

By
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Vatican II & the Truth

A while back, a reader of this bulletin insert accused me of being one of those conservative Catholics (whatever that is) who blames the Second Vatican Ecumenical Council for all the ills in the Church. She is wrong, of course, but it's occurred to me that other readers may harbor similar resentments, so I'm dedicating this installment to setting the record straight.

Allow me to preface this by making a few preparatory statements. First, if I offer an opinion, I always state that it's my opinion; otherwise I'm stating fact. Second, Vatican II is one of the papally approved ecumenical councils, so it is as valid a council as Vatican I, the Fourth Lateran, and Ephesus.

If you are a regular reader of my work and you feel the same as my accuser, then I suggest that you have a reading comprehension problem. If you'll go back and look, you'll find that I have always spoken of Vatican II in the most edifying terms. The documents of Vatican II (particularly *Lumen Gentium*) are beautiful examples of God speaking to His Church through the hierarchy He Himself established. That said, it was the 20-30 year period following the council when all today's problems began, but not because of the council. The confusion and unauthorized changes haven't happened because of the council, the *Novus Ordo* Mass, freemasonry, Communist infiltration of the priesthood, or any other of the tin hat-wearing conspiracy theories you might hear. The difficulties we've had are far less sinister and exciting than those.

In 1907, Pope Pius X condemned the heresy of Modernism in the encyclical *Pascendi dominici gregis*. Modernism denies the existence of absolute truth, and aims at a radical transformation of human thought in relation to God, man, the world, and life, here and hereafter, which was prepared by Humanism and eighteenth-century philosophy, and solemnly promulgated at the French Revolution. Modernism refers to a number of individual attempts to reconcile Roman Catholicism with modern culture; specifically an understanding of scripture in light of scientific advances in archeology, philology, the historical-critical method and other developments of the late 19th and early 20th centuries—and implicitly all that this might entail.

Historically, when a pope condemned something as a heresy, the heretics have had the humility to reject their heresy, no matter how much sense it made to them personally. Heretics not so humble have done as Martin Luther did, striking out on their own. That didn't happen this time though, because as history has shown us, Modernists are no more honest than their heresy. In essence, Modernism is an anarchist philosophy; its intent is to destroy that which is good and virtuous while forcibly replacing it with unrestrained concupiscence.

After Pope Pius X condemned Modernism, rather than repent they slithered off to any nearby slime-encased rock or rotting stump they could find and hid, just waiting for the time they could raise their serpentine heads to begin wreaking havoc again. That opportunity came 55 years later with the convocation of Vatican II.

There is always a period of twenty years or so when there is confusion and some new growing pains after a council. The Neo-Modernists took advantage of this by infiltrating the colleges, universities, seminaries and chancery offices. That's when the havoc began. They taught all sorts of things the council never taught, began all sorts of experimentation the council never authorized (especially in the liturgy), dumbed down catechesis, and began teaching outright heresy. How do I know? Because I've actually read the documents of Vatican II, as any faithful and committed Catholic should. (That's a not-so-subtle hint that you need to read them.)

Today the problems caused by the Neo-Modernists have gone into the second phase of their planned destruction. Most of our bishops, priests and deacons are good men who do their jobs the best way they know how in accordance with their intellectual abilities and knowledge. The problem is, even the oldest among them were children during Vatican II, and most weren't even born yet. So they've had a lifetime of exposure to the Neo-Modernists' bovine feces.

No matter how orthodox a person is, we've all been infected with Neo-Modernist error to some degree. After 30+ years, I occasionally find where some of this error has crept into my own thinking. That's why I regularly read the writings of the early Fathers of the Church (patristics). You see, if the early Church taught a moral or doctrine you don't hear taught today, you'd better dig deeply into it. Doctrine and morals can't change. Since Jesus, who is God, is the same yesterday, today and forever (Hebrews 13:8), then His teachings must necessarily be the same yesterday, today and forever. His teachings on faith and morals can never change. That's why contraception, homosexuality, cohabitation without the benefit of Matrimony and abortion will always be wrong, no matter how much society changes.

I'll show you what I mean about good, orthodox bishops and priests being unwittingly infected with Neo-Modernism. A doctrine taught from the very first century is that wives must agree with their husbands in everything that isn't sinful; in other words, be obedient to their husbands. Doubtless most of you (especially women) will disagree with that. I could probably count on both hands all of today's bishops and priests who would go along with that. Heck, I didn't believe it at first. But the Church has *always* taught it, from the very beginning. Why does nobody teach it today? Radical feminism is one aspect of Neo-Modernism, and its ultimate goal is the destruction of the family—something it's been quite successful at. We're all infected by radical feminist ideology to some degree. Yet this doctrine is in Ephesians and laced throughout the writings of the early Church Fathers. Because it's a doctrine, it must be as true today as it was 2,000 years ago. Just because nobody's teaching it doesn't mean it isn't true.

At the end of the day, Vatican II isn't the source of problems in the Church today. The problem is the infiltration of evil Neo-Modernists who are hell-bent on destroying the Church from within. Let not your heart be troubled, though, because these traitorous evil-doers can't destroy the Church. Jesus promised they couldn't.

It's our job to stop the evil of the Neo-Modernists. How? By making God and His Church our highest commitment, learning the faith well, praying for the Church, and humbly submit ourselves to God's will as revealed to us through the divinely established Catholic Church.