http://www.fundacionsanvicenteferrer.blogspot.com/2014/10/refutacion-la-herejia-de-la-acefalia.html> (accessed August 23, 2023). On La Ciudad Católica, including Gorostiaga's role, see Luis Herrán 'A Vanguard for the Counterrevolution: "Catholic Action" and the Transnational Project of La

In 1992, *Roma* took a clear stance against SSPX, its leader Archbishop Marcel Lefebvre (1905–1991), and his Brazilian colleague, Bishop Antônio de Castro Mayer (1904–1991), as well as against Bishop Michel-Louis Guérard des Lauriers' (1898–1988) sedeprivationist thesis and the sedevacantist, non-conclavist groups, whom they considered, being content with the sede vacante or not at least no actively working to solve the papal problem, through an alternative conclave.

The authors who published articles in *Roma* included Brazilian writer and auditor Homero Johas (b. 1926), who holds a doctoral degree in Philosophy. His programmatic piece, 'La herejía de la vacancia perenne', was presented as a systematic refutation of John Daly's 'The Prospect of a Papal Election,' published in 1990 in *Britons Catholic Library* after the election of Pope Michael. Daly argued that even if an alternative conclave were theoretically possible, it would not be practically viable. Though Johas argued that the election of Pope Michael was invalid, the church, as a visible body instituted by Christ for human salvation, could not lack its head forever. When cardinals and the Roman clergy did nothing, faithful on a lower level, including laypeople, could act to end the sede vacante. The summoning of a conclave was not only a theoretical possibility but a practical duty. To contradict this position would be to confess the heresy of 'perennial acephaly' and equal the defense of ecumenism and religious liberty, not papal theocracy.⁶

Another of the driving forces behind the Assisi conclave was the German Elisabeth Gerstner (1925–2005), for several decades a central figure within Catholic traditionalism, sometimes referred to as *Traditionalistenführerin*. In the early 1970s, she was one of the organizers of the so-called marches to Rome, where traditionalists protested against the conciliar church and Paul VI. For many years, Gerstner was the director of the Liga katholischer Traditionalisten and editor of its journal, *Kyrie Eleison*, but was forced to step down due to harsh criticism of her involvement in planning the Assisi conclave.⁷ Already in a 1976 interview with *Der Spiegel*, Gerstner discussed the possibility of a new conclave, stating that there were still true bishops that might be papabili.⁸

Ciudad Católica in Argentina, 1959–1976', *Estudios Interdisciplinarios De América Latina y El Caribe* 31.1 (2020): 59–78.

⁶ See Johas, 'Refutación a la herejía de la Acefalía perenne'. For a brief biography on Johas, see <http://www.sinait.org.br/site/noticia-view?id=20157> (accessed on August 23, 2023). Many of his articles are available on <http://ilustraciondivina.wordpress.com/category/dr-homero-johas/> (accessed on August 23, 2023).

⁷ 'Der Pabste brachte das Chaos: Spiegel-Interview mit der Traditionalistenführerin Elisabeth Gerstner', *Der Spiegel* 38/1976. See also Manfred Böker, 'Führungswechsel bei der ,Liga kath. Tradionalisten e.V.', *Einsicht*, July 1993, and Eberhard Heller, 'In memoriam: Frau Dr. Elisabeth Gerstner', *Einsicht*, December 2005.

⁸ "Der Pabste brachte das Chaos'.

Though the main organizers and financiers were lay people, it was the Cuban-born Bishop José Ramón López-Gastón, who for three decades had lived in the United States, who formally invited sedevacantists to an incomplete council and a conclave to elect a true pope, thus ending the sede vacante. The date of the beginning of the conclave was set for July 27, 1994. The organizers later claimed the invitation was sent ‘to all groups of those who call themselves Catholics and faithful. - - - Only those who notoriously divided in doctrinal matters or who openly refused the unity with the rest of the faithful did not receive a notification.’ The letter was also provided to the Congregation for the Doctrine of Faith, to one cardinal and to a retired bishop.⁹

The Assisi Conclave and its Result

In the end, twelve people were present at the conclave in Assisi. Half were clerics: four bishops, one priest, and one deacon.¹⁰ The bishops were Thomas C. Fouhy, José Ramón López-Gastón, Emmanuel Koráb, and José Franklin Urbina Aznar, who had all been consecrated in the last couple of years, and two of them on the day before the conclave. The priest present was Victor Von Pentz and the deacon José E. Chaves. Apart from them, six laypeople took part: Roberto Gorostiaga, Elisabeth Gerstner and her husband Rudolf Gerstner, Homero Johas and his wife Ruth Johas, and Oscaldo Ancona.¹¹ In the formal announcement of the election of the new pope, the organizers claimed that:

Many other people wanted to attend, but they could not make it because of powerful reasons of health, finances or work duties; however they made felt their presence by send letters of support or adhesion to our work, from Italy, Spain, France, Germany, the United States of America, Australia, Ireland, Bolivia, etc.¹²

In a brief article looking back on the Assisi conclave Homero Johas, also claimed that another dozen people could not be present at the site but actively ‘supported’ the election. One of the people he claimed favored the conclave was the retired Roman Catholic archbishop Arrigo Pintonello (1908–2001). Among other supporters were Bishop Harold Norwood, Bishop Michel Main, medical doctor Rama P. Coomaraswamy, and Professor Tomás Tello Corraliza.¹³

⁹ ‘Habemus Papam!’, July 1994 [see Appendix 4]

¹⁰ ‘Announcement of the papal election’, June 29, 1994 [see Appendix 2], cf. ‘Agenda of the Assisi conclave’, June 27–30, 1994 [see Appendix 1].

¹¹ Homero Johas, ‘La Elección de Lino II,’ 2013. [see appendix 5]

¹² Habemus Papam!, July 1994 [see Appendix 4].

