

## AFTERWORD

# The Ecumenical Church of the Third Millennium

by John Vennari

**“We are still only in the early stages of Vatican II’s ecumenical revolution. There are many more radical changes to come.”**

Note: This is an edited transcript of a portion of the speech delivered at the 3rd Annual *Catholic Family News* Conference (October 1997).

**O**ur Lord Jesus Christ established the one true Church, outside of which there is no salvation. This has been taught from the very beginning. Our Lord Himself decreed “He who believes and is baptised shall be saved, but he who does not believe will be condemned.” (*Mark 16:16*) Our Lord equates salvation with belief, that is, with accepting the truths that He has revealed to us. We must be part of the Church that Christ established in order to save our soul.

There are countless Saints who have taught this doctrine without ambiguity and without apology. If we wish to stand with the Saints, we must stand with this doctrine.

Just a few examples:

**St. Augustine** (d. 430) said “No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything *except* salvation. One can have honour, one can have the sacraments, one can sing Alleluia, one can answer Amen, one can have faith in the name of the Father and of the Son and of the Holy Ghost, and preach it too, but *never* can one find salvation except **in** the Catholic Church.”<sup>1</sup>

**St. Louis de Montfort** (d. 1716) said that “There is no salvation outside the Catholic Church. Anyone who resists this Truth per-

ishes.”<sup>2</sup>

**St. Alphonsus Liguori** (d. 1787) taught that “The Holy, Roman, Catholic, and Apostolic Church is the only true Church, outside the pale of which no one can be saved.”<sup>3</sup>

**St. Francis of Assisi** taught this as well. Even though Saint Francis is the saint whom everyone loves, nevertheless this humble saint was no ecumenical pushover, and was no liberal Catholic. He solemnly stated:

All who have not believed that Jesus Christ was really the Son of God are doomed.

Also all who see the Sacrament of the Body of Christ and do not believe it is really the most holy Body and Blood of the Lord ... these also are doomed!<sup>4</sup>

There are three *ex cathedra* papal pronouncements that outside the Church there is no salvation. The most explicit and forceful of the three is from Pope Eugene IV (1431-1447) who infallibly taught at the Council of Florence:

The Most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews, heretics, and schismatics can ever be partakers of eternal life, but that they are to go into the eternal fire “which was prepared for the devil and his angels,” (Mt. 25:41) unless before death they are joined with her; and that so important is the unity of this Ecclesiastical Body, that only those remaining within this unity can profit from the sacraments of the Church unto salvation, and that they alone can receive an eternal recompense for their fasts, alms deeds, and other works of Christian piety and duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved unless they abide within the bosom and unity of the Catholic Church.

This has been the consistent teaching of the Popes throughout the centuries.<sup>5</sup>

Why is this teaching so explicit? Because of the oft forgotten fact that those who reject a portion of God's revealed truth are in a state of heresy. And in the objective order, heresy is a sin. It is a sin against Faith.

In fact, not only is heresy a sin, but tradition tells us that heresy is the greatest of all sins.

The 1910 *Catholic Encyclopedia* contains a fascinating and lengthy entry about heresy. It quotes St. Thomas Aquinas' definition of heresy as:

... a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas.<sup>6</sup>

Regarding the *gravity* of the sin of heresy, the *Encyclopedia* teaches:

Heresy is a sin because of its nature, it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of eternal salvation. Privation of faith is therefore the greatest evil and deliberate rejection of faith is the greatest sin.<sup>7</sup>

### **“The Worst Enemies of the Church”**

In the 19th Century, there arose what came to be called “liberal-Catholicism.” It is the belief among Catholics that it is possible to find salvation in any religion simply because one is sincere. Venerable Pope Pius IX called liberal Catholics “the worst enemies of the Church”.<sup>8</sup> Nevertheless, this sentimental religion spread like wildfire.

The Popes of the 19th and first half of the 20th Century combated this liberalism with great vigor, but too few Catholics paid heed. In the 20th Century, the problem only grew worse. To make a very long story short, at the Second Vatican Council, we witnessed the triumph of liberal Catholicism within the Church. The tenets of liberal Catholicism became the guiding principles of the Vatican II revolution.

One progressive theologian, who has the reputation of being conservative, stated approvingly that at Vatican II, the Church re-defined its nature.<sup>9</sup> This re-definition of the Church was accomplished through the calculated use of ambiguous language.<sup>10</sup> One of the most striking examples is contained in the Council document, *Lumen Gentium*.

