

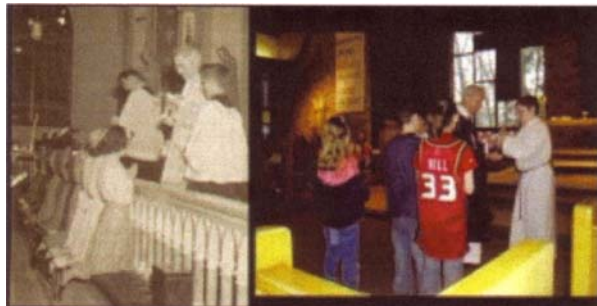
8. The Vatican II Revolution (1962-1965)

Yves Marsaudon, 33rd degree Scottish Rite Freemason, 1965: "... the courageous idea of liberty of thought... - one can speak truly here of a revolution that has come from our Masonic lodges - has magnificently spread its wings over the dome of St. Peter's."¹



(A session of Vatican II)

Vatican II was a council that took place from 1962-1965. Vatican II was a false council that constituted a revolution against 2000 years of Catholic teaching and Tradition. Vatican II contains many heresies that were directly condemned by past popes and infallible councils, as we will see. Vatican II attempted to give Catholics a new religion. In the period following Vatican II, massive changes in every aspect of Catholic Faith ensued, including the implementation of a New Mass.



(Before Vatican II)

(After Vatican II)

Vatican II also came out with new practices and views toward other religions. The Catholic Church cannot change its teaching on other religions and how it views the members of other religions, since these are truths of Faith delivered by Jesus Christ. Vatican II attempted to change those truths of the Catholic Church.

Vatican II was called by John XXIII, and it was solemnly promulgated and confirmed by Paul VI on Dec. 8, 1965. Vatican II was not a true general or ecumenical council of the Catholic Church because, as we will see in detail, it was called and confirmed by manifest heretics (John XXIII and Paul VI) who were not eligible for the papal election (see Paul IV's Apostolic Constitution above). The fruits of Vatican II are plain for all to see. Any honest Catholic who lived before the council and compares it with the religion in the dioceses today can attest to the fact that Vatican II inaugurated a new religion.

- The Most Specific Heresy in Vatican II -

Vatican II uses the same verb as the Council of Florence to teach just the opposite

The Council of Florence dogmatically defined that any individual who has a view contrary to the Catholic Church's teaching on Our Lord Jesus Christ or the Trinity, or any one of the truths about Our Lord or the Trinity, is rejected by God.

Pope Eugene IV, Council of Florence, Bull *Cantate Domino*, 1442, *ex cathedra*: "...the holy Roman Church, founded on the words of our Lord and Savior, firmly believes, professes and preaches one true God, almighty, immutable and eternal, **Father, Son and Holy Spirit... Therefore it [the Holy Roman Church] condemns, rejects, anathematizes and declares to be outside the Body of Christ, which is the Church, whoever holds opposing or contrary views.**"²

This is an infallible dogmatic definition of the Catholic Church on individuals who have a view on Our Lord Jesus Christ or the Holy Trinity that is contrary to that of the Church (e.g., Jews, Muslims, etc.). The Council of Florence solemnly defines that whoever has a view contrary to the Church's teaching on Our Lord and the Trinity (e.g., the Jews) is condemned and rejected! Note: the Council is not merely saying that *the view contrary to Our Lord* is rejected, but that the individual (e.g., the Jew) is rejected. This dogma is rooted in the truth that Our Lord specifically revealed in Sacred Scripture.

Matthew 10:33- "But **he that shall deny me before men, I will also deny before my Father who is in heaven.**"

The word "deny" means to reject or to repudiate. He who denies Our Lord is rejected by Him. But in its *Decree on Non-Christian religions*, Vatican II taught just the opposite.

Vatican II Declaration, *Nostra Aetate* (#4): "Although the Church is the new people of God, **the Jews should not be presented as rejected** or cursed by God, as if such views followed from the holy scriptures."³

Vatican II denied the divinely revealed truth of Matthew 10:33, which was solemnly defined by the Council of Florence. The teaching of Vatican II is blatantly heretical.

But it gets even worse when one considers this in more detail. In case you have any doubt about this heresy, please consider the following:

Vatican II vs. The Dogmatic Council of Florence

<p><i>Nostra Aetate</i> #4 of Vatican II: "...<u>the Jews should not be presented as rejected</u> or cursed by God..."</p> <p>Vatican II, <i>Nostra Aetate</i> #4, Original Latin: "...Iudaei tamen neque ut a Deo <u>reprobati</u> neque ut maledicti exhibeantur..."⁴</p>	<p>Dogmatic Council of Florence: "Therefore it [<u>the Church</u>] condemns, <u>rejects</u>, anathematizes and declares to be outside the Body of Christ, which is the Church, <u>whoever holds opposing or contrary views.</u>"</p> <p>The Latin of the Council of Florence: "Quoscunque ergo adversa et contraria sentientes damnat, <u>reprobat</u> et anathematizat et a Christi corpore, quod est ecclesia, alienos esse denuntiat."⁵</p>
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In making the infallible dogmatic declaration that all who have a view contrary to faith in Our Lord or the Trinity are rejected, **the original Latin of the Council of Florence uses the word "reprobat," which means "rejects."** It is from the Latin verb *reprobo*, which means "I reject" or "condemn."

But here's the bombshell: In *Nostra Aetate* #4 (Vatican II's Decree on Non-Christian Religions) to declare exactly the opposite, Vatican II uses the same verb! Vatican II uses "*reprobat*," **which is the past participle passive of *reprobo* - the very same verb that the Council of Florence used! This means that Vatican II and the Council of Florence are talking about the exact same thing - they use the exact same verb - and they teach exactly the opposite!** The Catholic Church defines that all individuals (Jews, etc.) who have a view contrary to Faith in Christ or the Trinity the Church "*reprobat*" (rejects). Vatican II tells us that the Jews should not be considered as "*reprobati*" (as having been rejected). Vatican II could hardly contradict Catholic dogma any more precisely!

There can be absolutely no doubt that Vatican II denies the dogmatic teaching of the Council of Florence. Although there are many blatant heresies in Vatican II, as we will see, this is the most specific one. Anyone who would deny that Vatican II teaches heresy, in light of these facts, is simply a liar.

This heresy in Vatican II's Declaration *Nostra Aetate* is the theological foundation for the Vatican II sect's current teaching on the Jews. It is the reason that the Vatican currently publishes books which teach that the Jews are perfectly free to live as if Christ had not come. It is the reason that the Vatican II sect teaches that the Old Covenant is valid. It is the reason why John Paul II and Benedict XVI both made trips to the Synagogue to attempt to validate the Jewish religion, as we will see.

The Other Principal Heresies of Vatican II

We will now cover the other heresies found in the following documents of Vatican II:

1. *Unitatis Redintegratio* – Decree on Ecumenism
2. *Orientalium Ecclesiarum* – Decree on Eastern Catholic Churches
3. *Lumen Gentium* – “Dogmatic” Constitution on the Church
4. *Dignitatis Humanae* – Declaration on Religious Liberty
5. *Ad Gentes* – Decree on Missionary Activity
6. *Nostra Aetate* – Decree on Non-Christian Religions
7. *Gaudium et Spes* – Constitution on the Church in the Modern World
8. *Sacrosanctum Concilium* – Constitution on the Sacred Liturgy

Heresies by Document

1. *Unitatis Redintegratio* – Vatican II’s Decree on Ecumenism.

Vatican II document, *Unitatis Redintegratio* # 1:

“Yet almost all, though in different ways, long for the one visible Church of God, that truly universal Church whose mission is to convert the whole world to the gospel, so that the world may be saved, to the glory of God.”⁶

At the very beginning of its *Decree on Ecumenism*, Vatican II teaches that almost everyone longs for a truly universal Church, whose mission is to convert the world to the Gospel. What is the truly universal Church whose mission is to convert the world to the Gospel? It’s the Catholic Church, of course, which alone is the one true Church of Christ. So what is Vatican II talking about, then? Why is Vatican II teaching that almost everyone *longs* for the truly universal Church of Christ when we already have it? The answer is that Vatican II teaches that people must long for the true Catholic Church because it teaches that it does not yet exist! For those who doubt that Vatican II was here denying that the Catholic Church exists, we will quote John Paul II’s own interpretation of this passage.

John Paul II, *Homily*, Dec. 5, 1996, speaking of prayer with non-Catholics: “**When we pray together, we do so with the longing ‘that there may be one visible Church of God, a Church truly universal** and sent forth to the whole world that the world may be converted to the Gospel and so be saved, to the glory of God’ (*Unitatis Redintegratio*, 1.)”

Here we see that John Paul II himself confirmed that the longing for the one visible Church of Christ is a longing on both sides – Catholic and non-Catholic, which means that in its *Decree on Ecumenism* (from which John Paul II was quoting), Vatican II was indeed longing for the one universal Church of Christ. Vatican II was therefore denying that the Catholic Church is the one universal Church of Christ.

Unitatis Redintegratio also affirmed that all baptized professing “Christians” are in communion with the Church and have a right to the name Christian, while not mentioning anything about the necessity for them to convert to the Catholic faith for salvation.

Vatican II, *Unitatis Redintegratio* #3: **“For men who believe in Christ and have been truly baptized are in communion with the Catholic Church** even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church- whether in doctrine and sometimes in discipline, or concerning the structure of the Church- do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. **But even in spite of them it remains true that all who have been justified by faith in Baptism are incorporated into Christ, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church.”**⁷

Notice that Vatican II teaches that these Protestant and schismatic sect members are in communion with the Catholic Church (albeit partial), and brothers of the same Church, with a right to the name Christian. The Catholic Church, on the other hand, teaches that they are outside the communion of the Church and *alien* to its faithful. This directly contradicts the teaching of Vatican II:

Pope Leo XIII, *Satis Cognitum* (# 9), June 29, 1896: “The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, **who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium.”**⁸

The following quotation is from an article that appeared in a publication that is widely read and fully approved by the Vatican II sect, *St. Anthony Messenger*. We can see how this “approved” publication understood the teaching of Vatican II’s *Decree on Ecumenism*.

Renee M. Lareau, “Vatican II for Gen-Xers,” *St. Anthony Messenger*, November 2005, p. 25: **“Unitatis Redintegratio (Decree on ecumenism) and Nostra Aetate (Declaration on the Relationship of the Church to Non-Christian Religions) showed marked changes in the Church’s attitudes toward other faiths.** Coming from a once insular institution that had insisted that there was no salvation outside the Church and that the Catholic Church was the one true Church of Christ, **the open-mindedness that characterized these teachings was remarkable. Unitatis Redintegratio affirmed that the Church includes all Christians and is not limited exclusively to the Catholic Church,** while *Nostra Aetate* acknowledged that the truth and holiness of non-Christian religions was the work of the same one true God.”⁹

Has Renee misunderstood Vatican II? No, we just showed that *Unitatis Redintegratio* does indeed teach this very thing. Now we will see that it denies that the Church is fully Catholic and affirms that the aforementioned sects have salvation.

Vatican II document, *Unitatis redintegratio* (# 4):
“Nevertheless, the divisions among Christians prevent the Church from realizing in practice the fullness of Catholicity proper to her, in those of her sons and daughters who, though attached to her by baptism, are yet separated from full communion with her. Furthermore, the Church herself finds it more difficult to express in actual life her full Catholicity in all its bearings.”¹⁰

Here, in #4 of the same *Decree on Ecumenism*, Vatican II denies that the Church of Christ is fully Catholic! If you believe this you cannot even say the Apostles' Creed: "I believe in... the holy Catholic Church." You would have to say, "I believe in the not fully Catholic Church." But why would Vatican II assert such a ridiculous heresy? There is a reason. The word Catholic means "universal." As we saw already, Vatican II rejects that the Catholic Church is the universal Church of Christ by teaching that almost everyone *longs* for the universal Church, as if it doesn't exist.

"Cardinal" Ratzinger, *Dominus Iesus* #17, approved by Antipope John Paul II, Aug. 6, 2000: "**Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church** since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church."¹¹

The Vatican II religion holds that the Church of Christ is bigger than the Catholic Church. Since Vatican II's *Decree on Ecumenism* denies that the Catholic Church is the universal Church of Christ by *longing* for such a Church to exist, **it follows logically that Vatican II would teach that "the Church" (i.e., the universal Catholic Church) is not able to fully realize its catholicity/universality, due to "divisions among Christians."** In other words, according to the clear teaching of Vatican II, divisions among the countless Protestant sects, Eastern Schismatic sects and the Catholic Church prevent *the universal Church (of which we are all members according to Vatican II)* from fully realizing its true catholicity (universality).