¹³ In 1953, Arrigo Pintonello (1908–2001) became the ordinary of the Italian armed forces and a titular archbishop. In 1967, he was appointed bishop of Terracina-Latina, Priverno and Sezze retaining his archiepiscopal title. In 1971, Pintonello resigned from the see. Harold James Norwood (b. 1963) originated from Northern Ireland and was consecrated in 1990 by Archbishop

The conclave gathered in a chapel close to the Hotel Europa in Assisi. According to the agenda, June 27 was a day to introduce the participants. The electors presented themselves, and the practical procedures were explained. The organizers expected a swift process; July 28 should be the day for the election when the chosen one would accept the office. While he was elected already in the first ballot, Victor Von Pentz declined. After being elected nine times in a row, the last time by acclamation, on July 29, he accepted the papacy and took Linus II as his papal name. A handwritten declaration states:

Today, June 29, 1994, feast of the Apostles St. Peter and St. Paul in Assisi, Italy, the long vacancy of the Holy See, that lasted for thirty-five years, eight months and twenty days since the death of Pius XII on October nine, 1958 was terminated by the election by acclamation of the Reverend Father Victor Von Pentz, of 41 years of age, born in South Africa in 1953, who took the name of Linus II.

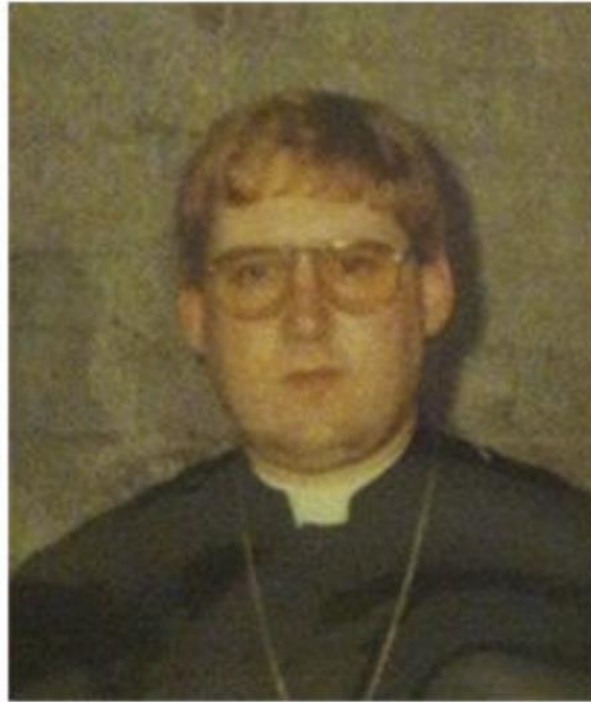
The election was made after nine ballots and was done according to the Canon Law, the teaching of great doctors of the Church and the Bull of Paul IV, 'Cum ex Apostolatus Officio', in 1559. The participants were bishops, clergymen and lay people from South Africa, New Zealand, England, Germany, United States of America, Cuba, Mexico, Brazil and Argentina and the written adhesion of bishops from France and Italy and lay people from Spain and Bolivia.

Assisi, Italy, June 29, A.D. 1994.

After accepting the office, Linus II was crowned with a tiara. The new pope was born in South Africa in 1953 to parents of Irish and German background. He worked for South African Airlines between 1973 and 1984 and studied at the SSPX seminary in Winona, Minnesota, in the late 1980s and early 1990s. Still, Von Pentz left the seminary and later claimed to have been ordained by an anonymous Ukrainian bishop of the Byzantine rite. 'Because of the delayed or misplace of the official documents of his ordination,' Von Pentz was conditionally ordained by South African bishop Richard F. Bedingfeld (1930–2021), a Thuc line bishop through Robert F. McKenna (1927–2015). At the time of the conclave, Von Pentz lived in Great Britain. After the election, Linus II stated that he 'decided to be consecrated bishop by a prelate of the Byzantine Catholic Rite' in the near future. However, he was not consecrated until 1998,

Luis Fernando Castillo Mendez (1922–2009) of the Brazilian Catholic Apostolic Church. In 2007, he was conditionally consecrated by the excommunicated Zambian Roman Catholic bishop Emmanuel Milongo (b. 1930). The Frenchman Michel Main was consecrated thrice. First at Palmar de Troya by Clemente Domínguez Gómez (1946–2005; later Pope Gregory XVII), then by Nikolaus Andreas Schneider of the Alt Römisch Katolische Kirche, and finally, in 1987, by Sedevacantist bishop George J. Musey (1928–1992). Rama P. Coomaraswamy (1929–2006), a medical doctor who began as a surgeon but later turned to psychiatry was a convert from Hinduism born in the United States. After a time with the SSPX he became a sedevacantist. Though married, in 1999, he was ordained a priest by Bishop José Ramón López.

and then not by an Eastern rite bishop, but allegedly by an anonymous Roman Catholic bishop.¹⁴



Victor Von Pentz

On the election day, July 29, 1994, Linus II issued two decrees. The first abolished the New Order of the Mass and the New Ordination Ritual. He also stated that he was the sole leader of the Catholic Church and urged all Catholics to submit to his authority, denouncing the conciliar church for heresy and the different traditionalist groups for schism.

We announce this news to the ‘little flock,’ scattered throughout the world, and we exhort these faithful to render their explicit adherence to the new and true successor of Peter. The rest may go in their ‘freedom for their ruin’ as Gregory XVI qualified the freedom of religion. Therefore, we exhort all Catholics in the world to return to Catholic Tradition, to the doctrines and perennial rites of our ancestors, and to repudiate the heresy, its rites and those who profess them. If anyone inadvertently was deceived by the heresies of these times, break with them while there is

¹⁴ ‘Habemus Papam’, July 1994, [see appendix 4]. An important source to ordinations and consecration is ‘Magna Carta of Apostolic Succession Amidst Sedevacantist Orders’, available on <http://www.fichier-pdf.fr/2021/02/07/organigramme-eveques-nuc-2/> (accessed on August 23, 2023). See also Terrence J. Boyle “The Alleged Pintonello Consecrations for the Assisi sedevacantists’, available on http://www.tboyle.net/Catholicism/Unknwn_%20bp’s_Consecrations.html (accessed on August 23, 2023).

still time. We denounce the schismatic spirit of those who are introducing ‘new sects of destruction’ led by their ‘own prudence’, under the false name of ‘traditionalism.’ Be aware that the sin of schism is not lesser than the sin of heresy, and that automatically (‘ipso facto’) places the person who committed it outside the Church and, remember that ‘outside the Church there is no salvation.’¹⁵

Through the second decree, the new pope appointed four bishops as cardinals, thus re-establishing the College of Cardinals. Through the same decree, he made them ‘papal legates with episcopal jurisdiction’ of different parts of the world until ordinary dioceses could be established. Bishop Fouhy became responsible for New Zealand, Australia, Japan, India, and Asia at large but was also made Secretary of State; López-Gastón was made legate for North America and prefect of the Holy Office; Urbina Aznar legate for Mexico, Central America, and South America; and Koráb the legate responsible for Europe.¹⁶

Of the new cardinals-papal legates, Thomas C. Fouhy (1908–2007) from New Zealand was ordained a Roman Catholic priest in 1943 but was laicized after Vatican II, married, and divorced. Later, he became a traditionalist priest, ordained by Bishop George J. Musey (1928–1992). Appointed as Musey’s vicar general, he traveled to various parts of the world, administering sacraments. In 1993, Jean Gérard Roux (b. 1951) consecrated Fouhy as a bishop.

