

“Prometheus” – Idolatry

July 6, 2019

Part I – the essence of Vatican II is a glorification of man disguised by Church officials as Catholicism. Part II – the New Man of V II is free: from reality, by subjectivism; from morality, by conscience; by grace, from nature. Part III – the Newchurch of VII is no longer against the world, nor against other religions, it is the Newchurch of niceness and dialogue with everybody. In Part IV of his book, Fr Calderón asks if Vatican II amounts to a new religion, and he says it does, because it no longer renders worship to the Holy Trinity, because Catholicism’s **1** Revelation and Tradition, **2** central act of worship, and **3** Incarnate God, have all been essentially changed.

1 The true Church’s doctrine is changed because a Catholic can believe either in the object itself, for instance the Incarnation, or in an objective proposition expressing that object, for instance “God became incarnate.” The proposition expresses the mystery inadequately, but it expresses it truly, and for the believer to save his soul, sufficiently. But Newchurch is modernist, and for modernists no propositions can be objective. Therefore in Newchurch there can only be subjective experience of the mystery (*Dei Verbum*#2; *LG*#4), which leaves doctrine wide open to the vagaries of all kinds of charismatic subjects. For in Newchurch, the Mystery is present in the living Church community, with which the doctrine of both Revelation and Tradition may and must evolve in their changing historical circumstances. Thus Newfaith is a frame of mind enabling one to experience and interpret the Mystery in some communion. The formulae or creeds merely follow. Newscripture is merely the foundational fixing of that experience, a model for God’s people to follow. Neworthodoxy is thinking with the Newchurch-community, so that a refuser of that Newcommunity is the worst of heretics, e.g. Archbishop

Lefebvre.

2 As for worship, the medieval religion of the Cross is depressing! So Newchurch will keep the joy, but eliminate the sacrifice. Thus if it was men's sin that led to men's debt to God, which led to Christ's paying the debt by sacrifice, let us get rid of sin. God is above and beyond suffering, so men's sins do not hurt Him, He may lament for them but He would never punish anyone with eternal Hell. Christ died merely as the Father's instrument (G&S#22) to show solidarity with men, so it is not Christ but the Father who saves us, and not by the Cross but by the Resurrection which was wrought by the Father to glorify man! So the Mass renamed, i.e. the "Paschal Mystery," is to glorify man, and God should thank man for being so glorious for Him! This string of blasphemous lies, clearly orienting the New Mass imposed on the Church by Paul VI in 1969, is implicit rather than explicit in VII's decree on the liturgy, *Sacrosanctum Concilium*, because it dated from early in the Council when the modernists needed still to tread carefully. But from 1969 onwards the brakes have been off. Church liturgy is now in chaos.

3 As for the Incarnate God, Jesus Christ, at the centre of Christianity and of the true Catholic Church, He is treated of directly in two VII documents, *Gaudium et Spes* and *Ad Gentes*. Fr Calderón declares that the doctrine of both documents is the same: the Cross is horrible, so it is better to be a mere man of peace than an adopted son of God by suffering. Man is in the image of God (by his freedom), so the more man he makes himself, the more divine he becomes. Therefore Jesus Christ became man not for man to become adoptive son of God, but for man to become more fully man! Moreover, nowhere does VII state that Jesus Christ is truly and properly God, nor does it once mention the Hypostatic Union. Conciliar theologians fluctuate in their language between Tradition and Newtheology, according to their audience.

4 Fr Calderón's conclusion is that the dignity of man is the

final purpose of VII, and final purposes in effect make religions, so VII is a different religion from Catholicism, whose final purpose is the (extrinsic) glory of God. Thus with VII, grace is to free human nature, Jesus is the man who came to make us more human, and Mass is no longer the sacrifice owed to God, but the thanksgiving of mankind crowning the Creator, because it is more free than He is, because it is capable also of choosing evil!

Kyrie eleison.