

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

**“A Study of *Tumultuous Times* – Part II”
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**Part B – The Heresies of Vatican II, Part B – Ecumenism, Intercommunion
pp. 364-367**

A. Review of some points

1. “It is impious to say, ‘I respect every religion.’ This is as much as to say: I respect the devil as much as God, vice as much as virtue, falsehood as much as truth, dishonesty as much as honesty, Hell as much as Heaven” (Fr. Michael Müller, C.S.S.R., *The Church, the Teacher of Mankind*, 1880, p. 287).
2. Invention of “partial membership” (“partial communion”) and “full membership” (“full communion”)
 - a. Philosophical error to say that there are degrees of essence. Of accident, yes, but never of essence!
 - b. Theological error to completely negate the Church’s teaching on heretics, apostates, and schismatics *losing* their membership in the true Church
3. “Means of Salvation” heresy, as stated in the Decree on Ecumenism:

The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each church or community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated churches and communities as such, though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.

B. Intercommunion

1. It is a most serious problem to *receive* the Sacraments (even if they are valid) from non-Catholics because the non-Catholic rite is, objectively speaking, sacrilegious. It is also gravely sinful to *give* the valid Catholic Sacraments to non-Catholics (or public sinners) because they are not properly disposed, and hence a sacrilege would be committed as well.
 - a. This particularly applies to the Holy Eucharist: “*But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and*

drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord" (I Corinthians 11:28-29). To safeguard the sacredness of receiving the Body, Blood, Soul, and Divinity of Jesus Christ, the Church demands that anyone conscious of having committed mortal sin to go to Confession first.

2. Division of Sacraments
 - a. Of the Dead – Baptism, Penance (primary purpose is to *give* the life of grace)
 - b. Of the Living – Confirmation, Holy Eucharist, Holy Orders, Matrimony, Extreme Unction (primary purpose is to *increase* the life of grace)
3. To receive one of the Sacraments of the Dead, one must be properly disposed, otherwise a sacrilege occurs, and, in the case of Penance, it is invalidated as well. To receive one of the Sacraments of the Living, one **MUST** be in the state of sanctifying grace to receive it without sinning.
4. The only exception to *receiving* the Sacraments from a non-Catholic is Penance, when one is in danger of death, and a Catholic priest is not available. In such a case, the Catholic Church authorizes any validly-ordained priest, no matter how heretical or bad he is, to give valid absolution to one in danger of dying. "*Sacramenta propter homines.*"
5. Vatican II opened the floodgates to sacrileges in the Sacraments (before some of them were subsequently invalidated by Paul VI's changes).
 - a. Vatican II decree on the Eastern Churches – intercommunion between Catholics & schismatics authorized
 - b. On May 25, 1972, Paul VI permitted Communion for non-Catholics "in danger of death or urgent need..., if the separated brother has no access to a minister of his own communion."
 - c. The aforementioned permission was further expanded the following year
 - d. The new Code of Canon Law in 1983 went even further (cf. Canon 844, no. 2 & 3)
 - e. Reaffirmation of this heretical practice in 2003, by John Paul II.