Roux is well-known in independent Catholic circles for his many unsubstantiated ordination and consecration claims. Beginning in 1993, Roux asserted to have been consecrated in Italy in 1982 by Archbishop Ngô Đình Thục (1897–1984), though the documentation has been proved falsified. According to Eberhard Heller, Thục was not even in Italy when Roux claimed he had been consecrated but stayed in Heller’s home in Germany.¹⁷ Roux also asserted to have been consecrated *sub conditione* 1994 by Richard Bedingfeld. Even if a seemingly authentic document exists, Roux does not appear to have been in South Africa at the date.¹⁸

¹⁵ ‘Habemus Papam!’, July 1994, [see Appendix 4].

¹⁶ ‘Appointment of papal legates’, June 29, 1994, [see Appendix 3].

¹⁷ Eberhard Heller, ‘Mise en garde contre un soi-disant évêque’ and his ‘Mise en garde contre Mme Hagen’, and Courtney Edward Krier, ‘Offener Brief an Herrn Jean-Gerard Roux,’ all published in *Einsicht*, February 1994. For a detailed, very critical assessment of Roux’s ordination and consecration claims, cf. ‘Curriculum-Vitae de Jean-Gérard Roux (Alias Mgr Tartuffe)’, available on http://web.archive.org/web/20010423071758fw_/http://www.geocities.com/Paris/8919/html/tartuffe/curricul.htm (accessed on August 23, 2023).

¹⁸ ‘Magna Carta’, cf. <http://sites.google.com/site/gnostickos/bbishopsolivares> (accessed on August 23, 2023). Mamistra Oliveres was consecrated by Pierre Sallé, who in turn had been consecrated by Christian Marie Datessen (b.1934), the last of the bishops made by the Archbishop Thục, see ‘Magna Carta’.

The Cuban born José Ramón López-Gastón (1928–2009) held two PhD degrees in the Humanities and Romance Languages, respectively. For about fifteen years, he was a Marist brother in his home country, but at the time of the revolution, he moved to the United States. There, he married, was ordained a permanent deacon in the Roman Catholic Church, and worked as a high school and college teacher.¹⁹ Later, he was ordained a priest by Mexican sedevacantist bishop Moisés Carmona (1912–1991), whom Thuc had consecrated. In 1992, López-Gastón was made a bishop in the Thuc lineage by Guy Jean Tau Johannes de Mamistra Oliveres, and in the following year, he was consecrated *sub conditione* by Jean-Gérard Roux.²⁰

Emmanuel Koráb (1961-2021) was first ordained and possibly consecrated by Erhard Smekal (1928-?), a bishop in the Alt Römisch Katholische Kirche. José Ramon López-Gastón conditionally ordained him, and on June 26, 1994, the day before the Assisi conclave gathered, Koráb was consecrated a bishop. Some sources indicate that in 1998, he was consecrated *sub conditione* by an anonymous Roman Catholic bishop, and in 1999, he asserted to have been again consecrated *sub conditione* by Pavel Maria Hnilica (1921–2006), a Slovak Roman Catholic bishop who ministered clandestinely in Communist Czechoslovakia but later lived in Italian exile. According to Koráb, the consecration occurred in the bishop's home in the Vatican.²¹

The fourth of the bishops who took part in the Assisi conclave was José Franklin Urbina Aznar (b. 1940). A married man, he was consecrated by José Ramón López Gastón at the same time as Koráb, i.e., the day before the conclave.²²

Despite being a layman, for his services leading to the conclave, Roberto Gorostiaga was made a cardinal, and together with several others, he received the decoration 'Pro Ecclesiae et Pontifice'. Other recipients were Elisabeth and Rudolf Gerstner, Homero Johas, and Tomás Tello Corraliza.²³

¹⁹ Damián López Gastón, 'José López-Gastón 1928-2009', <http://damianlopezgaston.blogspot.com/2009/07/jose-lopez-gaston-1928-2009.html> (accessed August 23, 2023).

²⁰ For his ordination and consecrations, see <https://sites.google.com/site/gnostickos/bbishopslopezgaston> (accessed August 23, 2023) and 'Magna Carta'.

²¹ 'Magna Carta', cf. <http://sites.google.com/site/gnostickos/bbishopskorab> (accessed August 23, 2003). For a critical assessment, see D. Grof, "Wer ist der 'Bischof Koráb?', 2014, see <http://rexcz.blogspot.de/2014/07/kdo-je-biskup-Korab-2014.html> (accessed August 23, 2003) and Boyle, 'The Alleged Pintonello Consecrations'. See also Friedrich-Wilhelm Haack, *Religion und Dekoration: Freibischöfe–Neo-Orden–Vagantenpriester*, Munich, 1990: 261–263.

²² 'Magna Carta', cf. <http://sites.google.com/site/gnostickos/bbishopsurbina> (accessed on August 23, 2023), and "Algo de historia de Mons. José F. Urbina", 2013, available on <http://fundacionsanvicenteferrer.blogspot.com/2013/02/algo-de-historia-de-mons-jose-f-urbina.html> (accessed on August 23, 2023)

²³ 'Appointment of papal legates', June 29, 1994 [see Appendix 3].

The Pontificate of Linus II

The day after the election, June 30, 1994, the new pope and the electors went to Rome. They went to pray in the Basilica of St. Peter, the clerics wearing civil clothing, and later tried to enter the Lateran Basilica but were hindered by police.²⁴

Three months after the election, the sedevacantist journal *Einsicht* published a brief article on the conclave, where the editor, Eberhard Heller, noted the lack of information about the election and especially that the organizers withheld the identity of the new pope. Heller referred to him as a ‘*Geheimpapst*’ (a secret pope). As the basis for his article, Heller only had access to a letter Elisabeth Gerstner wrote to her successor as the editor of the *Kyrie Eleison* magazine, a brief report from one of the participants, and testimonies from a few others who had been in contact with Gerstner.

