

## Magisterium of Infallible Popes vs Vatican II teachings

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." (*Sounds good on the surface*)

(Vatican II teaches that almost everyone longs for a truly universal Church; whose ***mission is to convert the world to the Gospel***. For 2000 years prior to Vatican II, the "Church" has always been referred to as the "***Catholic Church***".) So, what is Vatican II talking about, that almost everyone *longs* for the truly universal Church? **The answer is that V2 teaches that it "the universal church" does not yet exist!**)

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.)."

(JP2 confirmed that Vatican II longs for both the **Catholic and non-Catholic churches** to unite according to the Vatican II *Decree on Ecumenism*, which denies the Catholic Church is the one universal Church of Christ; **V2 "longs"** for it to come.)

(In 1977, Karol Wojtyla, later to become JP2, stated that V2 teaching had changed the very nature of the Church: JP2, "**The Church ... succeeded, during V2 in re-defining her own nature**" (p. 17). The church after V2 is no longer the same church as the Catholic Church prior to V2. **The nature of the church changed.**)

(*Unitatis Redintegratio*; "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** for salvation.)

*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.**'"

(V2 teaches that Protestants 'schismatics' are in communion with the Catholic Church. 2000 years of Catholic Church teachings prior to V2 teaches clearly that religious communities '**including Protestants' are alien to Catholicism**. Direct contradiction!)

**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.**"

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."**

(*Unitatis Redintegratio* indeed teaches contradictions to 2000 years of Catholicism.)

***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.*"

(Apostles' Creed: "I believe in... the holy Catholic Church." Catholic means "universal."  
V2 rejects that the universal Catholic Church of Christ doesn't exist since V2 claims that everyone '**Catholics and non-Catholic' still long for a universal church. Hah?**)

**Cardinal Ratzinger, *Dominus Iesus* #17**, approved by 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."

(V2 holds that the Church of Christ is bigger than the Catholic Church.  
*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 V2 teaches 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 V2 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 V2 from fully realizing its true catholicity "universality".) ???*

**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."

**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.**"

(When heretics leave the Catholic Church, they don't break its universality or catholicity; they simply leave the Church; but NOT according to *Decree on Ecumenism* of V2.)

**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." According to this commentator, V2 taught that the Protestants and schismatics weren't at fault for leaving the Catholic Church; both sides were to blame. V2 indeed teaches this very thing by this astounding statement:

"Unitatis Redintegratio #3: **"The children who are born into these communities and 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."

(V2 hold that all who have been born into Protestant and schismatic communities, grow up in them "believing in Christ." Heretical according to 2000 years of Pre-V2 teachings; e.g. Leo XIII).

**V2 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."

(V2 asserts that "the life of grace" (sanctifying grace/justification) exists outside the visible boundaries of the Catholic Church. Another contradiction.)

**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.'"

(V2 contradicted the dogma that there is no remission of sin outside the Catholic Church.)

**V2 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."

(Let's explore this outrageous contradiction in light of "Pre-V2" Dogma. All Papal decrees and encyclicals are infallible dogmas.)

**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.**"

**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 ..."

### **ANOTHER CONTRADICTION:**

**V2 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." (Contradiction to Dogma)

(By this, V2 implies that Saints and martyrs exist outside the Catholic Church.)

**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." (Contradiction to Dogma)

**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." (Contradiction to Dogma)

**Pope Pelagius II, epistle (2) Dilectionis vestrae, 585:** "Those who were not willing to be an 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."

**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."

### **ANOTHER CONTRADICTION:**

**V2 Unitatis redintegratio #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 con-celebration their communion with one another is made manifest." (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."

**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."

## **ANOTHER CONTRADICTION:**

**V2 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."

(The Catholic Church works and hopes to convert non-Catholics and 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.**"

**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."

**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.**"

(V2 teaches that in theological matters are of the same footing with non-Catholics.)

**V2 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."

(Condemned by Pope Pius XI's encyclical against ecumenism.

V2 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 V2 contradicted the past teaching of the Magisterium, **HOW COULD GOD HIMSELF IN ANY WAY BE THE AUTHOR OF THE DOCUMENTS OF V2?**)

## **Exhaustive Dogma teachings from Great Popes "magisterium" on this issue;**

- 1. 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..**"
- 2. Leo XIII, Author of the Tractatus de Fide Orthodoxa contra Arianos.** "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."

