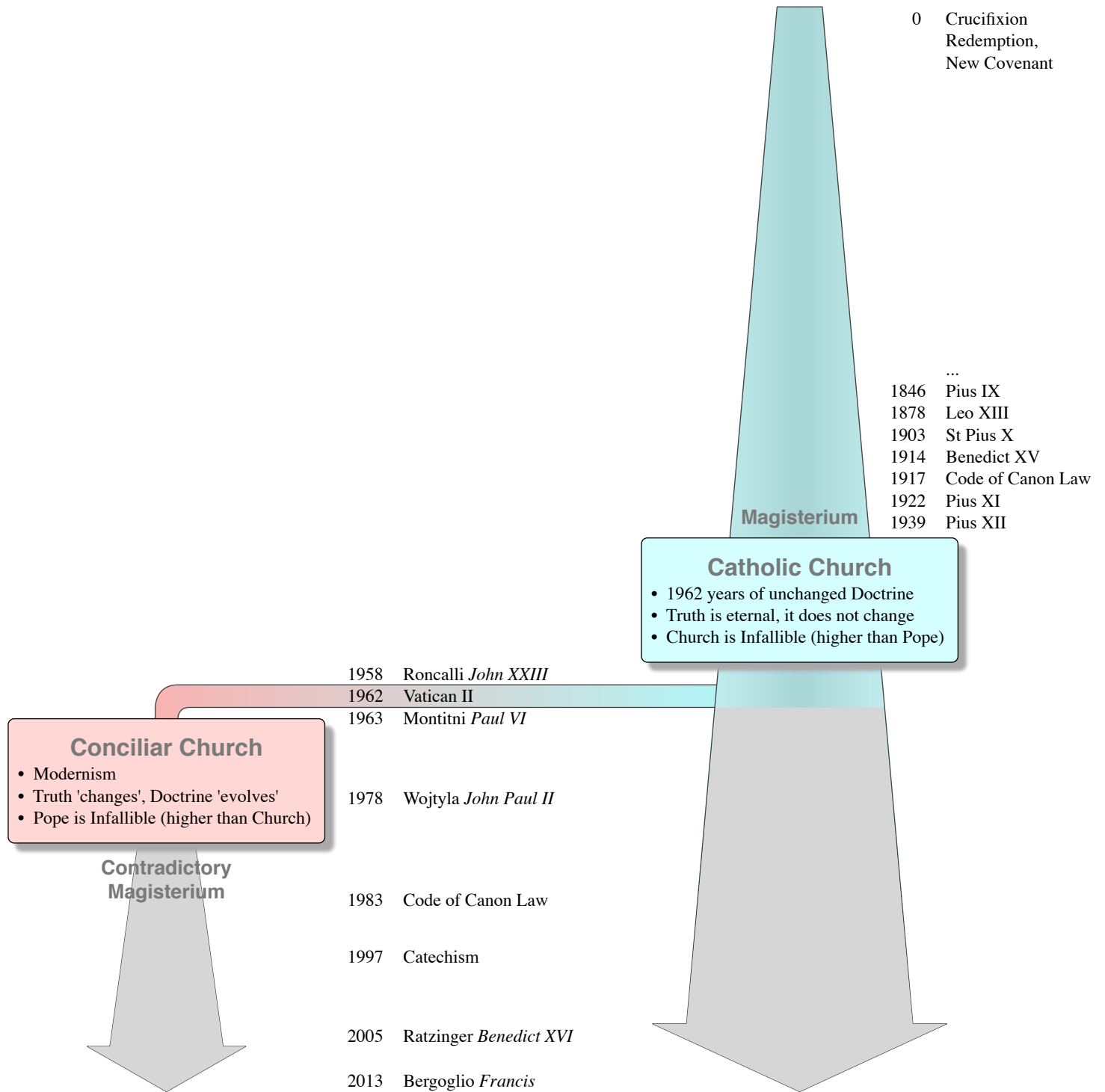


Catholic Dilemma

Vatican II



Although there have been heresies and errors in the past, which have been removed, the Second Vatican Council produced the gravest, and it remains uncorrected: the Modernism that the popes warned us about for one hundred years took control of the Vatican. Every Catholic *must examine & resolve this*, to their ability.