Still, Heller wrote that he had received unofficial information from a friend that the new pontiff was a ‘certain Mr. von Pents [!]’ who was an ‘Eastern Rite ... German [!] priest.’ He also erroneously claimed that after accepting the office, Linus II had been consecrated by Bishop López Ramón and knew that the latter had been present, as had Bishops Fouhy, Urbina, and Korab. According to the information Heller received, there were plans to start an official publication and grand plans to open seminaries in the United States, Spain, and Germany.²⁵

An announcement of the new papal election was made in July 1994 ‘by orders of Pope Linus II,’ but it is not known when and to whom it was made known, though it was addressed to ‘all Catholic faithful in the world.’ After explaining the reasons for the election: conciliar heresies, the *ipso facto* vacant Holy See, and the faithful’s duty to end the sede vacante, Linus II declared the conciliar church heretic and traditionalist groups that did not accept his status as the pope schismatics.

In a much later article, Homero Johas claimed that, apart from being reluctant to accept the papacy, Von Pentz soon became almost invisible, even to those who elected him.

Something unusual occurred with Linus II: he wanted to remain incognito, not announcing his election. The Church is an entity governed by Public Law and a Pope is, and should be, the visible principle of unity of faith and government. For many years he did not communicate with anyone. He did not answer letters. Did he lose his office because of that? The ones who elected him felt separated from him, because of his behavior.²⁶

²⁴ ‘Habemus Papam!’, July 1994 [see appendix 4].

²⁵ Eberhard Heller, ‘Habemus Papam?’, *Einsicht*, September 1994.

²⁶ Johas, ‘La elección de Lino II.’ [see Appendix 5].

From the 1990s, Victor Von Pentz lived in Bishop's Stortford, Hertfordshire, north-east of London, where he established a Byzantine Catholic Community and said Mass according to both the Byzantine and traditional Roman rites. There is virtually no known material that documents his possible papal activities. His papacy has been a mystery, even for several of those who elected him.

According to Elisabeth Gerstner, Linus II was consecrated bishop in London on November 7, 1998, by a Roman Catholic bishop who had 'his apostolic succession through Pope Pius XII.' Terrence Boyle, who compiled several overviews of apostolic succession lineages, wrote that in 1999, Gerstner informed him that 'it would be too dangerous to publish the name of the Roman Catholic bishop who ordained and consecrated Victor von Pentz' and that it would not be made public until after the bishop's death 'because he feared for his life.' It had been rumored that the consecrator was Archbishop Arrigo Pintonello, but Gerstner did not affirm that, and Pintonello denied any involvement. Still, Gerstner referred to Pintonello as a 'close friend' and 'co-fighter' who participated in the concilium in Assisi 'in writing.'²⁷

Around the same time, in 2000, an Indian Catholic traditionalist, Prakash John Mascarenhas, systematically evaluated contemporary papal claimants on his Orthopapism site. He searched for information on Linus' papal claim and published email correspondence with a few people claiming to represent Linus II. Still, the emails only included vague statements about his papacy.²⁸

In April 2005, probably after the death of Elisabeth Gerstner, one of his cardinals and papal legates, Emmanuel Koráb, once again tried to contact Linus II, asking questions about his papal activities and enquiring whether he ever acted as a pope.

You hold your high office longer than ten years: how many official documents did you issue? Did you publish your biography and picture? Or catalogus cleri? Did you create any cardinal or did you nominate your coadjutor? Did you beatify or saintify [!] any servant of God? Did you notify your intentions for the Apostolate of Prayer? Did you bestow any indulgences? Do you possess your own official seal? What time did you

²⁷ Boyle, 'The Alleged Pintonello Consecrations'

²⁸ Prakash John Mascarenhas 'Is Linus II the Pope?: Correspondence with the Party of Papal Claimant Linus II, nee Victor von Pentz' which includes a series of emails, see <https://www.geocities.ws/orthopapism/linus2.html> (accessed on August 23, 2023). In 2008, the Sursum Corda blog also gave testimony about the impossibility to get in contact with the pope, stating that Mascarenhas was one of the few who in recent was somewhat successful, see Raúl Miguel, "Linus II o Lino II: El antipapal con mas posibilidades", available on <http://sursumpost.wordpress.com/2008/12/19/linus-ii-o-lino-ii-el-antipapa-con-mas-posibilidades/> (accessed on August 23, 2023).

act as the Roman Pontiff openly in public? Odds are that the Roman Pontiff cannot be a private and hidden person.²⁹

According to Koráb, neither Von Pentz nor anyone else answered his letter, and he took his inactivity and lack of response as a tacit resignation from the papacy. He claimed that ‘the Pontiff could not be a hidden person who does not attend to the high and sacred papal office.’ Thus, in an open letter dated August 15, 2007, Koráb declared the Holy See vacant from July 1, 2007, and began to prepare a new election while he gave Von Pentz yet another year to respond.³⁰ He did not, and Koráb and a small group planned a conclave in German Wiesbaden in 2009, but as far as is known, it was never realized. Until he died in 2021, Korab made other conclavist attempts, too.³¹

In 2013, another bishops who took part in the election, José Franklin Urbina Aznar, wrote that the conclave had been essential in that it canonically restored the Sacrifice of the Mass and denounced the Novus Ordo. According to him, Linus II’s election was valid, though he had not occupied the Holy See for an extended period. To Urbina, the reason was the compact opposition he received.³²

²⁹ Emmanuel Koráb ‘Declaración de la abdicación tácita del Papa Lino II’, 2007, see <http://www.sursumcordablog2.blogspot.com/2013/05/emmanuel-korab-convoca-un-conclave.html> (accessed on August 23, 2023). See also ‘Emmanuel Korab convoca a un cónclave’, 2013, <https://sursumpost.wordpress.com/2013/05/31/emmanuel-korab-convoca-a-un-conclave/> (accessed on August 23, 2023)

³⁰ Koráb, ‘Declaración’.

³¹ Raúl Miguel, ‘Noticia: un nuevo Antipapa a la puerta’, 2009, available on www.web.archive.org/web/20140310032438/http://sursumcordablog.blogspot.com/2009/01/noticia-un-nuevo-antipapa-la-puerta.html (accessed on August 23, 2013).