3. **PIUS IX** [Letter from the Holy Office, September 16, 1864, to the English Episcopate] "It [this novelty] can be summed up in this proposition, that the true Church of Jesus Christ is made up of one part Roman Church, established and propagated throughout the world, and one part the schism of Photius, and the Anglican heresy, both of which have, with the Church of Rome, one same Lord, one same faith, one same baptism."
4. **PIUS IX** continues; "This novelty is all the more dangerous in that it is presented under the appearances of piety and eager solicitude for the unity of Christian society. The foundation on which it is built is such that it destroys at one stroke the divine constitution of the Church."
5. **PIUS IX** [Letter *Jam vos omnes*, September 13, 1868, to Protestants and other non-Catholics] Now, anyone who wishes to examine with care and to meditate on the condition of the different religious societies divided among themselves and separated from the Catholic Church...will easily be convinced that no one of these societies nor all of them together in any way constitute or are that one Catholic Church which Our Lord founded and established and which He willed to create. Nor is it possible, either, to say that these societies are either a member or part of this same Church, since they are visibly separated from Catholic unity.
6. **LEO XIII** [Encyclical *Satis cognitum*, June 29, 1896] But when we consider what was actually done we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in **one Church.**"
7. **LEO XIII** continues; "The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavor than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with one drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition."
8. **PIUS XI** [Encyclical *Mortalium Animos*, January 6, 1928] Now those who profess to be Christians cannot not believe, it seems to Us, that there is one Church, and only one Church, founded by Christ; but if they are asked further what, according to the will of the Founder, this Church must be, they no longer agree. Many among them, for example, deny that the Church of Christ must be an external and visible society, and that it must present the appearance of one body of faithful, all united in one faith under a single teaching authority and government. On the contrary they understand the external and visible Church as nothing more than a Federation made up of various Christian communities, which adhere to different — and sometimes contradictory — doctrines.
9. **LEO XIII** [Letter *Officio sanctissimo*, December 22, 1887, to the Bishops of Bavaria] But he who in his manner of thinking and acting would separate himself from his shepherd and from his Sovereign Pastor, the Roman Pontiff, has no further bond with Christ: "He that heareth you, heareth me, he that despiseth you, despiseth me" (Luke X: 16). Whoever is estranged from Christ does not reap; he scatters.

- 10. PIUS XI** [Encyclical *Mortalium Animos*, January 6, 1928] **No one** is in the Church of Christ, and no one remains in it, **unless** he acknowledges and accepts with obedience the authority and power of Peter and his legitimate successors.
- 11. PIUS XII** [Encyclical *Mystici Corporis*, June 29, 1943] Therefore, they are in dangerous error who think that they can attach themselves to Christ the Head of the Church, without adhering faithfully to his Vicar on earth.
- 12. GREGORY XVI** [Encyclical *Summo jugiter*, May 27, 1832, to the Bishops of Bavaria] For in fact, you know as well as We do, Venerable Brother, with what constancy our fathers endeavored to inculcate this article of faith which these innovators dare to deny, namely, the necessity of Catholic faith and unity to obtain salvation. This is what was taught by one of the most famous of the disciples of the Apostles, St. Ignatius Martyr, in his Epistle to the Philadelphians: "Do not deceive yourselves," he wrote to them, "he who adheres **to the author** of a schism **will not possess the kingdom of God.**" St. Augustine and the other bishops of Africa, assembled in 412 in the Council of Cirta expressed themselves in the following terms on this subject: "He who is separated from the body of the Catholic Church, **however laudable his conduct may otherwise seem, will never enjoy eternal life,** and the anger of God remains on him by reason of the crime of which he is guilty in living separated from Christ." (Epistle 141) And without citing here the witness of almost innumerable other ancient Fathers, We will limit Ourselves to quoting our glorious predecessor, St. Gregory the Great, who gives explicit testimony to the fact that such is the teaching of the Catholic Church on this head. "The holy universal Church," he says, "teaches that God cannot be truly adored except within its fold: ***she affirms that all those who are separated from her will not be saved.***"
- 13. GREGORY XVI** [Letter *Perlatum ad Nos*, July 17, 1841, to the Archbishop of Low.] With God's help, your clergy will never have any more pressing anxiety than to preach the true Catholic faith: ***he who does not keep it whole and without error, will indubitably be lost.*** They will endeavor, therefore, to favor union with the Catholic Church; ***for he who is separated from it will not have life.***
- 14. PIUS IX** [Letter *Singulari quidem*, March 17, 1856, to the Austrian Episcopate] The true Church is one, Holy, Catholic, Apostolic, and Roman; unique: the Chair founded on Peter by the Lord's words; ***outside her fold is to be found neither the true faith nor eternal salvation, for it is impossible to have God for Father if one has not the Church for Mother,*** and it is in vain that one flatters oneself on belonging to the Church, if one is separated from the Chair of Peter on which the Church is founded.
- 15. PIUS IX** [*Ubi primum* to the Consistory, December 17, 1847] Let those who ***wish to be saved come to this pillar,*** to this foundation of the truth which is ***the Church,*** let them come to ***the true Church of Christ*** which, in her Bishops and in the Roman Pontiff, the supreme head of all, possesses the uninterrupted succession of apostolic authority...We will never spare either Our efforts or Our labors, to bring back, by the grace of the same Jesus Christ, to this unique way of truth and salvation, those in ignorance and error.