- The Church cannot contradict her own teachings (Indefectible per St Ignatius of Antioch)
- The Church cannot produce evil (any evil produced is not the Church)
- The order, and thus the Infallibility, of the Church or the pope, has to be resolved
- There cannot be two Churches (*I believe ... in One, Holy Catholic, Apostolic Church*)
- The situation is contradictory, untenable; it demands resolution

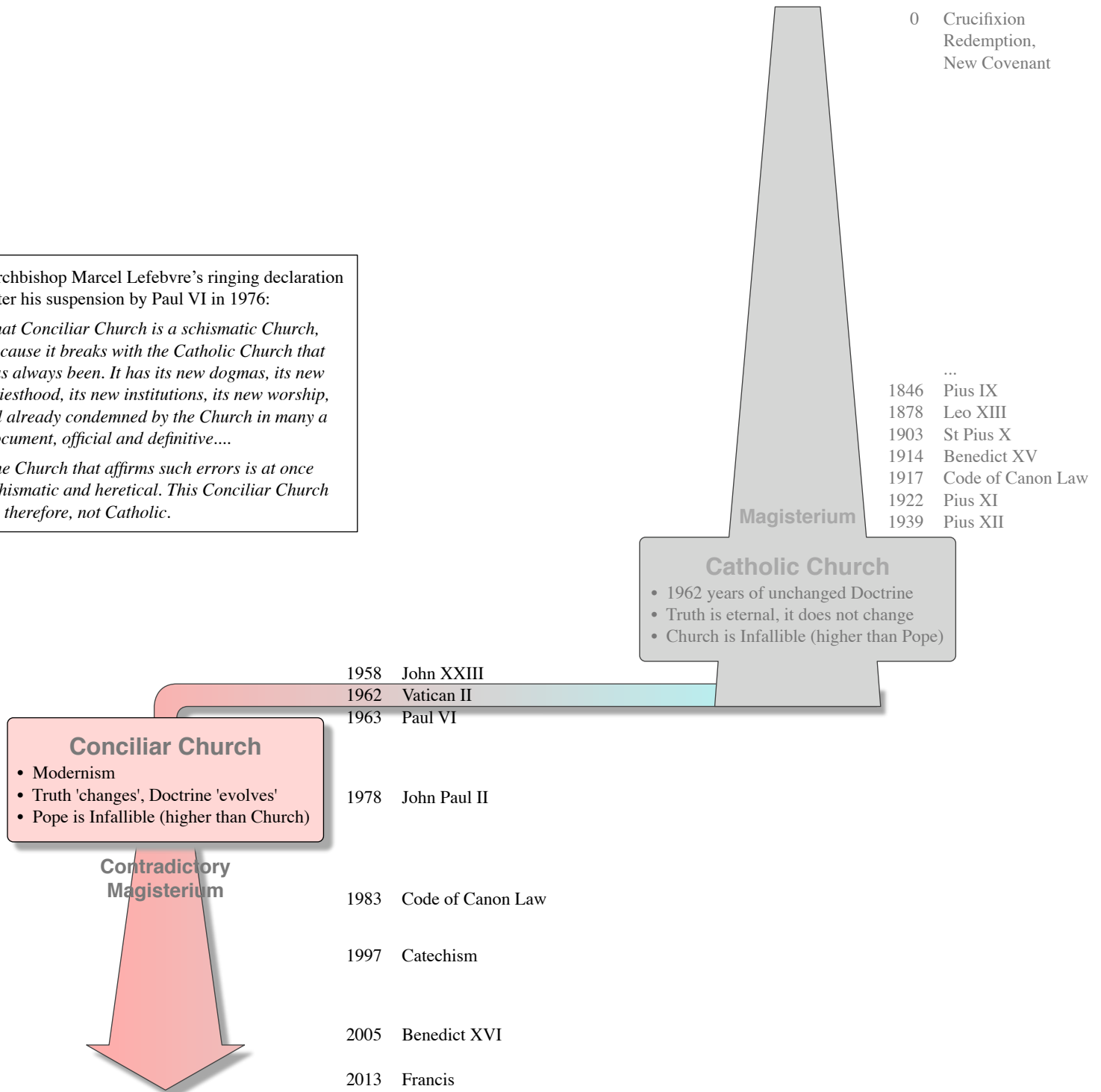
Catholic Dilemma

Conciliar Church

Archbishop Marcel Lefebvre's ringing declaration after his suspension by Paul VI in 1976:

That Conciliar Church is a schismatic Church, because it breaks with the Catholic Church that has always been. It has its new dogmas, its new priesthood, its new institutions, its new worship, all already condemned by the Church in many a document, official and definitive....