³² José Franklin Urbina Aznar, ‘El anticristo se revelara a sí mismo: La supresión del sacrificio perpetuo’, 2013, available on <http://fundacionsanvicenteferrer.blogspot.com/2013/08/el-anticristo-se-revelara-si-mismo-la.html> (accessed on August 23, 2023).



Victor Von Pentz in the 2010s.

Victor Von Pentz continued to live in Bishop's Stortford until his death. While very little is known about Von Pentz's papacy and religious activities, some sources indicate his employment situation during the post-election years. According to his LinkedIn page, from April 2001, Von Pentz was a Duty Operations Manager with Tascor E & D Services Ltd.³³ Moreover, according to public records from 1997 onwards, he was also one of the directors of Cygnet Court (Bishop's Stortford) Management Company Limited.³⁴ Victor Von Pentz died on September 19, 2021.³⁵

³³ See 'Victor Von Pentz', available on <https://www.linkedin.com/in/victor-von-pentz-b9932ba4/?originalSubdomain=uk> (accessed on August 23, 2023)

³⁴ See official information on the company available on <http://www.checkcompany.co.uk/company/02862225/CYGNET-COURT-28BISHOP%27S-STORTFORD%29-MANAGEMENT-COMPANY-LIMITED> (accessed on August 23, 2023)

³⁵ His death was announced on <https://tradcath.proboards.com/thread/1808/pope-linus-ii> (accessed on August 23, 2023)

Appendices

Appendix 1: Agenda of the Assisi conclave, June 27–30, 1994.

Appendix 2: Announcement of the papal election, June 29, 1994.

Appendix 3: Appointments of cardinals/papal legates, June 29, 1994,

Appendix 4: Habemus Papam!, July 1994.

Appendix 5: Homero Johas, “La elección de Lino II’.

Appendix 1: Agenda of the Assisi conclave, June 27-30, 1994

ESBOZO DE AGENDA PARA LA REUNION DEFINITIVA DE ASIS.

LUNES 27 DE JUNIO: Saludo y bienvenida a los participantes.
Selección del Coordinador y del Vicecoordinador.
Presentación de credenciales y "curriculum vitae".
Invitación a la recepción del Sacramento de la Penitencia.
Sugerencias para los que estén opuestos a la elección.
Lectura de la Declaración Episcopal.
Lectura de la Sagrada Escritura.
Explicación del plan de trabajo; exhortación a la unidad.
Manifestación voluntaria de quienes no deseen ser candidatos.
Firma de los documentos fundamentales.
Opiniones sobre los que deben ser electores de acuerdo con el Derecho Canónico, la Historia de la Iglesia y las circunstancias actuales de extrema necesidad.
Debate abierto sobre otros puntos fundamentales.
Primeros decretos pontificios.

MARTES 28 DE JUNIO: Misa "PRO ELIGENDO PONTIFICE". Canto del "Veni Creator Spiritus".
Selección de dos escrutadores y un secretario.
Procedimiento a seguir.
Preguntas sobre aceptación y nombre al elegido.
Homenaje o "adoración" al recién electo papa.
Consagración de Rusia al Corazón Inmaculado.

MIÉRCOLES 29 DE JUNIO:
Fiesta de San Pedro y San Pablo.
Misa de Coronación Pontificia. Bendición "U. et O."
Salida para Roma.
Toma de posesión en San Juan de Letrán; firma de documentos pontificios. Escala Santa.
Catacumba de San Sebastián.
Conferencia de prensa y anuncio a los medios de comunicación.
Regreso a Asís.

JUEVES 30 DE JUNIO: Misa celebrada por el Santo Padre.
Reunión de S. S. con Cardenales y Obispos.
Reunión general; publicaciones pontificias; encíclica; funcionamiento inmediato; sugerencias.
Despedida y salida de los participantes.

Source: Copy in author's archive

Appendix 3: Appointment of papal legates, June 29, 1994

supra dictas quam severissime exhortamur, ut de-
 ditiones suas irregulares, donec hierarchia Ecclesiastica
 erint; item ex hoc nunc et usque ordinem episcopalem non
 ullatum iri nisi - praevio examine fidei, eruditionis theologi-
 bonorumque morum diligentissime facto - per mandatum pontifi-
 ale, quod curae debet esse huic tantum Apostolicae Sedi per legatos
 pontificios, qui jurisdictionem ordinariam exercebunt, quoad dioece-
 ses fuerint restauratae.
 Itaque legatos pontificios cum jurisdictione episcopali "pro tempore
 in terris regionibusque infra dictis nominamus
 Eminent. mos et Excell. mos Dominos sequentes:

<u>Thomas C.,</u> Cardinalem Fouhy	<u>Nova Zeelandia, Austria, Japan, India et Asia</u>
<u>Jose R.,</u> Cardinalem Lopez-Gasteñ	<u>America Septentrionalis</u>
<u>Jose Franklia,</u> Cardinalem Urbina Anan	<u>America Centralis et Meridionalis et Mexico</u>
<u>Emanuel,</u> Cardinalem Koralb	<u>Europa Orientalis et Occidentalis</u>

Istorum sit accurrere ad regulandum statum cappellarum oratoriorumque
 quae, si placebit, erigi poterunt in statum parochiarum.

Assistentes porro Pontificios nominamus

Eminentissimum Dominum Thomas C., Cardinalem Fouhy
 ut Secretarium Status necnon Praefectum Congregationum Episcoporum,
 Cleri, Ordinum, Congregationum Institutumque Religiosorum, processuum
 canonizationum, beatificationum, dispensarum, laicizationum et annihi-
 lationum matrimonialium praevia scilicet approbatione Legatorum Pon-
 tificiorum correspondentium; eundemque administratorem aerarii
 ad sustinendam modestam humilemque Aulam Pontificiam;

deinde Eminentissimum Dominum Jose Ramon, Cardinalem Lopez-Gasteñ
 nominamus Poenitentiarium Apostolicum et Praefectum S. Officii
 necnon seminariorum, collegiorum, scholarum, universitatumque, eundemque
 praepositum ceterarum missionum, signaturarum Apostolicarum aliarumque
 necessitatum, quae poterunt occurrere.