Pope Pius XII, along with the consistent teaching of the Popes, taught that the Church of Christ IS the Catholic Church.<sup>11</sup> But at Vatican II, the document *Lumen Gentium* teaches that the Church of Christ SUBSISTS in the Catholic Church.<sup>12</sup> The new, “accepted” understanding that has emerged from using the word “SUBSIST,” is that the Church of Christ is not *exclusively* the Catholic Church, but the Church of Christ is actually *bigger* than the Catholic Church and includes the Catholic Church and other “Christian” denominations as well.<sup>13</sup>

Those who propagate this new definition attempt to justify the false idea that the Church of Christ comprises all denominations, including Catholics and non-Catholics, by saying that we now have a *deeper understanding* of what the Catholic Church is.

In making this claim, they run contrary to the teachings of the First Vatican Council, which was dogmatic, infallible, and of a much higher authority than the non-infallible *pastoral* Second Vatican Council.

Vatican I clearly taught that we may not disregard defined dogma in the name of a deeper understanding:

The meaning of Sacred Dogmas, which must always be preserved is that which our Holy Mother the Church has determined. Never is it permissible to depart from this in the name of a deeper understanding.<sup>14</sup>

Yet this is precisely what has been done in the so-called re-definition of the Church that took place at Vatican II. They have departed from defined dogma by appealing to a ‘deeper understanding’ of what constitutes the Church of Christ.

Once they unlawfully redefine the Church and claim that all denominations are in some way part of the Church of Christ, then all

these denominations should not be at war with each other but must learn to ecumenically cooperate with each other. Ecumenism is a necessary consequence of this new (and false) definition of the Church.

We all know what havoc has been wrought in the Catholic Church in the name of ecumenism.

The New Mass was formed in the spirit of ecumenism. It was written with the help of six Protestant ministers.

The New Code of Canon Law is sprinkled with ecumenical flavouring.

The New Catechism of the Catholic Church is drenched in ecumenism.<sup>15</sup>

Yet despite all the destruction that ecumenism has caused over the past 30 years — *we are still only in the early stages of Vatican II's ecumenical revolution.*

### **“A Long Way to Go”**

In April of 1997, there was a scandalous ecumenical fiasco that took place at St. Mary's Cathedral in Wichita, Kansas. The Catholic Cathedral was allowed to be used by the Episcopal and Lutheran Churches to celebrate their inter-communion in a religious service. Catholic writer, Mary Jo Heiland complained to the Canon Law Society of America about it. A priest from the Canon Law Society, Father Patrick Cogan, responded to her letter and said that he completely disagreed with Mary Jo Heiland's outrage at the ecumenical event. After boasting that he was firmly committed to ecumenism, Cogan lamented:

I regret that so many of the teachings of Vatican II have yet to be received or “filtered down” to the Christian faithful.<sup>16</sup>

At the 1985 Extraordinary Synod in Rome, Cardinal Basil Hume of England had this to say:

There is still a long way to go before the teaching of the Council enters fully into our Catholic bloodstream.<sup>17</sup>

Hence, we are only in the early stages of the Vatican II revolution.

There are many more radical changes to come.

In the name of ecumenism, the highest authorities in our Church want to restructure the Papacy along ecumenical lines.<sup>18</sup> In the name of ecumenism, there is talk of a “common martyrology” that includes “saints” from Catholic, Orthodox and Protestant denominations.<sup>19</sup> In the name of ecumenism, we have “The Balamand Declaration,” which is a joint statement between the Catholic Church and the schismatic Orthodox that claims that the Catholic and the schismatic Orthodox are now “Sister Churches” that should not proselytise each other.<sup>20</sup>

But the focus of this presentation is a Vatican document that was released in the early 1990’s.

### **A New Ecumenical Directory**

In 1993, a document was issued from the Pontifical Council for Promoting Christian Unity in Rome. It is called *The Directory for the Applications of the Principles and Norms of Ecumenism*. It claims to have the force of law, binding Catholics. But as we know, Catholics are only bound to obey laws that *serve* the Faith. We are never bound to obey laws that *work against* the Faith, because any law that works against the Faith is not a true law.

As will be demonstrated, this document is not going to promote or defend Catholicism. It is a document for the propagation of ecumenism at the *expense* of Catholicism. It will inaugurate another tidal wave of ecumenical destruction. It is a blueprint for the further dismantling of the Catholic Church.