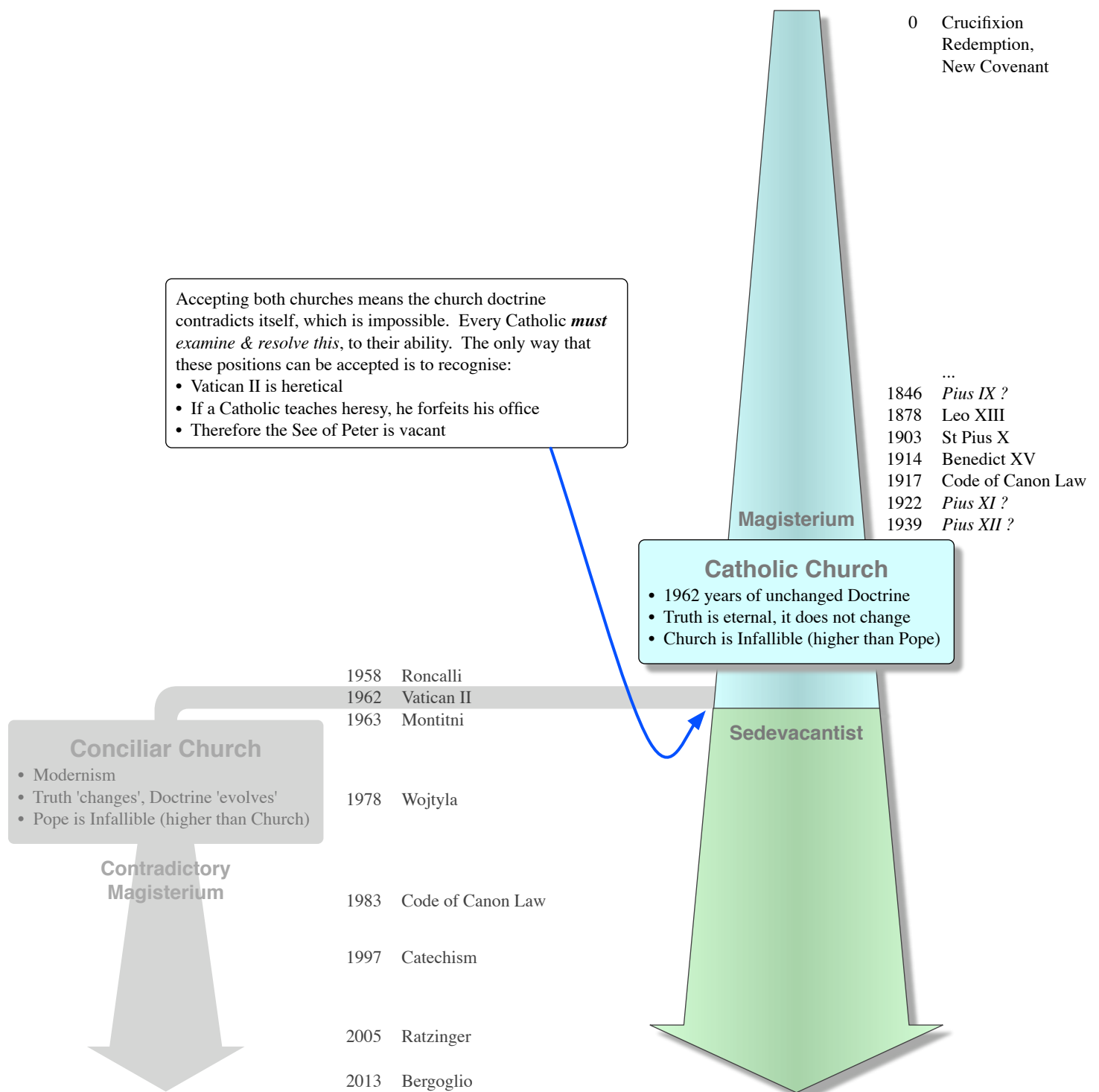
The Church that affirms such errors is at once schismatic and heretical. This Conciliar Church is, therefore, not Catholic.