3) Postremo pro magnis laboribus subitis subeundisque ad restaurandam
 Hierarchiam Ecclesiasticam et Altissimi Matrisque nostrae S. R. Eccle-
 siae hujusque Apostolicae Sedis gloriam augendam exornamus et hono-
 ramus decore quam maximo magnificentissimoque, quod vocetur "PRO
 ECCLESIA ET PONTIFICE"
 Nostros Filios Filiasque in Domino dilectissimos

Elizabeth Gerstner, Rudolf Gerstner, Mateo Roberto, Cardinalem Berastanga,
Rodolfo Urióstegui, Homero Jehas, Tomas Tello Corraliza
et Johannes Bertram

Quae decoratio personaliter conferetur in imminente postero; interea
 imploramus gratias divinas pro omnibus et singulis supra nominatis.

datum Romae apud S. Joannem in Laterano
 anno Pontificatus Nostri primo
 die 29 m. Junii, in festo SS. Apostolorum Petri et Pauli

Linus PAPA II

Jose R., Card. Lopez-Gasteñ
Jose Franklia, Card. Urbina

Source: Copy in author's archive

Appendix 4: Habemus Papam!, July 1994.

1. *Important News.* We, hereby, inform all Catholic Faithful in the world, and also, those who went away from the Catholic Church by heresy, schism or apostasy, that, on June 29, 1994, feast of the Apostle St. Peter, the first pope, in the Italian city of Assisi, in the old stone chapel located at the summit of Subasio Mount, where St. Francis could have been born, according to an old tradition, bishops, clergyman and faithful lay people, who came from the most different regions in the world, elected a new successor of St. Peter: Rev. Fr. Victor von Pentz, 41 years old, who belongs to the Byzantine Catholic Rite or Eastern Catholic Rite of St. John Chrysostome, who took the name of Pope LINUS II.

2. *Reasons for the Election.* The reasons who moved the above mentioned faithful to elect a new successor of Peter are known facts, that have taken place in the Church as a consequence of the Second Vatican Council, its ‘popes’, its reforms, its new Canon Law, its new Catechism. Let us enumerate those evils:

– Intrinsic Heresies. It is notorious that the Second Vatican Council, according to what has been thoroughly studied and debated for years, preached, as doctrines revealed by God, falsehoods, already condemned many times by the infallible Magisterium of the Catholic Church, such as:

- the natural ‘right’ of refusing the truth in religious matters;
- the ‘juridical equality’ and ‘ecumenism’ between the true and false religion;
- the ‘collegiality’ in the supreme power of jurisdiction in the Church instead of the divine right monarchy.

These heresies are reflected in the Liturgical Reform, in the alterations of the catechism and in the 1983 Canon Law; and they are the basic doctrines of a new and false religion, that worships the free will of human beings instead of the truth and the laws of God.

They openly contradict the doctrines of traditional Councils, specially those of the Council of Trent and of the I Vatican Council, the Apostolic Constitution ‘Auctorem Fidei’, and many Encyclicals by Orthodox Popes, like ‘Mortalium Animos’, ‘Quanta Cura’, ‘Quas Primas’, ‘Libertas’, ‘Immortale Dei’, ‘Notre Charge Apostolique’, etc.

– Vacancy of the Holy See. A direct consequence of the several heresies, publicly and stubbornly professed by the conciliar ‘popes’, for many years, in spite of many warnings by Catholics from all regions of the earth, is the automatic vacancy of the Holy See.

Whereas, according to the definition by Paul IV (1559) in the Bull ‘Cum Ex Apostolatus Officio’, the heretical pope, ‘ipso facto’, without any other

providence of action or law disposition ‘he loses the papal position.’ That definition is founded in the traditional doctrine as expressed in the II Constantinople Council, according to which the heretic, even if he has not received the anathema from others ‘he inflicts the anathema to himself.’ This is also confirmed by the Canon Law itself, for all the dignities and positions in the Church, according to Canon 188.4, that says: ‘the heretic ‘ipso facto’ and without any other statement’, ‘by a tacit resignation’, ‘leaves vacant any ecclesiastical position’. Then, he loses ‘penitus et in totum’, entirely and totally his position, either formally or materially, and so ‘he should not be considered anywhere as a legitimate one’, because the heretic is ‘unable and incapacitated’ of being a subject of ordinary jurisdiction. Thus, Paul IV teaches. Therefore ‘the popes of Vatican II, because of their heresies, by themselves (ipso facto), lost all and whatever power they could have over the faithful, and they have left vacant their positions.

– Duty of Ending the Vacancy. St. Pius X and other great Popes teaches that, in case of vacancy of the Holy See, the duty of the Church, ‘the holiest and most serious of all duties’, is to extinguish the vacancy in a ‘provident and prudent way’. On the other hand ‘God does not command impossible things’, but only what seems difficult He makes possible by prayer: ‘God helps so that we can’. That duty existed for everybody in the present situation of rampant heresy and general apostasy. However, the prudence of some opposed the prudence of others, as far as the fulfilment of this duty was concerned after more than 30 years of vacancy, and even this prudence caused dissensions among those who wanted to fulfil such duty and who are faithful.

Nevertheless, the divine precept and the ‘Magisterium’ of the Church plus the help of God prevailed over the prudence of the first ones and so notices were sent to faithful in all nations that there was a plan to extinguish the vacancy in Assisi on the date above mentioned.

– The Suppletory Right. The theologians and the ‘general principles of the law’ teach that, when the Cardinals appointed by papal human laws, do not exist, the duty of ending the vacancy concerns to all residential bishops. And in case of schisms or negligences among them, if they do not fulfil the divine precept, by suppletory right, the duty of electing the successor of Peter concerns to the whole Church, who must free the Church of the extreme affliction of a perennial or excessively prolonged headless. In the first centuries of the Church all the Roman faithful participated with the clergy in choosing the successor of Peter. No human law could prevent the fulfilment of what is for the Church an absolute necessity by divine right: to have a successor of Peter.

– Convocation for the Election. Therefore, a group of faithful took for themselves the task of sending previous notification to all groups of those who call themselves Catholics and faithful, that there was the intention of assembling the faithful remnant in Assisi to fulfil the duty imposed by divine right. Even the ‘Holy See’ itself or what is left of it, was notified by a written document that two of the participants in the assembly delivered in the hands

of the “Secretary for the Doctrine of the Faith”, and another “Cardinal” of the Church in Rome was personally invited in his own home, as well as another retired Roman bishop, who wrote a letter of support.

Only those who were notoriously divided in doctrinal matters or who openly refused the unity with the rest of the faithful did not receive a notification.

Among those who were notified and invited, some did not want to go; while others, who really wanted to go and supported the election, were not able to attend. Some people preferred their personal prudence rather than the prudence supported by the duty to be fulfilled. The faithful Catholic World was juridically notified that the divine precept was going to be fulfilled by human actions.