This document calls for the application of ecumenism to be imposed everywhere. By this document, there will be no place in the Church for any one, or any organization, or any religious institutes, or any diocesan office, or any seminary, or any lay organization that is not firmly committed to believing and practicing interfaith ecumenism. Not even grade-school children are exempt.

It is this document that is the framework for the ecumenical Church of the Third Millennium.

## A New Doctrine

Ecumenism, as practiced today, flies in the face of traditional Catholic doctrine and practice. It places the one true religion established by Our Lord on the same base level with false, man-made religions — something that the Popes throughout the centuries absolutely forbade Catholics to do. (For example, Pope Pius XI's *Mortalium Animos* which condemned Ecumenism.)

Ecumenism is a new doctrine. It runs contrary to Sacred Scripture, contrary to 2,000 years of Sacred Tradition, contrary to defined dogma, contrary to the consistent teaching of all the Popes up until the time of the Second Vatican Council.

One of the greatest proofs that ecumenism is a new doctrine is found right in the ecumenical Directory we will be quoting from. In the *Directory for the Application of the Principles and Norms of Ecumenism* there are 198 footnotes. Only nine of these are dated before the Second Vatican Council. This is because there is nothing in pre-Vatican II teaching that supports ecumenism. Of the nine footnotes that date before Vatican II, one of them is a quote from St. Ambrose that has nothing to do with ecumenism. The remaining eight footnotes are Biblical quotations, usually using Scripture in a way that the Catholic Church has never used it before.<sup>21</sup>

It is the dogmatic teaching of the Catholic Church that the duty of the Pope is not to promote a new doctrine (like ecumenism) but to faithfully preserve the traditional teaching. This is *de fide*. When Vatican I defined Papal Infallibility, it taught:

The Holy Spirit was not promised to the successors of Peter that by the revelation of the Holy Spirit they might disclose new doctrine, but that by His help they might guard sacredly the revelation transmitted through the Apostles and the deposit of faith, and might faithfully set it forth.<sup>22</sup>

Today, however, we have new doctrines being taught that we must be on guard against.

A theologian named Father Joseph de Sainte-Marie, who died in 1985, was a loyal son of the reigning Pope. He collaborated with John Paul II on a number of occasions. But even he warned about the

present state of confusion within the highest offices in the Church. He said:

In our day, and it is one of the most obvious signs of the extraordinarily abnormal character of the current state of the Church, it is very often the case that the acts of the Holy See demand of us prudence and discernment.<sup>23</sup>

What Father de Sainte-Marie has told us, in a gentle, dignified and elevated manner is that we have to be extremely careful these days even with documents emanating from Rome.

And if there is one document that demands of our prudence and discernment — and even our firm resistance — it is this Ecumenical Directory which commands Catholics to think and act in a manner that the Church has forbidden for two thousand years.

An entire book could be written outlining all the problems in this 1993 Ecumenical Directory. For our purpose, we will only spotlight some of the most troubling and alarming points.

### **The “Mandate”**

Early in this document, we are given what could be called the “mandate” for ecumenism. Paragraph 22 states:

Those who are baptised in the name of Christ are, by that very fact, called to commit themselves to the search for unity.

One point must be made clear from the very beginning: *Catholics do not **search** for the truth — and Catholics do not **search** for unity.* As Catholics, we possess the truth — the divine truth communicated by Christ through His Church. We can grow in knowledge and understanding of that truth, but we don’t search for it. The same thing applies to unity. Christ established His Church as ONE. Since we have unity already, there is no need for Catholics to join with others in a search for unity. There **is** a need for Catholics to work and pray for the conversion of non-Catholics into the one true Church. But that is not *searching* for unity — we are inviting others into that unity divinely established by Christ.

In 1919, when the ecumenical movement was getting started, among non-Catholics, the Protestant ecumenists wanted Pope Benedict XV to get the Catholic Church involved. Benedict XV politely declined. This clear-thinking Pope explained that although it was his earnest desire for one fold and one shepherd, it would be impossible for the Catholic Church to join with others in search of unity. As for the Church of Christ, he explained, it is already one, and could not give the appearance of searching for itself or for its own unity.<sup>24</sup>

So, Catholics do not search for unity — we already have it. Yet over and over again in this document we read that we have to *search* for unity.

