

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

**“A Study of *Tumultuous Times* – Part II”
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Part B – The Heresies of Vatican II, Ecumenism, pp. 343-353

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

A. Foundation of Ecumenical Movement; Attraction of False Ecumenism

1. True ecumenism = conversion to the true Faith
False ecumenism = honoring everyone’s religion, trying to create a blend of all religions into one
2. Early (False) Ecumenical efforts:
 - a. Conference of Protestant Ministers in Edinburg, Scotland, 1910
 - b. Development of the International Missionary Council
 - c. Universal Christian Conference on Life and Work, 1925
 - d. World Conference on Faith and Order, 1927
 - e. World Council of Churches, 1948 (147 different churches)
3. As can be seen, true ecumenism relies on conformity to Christ’s teachings; false ecumenism is based on honoring whatever innate sense of religion one may have. The former is conformity to the truth, the latter is the triumph of one’s conscience over God’s law and teaching
4. The attraction of (false) ecumenism is that it feels good, but in the practical order, it is based on equating truth with error, and subjectivizing the objective truths taught by Jesus Christ through the Catholic Church.

B. Divine Revelation says that there can be only one true religion.

1. First Commandment of God
2. Prior to Vatican II, the Catholic Church refused to participate in ecumenical conventions and efforts.
3. All catechisms taught that it was a sin against faith to worship together with other religions (*communicatio in sacris*)
4. The Church has always taught that heresy and apostasy sever one from the Church:
 - a. 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.”

- b. 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..

C. Reason and common sense also say that there can be only one true religion.

1. Fr. Manton quote
2. Fr. Connell quote
3. Msgr. Glenn quote
4. Ecumenism is the direct opposite of the affirmation in the Creed “I believe in ONE, holy, catholic, and apostolic Church.”
5. Hans Kung admitted that ecumenism means “create more and more common ground, until at last what separates us becomes insignificant and full unity a reality. This ‘perfect unity’ will not be uniformity.”