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From the accusations against Francis to those against Ratzinger

A book by E. M. Radaelli, prefaced by theologian Livi, criticizes “Introduction to Christianity” written by future Benedict XVI, and confirms that many of the “corrections” aimed at Bergoglio concern also his predecessors and have Vatican II as their true target



A young professor Ratzinger

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Philosopher Rocco Buttiglione had said this commenting on the “*correctio filialis*” which accused Pope Francis of propagating heretical teachings: “**at the origin of many doctrinal criticisms against the current Pontiff there is also the opposition to his predecessors and ultimately to the Council**”. And now this observation finds further confirmation in a book signed by Enrico Maria Radaelli, who critiques Joseph Ratzinger’s theological thought and his fundamental work “*Introduction to Christianity*”, and has been endorsement by theologian Antonio Livi, former professor of Lateran and signatory of the “*correctio*”.

I don’t know all the other signatories of the *correctio* - Buttiglione said last October - Of those I know, some are Lefebvrians. **They were against the Council, against Paul VI, against John Paul II, against Benedict XVI and now they are against Pope Francis... Some people publicly assert that the deviation of the Church begins with Leo XIII** and the encyclical *Au milieu des sollicitudes* with which Leo XIII betrayed the covenant of the throne and altar and renounced the principle of the divine right of kings... **they are trying to isolate Pope Francis by opposing him against his predecessors, but these opponents are the same opponents of his predecessors**”.

Radaelli is a student and interpreter of Romano Amerio, the author of the book “*Iota Unum: A Study of Changes in the Catholic Church in the Twentieth Century*”, that claims the presence of “theological modernism” in the conciliar

constitution *Gaudium et spes* and in other Vatican II texts. In his book - **“At the heart of Ratzinger. At the heart of the world”** (Edizioni Pro-manuscripto Aurea Domus) – he tries “to counter one by one “Ratzinger’s teachings” starting from his historicism based method”. Teachings “he considers deeply erroneous, dangerous for the faith as only a synthesis of modernist doctrines can be”.

The volume aims to “convince the old professor, then Pope, now cardinal again, to reject, publicly, immediately and in full, all the “improper concepts of his **Introduction to Christianity**” which “ infect the pages of the book, before it is too late for him”. And he wants “to demonstrate to the widest possible number of reachable readers, **how false and misleading are all the doctrines taught, so as to help the Church return to the solidity of her faith forever**”.

To endorse Radaelli’s book with his preface is Antonio Livi, former professor at the Pontifical Lateran University, who signed the document accusing Pope Francis of heresy. Livi writes: “I believe that it is indispensable, in the current theological-pastoral situation, to take into account what Enrico Maria Radaelli has fully demonstrated in his last work, namely that the hegemony (first de facto and then de jure) of progressive theology in the structures of the magisterium and governance of the Catholic Church is also, and perhaps above all, due to the teachings of then professor Joseph Ratzinger, who have never been denied or even surpassed by Joseph Ratzinger bishop, cardinal and pope”.

Radaelli, in agreement with Livi, claims that “the theology that Ratzinger has always professed and that is found in all his writings, even in those signed as Benedict XVI (the three books on “Jesus of Nazareth” and sixteen volumes of “Teachings”) ... is an **immanence based theology, in which all the traditional terms of Catholic dogma remain linguistically unaltered while their understanding has changed**. Moreover, the conceptual schemes proper to Scripture and of the Fathers and the Magisterium have been set aside because considered incomprehensible ... the dogmas of faith are re-interpreted with conceptual schemes proper to modern subjectivism (from Kant’s transcendentalism to Hegel’s dialectical idealism)”.

In his preface, Livi writes, “The very basic notion of Christianity, that of faith in the revelation of the supernatural mysteries by God, namely the *“fides qua creditur”* is the one suffering the most. This notion is irremediably distorted, in Ratzinger’s theology, by the adoption of the Kantian scheme of the impossibility of a metaphysical knowledge of God, with the consequent recourse to the “postulates of practical reason”, which implies the denial of the rational presuppositions of faith and the replacement of “reasons to believe”... with the sole “willingness to believe”, which was theorized by the philosophy of religion in a pragmatic way.

“Ratzinger - Livi continues - has always maintained, even in recent speeches, that the act of faith of the Christian has as his specific object, and that is not the mysteries revealed by Christ but the very person of Christ, known in the Scripture and in the liturgy of the Church. But it is an uncertain and contradictory knowledge, too weak to resist the criticism of contemporary thought. So that today’s theology, according to Ratzinger, cannot speak of faith except in ambiguous and contradictory terms”.

The reality is that neo-modernist theology - Livi concludes - with its evident heretical drift, has gradually taken on a hegemonic role in the Church (in seminaries, pontifical universities, doctrinal commissions of Episcopal Conferences, in the Dicasteries of the Holy See), and from these positions of power it has influenced the themes and language in the different expressions of the ecclesiastical Magisterium, and have impacted (in different degrees) many Vatican II documents and many teachings of the post-Council Popes... The Popes of this period have all been conditioned, in one way or the other, by this hegemony”.

Radaelli’s book brings together, in a single red thread, Joseph Ratzinger, Cardinal Carlo Maria Martini and Pope Francis (paragraph 33 is entitled, “If the 1967 heretical palindrome conjectured by the Professor of Tübingen (Ratzinger, ed.), confirmed and perfected in 1988 by a cardinal of Milan (Martini, ed.), finally synthesized in 2015 by Pope Francis, destroys the whole Church...”). While paragraph 46 points to Vatican II affirming that “The “liquid society” is born from a” liquid Church”, that is” pastoral “, that is, hypo-dogmatic, born from a “liquid” Council, that is “pastoral”, that is, hypo-dogmatic”. Confirming thus that these currents of thought linked to certain traditionalism consider secularization a direct consequence of the Council and of that “progressive theology” which has as exponents Karl Rahner (who was praised by John Paul II for his eightieth birthday), Henri de Lubac and Hans Urs von Balthasar (both appointed cardinals by Pope Wojtyla himself, as Livi points out in the preface).