

**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*
The Second, Third, and Fourth Sessions, the Modernists win, pp. 328-333**

A. 2nd Session of Vatican II (Sept. 29 – Dec. 4, 1963)

1. 2 Documents promulgated on the closing day
 - a. Constitution on the Sacred Liturgy “*Sacrosanctum Concilium*”
 - b. Decree on the Media of Social Communication “*Inter Mirifica*”
2. The power and control of the European Alliance continued to grow
3. Collegiality – Vatican II’s teaching that the entire body of bishops together possess the supreme power in the Church, i.e. “Together with its head, the Roman pontiff, and never without this head it exists as the [subject] of supreme, plenary power over the universal Church. But this power cannot be exercised except with the agreement of the Roman pontiff” seems to directly contradict this solemn teaching of Vatican Council I, Session 4, Chapter 1, July 18, 1870:

And it was to Peter alone that Jesus, after His resurrection, confided the jurisdiction of supreme pastor and ruler of his whole fold, saying, “Feed my lambs, feed my sheep.” To this absolutely manifest teaching of the Sacred Scriptures, as it has always been understood by the Catholic Church, are clearly opposed the distorted opinions of those who misrepresent the form of government which Christ the Lord established in His Church and deny that Peter, in preference to the rest of the apostles, *taken singly or collectively*, was endowed by Christ with a true and proper primacy of jurisdiction.

The same may be said of those who assert that this primacy was not conferred immediately and directly on blessed Peter himself, but rather on the Church, and that it was through the Church that it was transmitted to him in his capacity as her minister.

Therefore, if anyone says that blessed Peter the Apostle was not appointed by Christ the Lord as Prince of all the Apostles and visible head of the whole Church Militant; or that it was a primacy of honor only and not one of true and proper jurisdiction that he directly and immediately received from our Lord Jesus Christ Himself: let him be anathema.

B. 3rd Session of Vatican II (Sept. 14 – Nov. 21, 1964)

1. 3 Documents promulgated on the closing day
 - a. Constitution on the Church “*Lumen Gentium*”
 - b. Decree on the Churches of the Eastern Rite “*Orientalium Ecclesiarum*”
 - c. Decree on Ecumenism “*Unitatis Redintegratio*”

2. The fight over collegiality continued during this session. A new “ecclesiology” was being taught, with Ecumenism being the principal heresy promoted.

C. 4th Session of Vatican II (Sept. 14 – Dec. 8, 1965)

1. 5 Documents promulgated October 28, 1965
 - a. Declaration on the Relation of the Church to Non-Christian Religions “Nostra Aetate”
 - b. Declaration on Christian Education “Gravissimum Educationis”
 - c. Decree on the Adaptation and Renewal of Religious Life “Perfectae Caritatis”
 - d. Decree on Priestly Training “Optatam Totius”
 - e. Decree on the Pastoral Office of Bishops “Christus Dominus”
2. 2 Documents promulgated November 18, 1965
 - a. Dogmatic Constitution on Divine Revelation “Dei Verbum”
 - b. Decree on the Apostolate of the Laity “Apostolicam Auctuositatem”
3. 4 Documents promulgated on the last day
 - a. Declaration on Religious Liberty “Dignitatis Humanae”
 - b. Decree on the Mission Activity of the Church “Ad Gentes”
 - c. Decree on the Ministry and Life of Priests “Presbyterorum Ordinis”
 - d. Pastoral Constitution on the Church in the Modern World “Gaudium et Spes”
4. The phrase “Separated brethren” became a mantra during the 4th session, again, “dogmatizing” the heretical teaching on Ecumenism and the new ecclesiology