All of this is a definite confirmation that Vatican II taught that heretical and schismatic sects make up the Church of Christ. **Vatican II's words about the universality of the Church of Christ being impaired by divisions among these sects would not make sense unless it held that these sects make up part of the Church of Christ.** With that explained, we will quote Pope Clement VI and Pope Leo XIII to contradict this awful heresy of Vatican II.

Pope Clement VI, *Super quibusdam*, Sept. 20, 1351:

"We ask: In the first place, whether you and the Church of the Armenians which is obedient to you, believe that all those who in baptism have received the same Catholic faith, and afterwards have withdrawn and will withdraw in the future from the communion of **THIS SAME ROMAN CHURCH, WHICH ONE ALONE IS CATHOLIC**, are schismatic and heretical, if they remain obstinately separated from the faith of this Roman Church."¹²

Pope Leo XIII, *Satis Cognitum* (# 9), June 29, 1896:

"The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, **who were wont to hold as outside Catholic communion, AND ALIEN TO THE CHURCH, WHOEVER WOULD RECEDE IN THE LEAST DEGREE FROM ANY POINT OF DOCTRINE PROPOSED BY HER AUTHORITATIVE MAGISTERIUM.**"¹³

As we can see, when heretics leave the Catholic Church they don't break its universality or catholicity. They simply leave the Church. But not according to the *Decree on Ecumenism* of Vatican II:

Michael J. Daley, "The Council's 16 Documents," *St. Anthony Messenger*, Nov. 2005, p. 15: "Decree on Ecumenism (Unitatis Redintegratio) desires the restoration of union, not simply a return to Rome, among all Christians. **It admits that both sides were to blame for historical divisions** and gives guidelines for ecumenical activities."¹⁴

According to this commentator, Vatican II taught that the Protestants and schismatics weren't at fault for leaving the Catholic Church; both sides were to blame. Has Daley misunderstood Vatican II? No, Vatican II indeed teaches this very thing by this astounding statement:

Vatican II, *Unitatis Redintegratio* #3: **"The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces them as brothers, with respect and affection."**

(http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html)

One must carefully consider this statement to get the full impact of its malice. Without any clarification or qualification given, Vatican II issues a general statement and excuses of the sin of separation (i.e. heresy and schism) all who, having been born into Protestant and schismatic communities, grow up in them "believing in Christ." This is incredibly heretical. **It would mean that one could not accuse any Protestant of being a heretic, no matter how anti-Catholic he is, if he had been born into such a sect!** This directly contradicts Catholic teaching, as we saw (e.g. Leo XIII). All who reject even one dogma of the Catholic Faith are heretics and are guilty of severing themselves from the true Church.

Moving along, we come to # 3 of Vatican II's *Decree on Ecumenism*:

Vatican II document, *Unitatis redintegratio* # 3:

"Moreover some, and even most, of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too."¹⁵

Here we discover more heresy in # 3 of the *Decree on Ecumenism*. It asserts that "the life of grace" (sanctifying grace/justification) exists outside the visible boundaries of the Catholic Church. This is directly contrary to the solemn teaching of Pope Boniface VIII in the Bull *Unam Sanctam*.

Pope Boniface VIII, *Unam Sanctam*, Nov. 18, 1302:

"With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess **this Church outside of which there is no salvation nor remission of sin**, the Spouse in the Canticle proclaiming: 'One is my dove, my perfect one.'¹⁶

Vatican II contradicted the dogma that there is no remission of sin outside the Catholic Church by asserting that one can possess the life of grace (which includes the remission of sins) outside the Catholic Church. And there is more heresy in the same section of the *Decree on Ecumenism*. Vatican II bluntly asserts that these communities it has been describing are means of salvation.

Vatican II document, *Unitatis redintegratio* (# 3):

"It follows that these separated churches and communities as such, though we believe them to be deficient in some respects, have by no means been 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 whose efficacy comes from that fullness of grace and truth which has been entrusted to the Catholic Church."¹⁷

This is one of Vatican II's worst heresies. It constitutes a rejection of the dogma Outside the Catholic Church There is No Salvation.

Pope St. Pius X, *Editae saepe* (# 29), May 26, 1910: "**The Church alone** possesses together with her magisterium the power of governing and sanctifying human society. Through her ministers and servants (each in his own station and office), **she confers on mankind suitable and necessary means of salvation.**"¹⁸

Pope Eugene IV, *Council of Florence, "Cantate Domino,"* 1441, *ex cathedra*:
 "The Holy Roman Church firmly believes, professes and preaches that **all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life** and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Church before the end of their lives ..."¹⁹

In its *Decree on Ecumenism* Vatican II also teaches that non-Catholics bear witness to Christ by shedding their blood. The following paragraph implies that there are saints and martyrs for Christ in non-Catholic Churches, which is a heresy.

Vatican II document, *Unitatis redintegratio* # 4:
 "On the other hand, Catholics must gladly acknowledge and esteem the truly Christian endowments which derive from our common heritage and which are to be found among our separated brothers and sisters. It is right and salutary to recognize the riches of Christ and the virtuous deeds in the lives of others who bear witness to Christ, even at times to the shedding of their blood."²⁰

Basing himself on this teaching, John Paul II repeated and expanded upon this heresy many times.

John Paul II, *Ut Unum Sint* (# 1), May 25, 1995:
 "The courageous witness of **so many martyrs of our century, including members of Churches and Ecclesial Communities not in full communion with the Catholic Church**, gives new vigor to the Council's call and reminds us of our duty to listen to and put into practice its exhortation."²¹

John Paul II, *Ut Unum Sint* (# 84), May 25, 1995:
 "Albeit in an invisible way, the communion between our Communities, even if still incomplete, is truly and solidly grounded in the full communion of the saints - those who, at the end of a life faithful to grace, are in communion with Christ in glory. **These saints come from all the Churches and Ecclesial Communities which gave them entrance into the communion of salvation.**"²²

The Catholic Church teaches dogmatically that outside the Church there are no Christian martyrs.

Pope Pelagius II, epistle (2) *Dilectionis vestrae*, 585:
 "Those who were not willing to be at agreement in the Church of God, cannot remain with God; although given over to flames and fires, they burn, or thrown to wild beasts,

they lay down their lives, **there will not be for them that crown of faith, but the punishment of faithlessness**, not a glorious result (of religious virtue), but the ruin of despair. Such a one can be slain; he cannot be crowned."²³

Pope Eugene IV, *Council of Florence*, Cantate Domino, Session 11, Feb. 4, 1442:
 "... **no one**, whatever almsgiving he has practiced, **even if he has shed blood for the name of Christ**, can be saved, unless he has remained within the bosom and unity of the Catholic Church."²⁴

In its *Decree on Ecumenism*, Vatican II also teaches that Eastern heretics and schismatics help the Church to grow.

Vatican II document, *Unitatis redintegratio* (#'s 13-15):
 "We now turn our attention to the two chief types of division as they affect the seamless robe of Christ. The first division occurred in the east, when the dogmatic formulas of the councils of Ephesus and Chalcedon were challenged, and later when ecclesiastical communion between the eastern patriarchates and the Roman See was dissolved... Everyone knows with what great love the Christians of the east celebrate the sacred liturgy... Hence, through the celebration of the Holy Eucharist in each of these Churches, the Church of God is built up and grows, and through concelebration their communion with one another is made manifest."²⁵

The Catholic Church teaches that heretics are the gates of Hell.

Pope Vigilius, *Second Council of Constantinople*, 553:
 "These matters having been treated with thorough-going exactness, we bear in mind what was promised about the holy Church and Him who said *the gates of hell will not prevail against it* (**by these we understand the death-dealing tongues of heretics**)... and so we count along with the devil, the father of lies, the uncontrolled tongues of heretics and their heretical writings, together with the heretics themselves who have persisted in their heresy even to death."²⁶

Pope St. Leo IX, *In terra pax hominibus*, Sept. 2, 1053, to the "Father" of the Eastern Orthodox, Michael Cerularius, Chap. 7: "The holy Church built upon a rock, that is Christ, and upon *Peter* or Cephias, the son of John who first was called Simon, because by **the gates of Hell, that is, by the disputations of heretics** which lead the vain to destruction, it would never be overcome."²⁷

Another heresy which holds a prominent place in Vatican II's *Decree on Ecumenism* is the constant expression of respect for the members of non-Catholic religions.

Vatican II document, *Unitatis redintegratio* # 3:
 "But in subsequent centuries much more extensive dissensions made their appearance and large communities came to be separated from the full communion of the Catholic Church – for which, often enough, both sides were to blame. **The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation**, and the Catholic Church embraces them as brothers, with respect and affection."²⁸

The Catholic Church does not look upon the members of non-Catholic religions with respect. The Church works and hopes for their conversion, but denounces and anathematizes as heretical sect members those who reject Catholic teaching:

Pope Innocent III, *Fourth Lateran Council*, 1215, Constitution 3, On Heretics:
“We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and Catholic faith which we have expounded above. We condemn all heretics, whatever names they may go under. They have different faces indeed but their tails are tied together in as much as they are alike in their pride.”²⁹

Pope Pelagius II, epistle (1) *Quod ad dilectionem*, 585:
“If anyone, however, either suggests or believes or presumes to teach contrary to this faith, let him know that he is condemned and also anathematized according to the opinion of the same Fathers.”³⁰

First Council of Constantinople, 381, Can. 1:
“Every heresy is to be anathematized and in particular that of the Eunomians or Anomoeans, that of the Arians or Eudoxians, that of the Semi-Arians or Pneumatomachi, that of the Sabellians, that of the Marcellians, that of the Photinians and that of the Apollinarians.”³¹

Vatican II’s *Decree on Ecumenism* also teaches that in theological matters we must treat with non-Catholics on an equal footing.

Vatican II document, *Unitatis redintegratio* # 9:
“We must get to know the outlook of our separated fellow Christians... Most valuable for this purpose are meetings of the two sides – especially for discussion of theological problems – where each side can treat with the other on an equal footing, provided that those who take part in them under the guidance of their authorities are truly competent.”³²

Please notice how specifically the wording of Vatican II’s *Decree on Ecumenism* is condemned by Pope Pius XI’s encyclical against ecumenism. Vatican II recommends that we “treat” with heretics on an equal footing, while Pope Pius XI describes the heretics as willing to “treat” with the Church of Rome, but only as “equals with an equal”! When one reads the incredible specificity with which Vatican II contradicted the past teaching of the Magisterium, one can only ask: was Satan himself writing the documents of Vatican II?

Pope Pius XI, *Mortalium Animos* (# 7), Jan. 6, 1928, speaking of heretics:
“Meanwhile they affirm that they would willingly treat with the Church of Rome, but on equal terms, that is as equals with an equal.”³³

2. *Orientalium ecclesiarum* – Vatican II’s Decree on Eastern Catholic Churches

The Vatican II Decree *Orientalium ecclesiarum* deals with eastern Catholic churches. It also deals with the Eastern Schismatic sects, the so-called “Orthodox” non-Catholic churches. In dealing with the so-called Orthodox in # 27 of this decree, Vatican II provides us with one of its most significant heresies.

Vatican II document, *Orientalium Ecclesiarum* # 27:

“Given the above-mentioned principles, the sacraments of Penance, Holy Eucharist, and the anointing of the sick may be conferred on eastern Christians who in good faith are separated from the Catholic Church, if they make the request of their own accord and are properly disposed.”³⁴

For 20 centuries the Catholic Church consistently taught that heretics cannot receive the sacraments. This teaching is rooted in the dogma that outside the Catholic Church there is no remission of sins, defined by Pope Boniface VIII. It is also rooted in the dogma that sacraments only profit unto salvation those inside the Catholic Church, as defined by Pope Eugene IV.

Pope Boniface VIII, *Unam Sanctam*, Nov. 18, 1302:

“With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess **this Church outside of which there is no salvation nor remission of sin**, the Spouse in the Canticle proclaiming: ‘One is my dove, my perfect one.’”³⁵

Pope Eugene IV, *Council of Florence*, “Cantate Domino,” 1441, *ex cathedra*: “The Holy Roman Church firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Church before the end of their lives; **that the unity of this ecclesiastical body is of such importance that only for those who abide in it do the Church’s sacraments contribute to salvation** and do fasts, almsgiving and other works of piety and practices of the Christian militia produce eternal rewards; and that nobody can be saved, no matter how much he has given away in alms and even if he has shed blood in the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church.”³⁶

Only for those who abide in the Catholic Church do the Church’s sacraments contribute to salvation. This is a dogma! But this dogma is repudiated by Vatican II’s outrageous teaching that it is lawful to give Holy Communion to those who do not abide in the Catholic Church. Popes throughout the ages have proclaimed that non-Catholics who receive the Holy Eucharist outside the Catholic Church receive it to their own damnation.

