



June 22, 2019

“Prometheus” – New-Man

**The Council turned religion upside down,
With God now serving man, with man the crown.**

In his book “*Prometheus, the religion of man*” Fr. Alvaro Calderón presents Vatican II as being essentially a humanism, disguised as Catholicism by officials of the Church. This disguise gave unprecedented authority to the humanism and called for unprecedented skill to put it together. Now humanism arose in the 14th century to defend purely human values against the supposedly inhuman demands of the poverty, chastity and obedience of the Catholic Middle Ages, and also against Church authority supposedly treating human beings like children. So to affirm human dignity, humanism will assert human liberty, and it will give rise to liberalism in the 17th and 18th centuries, to super-liberalism in the 20th and 21st centuries. To the false liberty of this super-liberalism Vatican II will strive to adapt the true Church of God. Thus the Council will “liberate” man’s mind by subjectivism, his will by “conscience” and his nature by having it served by grace instead of lifted by grace.

Subjectivism is the error of making truth independent of the object and dependent instead on the human subject. Ultimately this results in sheer madness, which Vatican II wanted to avoid, but it wanted enough subjectivism to guarantee freedom of thought. So it resorted to the “inadequacy of dogmatic formulae.”

Now it is true that no human words can possibly tell or express the fullness of divine realities, but words can tell something, for instance “God exists” is true, while “God does not exist” is false. Therefore words are not wholly inadequate to express dogmas, in fact if I believe in a number of dogmas expressed in words, as the Church demands of a Catholic, I can save my soul. But Vatican II (*Dei Verbum*) says that God reveals Himself, not a doctrine in words, and He Himself is known by subjective experience, not by objective words. Thus doctrines may come and go without touching the realities behind them, and so Vatican II can change the dogmas without supposedly departing from Truth or Tradition! Therefore all kinds of theology are licit, and all kinds of religions! So Christianity’s superiority is merely cultural!

So how does Vatican II liberate the will? It is already liberated. If there is no more truth or falsehood, then it is equally true or false that stealing and lying are wrong. Ultimately, again, this position ends in sheer madness, so how will Vatican II affirm the liberty of the mind and yet steer clear of the dissolution of all morals? By “conscience.” Within every man’s heart, but without words, speaks God by a moral inclination towards good and away from evil in a manner to which no words can be adequate, yet with an unchanging substance down all the ages. Thus my will is not fettered by the Ten Commandments from outside me, but I will incline freely from inside, thus remaining free to do what is right. But in reality, will I? – what about original sin? In reality, morals are objective, they are rational and they can and must be expressed in universal rules. Mere subjective “conscience” is far too weak to stand up to original sin.

Finally, how does Vatican II put God’s grace below, instead of above, man’s nature? “Grace perfects nature” is a classic Catholic principle, so grace perfects man by repairing his highest quality, his freedom, which is enslaved by sin. So the grace of Christ liberates and serves the nature of man, revealing man to himself (*Gaudium et Spes*, #24), by the Incarnation. But did not the Incarnation firstly reveal God to man?

In conclusion, Fr Calderón shows how Vatican II, while fundamentally humanistic, embellishes humanism with Catholic decorations: liberty, yes, but in God’s image! Subjectivism, yes, but of inner truth including the mystery of God, which reveals man’s own mystery! Conscience, yes, but naturally partaking of Eternal Law, so that men naturally fulfil it, so that God’s will is bound to be in line with man’s will! Grace, yes, but perfecting man’s nature by freeing us from the slavery of sin! Thus how much more beautiful is humanism made by the riches and heritage of the Church!

Kyrie eleison.

June 15, 2019

Prometeo – I

**New Humanism? Errors old as the hills,
But, from the Church, causing unheard of ills.**

Vatican II was a disaster for the Catholic Church. For the future of the same Church it is essential for Catholics wishing to save their souls to see why it was such a disaster. Fr. Alvaro Calderón, professor of Thomist Philosophy and Theology at the Priestly Seminary of the Society of St Pius X at La Reja in Argentina, wrote ten years ago a book proving that Vatican II from inside the Church replaced the religion of God with the religion of man. The first of the four Parts of the book, to tell what Vatican II was, starts out with a three-part definition: it was the **officialisation of a humanism dressed up as Catholicism**.