- 16. LEO XIII** [Encyclical *Satis cognitum*, June 29, 1896] The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord — leaving the path of salvation they enter on that of perdition. “Whosoever 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...He who observes not this unity **observes not** the law of God, holds **not the faith of the Father and the Son**, clings **not to life and salvation**.” (St. Augustine, *Sermo CCLXVII*, no. 4)
- 17. LEO XIII** [Allocution for the 25th anniversary of his election, February 20, 1903] This is our last lesson to you: receive it, **engrave it in your minds, all of you**: by God’s commandment salvation is to be **found nowhere but in the Church**; the strong and effective instrument of **salvation is none other than the Roman Pontificate**.
- 18. PIUS XII** [Encyclical *Humani Generis*, August 12, 1950] Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of revelation, which teaches that the **Mystical Body of Christ and the Roman Catholic Church are one and the same thing**. Some reduce to a **meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation**.

### More contradictions of Vatican 2:

Vatican II-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.”

Vatican II-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.”

The great saintly pope against these heresies:

- 1. 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.” (Opposite V2 SC #3)
- 2. Pope Pius VI**, Auctorem fidei, Aug. 28. 1794, # 33:(speaking against the robber Council of Pistoia) “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.**
- 3. 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.**”



**Vatican II-Unitatis Redintegratio;** (#27) *“Every renewal of the Church is essentially grounded in an increase of fidelity to her own calling. Undoubtedly this is the basis of the movement toward unity. Christ summons the Church to continual reformation as she sojourns here on earth. The Church is always in need of this, in so far as she is an institution of men here on earth. **Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated - to be carefully distinguished from the deposit of faith itself - these can and should be set right at the opportune moment.** Church renewal has therefore notable ecumenical importance. Already in various spheres of the Church's life, this renewal is taking place. The Biblical and liturgical movements, the preaching of the word of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life, and the Church's social teaching and activity - all these should be considered as pledges and signs of the future progress of ecumenism.”*

Read what a great Pope in 1832 said of this V2 heresy:

**Gregory XVI Mirari Vos;** His first encyclical issued in August 1832, addressed "To All Patriarchs, Primate, Archbishops, and Bishops of the Catholic World. Furthermore, the discipline sanctioned by the Church must never be rejected or be branded as contrary to certain principles of natural law. **It must never be called crippled, or imperfect** or subject to civil authority. In this discipline the administration of sacred rites, standards of morality, and the reckoning of the rights of the Church and her ministers are embraced.

To use the words of the fathers of the Council of Trent, it is certain that the Church "was instructed by Jesus Christ and His Apostles and that all truth was daily taught it by the inspiration of the Holy Spirit."<sup>[12]</sup> **Therefore, it is obviously absurd and injurious to propose a certain "restoration and regeneration" for her as though necessary for her safety and growth, as if she could be considered subject to defect or obscurity or other misfortune.** Indeed these authors of novelties consider that a "foundation may be laid of a new human institution," and what Cyprian detested may come to pass, that what was a divine thing "may become a human church."<sup>[13]</sup> Let those who devise such plans be aware that, according to the testimony of St. Leo, "the right to grant dispensation from the canons is given" only to the Roman Pontiff. He alone, and no private person, can decide anything "about the rules of the Church Fathers." As St. Gelasius writes: "It is the papal responsibility to keep the canonical decrees in their place and to evaluate the precepts of previous popes so that when the times demand relaxation in order to rejuvenate the churches, they may be adjusted after diligent consideration."<sup>[14]</sup>