Pope Pius VIII, *Traditi Humilitati* (# 4), May 24, 1829:

“Jerome used to say it this way: **he who eats the Lamb outside this house will perish as did those during the flood who were not with Noah in the ark.**”³⁷

Pope Gregory XVI, *Commisum divinitus* (# 11), May 17, 1835:

“... whoever dares to depart from the unity of Peter might understand that he no longer shares in the divine mystery... **Whoever eats the Lamb outside of this house is unholy.**”³⁸

Pope Pius IX, *Amantissimus* (# 3), April 8, 1862:

“... **whoever eats of the Lamb and is not a member of the Church, has profaned.**”³⁹

John Paul II and Benedict XVI repeated and expanded upon this heresy of Vatican II many times. In the case of John Paul II, it is taught clearly in his new Code of Canon Law (Canon 844.3-4), in his *Directory for the Application of the Principles and Norms of Ecumenism* (#'s 122-125) and in his new catechism (#1401). He also made many references to this heresy in his speeches.

John Paul II, *General Audience*, Aug. 9, 1995:

“**Concerning aspects of intercommunion**, the recent Ecumenical Directory confirms and states precisely all that the Council said: that is, **a certain intercommunion is possible, since the Eastern Churches possess true sacraments**, especially the priesthood and the Eucharist.

“On this sensitive point, specific instructions have been issued, stating that, whenever it is impossible for a Catholic to have recourse to a Catholic priest, he may receive the sacraments of Penance, the Eucharist and the Anointing of the Sick from the minister of an Eastern Church (Directory, n. 123). Reciprocally, **Catholic ministers may licitly administer the sacraments of Penance, the Eucharist and the Anointing of the Sick to Eastern Christians who ask for them.**”

John Paul II, *Ut Unum Sint* (# 48), May 25, 1995:

“Pastoral experience shows that with respect to our Eastern brethren there should be and can be taken into consideration various circumstances affecting individuals, wherein the unity of the Church is not jeopardized nor are intolerable risks involved, **but in which salvation itself and the spiritual profit of souls are urgently at issue**. Hence, in view of special circumstances of time, place and personage, the Catholic Church has often adopted and now adopts a milder policy, offering to all the means of salvation and an example of charity among Christians **through participation in the sacraments and in other sacred functions and objects... There must never be a loss of appreciation for the ecclesiological implication of sharing in the sacraments, especially the Holy Eucharist.**”⁴⁰

Three things are striking in this paragraph: 1) John Paul II calls for sharing in the sacraments, especially the Holy Eucharist; 2) he attempts to justify this by invoking “the spiritual profit of souls,” which means that he is directly denying the definition of Eugene IV on how reception of the sacraments outside the Church does not profit one unto salvation; 3) **John Paul II reminds us never to forget the “ecclesiological implication” of sharing in the sacraments** – which implication is that these heretics and schismatics with whom they are sharing the sacraments are also in the same Church of Christ! Does the reader see what this heresy means? It means that the Vatican II Church, now headed by Benedict XVI, considers itself in the same Church of Christ with those to whom it gives Holy Communion, the Protestants and the Eastern Schismatics!

Besides its horrible teaching on giving the sacraments to non-Catholics, the Vatican II document *Orientalium ecclesiarum* spreads more of the heresy of indifferentism: the idea that God approves of all heretical sects.

Vatican II document, *Orientalium Ecclesiarum* # 30:

“They should also pray that the fullness of the strength and solace of the holy Spirit, the Paraclete, may flow out upon those many Christians of any Church whatsoever who, fearlessly confessing Christ, are undergoing suffering and distress.”⁴¹

Contrary to the heresy of Vatican II, the Holy Spirit does not flow out upon members of any sect whatsoever.

Pope Leo XII, *Ubi Primum* (# 14), May 5, 1824:

“It is impossible for the most true God, who is Truth itself, the best, the wisest Provider, and the Rewarder of good men, **to approve all sects who profess false teachings** which are often inconsistent with one another and contradictory, **and to confer eternal salvation on their members...** by divine faith we hold one Lord, one faith, one baptism... **This is why we profess that there is no salvation outside the Church.**”⁴²

Pope St. Celestine I, *Council of Ephesus*, 431:

“... remember that the followers of every heresy extract from inspired scripture the occasion of their error, and that **all heretics corrupt the true expressions of the holy Spirit** with their own evil minds and they draw down on their heads an inextinguishable flame.”⁴³

Finally, operating on the principle that all heretical sects are as good as the Catholic Church, and that the Holy Ghost approves of all heretical sects, *Orientalium ecclesiarum* calls for Catholics to share their churches with heretics and schismatics.

Vatican II document, *Orientalium Ecclesiarum* # 28:

“With the same principles in mind, sharing in sacred functions and things and places is allowed among Catholics and their separated eastern brothers and sisters...”⁴⁴

3. *Lumen Gentium* – Vatican II’s Constitution on the Church

Lumen Gentium, Vatican II’s constitution on the Church, became famous (or rather, notorious) for its heretical teaching of collegiality. This is the idea that the bishops, taken as a whole, also possess supreme authority in the Catholic Church.

Vatican II document, *Lumen Gentium* # 22:

“However, the order of Bishops, which succeeds the college of apostles in teaching authority and pastoral government, and indeed in which the apostolic body continues to exist without interruption, is also the subject of supreme and full power over the universal Church, provided it remains united with its head ...”⁴⁵

We see that *Lumen Gentium* explicitly teaches that the College of Bishops possesses supreme and full power over the universal Church. If this were true, it would mean that Christ did not institute a single head in the Catholic Church in the person of St. Peter, but two supreme heads, the College of Bishops and Peter, which would make the Church a monster with two heads.

Pope Boniface VIII, *Unam Sanctam*, Nov. 18, 1302:

“... Of the one and only Church there is one body, **one head**, not two heads as a monster...”⁴⁶

The pope alone possesses the supreme authority in the Church. The bishops do not.

Pope Leo XIII, *Satis Cognitum* (# 14), June 29, 1896:

“For He who made Peter the foundation of the Church also ‘chose, twelve, whom He called apostles’ (Luke 6:13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, by the fact that the **bishops succeed the Apostles**,

they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although **they do not receive plenary, or universal, or supreme authority**, they are not to be looked upon as vicars of the Roman Pontiffs; because they exercise a power really their own, and are most truly called ordinary pastors of the peoples over whom they rule."⁴⁷

Pope Leo XIII, *Satis Cognitum* (# 15):

"But the power of the Roman Pontiff is supreme, universal, and definitely peculiar to itself; but that of the bishops is circumscribed by definite limits, and definitely peculiar to themselves."⁴⁸

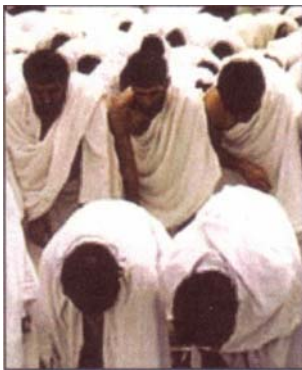
Vatican II teaches that Catholics worship the same God as the Muslims

Besides the heresy of collegiality, there are others in *Lumen Gentium* that cannot be overlooked. Perhaps the most striking is found in *Lumen Gentium* 16.

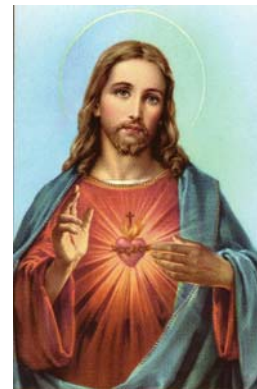
Vatican II document, *Lumen Gentium* # 16:

"But the plan of salvation also embraces those who acknowledge the Creator, and among these the MOSLEMS are first; they profess to hold the faith of Abraham AND ALONG WITH US THEY WORSHIP THE ONE MERCIFUL GOD WHO WILL JUDGE HUMANITY ON THE LAST DAY."⁴⁹

This is an amazing blasphemy! Catholics are worshippers of Jesus Christ and the Most Holy Trinity; the Muslims are not!



(Muslims reject the Divinity of Jesus Christ)



(Christians worship Jesus as God)

A child can understand that **we don't have the same God.**

Pope Gregory XVI, *Summo Iugiter Studio* (# 6), May 27, 1832:

"Therefore, they must instruct them in the true worship of God, which is unique to the Catholic religion."⁵⁰

Pope St. Gregory the Great: **"The holy universal Church teaches that it is not possible to worship God truly except in Her..."**⁵¹

Some people attempt to defend this awful heresy of Vatican II by asserting that Muslims acknowledge and worship one all-powerful God. They argue thus: There is only one God. And since Muslims worship one all-powerful God – not many deities, as the polytheists – they worship the same all-powerful God that we Catholics do.

If it were true that Muslims worship the same God as Catholics because they worship one, all-powerful God, **then anyone who professes to worship one, all-powerful God worships the one true God together with Catholics.** **There is no way around that. That would mean that those who worship Lucifer as the one true and all-powerful God worship the same God as Catholics! But this is clearly absurd. This should prove to anyone that the teaching of Vatican II is heretical. Those who reject the Holy Trinity don't worship the same God as those who worship the Holy Trinity!**

It's clearly a denial of the Most Holy Trinity to assert that Muslims worship the true God without worshipping the Trinity. Secondly, and even worse when considered carefully, is the astounding statement that Muslims worship the One Merciful God Who **will judge humanity on the last day!** This is an incredible heresy. Muslims don't worship Jesus Christ, who is humanity's supreme judge on the last day. Therefore, they don't worship God who will judge mankind on the last day! To say that Muslims do worship God *who will judge mankind on the last day*, as Vatican II does in *Lumen Gentium 16*, is to deny that Jesus Christ will judge mankind on the last day.

Pope St. Damasus I, *Council of Rome*, Can. 15:

"If anyone does not say that HE (JESUS CHRIST) ...WILL COME TO JUDGE THE LIVING AND THE DEAD, HE IS A HERETIC."⁵²

In addition to this astounding heresy, in *Lumen Gentium 16* we find another prominent heresy.

Vatican II teaches that one can be an atheist through no fault of his own

Vatican II document, *Lumen Gentium* # 16:

"Nor does divine providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God yet who strive, not without divine grace, to lead an upright life."⁵³

Vatican II is teaching here that there are some people who, **THROUGH NO FAULT OF THEIR OWN, have not yet attained to the express recognition of God.** In other words, there are people who, through no fault of their own, don't believe in God (i.e., are atheists). This is heresy.

It is infallibly taught in Sacred Scripture that everyone above the age of reason can know with certainty that there is a God. They know this by the things that are made: the trees, the grass, the sun, the moon, the stars, etc. Anyone who is an atheist (who believes that there is no God) is without excuse. The natural law convicts him. This is a revealed truth of Sacred Scripture.

Romans 1:19-21: "Because that which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity: **SO THAT THEY ARE INEXCUSABLE.**"

St. Paul teaches that atheists are inexcusable because God's creation proves His existence. Vatican II, on the contrary, teaches that atheists can be excused. This causes us to ask, "What bible was Vatican II using?" It must have been the revised satanic edition. Vatican II's statement about those who don't acknowledge God is not only condemned by St. Paul, but also by Vatican Council I. **Vatican I dogmatically defined the principle set forth in Romans 1 - which directly contradicts the teaching of Vatican II.**

Pope Pius IX, *First Vatican Council*, Session 3, On Revelation, Can. 1:
 "If anyone shall have said that the one true God, our Creator and Lord, **cannot be known with certitude by those things which have been made, by the natural light of human reason: let him be anathema.**"⁵⁴

Pope Pius IX, *First Vatican Council*, Session 3, On God the Creator, Can. 1:
 "If anyone shall have denied the one true God, Creator and Lord of visible and invisible things: let him be anathema."⁵⁵

Vatican II falls directly under these anathemas by its heretical teaching above.

Vatican II teaches that the Church is united with those who don't accept the Faith or the Papacy

In *Lumen Gentium* 15, Vatican II teaches heresy on the issue of those who are united with the Church. If one were to sum up the characteristics of the unity of the Catholic Church, it would be that the Church is united with those baptized persons who accept the Catholic Faith in its entirety and remain under the unifying factor of the Papacy. To put it another way: **those people with whom the Catholic Church is surely not united are those who don't accept the Catholic Faith in its entirety or the Papacy.** But Vatican II lists those two criteria for unity and teaches just the opposite!