The Directory says:

Where ecumenical work is not being done effectively, Catholics will seek to promote it. [#23]

Again, this is incorrect. Catholics are not bound to work for ecumenical unity. A Catholic's duty is to grow in holiness, fulfill his duties of state, defend the truth and combat error, especially the error that is contained in false religions, and to work and pray for the conversion of non-believers into the one true Church.

The document then calls for a

... change of heart and holiness of life, along with public and private prayer for the unity of Christians ... this is what Vatican II regards as “the soul of the ecumenical movement.” [#25]

We see this scattered throughout the entire document — a call for a “change of heart”, or “renewal of attitudes.” In other words, we are expected to cast aside the defined truths of the faith regarding the one true Church of Christ in the name of ecumenism. That is really what is being said. A call for a “change of heart” and “renewal of attitudes” amounts to a call for a new mind-set.

It should also be noted that throughout this entire document, the drafters have inserted a number of what appears to be “safeguards”. There are little guardrails here and there that give the **impression** that ecumenism does not threaten the integrity of the faith. The docu-

ment contains warnings against “indifferentism” and cautions against playing down or diminishing Catholic truth. These are actually useless warnings calculated to neutralise the unthinking from objecting to this document. *The entire ecumenical movement promotes indifferentism and plays down and diminishes Catholic truth.* So these apparent “safeguards” really mean nothing.

We especially know this because the documents of the Second Vatican Council contained these little safeguards too. But when the revolution gets rolling, all those guardrails are ploughed under. For example, Vatican II’s Constitution on Liturgy clearly states that Gregorian Chant is to be given “pride of place”,<sup>25</sup> “the use of the Latin language is to be preserved in Latin rites,”<sup>26</sup> etc. All that is cast aside when the cruel tyranny of *aggiornamento* takes over.

Likewise, the “safeguards” in this document will mean very little once the principles of this Directory become more and more implemented.

### **Ecumenism in Every Diocesan Structure**

There is a section entitled “The Organization in the Catholic Church of the Service of Christian Unity”. It is dedicated to working ecumenism into the structure of the Church.

On the diocesan level, the Directory states that each diocese is to have a diocesan ecumenical officer that will preside over a diocesan ecumenical commission. It is also noted that a number of dioceses may pool together and have one ecumenical commission that encompasses a group of dioceses. [#’s 44-49]

The purpose of the ecumenical officer and commission is to oversee and promote ecumenism and ecumenical dialogue within every diocese. This is a means of firmly embedding ecumenism into every diocesan structure.

The Document then calls for ecumenism to be firmly imbedded into religious life: convents, monasteries, religious houses. Now, religious are men and women who have left the world to consecrate their lives to Christ through the evangelical counsels of poverty, chastity and obedience. These poor consecrated souls will have their

Catholic peace shattered by being forced to engage in ecumenism.

The Directory commands that religious (monks, nuns, brothers, sisters) should get involved in the ecumenical movement by organizing meetings among “Christians” of various churches for liturgical prayer (praying in common), spiritual exercises [#50c]. They are encouraged to maintain relations with monasteries or religious communities of schismatic and Protestant denominations [#50d].

They are also told to “conduct their varied educational institutions with a view to ecumenical activity” [#50e]. This means that teaching-orders will be spouting ecumenism to their students. Implicit in all this is that it may be nearly impossible for a faithful religious to teach students that there is only one true Church outside of which there is no salvation.

The religious are called upon to collaborate with other denominations in areas of common work for social justice, economic development, progress in health and education, the safeguarding of creation (in other words, environmentalism) and peace and reconciliation among nations and communities [#50f]. Oftentimes, this document sounds like something that came right out of the United Nations.

Religious houses must also now provide an “ecumenical formation” for their members.[#51] Young people going into religious life will have to be taught a new concept of the Church and will be formed in ecumenism.

Our Lord taught that “narrow is the way” that leads to salvation. Ecumenism, however, teaches that *WIDE are the WAYS* that lead to salvation. Yet this is how the religious of the Third Millennium shall be formed. They will be formed in the principles of liberalism.

### **A New Clergy**

There is a section on the formation of priests. This is cause for concern because, as Scripture says, if the salt loses its flavour, it is good for nothing. Likewise, if the Catholic priesthood becomes ecumenical, then in most places in the world, Catholicism will evaporate — because the Faith is taught to us through the priests. But if the priests are trained in liberal doctrines, they will not know true doctrine, they will have no defence against the poison of error, and by

their false teaching and bad example, they will lead the faithful out of Catholicism and into a new ecumenical “common-Christianity”.

