

# Relentless Romans

August 29, 2015

Rumours coming from the Society of St Pius X seem to confirm the speculation of these “Comments” last week (see EC 423 of Aug. 22) that Rome wants an agreement with the SSPX. The rumours tell of a secret meeting held at the beginning of this month where SSPX leaders discussed finances and a “doctrinal preamble.” Was it the same preamble mentioned by Cardinal Müller on August 3? Drawn up by Rome for the SSPX to sign? The Cardinal said that that would be necessary for any agreement, while Bishop Schneider saw no doctrinal problem because Vatican II was merely “pastoral.” With or without rumours, let us review unchanging basics.

The 16 official documents of the Second Vatican Council present together a new vision of God, life and man, a new religion in tune with the man-centred modern world, but clashing with the God-centred Catholic religion that had not changed essentially for over 1900 years. Both religions teach their vision of God, life and man, both are doctrinal, but the two doctrines clash. However, by skilful ambiguities – ambiguity is the hallmark of the 16 documents – the Council Fathers were persuaded that there was no clash, and so when they voted in favour of the documents, there were three reasons why Catholics worldwide went along with the new religion: its clash with the true Faith was skilfully disguised, it was imposed on Catholics by almost all Church authorities from the Popes downwards, and it was rather easier to practise than the pre-Conciliar religion.

But God raised one true shepherd, Archbishop Lefebvre, to insist on the doctrinal clash, to stand up to the unfaithful Church authorities, and to continue the practice of the pre-Conciliar religion for any souls wishing to take the trouble. And these were enough in number for the Archbishop’s Society to have spread all over the world by the time he died in 1991.

But his successors at the head of his Society were born after World War II into a very different world from that of the Archbishop, born before World War I. They did not see the world or doctrine as he saw them, so they had not the same motivation as he had to go on standing up to the Church authorities, even if they were not yet themselves wanting the Conciliar relaxation of Church discipline (wanted now by more and more Traditionalists). It was simply a matter of time before the magnetism of Rome would exert its pull.

As for the Romans, they were obdurate in their new Conciliar religion, and so from 2000 onwards they openly welcomed all approaches being made by the SSPX, because its doctrine and practice of unchanged Catholicism were a standing rebuke to their Freemasonic novelties, and a constant threat to them, like an unconquered pocket of the enemy in the rear of an otherwise all-successful invasion. Therefore as the Romans want to absorb the SSPX into their Newchurch, so the SSPX's present leaders want to put themselves back under Rome's official Church authority. It is a marriage made in Hell, and sweet Newchurchmen like Bishop Schneider can see no problem, because they have not seen, or have not wanted to see, the underlying clash of basic doctrine.

So Cardinal Müller is right in this respect. If two men have different visions of God, life and man, any agreement between them can only be relatively superficial. So if the SSPX cannot be brought by Rome to abandon dogma, or rather to undermine all Catholic dogma with the Masonic super-dogma that all dogma is mush, then the SSPX is bound to act within the walls of Rome like a Trojan horse. That is why the Cardinal will insist on a preamble, whether written by Rome or by the SSPX is of no importance, so long as the mass of Traditionalists, just like the mass of Catholics after Vatican II, will let themselves be deceived by the doctrinal ambiguities. Brilliant these will be.

Kyrie eleison.