

**Mt. St. Michael
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”
By Frs. Dominic & Francisco Radecki, CMRI**

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**Part B – The Heresies of Vatican II, Ecumenism and Interfaith Worship
pp. 353-358**

Pope Pius XI, Encyclical *Mortalium Animos*, Jan. 6, 1928

These pan-Christians who strive for the union of the Churches would appear to pursue the noblest of ideals in promoting charity among all Christians. But how could charity tend to the detriment of faith? Everyone knows that John himself, apostle of love, ... who never ceased to impress upon the memory of his disciples the new commandment “love one another,” nevertheless strictly forbade any intercourse [discussion] with those who professed a mutilated and corrupt form of Christ’s teaching: “If any man come to you and bring not this doctrine, receive him not into the house nor say to him God speed you.” (2 John 1: 10)

St. Robert Bellarmine, *De Romano Pontifice* Book 2, No. 30

This principle is most certain. The non-Christian cannot in any way be Pope, as Cajetan himself admits. The reason for this is that he cannot be head of what he is not a member; now he who is not a Christian is not a member of the Church, and a manifest heretic is not a Christian, as is clearly taught by St. Cyprian (lib. 4, epist. 2), St. Athanasius (Scr. 2 cont. Arian.), St. Augustine (lib. de great. Christ. cap. 20), St. Jerome (contra Lucifer.) and others; therefore the manifest heretic cannot be Pope.

Pope Pius XII, *Mystici Corporis Christi*, n. 23 (1943)

Nor must one imagine that the Body of the Church, just because it bears the name of Christ, is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or that it consists only of those whom God has predestined to eternal happiness. It is owing to the Savior’s infinite mercy that place is allowed in His Mystical Body here below for those whom, of old, He did not exclude from the banquet. For not every sin, however grave it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy. Men may lose charity and divine grace through sin, thus becoming incapable of supernatural merit, and yet not be deprived of all life if they hold fast to faith and Christian hope, and if, illumined from above, they are spurred on by the interior promptings of the Holy Spirit to salutary fear and are moved to prayer and penance for their sins.

A. Futility of Ecumenical Efforts

1. In-class example
2. Recent article in NovusOrdoWatch.org – Chief Vatican-II Ecumenist “Cardinal” Koch says that the problem is that the various religions cannot agree on what the goal of ecumenism is!
3. After over 50 years of ecumenical efforts, to what success can the ecumenists point?
Almost no results.

4. Previous class's quotations (pp. 347-352)
 - a. The Decree on Ecumenism does NOT have the word "conversion"
 - b. Cardinal Kasper, Prefect of Vatican Pontifical Council for Promoting Unity stated: "Today we no longer understand ecumenism in the sense of retur, by which the others would 'be converted' and return to being 'Catholics'. This was expressly abandoned at Vatican II" (Feb. 26, 2001, as quoted by Christopher Ferrara in *The Remnant* newspaper, June 30, 2001).
5. Oscar Cullman's remark
6. Walter Abbott, S.J.'s remarks

B. Worship in common

1. All catechisms taught that it was a sin against faith to worship together with other religions (*communicatio in sacris*)
 - a. Baltimore catechism
 - b. 1918 Code of Canon Law
 - c. Pius XI's teaching in *Mortalium Animos*
2. Documents of Vatican II say that it "should not be done indiscriminately," but is justified because of the "gaining of a needed grace."