

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

**“A Study of *Tumultuous Times* – Part II”
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Part A – *History and Origins of Vatican II*

Groundwork, notable Modernists, non-Catholic observers, Communism, pp. 306-322

- A. A couple of more notes about John XXIII
1. Fr. Ernesto Buonaiuti, his Modernist pal, had dared to refute St. Pius X's Encyclical on Modernism the year after it was published, calling it “a response.” This, while he had been a priest for only 5 years and was only 27 years old (Fr. Angelo Roncalli had been a priest for 4 years, and was also about 27 years old). What colossal pride! Also, he asked an Anglican “priest,” i.e. a heretic, to write a preface for his book.
 2. He removed St. Philomena from the calendar, effectively “un-sainting” or “un-personing” her: “The feast of St. Philomena, Virgin and Martyr, is to be *expunged from all calendars* (Feb. 14, 1961, No. 33, *Decree on the Revision of Particular Calendars*). Why such a harsh, vindictive statement?”
 3. “This does not concern the years of my pontificate” John XXIII declared after reading the 3rd Secret of Fatima (Frere Michel de la Sainte Trinite, *The Whole Truth about Fatima* – Vol. III, p. 557).
- B. Groundwork for Vatican II
1. In preparation for Vatican Council II, the first 7 schemas were sent out to the bishops of the world in 1962. The Modernists disliked the “dogmatic” ones, but were pleased with the schema on the Liturgy, prepared by Modernists who had been working for a long time in that particular endeavor. *The Schema on the Liturgy was put first on the agenda for Vatican Council II.*
 2. European Alliance – the liberal movement consisting mainly of bishops from Northern Europe, France, North & South America, and some missionary bishops. They were well organized and had a clear agenda.
 3. *The Rhine Flows into the Tiber*, 1967, by Fr. Ralph Wiltgen, S.V.D., documented the power and scope of this liberal cadre's achievements.
 4. The liberals could NOT have succeeded without the approval and support that came from John XXIII and Paul VI. Look at pp. 520-521
 5. List of revolutionary participants & *periti*, pp. 308-309. Many of the *periti* had been silenced by Rome prior to John XIII.
 6. How bad was it going to be? After listening to a speech by Archbishop Montini of Milan in 1962, Cardinal Ottaviani was heard to murmur “I pray to God that I die before the end of the council – in that way I can die a Catholic” (Peter Hebblethwaite, *Pope John XXIII*, p. 414)
- C. Non-Catholic observers invited to the Council
1. This had been done at previous Ecumenical Councils, as a means of converting the non-Catholics. This was not at all the intention at Vatican Council II!

2. 93 official non-Catholic observers in all were invited. John XXIII made sure they had the best places in St. Peter's Basilica
3. The non-Catholics were given copies of agendas, had access to all conciliar documents, and mingled freely with the Council Fathers. "I am more and more amazed every morning at the way we really form part of the council" (Oscar Cullman, as quoted on p. 124 of Wiltgen's book).

D. Resistance to Condemnation of Communism

1. This horrible ideology had been repeatedly condemned by Pope Leo XIII, Pius XI, and Pius XII. At the peak of the Cold War between the Free World and the Communist World, would it not make sense to roundly condemn Communism again? IT DID NOT HAPPEN.
2. 1962 – Vatican-Moscow Agreement promised that there would be no condemnation of Communism
3. In 1963, over 200 Council Fathers, from 46 countries, petitioned Paul VI for a special schema on Communism, to refute it and condemn it. There was no reply.
4. A second petition from 450 bishops also got the same silent treatment. The atrocities committed by Communist governments received no official mention.
5. Only 49 bishops from Communist countries were allowed to attend the Council, 274 were restrained from attending.
6. Liberation Theology – a product of Communist thinking, an impossible "marriage" between Catholicism and Marxism