Firstly it was a **humanism**, in other words a glorifying of man at the expense of God. The Middle Ages were followed by a series of humanisms, e.g. the Renaissance, the Reformation, the French Revolution,

but each time the humanism had perished, says Calderón, because it cut with the Catholic Church. End result? Two World Wars. But this time it would be the churchmen themselves who would create the new humanism to fit the Catholic Church. Hence the unprecedented **officialisation** by Vatican II of what had always been a grave error denounced by the Church, but this time the churchmen would know how to **make it seem Catholic**. Thus they would reach out to the man-centred modern world by their new humanism, but at the same time they were intent upon staying within the Church, supposedly to save both modern man from his godlessness and the modern Church from its sterile isolation. At best the churchmen of Vatican II had good intentions, at worst they knew that their new reconciliation of opposed forces would not work, except to destroy the Church, but that is what the very worst of them wanted.

So why would the new reconciliation not work? Because Paul VI wanted a new humanism, neither inhumanly oriented towards God, like in the Middle Ages, nor excessively reacting against that like in modern times, but a new balance between the two excesses which would show that the greater glory of God coincides with the glory of man. For instance man is the greatest creation of his Creator, so to glorify man is also to glorify God. And man is in the image of God by being free, so the more free he is, the more he glorifies God. Therefore to promote human dignity and freedom is to glorify not only man but also God. However, if one starts out from the glory of man, who cannot see the risk of slipping back into the glory of man? Moreover, God is the one and only altogether Perfect Being who cannot therefore need or want for anything outside of His own intrinsic glory. Only secondarily, for his extrinsic glory, can He want or desire any creature's goodness outside of His own. Therefore the truth is that both God and man are primarily oriented towards God, and God can only be secondarily oriented towards man.

But here are some quotes from the Vatican II document, *Gaudium et Spes*: “Man is centre and summit of all things on earth . . . lord and governor of all creation” (#12) – is that not rather God? “The love of God and neighbour is the First Commandment” (#24) – does neighbour appear in the First Commandment? “Man is the only creature loved by God for himself” (#24). For man himself? The deviation is grave, but subtle, and in the Council's own texts it is rather implicit than explicit, but it emerges more clearly in Church teaching after the Council, for instance in the New Catechism (e.g. 293, 294, 299). In effect, says Fr Calderón, the Council puts man on the throne of Creation, and God at his service.

Similarly, Vatican II turns authority upside down. Humanism is always against authority, but the New Humanism must look Catholic, so it must look for a different way for Christ's authority to reign in the modern Church and world. But Christ said that he came to serve (Mt. XXV, 25–28). So the Newhierarchy would make itself democratic from top to bottom in order to serve modern man in a way understood by him. But where in the Newhierarchy will there be the authority of God be to lift men to Heaven? It will be dissolved, and with authority dissolved in the Church, authority will be dissolved everywhere, as we see around us in 2019.

Fr Calderón's Part II will be the New Man of Vatican II, Part III the New Church, Part IV the New Religion.

Kyrie eleison.

June 8, 2019

“Prometeo” – Introduction

**Hypocrisy of men will never cease,
But Vatican II presents its masterpiece.**

When Archbishop Lefebvre thought of the future of the Society of St Pius X, he used to hope that it would contribute to studies of the 16 documents of the Second Vatican Council, because that was the main archway through which arrived in the 1960's the unprecedented multitude of problems with which Church and world have been afflicted ever since. No doubt the Society has contributed to some extent to such studies, but would it be itself afflicted today as it is, some think unto death, if its priests had had a better grasp of the sickness of Vatican II, attractive, highly contagious, and deadly for the true Faith? One may well ask.

However, in 2010 there did appear in Spanish a full-blooded study of the problem by an Argentinian priest of the Society, Fr Alvaro Calderón, a fully qualified thomist, teaching philosophy and theology at the Society's seminary in Argentina. His book's title is “Prometheus, the Religion of Man,” and it is subtitled “An Essay to Interpret Vatican II.” Its 320 pages conclude with the dramatic accusation that Vatican II is idolatry, already in its documents and not just in its aftermath. Apparently the book has been translated into French, but if such a translation exists, certainly it has never appeared, most likely to protect the Council's Newchurch and its bastard offspring, the Newsociety. In fact the book needs to be translated and to appear in a multitude of languages.

To help explain why these “Comments” so often blame Vatican II, they will offer to readers an overview of the book in a series of issues. It is a hazardous undertaking to present in a few articles of some 750 words each a densely argued book of 320 pages, but it is far too important that Catholics get at least a handle on the full malice of Vatican II for the effort not to be made. So these articles will be less for professional theologians requiring rather more depth and precision to be persuaded, than they will be for ordinary souls seeking some explanation for the devastation of Church and world being wrought all around them. To wreak such devastation, Vatican II had to be deep and coherent. Let these issues of the “Comments” be at least enough to suggest the thomistic depth and coherence of Fr. Calderón's book.

