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But if Rome offers the Society of St Pius X all that it wants, why should the SSPX still refuse? Apparently there are Catholics still believing that if a practical agreement fulfilled all the SSPX's practical demands, it should be accepted. So why not? Because the SSPX was brought into existence by Archbishop Lefebvre not for its own sake, but for the sake of the true Catholic Faith, endangered by Vatican II as it has never been endangered before. But let us see here why the Newchurch authorities will seek any practical agreement as much as the SSPX must refuse it.

The reason is because the Newchurch is subjectivist, and any merely practical agreement implies that subjectivism is true. According to the new Conciliar religion, dogmas of Faith are not objective truths but symbols that serve subjective needs (*Pascendi*, 11–13, 21). For instance if my psychological insecurity is calmed by the conviction that God became man, then for me the Incarnation is true, in the only sense of the word "true." So if Traditionalists have their need of the old religion, then that is what is true for them, and one can even admire how they cling to their truth. But in justice they must agree to let us Romans have our Conciliar truth, and if they cannot make that concession, then they are insufferably arrogant and intolerant, and we cannot allow such divisiveness within our Church of Iuv.

Thus Neo-modernist Rome would be happy with any practical agreement by which the SSPX would even only implicitly renounce its radical claim to the universality and obligation of "its" truths. On the contrary the SSPX cannot be happy with any agreement that in an action speaking louder than words would deny the objectivity of "its" religion of 20 centuries. It is not "its" religion at all. To come to an agreement with subjectivists, I have to stop insisting on objectivity. To

insist on objectivity, I cannot accept any terms at all proposed by subjectivists, unless they renounce their subjectivism.

These Romans are doing no such thing. Yet another proof of their crusading insistence upon their new religion came in the form of their recent "Note on the conclusions of the canonical visit to the Institute of the Good Shepherd" in France. Readers will remember that this Institute was one of several founded after the Council to enable Traditional Catholicism to be practised under Roman authority. Rome can wait for a few years before closing in, to make sure that the poor fish is well on the hook, but then –

The "Note" requires that Vatican II and the 1992 Catechism of the Newchurch must be included in Institute studies. The Institute must insist on the "hermeneutic of renewal in continuity," and it must stop treating the Tridentine rite of Mass as its "exclusive" rite of Mass. The Institute must enter into official diocesan life with a "spirit of communion." In other words, the Traditional Institute must stop being so Traditional if it wants to belong to the Newchurch. What else did the Institute expect? To keep to Tradition, it would have to get back out from under the Newchurch's authority. What chance is there of that? They wanted to be swallowed by the Conciliar monster. Now it is digesting them.

So why, in Heaven's name, would it be any different with the SSPX? Rome's temptation may be rejected this time round by the SSPX, but let us be under no illusions: the subjectivists will be back and back and back to get rid of that objective truth and objective Faith which constitute a standing rebuke to their criminal nonsense.

Kyrie eleison.