Vatican II document, *Lumen Gentium* # 15:
 "For several reasons the Church recognizes that it is joined to those who, though baptized and so honoured with the Christian name, do not profess the faith in its entirety or do not preserve communion under the successor of St. Peter."⁵⁶

Vatican II says that the Church is united with those who don't accept the Faith and the Papacy. This is totally heretical. It's the opposite of the teaching of the Church. As we see below, it's a

dogma that those who reject the Papacy, or any portion of the Faith, are not joined to the Catholic Church.

Pope Pius IX, *Amantissimus* (# 3), April 8, 1862:

“There are other, almost countless, proofs drawn from the most trustworthy witnesses which clearly and openly testify with great faith, exactitude, respect and obedience that **all who want to belong to the true and only Church of Christ must honor and obey this Apostolic See and the Roman Pontiff.**”⁵⁷

Pope Pius VI, *Charitas* (# 32), April 13, 1791:

“Finally, in one word, stay close to Us. **For no one can be in the Church of Christ without being in unity with its visible head and founded on the See of Peter.**”⁵⁸

Pope Leo XIII, *Satis Cognitum* (# 9), June 29, 1896:

“The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, WHO WERE WONT TO HOLD AS *OUTSIDE CATHOLIC COMMUNION, AND ALIEN TO THE CHURCH, WHOEVER* WOULD RECEDE IN THE LEAST DEGREE FROM ANY POINT OF DOCTRINE PROPOSED BY HER AUTHORITATIVE MAGISTERIUM.”⁵⁹

Vatican II also teaches that heretics honor Holy Scripture with a true religious zeal.

Vatican II document, *Lumen Gentium* # 15, speaking of non-Catholics:

“For there are many who hold the sacred scripture in honor as the norm for believing and living, displaying a sincere religious zeal... They are marked in baptism... and indeed there are other sacraments that they recognize and accept in their own Churches or ecclesiastical communities.”⁶⁰

The Catholic Church teaches that heretics repudiate the traditional Word of God.

Pope Gregory XVI, *Inter Praecipuas* (# 2), May 8, 1844: “Indeed, you are aware that from the first ages called Christian, it has **been the peculiar artifice of heretics that, repudiating the traditional Word of God**, and rejecting the authority of the Catholic Church, they either falsify the Scriptures at hand, or alter the explanation of the meaning.”⁶¹

4. *Dignitatis Humanae* – Vatican II’s Declaration on Religious liberty

Vatican II’s *Declaration on Religious Liberty* was without question the most notorious of all the documents of Vatican II. In order to understand why Vatican II’s teaching on religious liberty is heretical one must understand the Catholic Church’s infallible teaching on the issue.

It’s a dogma of the Catholic Church that States have a right, and indeed a duty, to prevent the members of false religions from publicly propagating and practicing their false faiths. States must do this to protect the common good – the good of souls – which is harmed by the public dissemination of evil. This is why the Catholic Church has always taught that Catholicism should be the only religion of the State, and that the State should exclude and forbid the *public* profession and propagation of any other.

We will now look at three propositions that were condemned by Pope Pius IX in his authoritative Syllabus of Errors.

Pope Pius IX, *Syllabus of Errors*, Dec. 8, 1864, # 77:

“In this age of ours it is no longer expedient that the Catholic religion should be the only religion of the state, to the exclusion of all other cults whatsoever.” - Condemned.⁶²

Notice, the idea that the Catholic religion should not be the only religion of the State, to the exclusion of other religions, is condemned. That means that the Catholic religion should be the only religion of the State and that the others should be excluded from public worship, profession, practice and propagation. The Catholic Church doesn't force nonbelievers to believe in the Catholic Faith, since belief (by definition) is a free act of the will.

Pope Leo XIII, *Immortale Dei* (#36), Nov. 1, 1885: “And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will, for, as St. Augustine wisely reminds us, ‘Man cannot believe otherwise than of his own will.’”⁶³

However, it teaches that States should forbid the propagation and public profession of false religions which lead souls to Hell.

Pope Pius IX, *Syllabus of Errors*, # 78:

“Hence in certain regions of Catholic name, it has been laudably sanctioned by law that men immigrating there be allowed to have public exercises of any form of worship of their own.” - Condemned.⁶⁴

Pope Pius IX, *Syllabus of Errors*, Dec. 8, 1864, # 55:

“The Church is to be separated from the state, and the state from the Church.” - Condemned.⁶⁵

In *Quanta Cura*, Pope Pius IX also condemned the idea that every man should be granted the civil right to religious liberty.

Pope Pius IX, *Quanta Cura* (# 3), Dec. 8, 1864:

“From which totally false idea of social government they do not fear to foster THAT ERRONEOUS OPINION, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our predecessor, Gregory XVI, an insanity, NAMELY, THAT ‘LIBERTY OF CONSCIENCE AND WORSHIP IS EACH MAN’S PERSONAL RIGHT, WHICH OUGHT TO BE LEGALLY PROCLAIMED AND ASSERTED IN EVERY RIGHTLY CONSTITUTED SOCIETY...”⁶⁶

But Vatican II teaches just the opposite:

Vatican II document, *Dignitatis humanae* # 2:

“This Vatican synod declares that the human person has a right to religious freedom. Such freedom consists in this, that all should have such immunity from coercion by individuals, or by groups, or by any human power, that no one should be forced to act against his conscience in religious matters, nor prevented from acting according to his conscience, whether in private or in public, within due limits... This right of the human person to religious freedom should have such recognition in the regulation of society as to become a civil right.”⁶⁷

Vatican II document, *Dignitatis humanae* # 2:

“Therefore **this right to non-interference persists even in those who do not carry out their obligations of seeking the truth and standing by it; and the exercise of this right should not be curtailed,** as long as due public order is preserved.”⁶⁸

Vatican II teaches that religious liberty should be a civil right, which is directly condemned by Pope Pius IX. Vatican II also says that this right to religious liberty applies to public, as well as private, expression; and that no one should be prevented from the public expression or practice of his religion. The teaching of Vatican II is *direct* heresy against the infallible teaching of Pope Pius IX and a host of other popes. The teaching of Vatican II on religious liberty could literally have been added to the errors of the Syllabus of Errors condemned by Pope Pius IX.

Benedict XVI admits that Vatican II’s teaching on Religious Liberty contradicts the teaching of the Syllabus of Errors of Pope Pius IX!

What’s amazing is that Benedict XVI admits what we just proved above!

Benedict XVI, *Principles of Catholic Theology*, 1982, p. 381: **“If it is desirable to offer a diagnosis of the text [of the Vatican II document, Gaudium et Spes] as a whole, we might say that (in conjunction with the texts on religious liberty and world religions) it is a revision of the Syllabus of Pius IX, a kind of counter syllabus... As a result, the one-sidedness of the position adopted by the Church under Pius IX and Pius X in response to the situation created by the new phase of history inaugurated by the French Revolution, was, to a large extent, corrected...”**⁶⁹

Benedict XVI admits here that Vatican II’s teaching (which he adheres to) is directly contrary to the teaching of the Syllabus of Errors of Pope Pius IX. In other words, he just admitted that Vatican II’s teaching is contrary to the teaching of the Catholic Magisterium. One could hardly ask for more of a confirmation that the teaching of Vatican II is heretical. In his book, Benedict XVI repeats this again and again, calling the teaching of Vatican II “the countersyllabus,” and saying that there can be no return to the Syllabus of Errors!

Benedict XVI, *Principles of Catholic Theology*, 1982, p. 385: “By a kind of inner necessity, therefore, the optimism of **the countersyllabus gave way** to a new cry that was far more intense and more dramatic than the former one.”⁷⁰

Benedict XVI, *Principles of Catholic Theology*, 1982, p. 391: “The task is not, therefore, to suppress the Council but to discover the real Council and to deepen its true intention in the light of present experience. **That means that there can be no return to the Syllabus,** which may have marked the first stage in the confrontation with liberalism and a newly conceived Marxism but cannot be the last stage.”⁷¹

Vatican II’s heresy is perhaps most clearly expressed in the next quote:

Vatican II document, *Dignitatis humanae* # 3:

“So the state, whose proper purpose it is to provide for the temporal common good, should certainly recognize and promote the religious life of its citizens. With equal certainty it **exceeds the limits of its authority, if it takes upon itself to direct or to prevent religious activity.**”⁷²

Vatican II says that the State exceeds its authority if it dares to prevent religious activity. This is totally heretical.

Pope Leo XIII, *Libertas* (# 21-23), June 20, 1888:

“Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness – namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in the Catholic States, because the marks of truth are, as it were, engraven upon it... Men have a right freely and prudently to propagate throughout the State what things soever are true and honorable, so that as many as possible may possess them; but lying opinions, than which no mental plague is greater, and vices which corrupt the heart and moral life should be diligently repressed by public authority, lest they insidiously work the ruin of the State.”⁷³

Here we see Pope Leo XIII (simply reiterating the consistent teaching of pope after pope) teaching that **the State not only can, but should curtail and forbid the rights and privileges of other religions** to perform religious acts – exactly the opposite of what Vatican II declared. Such public acts, false opinions and false teachings should be repressed by public authority (the State), according to the teaching of the Catholic Church, so that souls are not scandalized or enticed by them.

The heresy of Vatican II on this issue is very clear, but there are always heretics who attempt to defend the indefensible.

Refuting attempted defenses of Vatican II’s teaching on Religious Liberty

Some defenders of Vatican II’s teaching on religious liberty argue that Vatican II simply taught that we shouldn’t coerce people to believe.

Patrick Madrid, *Pope Fiction*, p. 277: “Notice the Declaration [on religious liberty] endorses not a general freedom to believe whatever you want, but rather, a freedom from being coerced into believing something. **In other words, no one is to be forced to submit to the Catholic Faith.**”⁷⁴

As we saw already, this is completely false. Vatican II didn’t merely teach that the Catholic Church doesn’t force or coerce an unbeliever to be a Catholic. Rather, Vatican II taught that States don’t have the right to put down the public expression and propagation and practice of false religions (because the civil right to religious liberty should be universally recognized). Again, **we must understand the distinction between the two different issues** which the dishonest defenders of Vatican II sometimes attempt to conflate: First issue) the Catholic Church doesn’t force or coerce a nonbeliever to believe, since belief is free – true; Second issue) the State cannot repress the public expression of these false religions – this is where Vatican II contradicts the Catholic Church on religious liberty. The second issue is the key.

To understand this better let’s give an example: If a State were presented, for instance, with Muslims and Jews holding their religious services and celebrations in a public place (*even if they were not disturbing the peace or infringing on any private property or upsetting the public order at all*), the State could and should (according to Catholic teaching) repress these services and

celebrations and send the Jews and Muslims home (or would arrest them, if the law were well established) since they scandalize others and could cause others to join these false religions. The State would tell them their obligation to be Catholic before God and try to convert them by directing them to the Catholic priests, but it wouldn't force them to do so. This is an example of the clear distinction between 1) forcing one to be Catholic, something the Church condemns, since belief is free and 2) the State's right to repress false religious activity, something the Church teaches.

Pope Pius IX, *Syllabus of Errors*, # 78:

"Hence in certain regions of Catholic name, it has been laudably sanctioned by law that **men immigrating there be allowed to have public exercises of any form of worship of their own.**" - Condemned.⁷⁵

But Vatican II teaches just the opposite. The passage quoted below is the clearest heresy of Vatican II on religious liberty. **We quote it again because this passage** is utterly indefensible and cuts through all attempted distortions, such as the distortion from Patrick Madrid above.

Vatican II Document, *Dignitatis humanae* # 3:

"So the state, whose proper purpose it is to provide for the temporal common good, should certainly recognize and promote the religious life of its citizens. With equal certainty it **exceeds the limits of its authority, if it takes upon itself to direct or to prevent religious activity."⁷⁶**

Here Vatican II says that the State exceeds its authority if it dares to direct **or prevent** religious activity. We just saw above that the *Syllabus of errors* condemned the idea that the State cannot prevent the activity of other religions. This proves that Vatican II's teaching on religious liberty was clearly false and heretical, and that Vatican II wasn't merely teaching that one should not be coerced to become Catholic.

The "Within Due Limits" Subterfuge

Attempting to defend the heretical teaching of Vatican II on religious liberty by any means, the defenders of Vatican II will engage in tremendous distortions. They will quote the passage below from Vatican II and distort its teaching in the hope that the passage can (being thus distorted) somehow conform to traditional teaching against religious liberty. They assert that Vatican II didn't allow unconditional freedom of public worship, but mentioned certain "limits."