Before Vatican II, all the Popes were of one accord in commanding that bishops must ensure that their seminarians, their future priests, were thoroughly trained to adhere to the purity of Catholic doctrine.<sup>27</sup> Purity of doctrine was always paramount. And purity of doctrine necessitates not only adhering to truth, but also uncompromising refutation of error. That’s all gone. This Directory commands that priests become thoroughly ecumenical.

It says that priests are to be formed in the ecumenical spirit. They are to be formed with “a capacity for dialogue so as to acquire an authentically ecumenical disposition” [#70]. Once again, we see the *removal* of the Catholic mind-set and the adoption of the ecumenical mind-set.

The Directory says that Episcopal conferences (bishops) must ensure that plans of study for seminarians give an ecumenical dimension to *each* subject, and provide especially for the study of ecumenism [#72].

Paragraph 76 states that “ecumenical openness is a constitutive dimension of the formation of future priests and deacons.” In other words, ecumenism is a necessary ingredient in the make-up of the future priest. If you’re not ecumenical, you’re not going to get ordained.

The Directory calls for “Specific courses in ecumenism” — and says that these courses “should be compulsory” [#79].

We then move from ecumenical *study* to ecumenical *practice* in the seminaries.

The Directory encourages seminaries to **invite non-Catholics to lecture at the seminary** [#81] and also encourages meetings with seminarians and theology students of false religions [#83].

It is not hard to imagine how warped these men will turn out after spending *six years* in this type of environment. This is also a means of weeding out seminarians who are opposed to ecumenism — they will leave the seminary rather than compromise themselves. Hence, only the ecumenical will be ordained.

Now, what about *after* their ordination?

Paragraph #91 calls for “**Continuous *Aggiornamento* of ordained ministers and pastoral workers in view of the *continual evolution* within the ecumenical movement.**” The key words here are “continual evolution.” The whole movement will keep evolving — not towards Catholicism. It will become more radical with Catholicism becoming increasingly marginalized. This Directory unlawfully commands that priests must be involved with this continual updating.

The Directory tells priests that it is good to invite ministers of other religions to discuss pastoral problems that are common to all [#91a]. It also encourages interconfessional meetings aimed at improving relations and trying to resolve pastoral problems together [#91b]. The Directory further states that there should also be interconfessional sharing of elements of spirituality held in common [#91e]. This is placing the one true religion of Jesus Christ on the same level as false, man-made religions.

### **Ecumenical Formation for ALL the Faithful, Including Children**

The Directory calls for “Ecumenical Formation of All the Faithful” in the Catholic Church. It says:

All the faithful are called upon to make a personal commitment toward promoting and increasing communion with other Christians [#55].

We have already covered why this notion is wrong. The Catholic is called upon to sanctify his soul and to work for the conversion of non-Catholics. But conversion is not the goal here. Again and again, this document discourages Catholics from any sort of proselytising.<sup>28</sup>

As for the laity, the Directory says “The objective of ecumenical formation is that all Christians be animated by the ecumenical spirit” [#58]. The goal of this document is for *everybody* to be ecumenical, including children.

Paragraph #61 states that catechesis should have an ecumenical dimension — that children and young people must receive an ecumenical formation in catechesis.

It teaches that “schools of every kind and grade should give an ecumenical dimension to their religious teaching” [#68], and that schools should contain “education for dialogue, peace and personal relationships” [#68]. Again it sounds more like training for the United Nations.

Further on, the document teaches that “groups, associations and ecclesial movements should be imbued with a solid ecumenical spirit” [#69]. This will have direct implications on such groups as the Third Order of St. Francis, Legion of Mary, Knights of Columbus, etc.

### **Ecumenism and the Parish Church**

The Parish Church has also received a new mandate.

The document states that “the great task of the parish is to educate its members in the ecumenical spirit” [#67]. It urges the parish to plan ecumenical activity and to collaborate with non-Catholics in various areas. All sorts of previously condemned activities will now be encouraged and permitted to take place in the parish.

The Directory recommends “SHARING SPIRITUAL ACTIVITIES AND RESOURCES” [#102-103] in which Catholics are encouraged to join in prayer with non-Catholics [#108]. They are encouraged to have common prayer services and shared liturgical worship in each other’s churches [#112]. In these joint activities, ministers of various religions are encouraged to wear their own religious garb [#113]. This is an in-your-face expression of “unity in diversity.”