The accusation that Vatican II is idolatry could hardly be more serious, but in his book it is backed up by a series of references to the 16 documents of Vatican II itself, especially *Gaudium et Spes* and *Lumen Gentium*. The problem is, as he will explain, that for historical reasons the authors of Vatican II took special care to disguise their idolatrous doctrine so that it would not appear to be out of line with Catholic Tradition. Archbishop Lefebvre himself at the time signed on to 14 of the 16 documents, as he would never have done a few years later when the fruits of the disguise had become clear. Therefore the documents are skilfully ambiguous, having one letter and quite another spirit. Therefore to this day both Catholics sincerely loyal to the Church and modernists seeking to transform the Church can and

do claim that the letter of the documents is Catholic, but the great advantage of an analysis like Fr. Calderón's is to argue from the documents themselves that their spirit is to fabricate an entirely new religion centred on man. Thus in reality the neo-modernism of Vatican II is quite especially slippery and perfidious.

Is the Spanish edition of such a book still available? One hopes so. In any case the printer is listed as Luis Maria Campos 1592, Morón, Bs. As., Argentina, Tel. 4696–2094. At the Internet site <https://www.scribd.com/document/116861810/PRH> can be found in 132 pages the text in Spanish of Fr. Calderón's book.

The book is in four Parts: Part I, what Vatican II was, a definition; Parts II-IV, what Vatican II did: it made: Part II a new MAN, Part III a new CHURCH, Part IV a new RELIGION. In these "Eleison Comments should follow four articles (perhaps interrupted), corresponding to the four Parts.

Kyrie eleison.

June 1, 2019

Huonderland Again

**Society priests, hang on for dear, dear life.
Betrayal is everywhere. Treason is rife.**

On May 20th, the day on which Bishop Huonder's term of office as head of the major Swiss Diocese of Chur since 2007 came to a close, the disputed question of his future place of retirement was settled once and for all by a Declaration signed jointly by himself and by the Society's Superior General, Fr David Pagliarani – the Bishop will be living in the Society's boys' school in Wangs in Eastern Switzerland. Doubts had arisen as to where the Bishop would retire because of the natural improbability of a Conciliar bishop settling inside a Traditional house, but on both sides of the doctrinal abyss between the Second Vatican Council and Catholic Tradition, the anti-doctrinal dream of bridging that abyss has prevailed. Thus about his decision the honourable Bishop himself has just written, "In accordance with the wishes of Pope Francis, I shall strive there (in Wangs) to contribute to Church unity." It is an honourable intention, but it leaves out of account the evil of Vatican II.

As the modern world goes, and with it the modern Church, and with the Newchurch the Newsociety, Bishop Huonder is a decent and well-meaning churchman, full of good intentions which can make any "decent" person think that he is good company, and safe to mix with, and safe to place within a "decent" school. Certainly one may hope that Traditional surroundings in Wangs will do him good.

But from the standpoint of God and of the true Catholic Church, he is a believer in the Second Vatican Council, and therefore he believes in working with the present Pope of that Council, Pope Francis, and in working with all followers of Tradition who have lost their grip on the objective ambiguity and evil

of that Council, with its six Conciliar Popes. For indeed that Council is profoundly godless and contaminates all that it touches (see several issues of these “Comments” due soon to appear), and it twists out of true all persons who believe in it. Therefore from the standpoint of the salvation of souls – which is God’s own standpoint – Bishop Huonder is, objectively speaking, contaminated and twisted, not fit company at all for Catholics or a Catholic school, all the more dangerous for his being subjectively decent, well-meaning, likeable and so on.

Nor need he be blamed any more or less than thousands of other “decent” bishops since Vatican II for having let himself be misled by a series of Conciliar Popes, nor need he be insulted as though he is a villain, nor need he be socially shunned like a pariah. But Catholics should absolutely avoid any kind of contact with him, social or otherwise, which might give rise to any temptation to keep with him, for as long as he believes in Vatican II, any kind of company in matters of the Faith. And if to avoid any such temptation it would be necessary to shun his company altogether, then his company should be shunned altogether. God and the Faith must come “first, last and foremost,” otherwise we risk losing our souls.