- Ignore contradiction with pre-conciliar magisterium
- Judaisation of the Church
- The magisterium of the ages cannot be reconciled with Modernism or Heresy; the latter will over-write the former
- It will keep re-inventing ('evolving') itself, and writing the Catholic Church out of existence

Catholic Dilemma

Sedevacantist (Catholic)



- Sedevacantism has a sound doctrinal basis.
- Sedevacantism is not 'schismatic'
 - If term refers to the pre-conciliar magisterium: it is a doctrinally valid Catholic position (and does not need a legal declaration from the General Council!)
 - If term refers to post-conciliar church: that church is schism, not Catholic, what it is determines is irrelevant to Catholics
- We can, and should, ignore a pope who is a manifest heretic, or insane
- The Church without a head is doctrinally possible: the Church survives as a Body until the Head (true pope) appears
- The magisterium is arrested at Vatican II, and remains so until then
- All 'Traditionalists', or more precisely, all genuine Catholics, are Sedevacantists; they just have not realised it yet
 - New church, New Rome
 - Doctrinal error; Evil
 - All popes after Pius XII are manifest heretics, anti-popes
 - Successors are invalid
 - Consequences (including magisterium) of Vatican II are invalid

The SSPX in particular have (a) strange fear of Sedevacantism, (b) a distorted view of it and its basis, therefore (c) their arguments against it are limited to (b), and (d) they are either superfluous and irrelevant. Therefore the main article re what Sedevacantism actually is and its doctrinal basis, stands completely without response. Presumably this is because it exposes the fragility of the Archbishop's position, or any other 'traditional' position that is not based on it.

Reference

- [Rev Anthony Cekada Traditionalist, Infallibility and the Pope](#)
- [Rev Anthony Cekada Traditional Catholics are not Outlaws](#)
- [Rev Anthony Cekada Is Sedevacantism 'Pope-Sifting'](#)