Vatican II document, *Dignitatis humanae* # 2:

"This Vatican synod declares that the human person has a right to religious freedom. Such freedom consists in this, that all should have such immunity from coercion by individuals, or by groups, or by any human power, that **no one should be forced to act against his conscience in religious matters, nor prevented from acting according to his conscience, whether in private or in public, within due limits.**... This right of the human person to religious freedom should have such recognition in the regulation of society as to become a civil right."⁷⁷

“See,” they say, “Vatican II taught that States could put limits on this religious expression; and this is in conformity with traditional teaching.” This is such a dishonest argument, such a distortion of the text, that Catholics should be outraged by it. In the passage above, **while teaching that no one (no matter what his religion) can be prevented from expressing his religion publicly, Vatican II is simply covering all its bases and making sure that it doesn’t go on the record as allowing anarchy in the State.**

Vatican II had to add the clause “within due limits” so that it didn’t go on the record endorsing, for instance, a religious group blocking traffic during rush hour or religious services being held in the middle of busy highways. Thus, it taught that “no one... shall be prevented from acting according to his conscience, whether in private or in public, within due limits.” Vatican II is not in any way saying that a Catholic State could curtail the right of religious liberty of non-Catholic citizens; Vatican II is still teaching undeniable heresy on religious liberty: that religious liberty should be a civil right and that no one shall be prevented by the State from acting according to his conscience in public; but it was simply indicating that *due public order cannot be violated by those exercising this right.*

To prove that this is the meaning – which, of course, is obvious to any honest assessor of this issue – we can simply quote the very same #2 in that Declaration:

Vatican II document, *Dignitatis humanae* # 2:

“Therefore this right to non-interference persists even in those who do not carry out their obligations of seeking the truth and standing by it; and the exercise of this right should not be curtailed, as long as due public order is preserved.”⁷⁸

We can see that the “within due limits” phrase simply means “as long as due public order is preserved.” Thus, according to Vatican II, every man has the right to religious liberty, including the public expression and practice of his religion, which the State cannot curtail as long as due public order is preserved. This is heretical. Vatican II did not conform to traditional teaching, no matter how hard heretics such as “Fr.” Brian Harrison dishonestly attempt to use this clause to argue such. Vatican II taught that the State cannot prevent the public expression of false religions, as we see very clearly in this quote we’ve already discussed.

Vatican II Document, *Dignitatis humanae* # 3:

“**So the state**, whose proper purpose it is to provide for the temporal common good, should certainly recognize and promote the religious life of its citizens. With equal certainty it **exceeds the limits of its authority, if it takes upon itself to direct or to prevent religious activity.**”⁷⁹

There is no way at all to defend the indefensibly heretical teaching of Vatican II on religious liberty.

The “Religious Liberty teaching is not a dogma” Objection

In view of the clear contradiction between Vatican II’s teaching on religious liberty and the traditional teaching, other defenders of the post-Vatican II apostasy have insisted that, despite the contradiction, the teaching of Vatican II doesn’t involve heresy because the traditional teaching on religious liberty was not infallibly taught as a dogma.

Chris Ferrara, *Catholic Family News*, “Opposing the Sedevacantist Enterprise, Part II,” Oct. 2005, pp. 24-25: “The [Sedevacantist] Enterprise asserts that there is a flat contradiction

between DH [Vatican II's document *Dignitatis Humanae* on religious liberty] and the traditional teaching: DH affirms a natural right [sic] religious liberty in the public manifestations of false religions by members of non-Catholic sects, while the traditional teaching condemns this notion... **But let's assume for argument's sake that a flat contradiction exists between DH [*Dignitatis Humanae*] and the prior teaching**, and that this contradiction is manifest – i.e., no explanation is required to demonstrate it. **Even so, the contradiction would not involve manifest heresy as such, since the Church's traditional teaching on the right and duty of the State to repress external violations of the Catholic religion is not a defined dogma of the Catholic Faith**, nor is the teaching that there is no right as such publicly to manifest a false religion in Catholic states."⁸⁰

This is completely wrong, and easily refuted. The idea taught by Vatican II, that every man should be granted the civil right to religious liberty, so that he is ensured by law the right to publicly practice and spread his false religion, was dogmatically, solemnly and infallibly condemned by Pope Pius IX in *Quanta Cura*. The language that Pius IX uses more than fulfills the requirements for a dogmatic definition. Please note especially the bolded and underlined portions.

Pope Pius IX, *Quanta Cura* (#'s 3-6), Dec. 8, 1864, *ex cathedra*: "From which totally false idea of social government they do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our predecessor, Gregory XVI, an insanity, **NAMELY, THAT 'LIBERTY OF CONSCIENCE AND WORSHIP IS EACH MAN'S PERSONAL RIGHT, WHICH OUGHT TO BE LEGALLY PROCLAIMED AND ASSERTED IN EVERY RIGHTLY CONSTITUTED SOCIETY;** and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, **WHEREBY THEY MAY BE ABLE OPENLY AND PUBLICLY TO MANIFEST AND DECLARE ANY OF THEIR IDEAS WHATEVER, EITHER BY WORD OF MOUTH, BY THE PRESS, OR IN ANY OTHER WAY.'** But while they rashly affirm this, they do not understand and note that they are preaching liberty of perdition... Therefore, **BY OUR APOSTOLIC AUTHORITY, WE REPROBATE, PROSCRIBE, AND CONDEMN ALL THE SINGULAR AND EVIL OPINIONS AND DOCTRINES SPECIALLY MENTIONED IN THIS LETTER, AND WILL AND COMMAND THAT THEY BE THOROUGHLY HELD BY ALL THE SONS OF THE CATHOLIC CHURCH AS REPROBATED, PROSCRIBED AND CONDEMNED.**"⁸¹

Pope Pius IX solemnly condemns, reprobates and proscribes (outlaws) this evil opinion by his apostolic authority, and solemnly declares that all the sons of the Catholic Church must hold this evil opinion as condemned. This is solemn language and infallible teaching of the highest order. There is no doubt that *Quanta Cura* constitutes a dogmatic condemnation of the idea that religious liberty should be a civil right given to each man. Vatican II's teaching was, therefore, direct heresy against infallible dogmatic teaching on the issue.

Vatican II's teaching on Religious Liberty rejects the entire History of Christendom and destroys Catholic Society

We've shown that Vatican II's teaching on religious liberty is heretical. Many other examples could be given to illustrate that Vatican II's teaching on religious liberty is false, evil and uncatholic. For instance, the dogmatic *Council of Vienne* specifically enjoined on Catholic leaders of States that they must publicly control (i.e. publicly suppress) the public practice of Islamic

worship. Pope Clement V was reminding the State of its duty to prohibit the public profession of false religions.

Pope Clement V, *Council of Vienne*, 1311-1312:

“It is an insult to the holy name and a disgrace to the Christian faith that in certain parts of the world subject to Christian princes where Saracens [i.e., the followers of Islam, also called Muslims] live, sometimes apart, sometimes intermingled with Christians, the Saracen priests, commonly called Zabazala, in their temples or mosques, in which the Saracens meet to adore **the infidel Mahomet**, loudly invoke and extol his name each day at certain hours from a high place... **This brings disrepute on our faith and gives great scandal to the faithful. These practices cannot be tolerated without displeasing the divine majesty.** We therefore, with the sacred council’s approval, strictly forbid such practices henceforth in Christian lands. **We enjoin on Catholic princes, one and all... They are to forbid expressly the public invocation of the sacrilegious name of Mahomet.**... Those who presume to act otherwise are to be so chastised by the princes for their irreverence, that others may be deterred from such boldness.”⁸²

According to Vatican II, this teaching of the *Council of Vienne* is wrong. It was also wrong, according to the teaching of Vatican II, that the Christian religion was declared to be the religion of the Roman Empire by Theodosius in 392 A.D. and all pagan temples were closed.⁸³ This shows us again that Vatican II’s teaching on religious liberty was evil and heretical.

Vatican II’s heretical teaching on religious liberty is precisely the reason why, following Vatican II, **a number of Catholic nations changed their Catholic constitutions in favor of secular ones!** The Catholic constitutions of Spain and Colombia were actually suppressed at the express direction of the Vatican, and the laws of those countries changed to permit the public practice of non-Catholic religions.

Changes to the Spanish Catholic Law as a result of the teaching of Vatican II

The “Fuero de los Espanoles,” the fundamental law of the Spanish State adopted on July 17, 1945, **only authorized the exercise of non-Catholic cults [religions] privately and forbade all propaganda activities on the part of false religions.**

Article 6, 1: “The profession and practice of the Catholic Religion, which is that of the Spanish State, will enjoy official protection.”

Article 6, 2: “... the only ceremonies and other open manifestations of religion allowed will be Catholic.”

We can see that, in conformity with traditional Catholic teaching, the Spanish law decreed that the only ceremonies *and public manifestations of religion would be Catholic*. **After Vatican II, however, the “Ley Organica del Estado” (Jan. 10, 1967) replaced this second paragraph of article 6 with the following:**

“The State will assume the protection of religious liberty which will be under the protection of the Judiciary responsible for safeguarding morals and public order.”

Moreover, the preamble to the Constitution of Spain, modified by this same "Ley Organica del Estado" after Vatican II, explicitly declared:

"... **Given the modification introduced in Article 6** by the 'Ley Organica del Estado,' ratified by referendum of the nation, **in order to adapt its text to the conciliar Declaration on religious liberty promulgated Dec. 7, 1965 [by Vatican II]**, which demands the explicit recognition of this right [religious liberty], and conforms moreover to the second fundamental Principle of the Movement according to which the teaching of the Church ought to inspire our laws ..."

We can see that the second section of Article 6 of the 1945 Constitution was replaced by that of the 1967 **precisely in order to bring the laws of Spain into agreement with the declaration of Vatican II!** Perhaps this revision of Catholic laws in a Catholic country, which was made in order to conform to the new religion of Vatican II, illustrates more than anything else the forces at work here. **Spain went from a Catholic nation to godless one, which now gives legal protection to divorce, sodomy, pornography and contraception, all thanks to Vatican II.**

Pope St. Pius X, *Vehementer Nos*, Feb. 11, 1906:

"We, in accord with the supreme authority which We hold from God, disapprove and condemn the established law which separates the French state from the Church, for those reasons which We have set forth: because it inflicts the greatest injury upon God whom it solemnly rejects, declaring in the beginning that the state is devoid of any religious worship..."⁸⁴

Pope Gregory XVI, *Inter Praecipuas* (# 14), May 8, 1844:

"Experience shows that there is no more direct way of alienating the populace from fidelity and obedience to their leaders than through **that indifference to religion propagated by the sect members under the name of religious liberty.**"⁸⁵

In line with its heretical teaching on religious liberty, Vatican II teaches the heresy that all religions have liberty of speech and liberty of the press.

Vatican II document, *Dignitatis Humanae* # 4:

"In addition, religious communities are entitled to teach and give witness to their faith publicly in speech and writing without hindrance."⁸⁶

The idea that everyone has the right to liberty of speech and the press has been condemned by many popes. We will only quote Pope Gregory XVI and Pope Leo XIII. Notice that Pope Gregory XVI called this idea (*the very thing taught by Vatican II*) harmful and "never sufficiently denounced."

Pope Gregory XVI, *Mirari Vos* (# 15), Aug. 15, 1832:

"Here We must include **that harmful and never sufficiently denounced freedom to publish any writings whatever** and disseminate them to the people, which some dare to demand and promote with so great a clamor. **We are horrified** to see what **monstrous** doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets, and other writings which, though small in weight, are very great in malice."⁸⁷

Pope Leo XIII, *Libertas* (# 42), June 20, 1888:

“From what has been said it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, or writing, or of worship, as if these were so many rights given by nature to man.”⁸⁸

Pope Leo XIII, *Immortale Dei* (# 34), Nov. 1, 1885:

“Thus, Gregory XVI in his encyclical letter *Mirari Vos*, dated August 15, 1832, inveighed with weighty words against the sophisms which even at his time were being publicly inculcated – namely, that no preference should be shown for any particular form of worship; that it is right for individuals to form their own personal judgments about religion; that each man’s conscience is his sole and all-sufficing guide; and that it is lawful for every man to publish his own views, whatever they may be, and even to conspire against the state.”⁸⁹

All of this Catholic teaching directly contradicts the heretical teaching of Vatican II.

5. *Ad Gentes* – Vatican II’s Decree on Missionary Activity

Not surprisingly, we also find heresy in Vatican II’s *Decree on Missionary Activity*.

Vatican II document, *Ad Gentes* # 6:

“For although the Church possesses totally and fully the means of salvation, it neither always nor at once puts or can put them all into operation, but is subject to beginnings and stages in the activity by which it strives to bring God’s plan into effect. Indeed, at times, after a successful start and advance, it has to grieve at another reverse, or at least it halts in a certain state of semi-fulfillment and insufficiency.”⁹⁰

Vatican II asserts that the Catholic Church is insufficient as a means of salvation. This is a rejection of the dogma Outside the Church There is No Salvation. If there is no salvation outside the Church (a dogma), that necessarily means that the Church is sufficient for man’s salvation!