In conclusion, we can only wish to Bishop Huonder in his retirement all grace of God to understand the perfidy of Vatican II, and we can only wish all grace of God to the Traditional inmates of the Society school in Wangs to help him by their example to understand the danger of the “wishes” of Pope Francis towards the Society, which another example has just brought to light.

The report has come from Rome in the last few days that the Argentinian priest who was appointed by Bishop Fellay to be the Society’s General Bursar, at the request of Pope Francis and with the permission of his successor at the head of the Society, Fr Pagliarani, has rejoined the official Church, and in accordance always with the wishes of Pope Francis he resides presently in the Casa Santa Marta where the Pope himself lives; he will be incardinated in the diocese of Rome, possibly waiting to be appointed bishop by Pope Francis. If such a report were only half true, what would it not still reveal of the inability or unwillingness of high Society officials to understand that Archbishop Lefebvre fought the Second Vatican Council for reasons of the Faith?

Kyrie eleison.

May 17, 2019

Daniel’s Brexit!

**From Daniel sublime to Britain’s earthly shame,
Rescue, O God, rescue Thy holy name!**

If poor England needs urgently to understand in depth why Europe is going wrong, so as to save Great Britain from following the New World Order, how much more do Catholics need to understand in depth

how and why their Church went wrong at Vatican II, so as to save the entire world from its falling away from the one true God. In the Old Testament God Himself inspired in His prophet Daniel, exiled far from home by the Babylonian Captivity (ca. 590–520 BC), an urgent prayer of contrition for the sins of the Israelites so that God would forgive His people and grant them to restore the glory of His name by allowing them to practise once more His holy religion in the holy city of Jerusalem. It is not difficult to adapt to the Catholic Church's Captivity in the 21st century the great prayer of Daniel (Chapter IX):—

[4] I prayed to the LORD my God and made confession, saying, "*O Lord, the great and terrible God, who keepest covenant and steadfast love with those who love Thee and keep Thy commandments, [5] we Catholics have sinned and done wrong and acted wickedly and rebelled, turning aside at Vatican II from Thy commandments and ordinances; [6] we have not listened to Thy servants the faithful Popes, who spoke in Thy name to our kings, our governments, and our fathers, and to all the people of Christendom.*

[7] *To Thee, O Lord, belongs righteousness, but to us confusion of face, as at this day, to Catholics, to the inhabitants of Rome, and to all the Church, those that are near and those that are far away, in all the lands in which Thou art now punishing them, because of the treachery which they have committed against Thee. [8] To us, O Lord, belongs confusion of face, to our kings, to our governments, and to our fathers, because we have sinned against thee. [9] To the Lord our God belong mercy and forgiveness; because we have rebelled against Him, [10] and we have not obeyed the voice of the LORD our God by following His laws, which he set before us by His servants, the faithful Popes and Bishops.*

[11] *All Christendom has transgressed Thy law and turned aside, refusing to obey Thy voice. And the curse and oath which are written by Moses the servant of God (Leviticus XXVI, Deuteronomy XXVIII), have been poured out upon Conciliar Catholics, because we have sinned against Him. [12] He has confirmed his words, which He spoke against us and against our rulers who ruled us, by bringing upon us a great calamity; for under the whole heaven there has not been done the like of what has been done by Vatican II. [13] As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favour of the LORD our God, turning from our iniquities and giving heed to Thy truth. [14] Therefore the LORD has prepared the Chastisement and is bringing it upon us; for the LORD our God is righteous in all the works which He has done, and we have not obeyed His voice.*

[15] *And now, O Lord our God, who hast always been bringing thy Catholics out of a godless world with a mighty hand, and hast made Thee a name, as at this day, we have sinned, we have done wickedly. [16] O Lord, according to all Thy righteous acts, let Thy anger and Thy wrath turn away from Thy Church, Thy holy hill; because for our sins, and for the iniquities of the Council Fathers, the Catholic Church is becoming a byword for immorality among all who are round about us. [17] Now therefore, O Lord our God, hearken to the prayer of Thy servant and to his supplications, and for Thy own sake, O Lord, cause Thy face to shine upon Thy one true Church, which is more and more desolate.*

[18] *O my God, incline Thy ear and hear; open Thy eyes and behold our desolations, and the Church which is called by Thy name; for we do not present our supplications before Thee on the ground of our righteousness, but on the ground of Thy great mercy. [19] O LORD, hear; O LORD, forgive; O LORD,*

give heed and act; delay not, for Thy own sake, O my God, because Thy Church and Thy people are called by the name of Thy only-begotten Son, Our Lord Jesus Christ.”

Kyrie eleison.