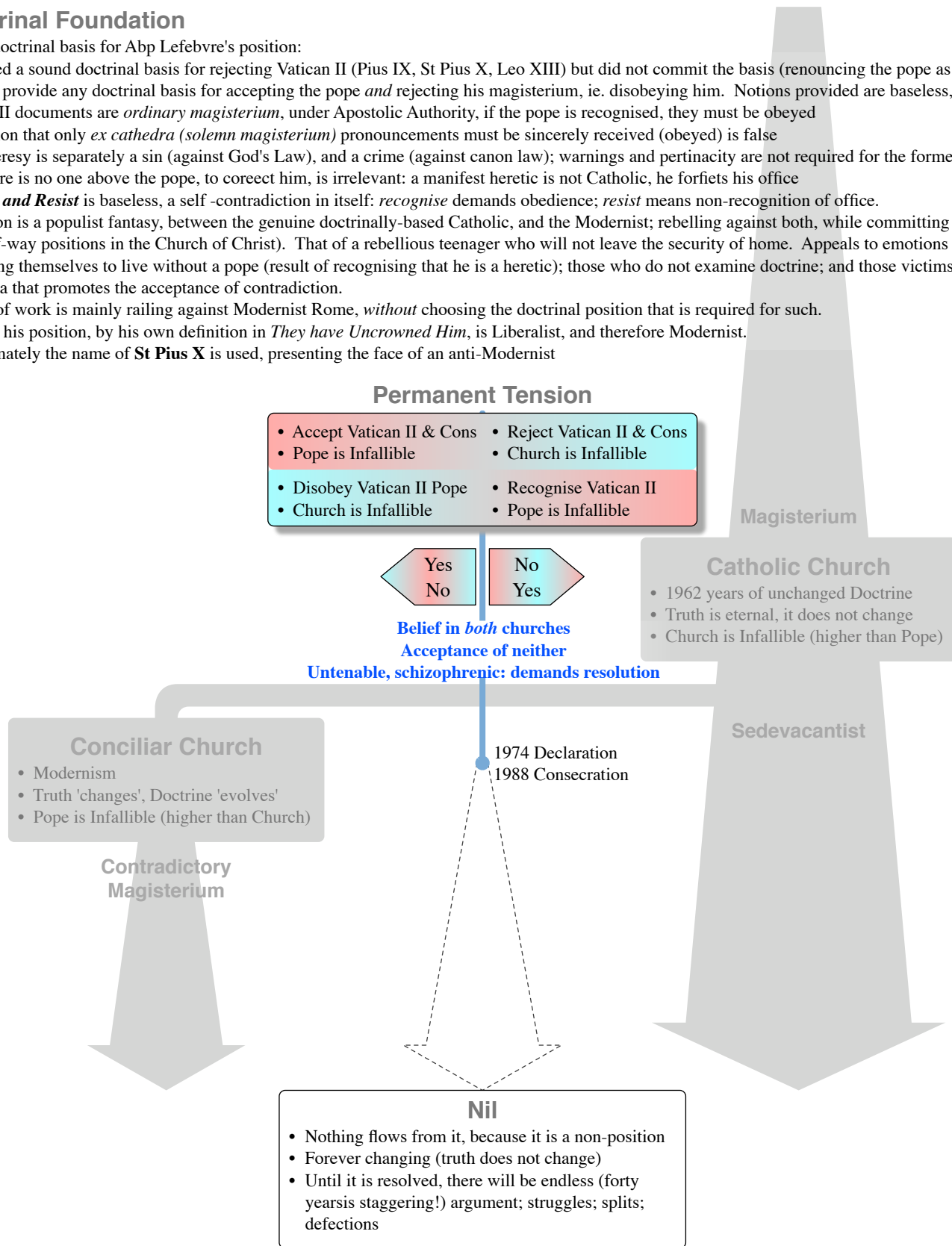
Catholic Dilemma

Abp Lefebvre Position

No Doctrinal Foundation

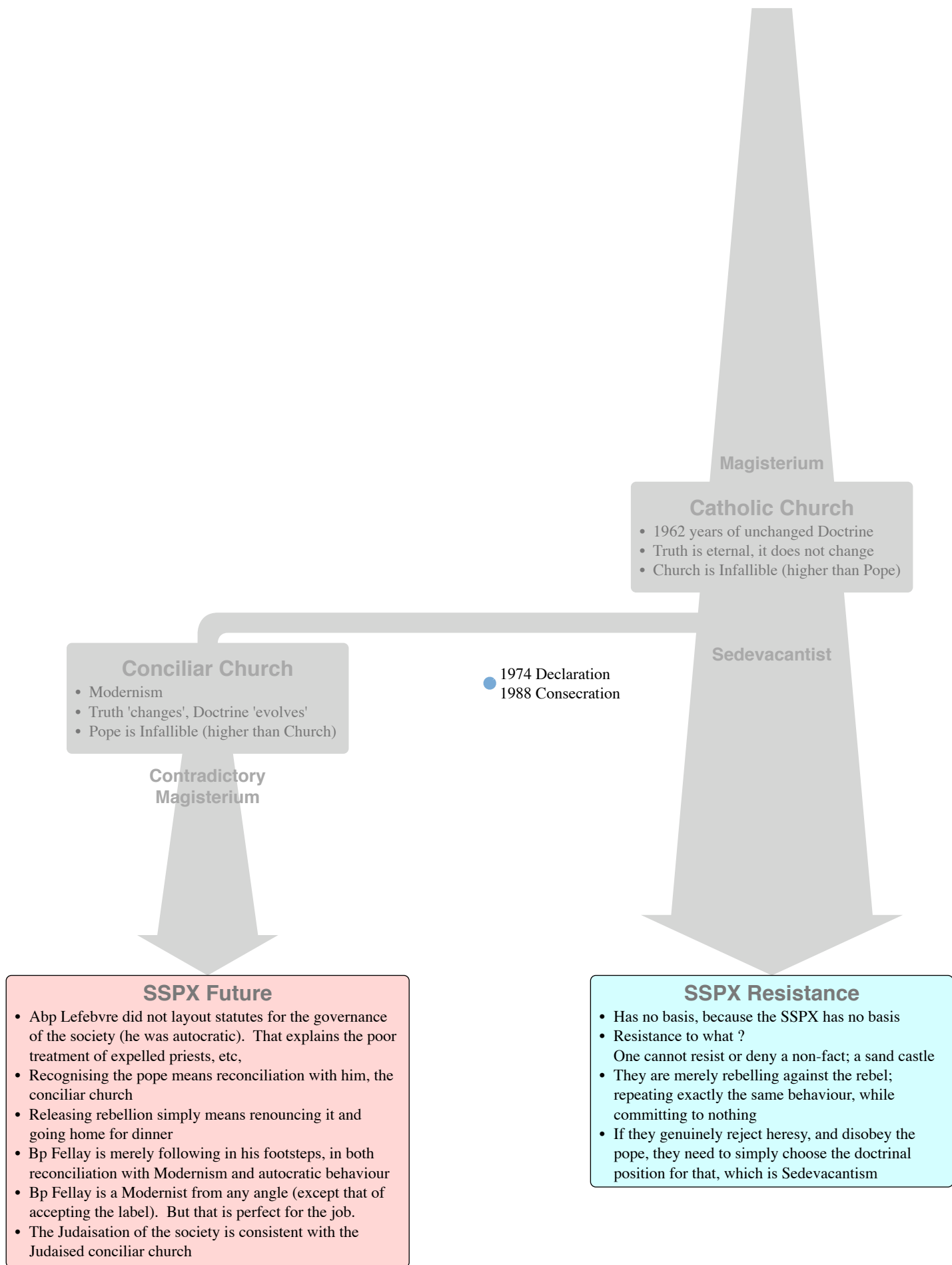
There is no doctrinal basis for Abp Lefebvre's position:

- He provided a sound doctrinal basis for rejecting Vatican II (Pius IX, St Pius X, Leo XIII) but did not commit the basis (renouncing the pope as heretical)
- He did not provide any doctrinal basis for accepting the pope *and* rejecting his magisterium, ie. disobeying him. Notions provided are baseless, *vulgar pontificis*:
 - Vatican II documents are *ordinary magisterium*, under Apostolic Authority, if the pope is recognised, they must be obeyed
 - The notion that only *ex cathedra* (*solemn magisterium*) pronouncements must be sincerely received (obeyed) is false
 - Papal heresy is separately a sin (against God's Law), and a crime (against canon law); warnings and pertinacity are not required for the former
 - That there is no one above the pope, to correct him, is irrelevant: a manifest heretic is not Catholic, he forfeits his office
- **Recognise and Resist** is baseless, a self-contradiction in itself: *recognise* demands obedience; *resist* means non-recognition of office.
- The position is a populist fantasy, between the genuine doctrinally-based Catholic, and the Modernist; rebelling against both, while committing to neither (there are no half-way positions in the Church of Christ). That of a rebellious teenager who will not leave the security of home. Appeals to emotions of cradle Catholics cannot bring themselves to live without a pope (result of recognising that he is a heretic); those who do not examine doctrine; and those victims of the secular propaganda that promotes the acceptance of contradiction.
- The body of work is mainly railing against Modernist Rome, *without* choosing the doctrinal position that is required for such.
- Ultimately his position, by his own definition in *They have Uncrowned Him*, is Liberalist, and therefore Modernist.
 - Unfortunately the name of **St Pius X** is used, presenting the face of an anti-Modernist