– From all regions of the world. Thus, on the announced dates, between the 26th to the 30th of June, 1994, clergymen and lay people from all parts of the world, who wanted and were able to be present in Assisi, gathered together to carry out the election of a new leader of the Catholic Church.

First of all, once assembled in the XIII century chapel on the Subasio Mount in Assisi, everybody got acquainted each other making known publicly their own lives, their religious background, their Holy Orders and, even, with humility, their past errors.

Among those present in the meeting in Assisi there were clergyman and lay people. There were old persons who had been brave fighters for the Catholic cause for many years and others from the best youth of our corrupted times, who were full of enthusiasm in spite of being workers of the eleventh hour.

There were bishops in their eighties, in their sixties, in their fifties and even in their thirties. A good number of nations were represented: New Zealand, the Czech Republic, Germany, the United Kingdom, South Africa, the United States of America, Argentina, Mexico, Brazil, etc.

Many other people wanted to attend, but they could not make it because of powerful reasons of health, finances or work duties; however, they made felt their presence by sending letters of support or adhesion to our work, from Italy, Spain, France, Germany, the United States of America, Australia, Ireland, Bolivia, etc.

It was a wonderful sight in Assisi to look at bishops, priests, deacons and lay people united in the Catholic Faith and Charity: doctors and ignorants, holy persons and sinners, from different cultures and latitudes. In the same city where St. Francis said: “Let’s go to see the Holy Pope”, those Catholics wanted to pray and work in order to put an end to the long vacancy of the Holy See.

From all regions in the world, physically or spiritually, in Assisi there were faithful of Christ united in one faith and in the wish of one government for the Church. One way or the other: the Roman Clergy and People, not in the

limited meaning of the physical city of Rome, but the members of the Holy, Catholic, Apostolic and ROMAN CHURCH, completely disengaged from all sectarian spirit.

– The Successor of Peter. The election itself required nine ballots, that took place on June 28 and the 29th, 1994, according, as much as possible, to the rules prescribed by Pius XII in the “Vacantis Apostolicae Sedis’. Finally, by unanimous acclamation of all people present in the closed chapel, was elected Reverend Father Victor von Pentz, 41 years, born in 1953 in South Africa from a German and Irish family and presently living in England. He studied in the United States, in the seminary of the Society of St. Pius X in Winona, Minnesota, but was ordained by a Ukrainian Catholic Bishop, so he belongs to the Byzantine Rite of St. John Chrysostome. Because of the delayed or misplaced of the official documents of his ordination, he was ordained “sub conditione’ by Bishop Richard Bedingfeld of South Africa.

He was crowned with the triple papal tiara in the solemn Mass of the Coronation according to the traditional rite and he gave his first blessing “Urbi et Orbi’ outside the chapel, that was surrounded by olive trees (“De Gloria Olivae’, according to the Prophecies of St. Malachy); below, the Valley of Umbria was showing its splendid beauty. The pope decided to be consecrated bishop by a prelate of the Byzantine Catholic Rite.

It is remarkable that His Holiness firmly refused the acceptance several times when he got the required two third plus one. A night of prayer in the chapel with the celebration of three Masses by Msgr. Korab, and a deep meditation by Fr. Victor, were necessary for his final acceptance. After the acclamation, the bishop who presided the election asked him again: “Acceptasne electionem?’ Then, with a trembling voice, he answered: “ACCEPTO’. Then he announced the choice of his name: Linus II.

We have mentioned these details here, because they were a providential sign that he was not looking for any earthly honor, but hardly bent his will to the clear call from the high and thorny position.

3. *Call to the Faithful.* On announcing the news to all Catholic to show their unity of faith and obedience to the new and true successor of St. Peter.

He certainly will not be accepted by people who will fight against him: by the blind followers of Vatican II, by those who think it is possible that the Church of Christ may be ruled by public heretics, by those who are attached to the errors of the “material pope’, by those who are in favor of a perennial headless in the Church or long for a new Revelation, that will establish a new hierarchy of Holy Orders and of jurisdiction, etc.

We do not address this communication to the agnostic, liberal and ecumenical press, that defends the heresies of the worship of human beings and the principles of the 1789 Revolution.

We announce this news to the ‘little flock’, scattered throughout the world, and we exhort these faithful to render their explicit adherence to the new and true successor of Peter. The rest may go on in their ‘freedom for their ruin’ as Gregory XVI qualified the freedom of religion.

Therefore, we exhort all Catholics in the world to return to Catholic Tradition, to the doctrines and perennial rites of our ancestors, and to repudiate the heresy, its rites and those who profess them. If anyone inadvertently was deceived by the heresies of these times, please, break with them while there is still time.

We denounce the schismatic spirit of those who are introducing ‘new sects of destruction’ led by their ‘own prudence’, under the false name of ‘traditionalism’. Be aware that the sin of schism is not lesser than the sin of heresy, and that automatically (“ipso facto”) places the person who committed it outside the Church and, remember that “outside the Church there is no salvation’.

Let us remember that the only source of jurisdiction comes for everybody through the true successor of Peter and not through the public heretics... Let us be untied, then, with those who are already united among themselves and with the visible Head of the Catholic Church, the new Pope Linus II. It does not matter that we many be a ‘little flock’ (*pusillus grex*) if we are loyal to the Catholic Truth and to the perennial Tradition, and, if do not have anything to do with the agnostic freedom of man.

Let everyone meditate before God and take the decision of the faith and government under the true Pastor, Vicar of Christ, whose voice Christ’s sheep recognize.

4. Final Information. The same day of his election and coronation His Holiness Linsu II signed two apostolic documents: the first one about the abolition of the “Novus Ordo’ and the table of its celebration and ordering the return to the immemorial Mass and to the centuries old rites of the Sacraments, especially of the valid Holy Orders, not later than November 27, 1994, First Sunday of Advent.

The second decree refereed to the rebirth of the College of Cardinals, and the creation of several Cardinals, who will receive their public investiture in a future Consistory, but were already empowered by the Holy Father to elect his successor in case of death, incapacity or abdication. But this document were also appointed Pontifical Legates (“Legati a latere’) with ordinary episcopal jurisdiction “pro tempore’ or the different regions of the world. The new pope appointed the Cardinals in charge of the Apostolic Prefecture of the Roman Curia, and granted the award “Pro Ecclesia et Pontifice’ to the persons who rendered outstanding services to the Church in order to finish the vacancy.