Spiritual sharing is recommended, that is, common days of recollection and “common spiritual exercises” with false religions [#114].

Also, the bishop may now permit a member of another religion to take on the task of reading in Catholic churches. [#133] Any one who attends the parish church may now see a Baptist, etc. in the sanctuary reading the epistle. Not only is this a further development of ecumenism, but also of “lay ministries”. The lay ministries of lay Catholics within the Church is now expanding to lay ministries for *non-Catholics* within the Catholic Church. Likewise, the document

gives a green light for Catholics to serve as readers in non-Catholic services [#118].

Paragraph #137 permits Catholics, with the approval of the bishop, **to lend out their parish churches to non-Catholics**. So don't be surprised if you find out that your bishop has allowed your parish church to be used by a group of Methodists, Baptists, etc. for their prayer services.

But this is not the worst of it.

In Paragraph #138, a revolutionary precedent is set. It reads:

*the shared ownership or use of a church premises over an extended period of time may be a matter of practical interest.*

There you have it. **This document calls for a single church to be owned and used by both Catholics and non-Catholics.**

And what about the Blessed Sacrament in these churches? The Directory counsels that in these shared churches, in deference to the sensibilities of non-Catholics, the Blessed Sacrament should be placed in a separate chapel or separate room [#139]. In other words, Catholic leaders are calling upon Catholics to get the Blessed Sacrament out of this common church because it irritates non-believers.

This is catering to disbelief. It is the cuddling and pampering of sins against the one true Faith. It is the promotion of a brand new religion.

### **A Quick Look at the Sacraments**

The section on the sacraments will be covered quickly.

The Directory allows Protestants who have not converted to receive the Eucharist in certain limited circumstances [#131] and to go to confession in certain limited circumstances [#129].

There is also a section on mixed marriages that is simply atrocious. In this Directory, as well as the new Code of Canon Law, the non-Catholic spouse no longer has to promise to raise the children Catholic. The document states its preference that the children be raised Catholic, but the non-Catholic no longer has to promise to do so [#150].

It must be remembered that the primary purpose of marriage is

the begetting and education of children. According to the consistent teaching of the Popes throughout the ages, these children must be educated as members of Christ — that is as Catholics.<sup>29</sup> Also in a mixed marriage, the Catholic spouse is bound to work and pray for the conversion of the non-Catholic into the one true Catholic Church.<sup>30</sup> Thus, the Ecumenical Directory is unfaithful to the traditional Catholic teaching regarding mixed-marriages.

The Directory states that, if there is a mixed marriage, a Catholic priest or deacon may take part in the marriage ceremony that is celebrated in a non-Catholic Church [#157]. Likewise, at a mixed marriage, the priest may invite the non-Catholic minister to be present at the Catholic wedding. The non-Catholic clergy person (I say this because these days, it may be a woman — it may be a Methodist ministerette) may conduct a reading, may deliver a brief exhortation, and give a “blessing” to the bride and groom [#158].

In the section on Baptism, the document states that a non-Catholic minister may not participate in the actual baptising, but he may join in the ceremony by conducting a reading or offering a prayer [#97]. A non-Catholic cannot be a godparent for a Catholic yet, but can be a witness and vice versa [#98a].

The Directory concludes by encouraging:

- Catholics to become involved with Councils of Churches and Christian Councils;
- Ecumenical Dialogue;
- Common Bible Work — wherein Catholics and non-Catholics should produce joint publications of the Bible [#185]. It also encourages Catholics to take part in Bible Study with non-Catholics [#186]. In other words, it is encouraging Catholics to recklessly endanger their faith.

St. John Damascene always used to pray before he studied the writings of the heretics because he knew that he too could fall into heretical ideas and imperil his soul. Contrary to the example of the saints, this Directory promotes Catholics and non-Catholics to study Scripture together, without giving Catholics any warning to the dangers of being infected with heresy.

The Directory further calls for:

- Ecumenical Cooperation in Catechesis;
- Pastoral cooperation in certain areas;
- Cooperation in Mission Activity;
- Ecumenical Cooperation in Social and Cultural Life.

Under the heading “Cooperation in Mission Activity,” there is a statement about the supposed *non-necessity* of the conversion of the non-Catholic:

Catholics would want all who are called to Christian faith to join with them in that fullness of communion they believe to exist in the Catholic Church, yet they recognise that in the Providence of God some will live out their Christian lives in churches and ecclesial Communities that do not provide such full communion. They should be careful to respect the lively faith of other churches and ecclesial Communities which preach the Gospel, and rejoice in the grace of God that is at work in them [#206].

