Conciliar Popes – II

June 6, 2015

These “Comments” keep coming back to the problem of subjectivism because they hold that today’s Church and world cannot be understood without it. Subjectivism means that rot of the mind whereby the person, or subject, has let his mind be disconnected from reality, or the object, leaving the person free to remake reality according to his own fantasy. Hence the fantasy-world in all its madness surrounding us today, including the fantasy of the Newchurch (Church and world are reconcilable) and the same fantasy of the Newsociety (Tradition and the Newchurch are reconcilable).

To keep one’s mental grip on reality and to keep one’s balance in the Faith, it is essential to keep distinguishing the subjective from the objective. For instance, the Conciliar Popes are gravely mistaken in the Faith, objectively speaking, but subjectively speaking thay have been convinced they were right, and they may well have been at least partly (God knows) well-intentioned. But if I fail to distinguish objective and subjective, then I easily fall into one of two familiar errors. Either I say they are objectively wrong so they must be subjectively wrong, therefore they cannot have been well-intentioned and they must have known what they were doing, so they cannot have been Popes, and I fall into dogmatic sedevacantism. Or I say they are convinced and they are convincing, so they are subjectively and therefore must be objectively right, so I must follow them, and I fall into liberalism (here is how Benedict XVI, for instance, has – objectively – deceived many a good Catholic, whatever were his intentions).

On the contrary if I have a clear faith and can distinguish between objective reality and today’s universal fantasy, then, measuring ultimately Rome by the Faith and not the Faith by Rome, I can see that the Conciliar Popes may have been

convinced and they may at least in part – God knows – have meant well, but I will never follow them away from the true Faith and the true Church. On the other hand I will not exclude the possibility of a measure of good intentions on their part, nor will I take upon myself to judge of that measure, but I will wait for the Church to judge, after a hearing, of their pertinacity and heresy.

But today's churchmen are so universally infected with the fantasy of liberty, equality and the rights of man as opposed to duty, hierarchy and the rights of God, that the prospects of such a hearing taking place any time soon are slim indeed. Therefore in my own mind I may have to leave in suspense the question of these Popes. Such suspense is not comfortable, but I know that God in his own good time will come to the rescue of his Papacy.

Meanwhile the structure of his Church, whereby all authority derives from the Pope downwards, has not changed. Therefore since Pope Francis is condemning Tradition whenever he gets a chance, Tradition can only be struggling to survive. As for Archbishop Lefebvre's founding and on-going leadership of the Society of St Pius X, the local diocesan bishop's official approval of its Statutes was of immense importance. That made of the SSPX the emergency lighting of the mainstream Church, and the "Resistance" movement can only be an attempt to repair that emergency lighting of the mainstream Church. The attempt is hindered by both mainstream and emergency electricians? So be it. But somebody has to keep at least a few lights on in the Church. However, against such hindrance from fellow electricians, let nobody expect from the "Resistance" wonders or marvels. Patience. God has everything under control.

Kyrie eleison.

N.B. I should be Confirming this summer: (in France) near Pau June 7, near Vichy June 14; (in Canada) Calgary June 29; and (in the USA) Denver July 1, Nashville July 2, Jacksonville

July 5.