Pope Innocent III, *Eius exemplo*, Dec. 18, 1208:

“By the heart we believe and by the mouth we confess the one Church, not of heretics, but **the Holy Roman, Catholic, and Apostolic Church outside of which we believe that no one is saved**.”⁹¹

Pope Clement VI, *Super quibusdam*, Sept. 20, 1351:

“In the second place, we ask whether you and the Armenians obedient to you believe that **no man of the wayfarers outside the faith of this Church**, and outside the obedience to the Pope of Rome, **can finally be saved**.”⁹²

Vatican II document, *Ad Gentes* # 29:

“Together with the Secretariat for the promotion of Christian unity, it should search out ways and means for bringing about and organizing cooperation and harmonious relationships with other communities of Christians in their missionary projects, so that as far as possible the scandal of division may be removed.”⁹³

Ad Gentes 29 teaches that Catholics should work with Protestant sects in their missionary projects. This means that Vatican II considers a conversion to Protestantism a true conversion. This is heresy. There is no salvation outside the Catholic Church. A conversion to Protestantism is not a true conversion.

Pope Leo X, *Fifth Lateran Council*, Session 8, Dec. 19, 1513:

“And since truth cannot contradict truth, we define that every statement contrary to the enlightened truth of the faith is totally false and we strictly forbid teaching otherwise to be permitted. **We decree that all those who cling to erroneous statements of this kind, thus sowing heresies which are wholly condemned, should be avoided in every way and punished as detestable and odious heretics and infidels who are undermining the Catholic faith.**”⁹⁴

6. *Nostra Aetate* – Vatican II’s Decree on Non-Christian Religions

Vatican II document, *Nostra aetate* # 3:

“The Church also looks upon Muslims with respect. They worship the one God living and subsistent, merciful and almighty, creator of heaven and earth, who has spoken to humanity and to whose decrees, even the hidden ones, they seek to submit themselves wholeheartedly, just as Abraham, to whom the Islamic faith readily relates itself, submitted to God... Hence they have regard for the moral life and worship God in prayer, almsgiving and fasting.”⁹⁵

Here we find Vatican II teaching that Muslims worship the one God, the Creator of Heaven and Earth. This is similar to, but slightly different from, the heresy that we have already exposed in *Lumen Gentium*. The false god of the Muslims (which is not the Trinity) didn’t create Heaven and Earth. The Most Holy Trinity created Heaven and Earth.

Pope St. Leo IX, *Congratulamur vehementer*, April 13, 1053:

“**For I firmly believe that the Holy Trinity, the Father and the Son and the Holy Spirit, is one omnipotent God, and in the Trinity the whole Godhead is co-essential and consubstantial, co-eternal and co-omnipotent, and of one will, power, majesty; the creator of all creation, from whom all things, through whom all things, in whom all things which are in heaven or on earth, visible or invisible.** Likewise I believe that each person in the Holy Trinity is the one true God, complete and perfect.”⁹⁶

Interesting comparison of language between Vatican II and the Council of Florence

<p>Vatican II document, <i>Nostra aetate</i> # 3: “The Church also looks upon <u>Muslims</u> with respect. They worship the one God living and subsistent, merciful and almighty, creator of heaven and earth, who has spoken to humanity and to whose decrees, even the hidden ones, they <u>seek to submit themselves wholeheartedly</u>, just as Abraham, to whom the Islamic faith readily relates itself, submitted to God... <u>Hence they have regard for the moral life and worship God in prayer, almsgiving and fasting.</u>”</p>	<p>Pope Eugene IV, <i>Council of Florence</i>, 1441, <i>ex cathedra</i>: “The... Church firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the Devil and his angels, unless they are joined to the Church before the end of their lives; that the unity of this ecclesiastical body is of such importance that <u>only for those who abide in it do the Church’s sacraments contribute to salvation and do fasts, almsgiving and other works of piety</u> and practices of the Christian militia produce eternal rewards; and that nobody can be saved, <u>no matter how much he has given away in alms</u> and even if he has shed blood in the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church.”</p>
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Please notice that as the Council of Florence was dogmatically defining the necessity of the Catholic Faith for salvation, it emphasized the prayers, almsgiving and fasts of those inside the bosom of the Church. It stated that such almsgiving will not profit one who is outside the Church. It's interesting that Vatican II, in praising the Muslims and their false religion, uses almost the exact same language as the Council of Florence, but again with a contrary meaning: Vatican II **praises** the fasts, almsgiving and prayers of members of a false non-Catholic religion.

Nostra aetate 3 also says that the Catholic Church looks upon Muslims with respect, who seek to submit themselves to God wholeheartedly, just as Abraham did. But Vatican II's admiration for the infidel Muslims is not shared by the Catholic Church. The Church desires the *conversion* and eternal happiness of all the Muslims, but she recognizes that Islam is a horrible and false religion. She doesn't pretend that they submit themselves to God. She knows that they belong to a false religion.

Pope Eugene IV, *Council of Basel*, Session 19, Sept. 7, 1434:

"... there is hope that very many from **the abominable sect of Mahomet** will be converted to the Catholic faith."⁹⁷

Pope Benedict strictly forbade Catholics to even give Muslim names to their children under pain of damnation.

Pope Benedict XIV, *Quod Provinciale*, Aug. 1, 1754:

"The Provincial Council of your province of Albania... decreed most solemnly in its third canon, among other matters, as you know, that **Turkish or Mohammedan names should not be given either to children or adults in baptism... This should not be hard for any one of you, venerable brothers, for none of the schismatics and heretics has been rash enough to take a Mohammedan name, and unless your justice abounds more than theirs, you shall not enter the kingdom of God.**"⁹⁸

In the section on the most specific heresy in Vatican II (earlier), we covered that *Nostra Aetate* #4 teaches the heresy that the Jews should not be considered as rejected by God. We will not repeat that here.

Nostra aetate also made sure to remind the world how great Buddhism is, and how this false religion leads to the highest illumination.



Buddhists acknowledge many false gods

Vatican II document, *Nostra aetate* # 2:

“In Buddhism, according to its various forms, the radical inadequacy of this changeable world is acknowledged and a way is taught whereby those with a devout and trustful spirit may be able to reach either a state of perfect freedom or, relying on their own efforts or on help from a higher source, the highest illumination.”⁹⁹

Vatican II says that in Buddhism “a way is taught” whereby men can reach the highest illumination! This is apostasy. This is one of the worst heresies in Vatican II. Further, read how Paul VI (the man who solemnly promulgated Vatican II) understood its teaching on Buddhism.

Paul VI, *General Audience to Japanese Buddhists*, Sept. 5, 1973: **“It is a great pleasure for us to welcome the members of the Japanese Buddhists Europe Tour, honored followers of the Soto-shu sect of Buddhism... At the Second Vatican Council the Catholic Church exhorted her sons and daughters to study and evaluate the religious traditions of mankind and to ‘learn by sincere and patient dialogue what treasures a bountiful God has distributed among the nations of the earth’ (*Ad Gentes*, 11)... Buddhism is one of the riches of Asia...”**¹⁰⁰

Basing himself on Vatican II (which he solemnly promulgated), Paul VI says that this false and pagan religion is one of the “riches of Asia”!

Vatican II also praises the false religion of Hinduism for its inexhaustible wealth of “penetrating philosophical investigations,” as well as its ascetical life and deep meditation.

Vatican II document, *Nostra aetate* # 2: “Thus in Hinduism the divine mystery is explored and propounded with an inexhaustible wealth of myths and penetrating philosophical investigations, and liberation is sought from the distresses of our state either through various forms of ascetical life or deep meditation or taking refuge in God with loving confidence.”¹⁰¹



Vatican II



Kali, one of the approximately 330,000 false gods worshipped by the Hindus – a religion not condemned, but praised by Vatican II

Notice how specifically Vatican II’s praise for the false religion of Hinduism is contradicted by Pope Leo XIII:

Pope Leo XIII, *Ad Extremas* (#1), June 24, 1893: “Our thoughts turn first of all to the **blessed Apostle Thomas who is rightly called the founder of preaching the Gospel to the Hindus**. Then, there is Francis Xavier... Through his extraordinary perseverance, **he converted hundreds of thousands of Hindus from the myths and vile superstitions of the Brahmans to the true religion**. In the footsteps of this holy man followed numerous priests... they are continuing these noble efforts; nevertheless, in the vast reaches of the Earth, **many are still deprived of the truth, miserably imprisoned in the darkness of superstition.**”¹⁰²

Truly Two Different Religions

<p>Pope Leo XIII, <i>Ad Extremas</i> (#1), June 24, 1893: “... Through his extraordinary perseverance, he converted hundreds of thousands of Hindus from the myths and vile superstitions of the Brahmans to the true religion. In the footsteps of this holy man followed numerous priests... they are continuing these noble efforts; nevertheless, in the vast reaches of the Earth, many are still deprived of the truth, miserably imprisoned in the darkness of superstition.”</p>	<p>Vatican II document, <i>Nostra aetate</i> (# 2): “<u>Thus in Hinduism the divine mystery is explored and propounded with an inexhaustible wealth of myths and penetrating philosophical investigations</u>, and liberation is sought from the distresses of our state either <u>through various forms of ascetical life or deep meditation or taking refuge in God with loving confidence.</u>”</p>
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Amid all of this blasphemy in Vatican II, no mention is made that these infidels must be converted to Christ; no prayer is offered that the Faith may be granted to them; and no admonition that these idolaters must be delivered from their impiety and the darkness of their

superstitions. What we see is praise and esteem for these religions of the Devil. What we see is an unequivocal syncretism, which treats all religions as if they are paths to God.

Pope Pius XI, *Mortalium Animos* (# 2), Jan. 6, 1928:

“... that false opinion which considers all religions to be more or less good and praiseworthy, ... Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it...”¹⁰³

Pope Pius IX, *Qui Pluribus* (# 15), Nov. 9, 1846:

“Also perverse is that shocking theory that it makes no difference to which religion one belongs, a theory greatly at variance even with reason. By means of this theory, those crafty men remove all distinction between virtue and vice, truth and error, honorable and vile action. They pretend that men can gain eternal salvation by the practice of any religion, **as if there could ever be any sharing between justice and iniquity, any collaboration between light and darkness, or any agreement between Christ and Belial.**”¹⁰⁴

7. *Gaudium et Spes* – Vatican II’s Constitution on the Church in the Modern World

Vatican II document, *Gaudium et Spes* # 22:

“For by His incarnation the Son of God united Himself in some way with every human being. He labored with human hands, thought with a human mind, acted with a human will, and loved with a human heart.”¹⁰⁵

One of the most frequently repeated heresies of the Vatican II sect is the idea that, by His Incarnation, Christ united Himself with each man. Vatican II speaks of a union between Christ and each man which results from the Incarnation itself. John Paul II took the baton of this heresy and ran with it full speed ahead to its logical consequence – universal salvation.

John Paul II, *Redemptor Hominis* (# 13), March 4, 1979:

“Christ the Lord indicated this way especially, when, as the Council teaches, ‘by his Incarnation, He, the Son of God, in a certain way united Himself with each man.’ (*Gaudium et Spes*, 22.)”¹⁰⁶

John Paul II, *Redemptor Hominis* (# 13), March 4, 1979:

“We are dealing with each man, for each one is included in the mystery of the Redemption and with each one Christ has united Himself forever through this mystery.”¹⁰⁷

We will cover more of John Paul II’s teaching in this regard in the section on his heresies. The idea that God united himself to every man in the Incarnation is false and heretical. There is no union between Jesus Christ and each man that results from the incarnation itself.

The whole point of the Catholic Church is to unite mankind to Jesus Christ. This is done through faith and baptism. If the union between all of mankind and Jesus Christ occurred at the Incarnation, then the Church has no value and is in fact pointless. The same would have to be said of the Crucifixion, the Resurrection, the seven sacraments, etc., which are all of no importance in uniting mankind to Jesus Christ according to Vatican II and John Paul II. In this system, the Crucifixion of Christ by which the world was truly redeemed and given a chance to

be saved becomes instead merely a sign of the union between Christ and each man that already exists and has existed since the Incarnation. The Redemption, then, has no saving value. One can see that in this system all of Catholic doctrine is simultaneously flushed down the toilet.

In fact, **this doctrine of Vatican II, which has been repeated and expanded upon countless times by John Paul II, is actually worse than the heretical doctrine of Martin Luther.** Luther, heretic that he was, at least believed that to be united with Christ one had to possess faith in the Cross of Jesus Christ. But according to the doctrine of Vatican II and John Paul II, faith in the Cross of Jesus Christ is superfluous since all of humanity has already been united to Christ “forever” (John Paul II, *Redemptor Hominis*, 13). We hope that the reader can see the incredible malice that lies behind the statement of Vatican II’s Constitution *Gaudium et Spes* #22.