Rejoice in the grace of God that is at work in them?

In his 1864 *Syllabus of Errors*, Venerable Pope Pius IX taught that it is **an error** to entertain good hope for the salvation of those who live and die outside the Catholic Church [Proposition #18]. It is consistent papal teaching that in the objective order, we can’t even entertain **good hope** for the salvation of those who live and die outside the Church.

Further, when Pope Pius X condemned the *Sillon* in 1910, he taught:

Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in theoretical or practical indifference towards errors and vices in which we see our brethren plunged, but in zeal for the intellectual and moral improvement as well as for their material well-being.<sup>31</sup>

Yet this Directory tells us that if non-Catholics refuse to convert, we should rejoice anyway. It is implicitly teaching the false doctrine that it really doesn’t matter whether they convert or not.

Such then is a brief overview of this 1993 Ecumenical Directory.

### **“We Don’t Know Where We’re Going”**

One of the most disturbing factors about today’s ecumenical movement is that even our Church leaders seem to be in a fog as to where they’re headed.

Cardinal Ratzinger himself admitted this when he remarked:

... the end of all ecumenical effort is to attain the true unity of the Church ... For the moment, I wouldn’t dare venture to suggest any concrete realisation, possible or imaginable, of this future Church ... We are at an intermediate stage of unity in diversity.<sup>32</sup>

This is a horrifying statement. In essence, he is saying, “We don’t know where we’re going.”

Notice too, whenever we read any of these ecumenical documents, including this 1993 Directory, we are never clearly told the final construct that they are working towards. We are told that we have to be involved with ecumenism, but we are never told what this future ecumenical Church is going to look like. We’re kept completely in the dark.

Back in 1910, however, Pope St. Pius X was certainly not in the dark. He knew exactly what was being planned. When Pius X condemned the *Sillon*, which was a Catholic movement in France that held many of the errors similar to today — particularly in regard to the inter-denominational unity — Pius X warned that this whole operation is part of

... a great movement of apostasy being organised in every country for the establishment of a One-World church which shall have neither dogmas, nor hierarchy, nor discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and *human dignity*, would bring back to the world the reign of legalised cunning and force, the oppression of the weak, and of those who toil and suffer.<sup>33</sup>

Saint Pius X, a *truly* prophetic Pope, foresaw this in 1910.

And what do we have now? We have forces openly working for the establishment of this One World Church of apostasy. And one of the great apostles of this One World Church (that mingles all religions) is the so-called “Catholic theologian” Hans Küng who was one of the principal architects of the great ecumenical updating that took place at Vatican II.<sup>34</sup> The One World Church of apostasy is the logical conclusion of interfaith ecumenism.

### **Remain Faithful to Tradition**

In closing, we must remember that ecumenism is a new doctrine contrary to 2,000 years of Catholic teaching that is working continual destruction on the Catholic Church. In the face of this, Catholics have a duty to firmly resist ecumenism in all its varied and evolving forms. No authority in the Church, no matter how well-meaning, no matter how highly-placed, may lawfully command a Catholic to take part in any movement that wars against defined dogma and the purity of the Faith.

Our duty is to remain faithful to the unchanging teaching and tradition of the Holy Catholic Church. On this point, St. Vincent of Lérins has given us firm direction:

What shall a Catholic do if some portion of the Church detaches itself from communion of the universal Faith? What other choice can he make if some new contagion attempts to poison, no longer a small part of the Church, but the whole Church at once, then his great concern will be to attach himself to antiquity which can no longer be led astray by any lying novelty.”<sup>35</sup>

(This article was taken from the January 1998 issue of *Catholic Family News*.)<sup>36</sup>



