

# Unique Delinquency – II

November 28, 2009

Last week's "Eleison Comments" argued that the problem with the administration of sacraments in the Church following on Vatican II is that the Conciliar Revolution with its new sacramental Rites is apt to undermine not only the faith but also the sacramental Intention of any Newchurch Minister of a sacrament. It remained to be shown that the Conciliar Church undermines Catholic sacramental Intention in a way in which it can hardly have been undermined for 2000 years!

For indeed that Intention without which no sacrament is valid is the human Minister's intention to do what the Church does, because by that Intention the Minister puts his instrumental action under the power of God, indispensable source of the sacramental grace which merely flows through the Minister's action to the recipient of the sacrament. But a human intention depends on what idea I have of what it is that I am intending, and that idea may or may not correspond to reality. For instance I may intend to fly over the North Pole, but if I am not very good at geography I may find myself flying over the South Pole instead.

So if sacramental validity depends on my Intention "to do what the Church does," that intention will in turn depend on my idea of what the Church does, which will certainly depend on my idea of what the Church is. Supposing then that I intend to administer a sacrament, but have been given a radically false idea of what the Church is and does – how can I have a valid sacramental Intention?

Now never before in all 2,000 years of Church history was an Ecumenical Council designed like Vatican II (1962–1965) to give to Catholics from top to bottom of the Church a false idea of what the Church is and does. This is because never before in these two millennia had mankind so universally

replaced the realities of God with the fantasies of man that the fantasy finally swamped God's own churchmen. To be sure, the fantasy was skilfully designed by them at the Council so as to make as comfortable and imperceptible as possible the slide from Catholicism into what we might call Chocolatism, the feel-good religion, but Chocolatism in its pure state is just officialized apostasy.

So never before in all Church history has it been so easy for the Minister of a sacrament to have a false idea of what the Church is: instead of the assembly of the faithful united by their Faith, sacraments and hierarchy, a sort of Chocolate Club. Never then can sacramental Ministers even with the best of intentions so easily have had false ideas of what the Church does, never so easily have arrived at the South rather than the North Pole. For, if they were born and bred within the Chocolate Club, how can they know the reality of "what the Church does" so as to be able to intend it?

And if they cannot intend it, how can their sacraments be valid?

Vatican II was a unique delinquency. Woe to its authors and to all still promoting it!

Kyrie eleison.