We will now quote the Catholic dogmas which reveal that union between sinful mankind and Christ only comes from faith and baptism; original sin is not remitted in any other way.

Pope Eugene IV, *Council of Florence*, Session 11, Feb. 4, 1442, “Cantate Domino”:
“With regard to children, since the danger of death is often present and the only remedy available to them is the sacrament of baptism by which they are snatched away from the dominion of the devil and adopted as children of God ...”¹⁰⁸

Pope Pius XI, *Quas Primas* (# 15), Dec. 11, 1925: “Indeed this kingdom is presented in the Gospels as such, into which men prepare to enter by doing penance; **moreover, they cannot enter it except through faith and baptism**, which, although **an external rite**, yet signifies and effects an interior regeneration.”¹⁰⁹

Union with Christ is also lost by separation from the Church, something Vatican II doesn’t bother to mention.

Pope Leo XIII, *Satis Cognitum* (# 5), June 29, 1896:
“Whoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ.”¹¹⁰

Besides the heresy in *Gaudium et Spes* #22, there are a number of others in *Gaudium et Spes* that are worthy of note. *Gaudium et Spes* teaches that birth control is virtuous.

Vatican II document, *Gaudium et spes* # 51:
“The council is aware that in living their married life harmoniously, couples can often be restricted by modern living conditions and find themselves in circumstances in which the number of children cannot be increased, at least for a time, and the constant expression of love and the full sharing of life are maintained only with difficulty.”¹¹¹

Vatican II document, *Gaudium et Spes* # 52:
“Those who are learned in the sciences, especially in the biological, medical, social and psychological fields, can be of considerable service to the good of marriage and the family, and to the peace of conscience, if they collaborate in trying to throw more light on the various conditions which favor the virtuous control of procreation.”¹¹²

Vatican II document, *Gaudium et Spes* # 87:
“For, according to the inalienable human right to marriage and parenthood, the decision about the number of children to have lies with the right judgment of the parents, and cannot in any way be entrusted to the judgment of public authority... In exploring

methods to help couples regulate the number of their children, appropriate information should be given on scientific advances that are well proven and are found to be in accordance with the moral order."¹¹³

Here we have Vatican II teaching that birth control can be virtuous and that couples can choose the number of children that are to be born. This is contrary to the natural law. God is the author of life. No human being is permitted to infringe upon God's will to bring new life into the world by controlling birth or limiting his family. Birth control is never allowed, regardless of whether it is performed by so-called "natural" or artificial methods. For more on this issue, see the section of this book dealing with Natural Family Planning.

Moving on, we must cover Vatican II's adoration of man.

Vatican II document, *Gaudium et Spes* # 26:

"There is also increasing awareness of the exceptional dignity which belongs to the human person, who is superior to everything and whose rights and duties are universal and inviolable."¹¹⁴

Vatican II document, *Gaudium et Spes* # 12:

"According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown."¹¹⁵

This is blasphemy. If all things on earth should be related to man as their center and crown, this means that everything should be measured by man's law, not God's. This means that for all intents and purposes man is actually God - everything is to be related to him. Man has been put in the place of God.



Vatican II

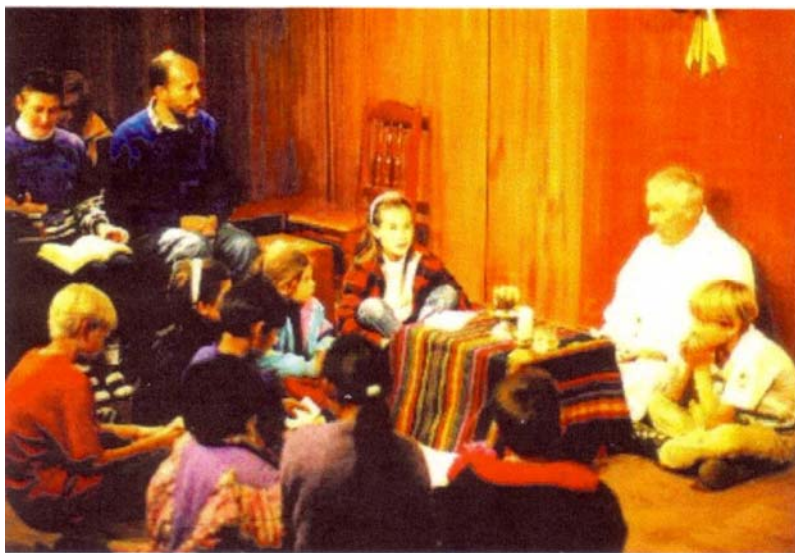
8. *Sacrosanctum Concilium* - Vatican II's Constitution on the Sacred Liturgy

Sacrosanctum Concilium was Vatican II's constitution on the sacred liturgy. It was responsible for the incredible changes to the Mass and the other sacraments following Vatican II.



A post-Vatican II "Mass"

These incredible changes will be covered in more detail in the next section of this book dealing with "The Liturgical Revolution." What *Sacrosanctum Concilium* started, Paul VI finished by suppressing the traditional Latin Mass and replacing it with an invalid Protestant service that is referred to as the New Mass or *the Novus Ordo Missae* (the New Order of the Mass). The "New Mass" alone has been responsible for the departure of millions from the Catholic Church.



Another post-Vatican II "Mass"

Paul VI also changed the rites of all seven sacraments of the Church, making grave and possibly invalidating changes to the sacraments of Extreme Unction, Confirmation and Holy Orders. But it all began with Vatican II's Constitution, *Sacrosanctum Concilium*.

The revolutionary intentions of Vatican II are clear in *Sacrosanctum Concilium*.

Sacrosanctum Concilium #63b: "There is to be a new edition of the Roman book of rites, and, following this as a model, each competent local church authority (see article 22.2) should prepare its own, adapted to the needs of individual areas, including those to do with language, as soon as possible."¹¹⁶

Sacrosanctum Concilium #66: "Both rites of adult baptism are to be revised, the simpler one and the more elaborate one, the latter with reference to the renewed catechumenate."¹¹⁷

Sacrosanctum Concilium #67: "The rite of infant baptism is to be revised, and adapted to the reality of the situation with babies."¹¹⁸

Sacrosanctum Concilium #71: "The rite of confirmation is also to be revised."¹¹⁹

Sacrosanctum Concilium #72: "The rites and formulas of penance are also to be revised in such a way that they express more clearly what the sacrament is and what it brings about."¹²⁰

Sacrosanctum Concilium #76: "The rites for different kinds of ordination are to be revised – both the ceremonies and the texts."¹²¹

Sacrosanctum Concilium #77: "The rite of celebrating marriage in the Roman book of rites is to be revised, and made richer, in such a way that it will express the grace of the sacrament more clearly..."¹²²

Sacrosanctum Concilium #79: "The sacramentals should be revised... the revision should also pay attention to the needs of our time."¹²³

Sacrosanctum Concilium #80: "The rite of consecration of virgins found in the Roman pontifical is to be subjected to review."¹²⁴

Sacrosanctum Concilium #82: "The rite of burying little children should be revised, and a special mass provided."¹²⁵

Sacrosanctum Concilium #89d: "The hour of prime is to be suppressed."¹²⁶

Sacrosanctum Concilium #93: "... the hymns are to be restored to their original form. Things which smack of mythology or which are less suited to Christian holiness are to be removed or changed."¹²⁷

Sacrosanctum Concilium #107: "The liturgical year is to be revised."¹²⁸

Sacrosanctum Concilium #128: "The ecclesiastical canons and statutes which deal with the provision of visible things for worship are to be revised AS SOON AS POSSIBLE..."¹²⁹

Yes, the Devil could not wait to destroy the precious liturgical heritage of the Catholic Church by means of the heretics at Vatican II. His goal was to leave as little of Tradition remaining as he could. And, as we will continue to document, that's exactly what he did.



Another post-Vatican II "Mass"

In *Sacrosanctum Concilium* #37 and #40.1, the Council falls into heresy against the teaching of Pope Pius X in *Pascendi* on Modernist Worship.

Sacrosanctum Concilium # 37: "... (the Church) cultivates and encourages the gifts and endowments of mind and heart possessed by various races and peoples... Indeed, **it sometimes allows them into the liturgy itself**, provided they are consistent with the thinking behind the true spirit of the liturgy."¹³⁰

Please notice: Vatican II is allowing the customs of various peoples into liturgical worship.

Sacrosanctum Concilium # 40.1: "The competent local Church authority should carefully and conscientiously consider, in this regard, **which elements from the traditions and particular talents of individual peoples can be brought into divine worship.** Adaptations which are adjudged useful or necessary should be proposed to the apostolic see, and introduced with its consent."¹³¹

Notice again that Vatican II is calling for the customs and traditions of various peoples to be incorporated into the liturgy.

What Vatican II taught above (and what has been implemented all over the Vatican II Church in the decades following the promulgation of Vatican II) is exactly what Pope Pius X solemnly condemned in *Pascendi* as Modernist worship!

Pope Pius X, *Pascendi Dominici Gregis* (# 26), Sept. 8, 1907, On the Worship of Modernists: **"THE CHIEF STIMULUS IN THE DOMAIN OF WORSHIP CONSISTS IN THE NEED OF ADAPTING ITSELF TO THE USES AND CUSTOMS OF PEOPLES,** as well as the need of availing itself of the value which certain acts have acquired by long usage."¹³²

Vatican II's teaching was condemned word for word by Pope Pius X in 1907!

In *Sacrosanctum Concilium* #34 and #50, Vatican II again contradicted a dogmatic constitution of the Church word for word.

Sacrosanctum Concilium # 34: “The rites should radiate a rich simplicity; they should be brief and lucid, avoiding pointless repetitions; they should be intelligible for the people, and should not in general require much explanation.”¹³³

Sacrosanctum Concilium # 50: “Therefore the rites, in a way that carefully preserves what really matters, should become simpler. Duplications which have come in over the course of time should be discontinued, as should the less useful accretions.”¹³⁴



We can see just how “simple” they have become

Pope Pius VI explicitly condemned the idea that the traditional liturgical rites of the Church should be simplified in his dogmatic Constitution *Auctorem fidei*!

Pope Pius VI, *Auctorem fidei*, Aug. 28. 1794, # 33:

“The proposition of the synod by which it shows itself eager to remove the cause through which, in part, there has been induced a forgetfulness of the principles relating to the order of the liturgy, ‘by recalling it (the liturgy) to a greater simplicity of rites, by expressing it in the vernacular language, by uttering it in a loud voice...’” – **Condemned as rash, offensive to pious ears, insulting to the Church, favorable to the charges of heretics against it.**¹³⁵

Sacrosanctum Concilium also called for changing the rite of every sacrament, in addition to calling for “bodily self expression” in the liturgy (# 30):

Sacrosanctum Concilium # 30:

“In order to encourage their taking an active share, acclamations for the people, together with responses, psalmody, antiphons and hymns, should be developed, as well as actions, movements and bodily self-expression.”¹³⁶

Vatican II also called for “radical adaptation” to the liturgy (#40):

Sacrosanctum Concilium # 40:

“However, in some places or in some situations, there may arise a pressing need for a more radical adaptation of the liturgy.”¹³⁷

These passages of Vatican II may form part of the reason why the modern churches of the Vatican II sect frequently conduct “Masses” at which one finds polka bands, electric guitars, balloons, drums, native American ceremonies, topless dancers and rock music (see our section on “The Liturgical Revolution”). One might also find the “priests” celebrating such “Masses” dressed in anything from football jerseys to clown costumes. Yes, the “spirit of Vatican II” has truly touched the modern-day churches of the Vatican II sect. However, true Catholics who have maintained their resistance to the Vatican II apostasy can take heart in the fact that Pope Gregory X at the *Second Council of Lyons*, and Pope Clement V at the *Council of Vienne*, authoritatively condemned all such abominations!