## NOTES TO AFTERWORD

1. *Sermo ad Caesariensis Ecclesia plebem*.
2. Cited from *Hail Mary, Full of Grace*, Still River, MA, 1957, p. 107.
3. *Instructions on the Commandments and Sacraments*.
4. Jorgensen, Johannes, *St. Francis of Assisi*, (London, Longman Green Co., 1912), p. 55.
5. Anyone wishing a list of 33 quotations from Popes throughout the ages reaffirming this doctrine, please send a self-addressed stamped business envelope to *Catholic Family News*, M.P.O. Box 743, Niagara Falls, N.Y. 14302.
6. *Summa, II-II Q. Xi a. 1* — cited from *Catholic Encyclopedia*, (Robert Appleton Co., New York, 1910) Vol. VII, p. 256.
7. *Ibid*, p. 257.
8. Lefebvre, *They Have Uncrowned Him*, (Angelus Press, Kansas City, 1988), p. 222.
9. Wojtyła, *Sign of Contradiction*, original Italian edition, p. 26.
10. For a thorough examination of the deliberate ambiguities in Vatican II, see *In the Murky Waters of Vatican II*, by Atila Sinke Guimarães, especially Chapters III and IV.
11. See *Pope John's Council*, Michael Davies, (Angelus Press, Kansas City,) pp. 60-61.
12. Vatican II, *Lumen Gentium*, 8.
13. The progressive Father Avery Dulles, S.J. expounds on this novelty: "The Church of Jesus Christ is not exclusively identical with the Roman Catholic Church. It does indeed subsist in Roman Catholicism, but it is also present in varying modes and degrees in other Christian communities to the extent that they too are faithful to what God initiated in Jesus and are obedient to the inspirations of Christ's Spirit. As a result of their common sharing in the reality of the one Church, the several Christian communities already have with another a real but imperfect communion." — taken from *Toward Vatican III, The Work That Needs to Be Done* — edited by: David Tracy with Hans Küng and Johann B. Metz, (Concilium, Seabury Press, NY, 1978,) p. 91.
14. Vatican I, Session III, Chap. IV, Faith and Reason.
15. Consult the audio cassette *Is the 'New Catechism' a Source of Hope?* by John Vennari, Olytn Library Services, 2316 Delaware Ave, PMB 325, Buffalo, NY 14216.
16. Correspondence from Fr. Cogan (Canon Law Association) to Mary Jo Heiland, June 26, 1997.
17. *Origins* (NC Documentary News Service, Washington, D.C.) Dec. 19, 1985.
18. *Ut Unum Sint*, #95.
19. *Ibid.*, #84.
20. For a brief overview of this unprecedented Declaration, see [Chapter IX of \*Fatima Priest\*](#) by Francis Alban, available from Good Counsel Publications, PO Box 203, Pound Ridge, NY 10578.
21. For a fuller explanation, consult the audio lecture *The Ecumenical Church of the Third Millennium* by John Vennari.
22. Vatican I, Session IV, Chapter IV. Dz. 1836, DS 3070.
23. Cited from *Apropos*, Isle of Skye, Scotland, Issue No. 16, 1994, p. 5.

24. *Catholic Encyclopedia for School and Home*, McGraw Hill, New York, 1965, Vol 3, p. 670.
25. Vatican II, *Sacrosanctum concilium*, #36.
26. *Ibid.*, #116.
27. Consult *E Supremi* by St. Pius X.
28. *The Directory for the Applications of the Principle and Norms of Ecumenism*, #'s 23, 79, 81, 125.
29. See *The Kingship of Christ and Organized Naturalism*, by Father Denis Fahey for Papal quotes that stress this imperative. (Regina Publications, Dublin, 1943), pp. 18-21.
30. *The Handbook of Moral Theology* by Father Dominic Prummer, O.P. teaches "The non-Catholic party must promise to remove all danger of perversions of the Catholic party, and both parties promise that all their children shall be baptised and brought up as Catholics: such promises are normally made in writing." — and — "The Catholic party (in a mixed marriage) must prudently endeavour to convert the non-Catholic partner (c. 1062), e.g., by prayer, by the good example of a Christian life, by exhortation, etc." (P.J. Kennedy & Sons, New York, 1955) p. 430.
31. Cited from *Against the Heresies*, (Angelus Press, 1997) p. 263.
32. Cited from "Ecumenical Leprosy", Fr. Phillipe Marcille, *The Angelus*, March, 1994, p. 24.
33. Pope St. Pius X, "Our Apostolic Mandate", (Instauratio Press) p. 21.
34. See the articles on the One World Church and Global Ethic by Cornelia Ferreira in *Catholic Family News* issues: October, 1996; June, 1997; July, 1997; November, 1997.
35. St. Vincent of Lérins + ca. 445, a.d., op. cit. *A Theological Vindication of Roman Catholic Traditionalism* (1st edition), Father Paul Kramer, (Manila, 1995) p. 79.
36. *Catholic Family News*, MPO Box 743, Niagara Falls, NY 14302.