

Conciliar Popes – III

July 4, 2015

Readers of these “Comments,” “Conciliar Popes I” and “II” of six and four weeks ago respectively, may well have carried away the impression that the “Comments” hold that Pope Francis “may be inculpable for his ignorance of his blasphemies and heresies,” as one reader put it. That is a mistaken impression. While today’s universal liberalism may excuse “partly” and “relatively” the Conciliar Popes’ destruction of the Catholic Church, it certainly does not excuse it completely. Their culpability, at least partial, is common sense, and proof of it is not difficult to follow.

The Catholic Church belongs to God. He founded it and he designed it to function with human beings as his instruments. These human officials of his Church he will never allow completely to destroy it, but nor will he take away their free-will, with the result that each of them can greatly merit or demerit by the way in which he uses or abuses his office. However, upon that use or abuse depends the salvation of many other souls besides his own. How then can one imagine God not offering to these officials all the grace they need to fulfil their official duties for the good of souls? If then the Conciliar Popes, Cardinals and Bishops are all truly appointed Church officials, as they appear to be and as few deny who are not sedevacantists, then they are receiving from God grace sufficient to run the Church well. If then, broadly speaking, they are running it into the ground, they must be refusing graces of state, graces of their office. And if they are refusing the grace of God in the fulfilment of their duty, they cannot be wholly blameless. They may not be to blame for the mushy world around them, but God’s grace would ultimately lead their minds out of the mush, if they wanted. They do not want, because then they would have to confront that mushy world.

Let us imagine a concrete example which must have happened in real life in the 1970's many times. A little old grandmother manages to approach the Holy Father. In a flood of tears she explains that her grandson was a good boy when he entered the (Conciliar) seminary, but there he lost not only his vocation but also his faith and even his virtue. If, as is most likely, the Conciliar Pope relies on officials around him to brush her off, he is not innocent, because little old grandmothers can be unmistakably genuine. But these Popes prefer their Conciliar dream, in harmony with the world.

And here is a real example from Brazil, probably in the 1980's. John-Paul II was holding a meeting of diocesan bishops to discuss the apostolate in their dioceses. At a given moment a young bishop stood up to say that the flock in his diocese was being ravaged by ecumenism's promoting the invasion of Protestant sects from the USA, a familiar disaster for many years now throughout Latin America. The Pope listened to the bishop's testimony, but within a short time he was back to promoting exactly that ecumenism which the bishop had just denounced. When confronted with the Catholic reality, the Pope preferred his Conciliar dream. How could he be completely innocent?

It would follow that these Popes are neither wholly innocent nor wholly guilty of the Church's present devastation. How much are they the one, how much the other? God alone knows. But if a good Pope was appointed, and protected by God, to sift the Church officials, clean out the bad ones and promote the good ones, he would appoint a tribunal or inquisition – yes, inquisition – to force each official to choose openly between Truth or mush. Would it be an easy task? No, because mush-merchants have no difficulty in pretending that they love truth, and they can easily believe themselves that they deal only in truth. They can fit their minds to anything, and to the opposite of anything. Then what can be done? A Chastisement, to clean out the Augean stables.

Kyrie eleison.