Reference

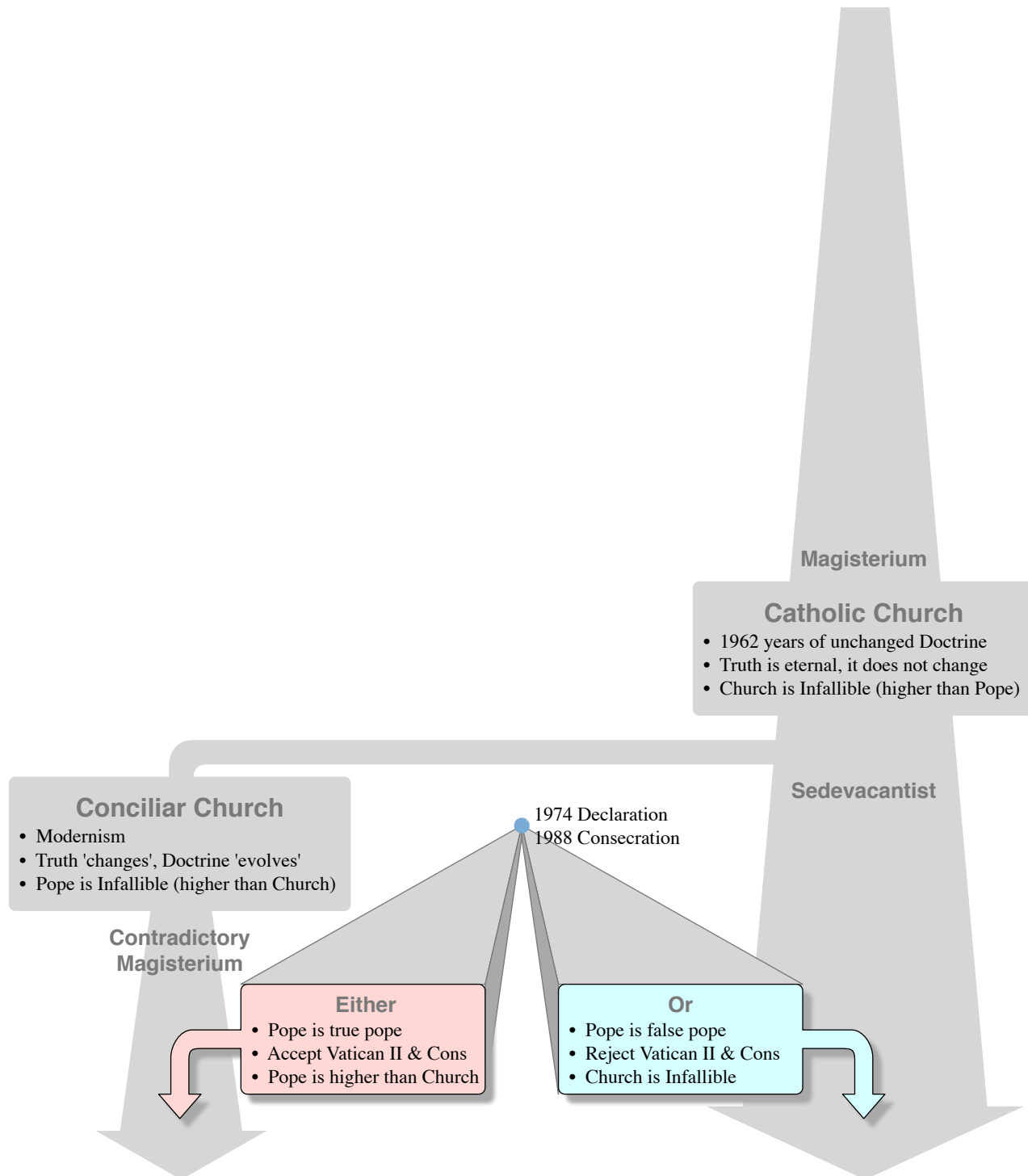
Rev Anthony Cekada [The Pius XII Reforms: More on the "Legal" Issue/4 Are you "Pope-Sifting"](#)



It is beyond belief that despite forty years having elapsed, Bps Tissier & Williamson (in the SSPX fold until 2013), with their brilliant minds, and their doctrinal depth, (a) have not identified this, and (b) have not resolved this. I do not accept that they lack spiritual insight or depth.

Catholic Dilemma

SSPX Resolution



- The drama of the attempts at reconciliation, and the responses of various parties, is due only to lack of clarity: ie. not identifying the positions illustrated on the preceding pages. *I concede that some will perceive that as dishonesty, and in that sense, it always requires massive effort and expense to maintain.*
- Resolution is a simple matter:
 - 1 Confess the sins (admit the truth about the various positions)
 - 2 Return to the point of the error
 - 3 Choose a doctrinally founded position
- Once the positions and results are understood, half-way and 'special' measures such as ensuring that they have a prelate, who will have the power to rail against the pontiff, etc, can be dispensed with as hilarious. *Really, a bishop under the pope who can disobey the pope ?* The fantasy never was a reality, bury it.
- Results flow from it immediately:
 - The SSPX hierarchy is released from the effort and expense of maintaining the tension of opposites (which is untenable anyway); demands to declare its doctrinal position; all drama; etc.
- In either case, the SSPX will cease to exist, which is the natural result of a non-position. That will result in:
 - Removal of the name of **St Pius X** from inaccurate usage.
 - Evaporation of the SSPX Resistance.