Pope Gregory X, *Second Council of Lyons*, 1274, Constitution 25:

“Churches, then, should be entered humbly and devoutly; **behavior inside should be calm, pleasing to God, bringing peace to the beholders, a source not only of instruction but of mental refreshment.**... In churches the sacred solemnities should possess the whole heart and mind; the whole attention should be given to prayer. Hence where it is proper to offer heavenly desires with peace and calm, let nobody arouse rebellion, provoke clamor or be guilty of violence... **Idle and, even more, foul and profane talk must stop; chatter in all its forms must cease. Everything, in short, that may disturb divine worship or offend the eyes of the divine majesty should be absolutely foreign to the churches,** lest where pardon should be asked for our sins, occasion is given for sin, or sin is found to be committed... Those indeed who impudently defy the above prohibitions... will have to fear the sternness of divine retribution and our own, until having confessed their guilt, they have firmly resolved to avoid such conduct in the future.”¹³⁸

Pope Clement V, *Council of Vienne*, Decree # 22, 1311-1312:

“There are some, both clergy and laity, especially on the vigil of certain feasts when they ought to be in church persevering in prayer, **who are not afraid to hold licentious dances in the cemeteries of the churches and occasionally to sing ballads** and perpetrate many excesses. **From this sometimes there follows the violation of churches and cemeteries, disgraceful conduct and various crimes;** and the liturgical office is greatly disturbed, **to the offense of the divine majesty and the scandal of the people nearby.**”¹³⁹

Finally, not wishing to leave anything untouched, *Sacrosanctum Concilium* made sure to call for pagan musical traditions in acts of Catholic worship (#119):

Sacrosanctum Concilium # 119:

“In some parts of the world, especially in mission areas, peoples are found who have a musical tradition of their own, a tradition which has great importance for their religious and cultural way of life... For this reason, special care should be taken in the musical training of missionaries, so that, as far as possible, they will be able to encourage the traditional music of these peoples in schools, in choirs, and in acts of worship.”¹⁴⁰

Thankfully, Pope Pius XII and the Council of Trent had already condemned any insertion of pagan musical tradition into the churches.

Pope Pius IV, *Council of Trent*, Session 22, Decree on things to be observed and avoided at Mass: " **And they should keep out of their churches the kind of music in which a base and suggestive element is introduced** into the organ playing or singing, **and similarly all worldly activities**, empty and secular conversations, walking about, noises and cries, **so that the house of God may truly be called and be seen to be a house of prayer.**"¹⁴¹

Pope Pius XII, *Musicae sacrae* (# 42), Dec. 25, 1955: "[On Liturgical Music] **It must be holy. It must not allow within itself anything that savors of the profane** nor allow any such thing to slip into the melodies in which it is expressed."¹⁴²

Is there any doubt that Vatican II tried to bring about a new apostate liturgy for its new apostate Church? Vatican II brings down the anathema of the Church on its head!

Pope Paul III, *Council of Trent*, Session 7, Can. 13, *ex cathedra*:

"If anyone shall say that the received and approved rites of the Catholic Church accustomed to be used in the solemn administration of the sacraments may be disdained or omitted by the minister without sin and at pleasure, or may be changed by any pastor of the churches to other new ones: let him be anathema."¹⁴³

There are other heresies in the documents of Vatican II. However, what has been covered should be enough to convince anyone of good will that no Catholic can accept this heretical council without denying the Faith. And it is not sufficient merely to resist the heresies of Vatican II; **one must entirely condemn this non-Catholic council and all who would obstinately adhere to its teachings.** For if a person rejects the heresies of Vatican II, yet still considers himself in communion with those who accept the heresies of Vatican II, then such a person is still actually in communion with heretics and is therefore a heretic.

Endnotes for Section 8:

¹ Yves Marsaudon in his book *Ecumenism Viewed by a Traditional Freemason*, Paris: Ed. Vitiano, 121; quoted by *Permanences*, no. 21 (July 1965), 87; also quoted by Bishop Tissier De Mallerai, *The Biography of Marcel Lefebvre*, Kansas City, MO: Angelus Press, 2004, p. 328.

² Denzinger, *The Sources of Catholic Dogma*, B. Herder Book. Co., Thirtieth Edition, 1957, no. 703-705.

³ Walter M. Abbott, *The Documents of Vatican II*, The America Press, 1966, p. 666.

⁴ *Decrees of the Ecumenical Councils*, Sheed & Ward and Georgetown University Press, 1990, Vol. 1, p. 970.

⁵ 1937 Latin Version of Denzinger, *Enchiridion Symbolorum*, Herder & Co., no. 705.

⁶ *Decrees of the Ecumenical Councils*, 1990, Vol. 2, p. 908.

⁷ http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html

⁸ *The Papal Encyclicals*, by Claudia Carlen, Raleigh: The Pierian Press, 1990, Vol. 2 (1878-1903), p. 393.

⁹ Renee M. Lareau, "Vatican II for Gen-Xers," *St. Anthony Messenger*, November 2005, p. 25.

¹⁰ *Decrees of the Ecumenical Councils*, Vol. 2, p. 912.

¹¹ "Cardinal" Ratzinger, *Dominus Iesus* #17, approved by John Paul II, Aug. 6, 2000.

¹² Denzinger 570a.

¹³ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 393.

¹⁴ Michael J. Daley, "The Council's 16 Documents" *St. Anthony Messenger*, Nov. 2005, p. 15.

¹⁵ *Decrees of the Ecumenical Councils*, Vol. 2, p. 910.

¹⁶ Denzinger 468.

¹⁷ *Decrees of the Ecumenical Councils*, Vol. 2, p. 910.

¹⁸ *The Papal Encyclicals*, Vol. 3 (1903-1939), pp. 121-122.

¹⁹ *Decrees of the Ecumenical Councils*, Vol. 1, p. 578; Denzinger 714.

²⁰ *Decrees of the Ecumenical Councils*, Vol. 2, p. 912.

²¹ *The Encyclicals of John Paul II*, Huntington, IN: Our Sunday Visitor Publishing Division, 1996, p. 914.

²² *The Encyclicals of John Paul II*, p. 965.

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- ²³ Denzinger 247.
²⁴ Denzinger 714.
²⁵ *Decrees of the Ecumenical Councils*, Vol. 2, pp. 915-916.
²⁶ *Decrees of the Ecumenical Councils*, Vol. 1, p. 113.
²⁷ Denzinger 351.
²⁸ http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html
²⁹ *Decrees of the Ecumenical Councils*, Vol. 1, p. 233.
³⁰ Denzinger 246.
³¹ *Decrees of the Ecumenical Councils*, Vol. 1, p. 31.
³² *Decrees of the Ecumenical Councils*, Vol. 2, p. 914.
³³ *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 315.
³⁴ *Decrees of the Ecumenical Councils*, Vol. 2, p. 907.
³⁵ Denzinger 468.
³⁶ *Decrees of the Ecumenical Councils*, Vol. 1, p. 578; Denzinger 714.
³⁷ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 222.
³⁸ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 256.
³⁹ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 364.
⁴⁰ *The Encyclicals of John Paul II*, p. 950.
⁴¹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 907.
⁴² *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 201.
⁴³ *Decrees of the Ecumenical Councils*, Vol. 1, p. 74.
⁴⁴ *Decrees of the Ecumenical Councils*, Vol. 2, p. 907.
⁴⁵ *Decrees of the Ecumenical Councils*, Vol. 2, p. 866.
⁴⁶ Denzinger 468.
⁴⁷ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 400.
⁴⁸ Denzinger 1961.
⁴⁹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 861.
⁵⁰ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 231.
⁵¹ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 230.
⁵² Denzinger 73.
⁵³ *Decrees of the Ecumenical Councils*, Vol. 2, p. 861.
⁵⁴ Denzinger 1806.
⁵⁵ Denzinger 1801.
⁵⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 860.
⁵⁷ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 364.
⁵⁸ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 184.
⁵⁹ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 399.
⁶⁰ *Decrees of the Ecumenical Councils*, Vol. 2, pp. 860-861.
⁶¹ Denzinger 1630.
⁶² Denzinger 1777.
⁶³ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 115.
⁶⁴ Denzinger 1778.
⁶⁵ Denzinger 1755.
⁶⁶ Denzinger 1690.
⁶⁷ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1002.
⁶⁸ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1003.
⁶⁹ Benedict XVI, *Principles of Catholic Theology*, San Francisco, CA: Ignatius Press, 1982, p. 381.
⁷⁰ Benedict XVI, *Principles of Catholic Theology*, p. 385.
⁷¹ Benedict XVI, *Principles of Catholic Theology*, p. 391.
⁷² *Decrees of the Ecumenical Councils*, Vol. 2, p. 1004.
⁷³ *The Papal Encyclicals*, Vol. 2 (1878-1903), pp. 175-176.
⁷⁴ Patrick Madrid, *Pope Fiction*, San Diego: Basilica Press, 1999, p. 277
⁷⁵ Denzinger 1778.
⁷⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1004.
⁷⁷ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1002.

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- ⁷⁸ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1003.
- ⁷⁹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1004.
- ⁸⁰ Chris Ferrara, *Catholic Family News*, "Opposing the Sedevacantist Enterprise, Part II," Oct. 2005, pp. 24-25.
- ⁸¹ Denzinger 1690; 1699.
- ⁸² *Decrees of the Ecumenical Councils*, Vol. 1, p. 380.
- ⁸³ Fr. John Laux, *Church History*, p. 98.
- ⁸⁴ Denzinger 1995.
- ⁸⁵ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 271.
- ⁸⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1004.
- ⁸⁷ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 238.
- ⁸⁸ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 180.
- ⁸⁹ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 114.
- ⁹⁰ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1015.
- ⁹¹ Denzinger 423.
- ⁹² Denzinger 570b.
- ⁹³ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1035.
- ⁹⁴ *Decrees of the Ecumenical Councils*, Vol. 1, pp. 605-606.
- ⁹⁵ *Decrees of the Ecumenical Councils*, Vol. 2, p. 969.
- ⁹⁶ Denzinger 343.
- ⁹⁷ *Decrees of the Ecumenical Councils*, Vol. 1, p. 479.
- ⁹⁸ *The Papal Encyclicals*, Vol. 1 (1740-1878), pp. 49-50.
- ⁹⁹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 969.
- ¹⁰⁰ *L'Osservatore Romano*, Sept. 13, 1973, p. 8.
- ¹⁰¹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 969.
- ¹⁰² *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 307.
- ¹⁰³ *The Papal Encyclicals*, Vol. 3 (1903-1939), pp. 313-314.
- ¹⁰⁴ *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 280.
- ¹⁰⁵ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1082.
- ¹⁰⁶ *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 255.
- ¹⁰⁷ *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 255.
- ¹⁰⁸ *Decrees of the Ecumenical Councils*, Vol. 1, p. 576.
- ¹⁰⁹ Denzinger 2195; *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 274.
- ¹¹⁰ *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 391.
- ¹¹¹ *Decrees of the Ecumenical Councils*, Vol. 2, pp. 1103-1104.
- ¹¹² *Decrees of the Ecumenical Councils*, Vol. 2, p. 1105.
- ¹¹³ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1132.
- ¹¹⁴ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1085.
- ¹¹⁵ *Decrees of the Ecumenical Councils*, Vol. 2, p. 1075.
- ¹¹⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 833.
- ¹¹⁷ *Decrees of the Ecumenical Councils*, Vol. 2, p. 833.
- ¹¹⁸ *Decrees of the Ecumenical Councils*, Vol. 2, p. 833.
- ¹¹⁹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 833.
- ¹²⁰ *Decrees of the Ecumenical Councils*, Vol. 2, p. 834.
- ¹²¹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 834.
- ¹²² *Decrees of the Ecumenical Councils*, Vol. 2, p. 834.
- ¹²³ *Decrees of the Ecumenical Councils*, Vol. 2, p. 834.
- ¹²⁴ *Decrees of the Ecumenical Councils*, Vol. 2, p. 835.
- ¹²⁵ *Decrees of the Ecumenical Councils*, Vol. 2, p. 835.
- ¹²⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 836.
- ¹²⁷ *Decrees of the Ecumenical Councils*, Vol. 2, p. 836.
- ¹²⁸ *Decrees of the Ecumenical Councils*, Vol. 2, p. 838.
- ¹²⁹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 838.
- ¹³⁰ *Decrees of the Ecumenical Councils*, Vol. 2, p. 828.
- ¹³¹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 829.
- ¹³² *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 83.
- ¹³³ *Decrees of the Ecumenical Councils*, Vol. 2, p. 827.

¹³⁴ *Decrees of the Ecumenical Councils*, Vol. 2, p. 831.

¹³⁵ Denzinger 1533.

¹³⁶ *Decrees of the Ecumenical Councils*, Vol. 2, p. 827.

¹³⁷ *Decrees of the Ecumenical Councils*, Vol. 2, p. 828.

¹³⁸ *Decrees of the Ecumenical Councils*, Vol. 1, p. 328.

¹³⁹ *Decrees of the Ecumenical Councils*, Vol. 1, p. 378.

¹⁴⁰ *Decrees of the Ecumenical Councils*, Vol. 2, p. 841.

¹⁴¹ *Decrees of the Ecumenical Councils*, Vol. 2, p. 737.

¹⁴² *The Papal Encyclicals*, Vol. 4 (1939-1958), pp. 283-284.

¹⁴³ Denzinger 856.