

Articles and Sermons :: Francis I reaffirms ancient heresy of salvation to all men by good works.

Francis I reaffirms ancient heresy of salvation to all men by good works., on: 2013/6/12 7:04

LOS ANGELES, CA (Catholic Online) - The Holy Father is full of surprises, born of true and faithful humility. On Wednesday he declared that all people, not just Catholics, are redeemed through Jesus, even atheists.

"Pope Francis has good news for atheists. Jesus died and was raised for them as well. His redemptive embrace was for all, not just a chosen few. The choice to accept its reach is our own. The Holy Father was not teaching anything new. In fact, this hope that all who do not yet know God are not only capable of doing good - but will progress toward that knowledge of God by doing good - is ancient. The Church wants all men and women to be saved.

Pope Francis calls us to love one another more clearly.

However, he did emphasize there was a catch. Those people must still do good. In fact, it is in doing good that they are led to the One who is the Source of all that is good. In essence he simply restated the hope of the Church that all come to know God, through His Son Jesus Christ.

Francis based his homily on the message of Christ to his disciples taken from the Gospel of Mark. Francis delivered his message by sharing a story of a Catholic who asked a priest if atheists were saved by Christ.

"They complain," Francis said, "If he is not one of us, he cannot do good. If he is not of our party, he cannot do good." He explained that Jesus corrected them, "Do not hinder him, he says, let him do good...Â...Â...Â....."

<http://www.catholic.org/hf/faith/story.php?id=51077>

Re: Francis I reaffirms ancient heresy of salvation to all men by good works. - posted by Renoncer, on: 2013/6/13 0:42

On the one hand, it's hard to see how atheists could really please God without faith. "And without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him." (Hebrews 11:6) A good deed must be done by faith, otherwise it is not really done to the glory of God.

On the other hand, if the Pope is ready to embrace people of different beliefs, maybe there's hope for Reformation within the Roman Catholic Church, perhaps removing a little bit of idolatry (latria of Mary, statues, praying to saints, etc.) and renouncing unbiblical decrees such as clerical celibacy and papal infallibility.

It's far fetched, I know. A man can dream...

Renoncer

Re: Papal Infallibility, on: 2013/6/13 3:50

Quote:
 -----On the other hand, if the Pope is ready to embrace people of different beliefs, maybe there's hope for Reformation within the Roman Catholic Church, perhaps removing a little bit of idolatry (latria of Mary, statues, praying to saints, etc.) and renouncing unbiblical decrees such as clerical celibacy and papal infallibility. renoncer

There has been a subtle but visible move to reform Rome for at least 45 years through the theological collegiate of cardinals and bishops in works such as "Infallible? An Inquiry" 1970 by Fr Hans Kung. The early effort always brought a conservative response which invariably raised the question of "faith" rather than "theology". It was Cardinal Ratzinger who ev

entually broke the connection between faith and theology in his response to this work by Kung at the time when Ratzinger was a senior theologian.

In 1970 Fr. Hans Kung wrote the book *Unfehlbar? Eine Anfrage* (Infallible? An inquiry). In it he radically contested the dogma of Papal Infallibility and challenged theologians to open a debate on the topic.

Fr. Karl Rahner took the initiative to respond to that challenge. He invited a number of progressivist theologians to give their opinions on the subject. Their collaborations were coordinated by Rahner and published in 1971 under the title *Zum Problem Unfehlbarkeit* (The Problem of Infallibility).

Among the authors invited to give an opinion was Fr. Joseph Ratzinger, who wrote an article entitled "Contradictions in the book 'Infallible' by Hans Kung."

Many of the authors in this book were apparently defending the dogma of Papal Infallibility. In fact, this was just for appearances. They took advantage of Kung's book to insidiously affirm that Papal Infallibility should change, even though they raised objections to Kung's view as exaggerated.

Singing in this choir was Fr. Joseph Ratzinger, today's Pope Benedict XVI. He took the same position of sabotaging Papal Infallibility.

We offer texts from Ratzinger's article that was included in this work translated to English from the Portuguese edition (Sao Paulo: Loyola, 1974). In these two texts, with the Portuguese version highlighted at right, Ratzinger affirms his support for Kung.

In the first quote, he agrees with Kung that Papal Infallibility should be reformulated. Ratzinger states:

"A predominantly critical article should not, however, ignore the positive side of Kung's book. This can be clearly deduced from all that we have said before, when we affirmed that he opened for discussion, in an explicit and unequivocal way, problems that must be reformulated. He denounced obscurities in the historic and systematic structure of Catholic theology, which in fact have persisted and until now have usually been avoided and not confronted head-on" (O problema da infalibilidade, Sao Paulo: Ed. Loyola, 1974, p. 93).

Ratzinger goes on to support Kung's position versus the Theology of Rome, of which today he is the top representative. He stresses:

"I want to emphasize again that I decidedly agree with Kung when he makes a clear distinction between Roman theology (taught in the schools of Rome) and the Catholic Faith. To free itself from the constraining fetters of Roman Scholastic Theology represents a duty upon which, in my humble opinion, the possibility of the survival of Catholicism seems to depend" (Ibid., p. 101).

At one time Ratzinger was held to be heretical and suffered investigation himself. There are dozens of examples, not only from Ratzinger but other cardinals and bishops of a similar subtle positioning for change within Rome. Most of these are hidden because they have fallen into the theological collegiate dominion of enquiry and so are thereby easily overlooked or disregarded by the "faithful" mass of laity.

The cleverness of these men, as Cardinals and Bishops, some of whom went on to become Popes, is that they did so from a conservative position. In short they are subtle men. Seeming harsh when in office of Cardinal or Bishop, but increasingly given to underlying change using their various offices as a cover.

So there is nothing so possible as the far fetched my friend. When a thing is brought from afar it is never comprehended until it at once arrives, by which time it is too late to resist it. "Hail Francis Bishop of Rome" "Come to draw the crowds".