It was moving the consecration made by the pope in union with the bishops, who were present, of Russia and the other former Republics that belonged to the Soviet Union, to the Immaculate Heart of Mary.

The following day, June 30, 1994, His Holiness Linus II visited Rome, with bishops, clergyman (all in civil clothes) and lay people; they prayed at the tomb of the Apostle St. Peter in St. Peter's Basilica, and then, they went to the Basilica of St. John Lateran, the Pope's Cathedral. At St. John Lateran more than fifty "carabinieri" (soldiers) and secret police with guns, prohibited the entrance to our pilgrims and to the pope, although they ignored his identity. It was a previous of the coming persecution. (Apocalypse 12,17).

This announcement is made in Rome in July, 1994, by orders of Pope LINUS II.

HABEMUS PAPAM!

Source: <http://www.geocities.ws/prakashjm45/hagenpentzite.html>

Appendix 5: Homero Johas, ‘La Elección de Lino II’, 2013

El 29 de junio de 1994, fiesta de San Pedro, en la capilla situada junto al Hotel Europa, en Asís, en el monte Subiaco, donde nació San Francisco, católicos de varias naciones, clérigos y legos, eligieron como papa al Reverendo Padre Víctor von Pentz, de 41 años, del rito bizantino de San Juan Crisóstomo y que tomó el nombre de Lino II.

La razón de la elección fue el deber de Derecho divino, ligado al dogma de fe de los perpetuos Sucesores de Pedro: el deber de extinguir la vacancia. Esta era evidente por las herejías públicas del Concilio Vaticano II, obra de la Masonería, contra la Iglesia de Cristo. El Magisterio dogmático y canónico de la Iglesia enseña la vacancia “*ipso facto*” por el delito contra la fe, público y notorio, separando de la Iglesia al delincuente por la propia naturaleza de su pecado. El deber de extinguir la vacancia, en los casos de necesidad, faltando los electores designados por Derecho humano, desciende a los miembros inferiores de la sociedad de Derecho divino que, por eso mismo, no puede permanecer acéfala. Sin el vínculo del principio visible de la unidad la sociedad se disuelve.

Después de la refutación que hicimos en la revista “*Roma*”, de las herejías de Mons. Lefévre y Dom Mayer, de Mons. Guerard des Lauriers y del “sedevacantista” inglés, John Dale, auxiliado por el Sr. Araí Daniele, el Dr. Roberto Gorostiaga, de Argentina tomó la iniciativa de promover un conclave para la elección de un Sucesor de Pedro.

Dr. Gorostiaga financió la mayor parte de los costos del Conclave. Y Mons. López Gastón, de los Estados Unidos, invitó a las personas hacer el conclave. La cita fue para el 25 de junio de 1994.

Vinieron personas de varias naciones:

Mons. Thomas C. Fouhy, de 86 años, de Nueva Zelanda.

Mons. Emmanuel Korab, de la República Checa.

Mons. José Franklin Urbina Aznar, de Yucatán, México.

Diácono José E. Chaves, México.

Sr. Osvaldo Ancona, México.

Padre Víctor von Pentz, Sudáfrica.

Mons. José López Gastón, Estados Unidos.

Sr. Rudolf Gestner, Alemania.

Dr. Elisabeth Gerstner, Inglaterra.

Dr. Homero Johas, Brasil.

Dr. Roberto Gorostiaga, Argentina.

Sra. Ruth Johas.

Imposibilitados de estar presente y que apoyaron la elección:

Mons. Pintonelo, Italia.

Mons. Harold Norwood, Irlanda del Norte.

Mons. Michel Main, Francia

Profesor Tomás Tello, España

Dr. Rama Coomaraswamy, Estados Unidos

Profesor Gabriel Petcoz, Austria.

Padre José von Zieglavner, Tirol.
Padre Bruno Boury, Francia
Sr. M. Thum, Alemania
Señorita Karim Neges, Austria.
Dr. Hans Jurgen Bertram, Alemania.
Sr. Leopoldo Rojas, Bolivia.

La elección requirió nueve escrutinios. El Padre de Sudáfrica, Víctor von Pentz, fue el electo.

Estudió en los Estados Unidos, en la Fraternidad San Pio X. Fue ordenado sacerdote por un obispo de Ucrania. Se resistió tenazmente para no aceptar el cargo, solo acepto después de larga reflexión.

El número de los electores no influyó en la validez de la elección. Si pensamos que la “*nueva iglesia*” engaña a mil millones de personas, que los seguidores de la Fraternidad San Pio X y de la Unión Sacerdotal S.J.M. Vianey aceptan un papa herético. Y que lo mismo hacen los seguidores de Mons. Guerard des Lauriers.

Y que los obispos que se dicen “*sedevantistas*” como Mons. Pivarunas, rechazan el “deber gravísimo y santísimo” de elegir un papa. Y que otros callan en las tinieblas el deber de proclamar su fe. Entonces se comprenderá que el número de los electores que se someten al derecho divino es diminuto como en los tiempos de Noé eran pocos los que estaban en la Arca de la salvación. El objetivo de la Masonería es la “*acefalia perene*”, yvimos que, con ella, trabajan legos y clérigos.

No se discute la validez de la elección de Lino II con personas que siguen al heresiarca Jansénio diciendo que Dios manda cosas imposibles. El Magisterio de la Iglesia ya refutó a estos. Lino II, electo, visitó Roma, la tumba de San Pedro, la Iglesia de San Juan de Letrán.

Entretanto, ocurrió con Lino II un hecho no común: él quiso mantenerse incógnito y sin anunciar su elección, cuando la Iglesia es una entidad de Derecho Público y un papa es, y debe ser, un principio visible de unidad de fe y de régimen. Por largos años no se comunicó con nadie. No respondió las cartas. ¿Había perdido el cargo por eso? Los mismo que lo eligieron se sintieron apartados de él, por su obrar. Cerca de dos años consta que renunció al cargo.

La elección fue válida. Existió la aceptación del cargo. El que tenga el efecto después es de responsabilidad personal de él. La Historia debe registrar los actos como ocurrieron. Si hubo “*renuncia*” formal la vacancia continua. Y también el “*deber*” de extinguirla “*gravísimo y santísimo*”.

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Source: www.fundacionsanvicenteferrer.blogspot.se/2013/08/la-eleccion-de-lino-ii.html