The Vatican just published one of the worst documents of the post-Conciliar period.

Titled "The Gifts and the Calling of God are Irrevocable,"[1] it is the latest *aggiornamento* in Jewish Catholic relations. The text was released to mark the 50th Anniversary of the Vatican II decree that dealt with the Jews, *Nostra Aetate*.

The document claims:

- The New Covenant does not supersede the Old Covenant;[2]
- The Catholic Church, in principle, should have no mission to convert Jews;[3]
- The Word of God is present to todays Jews by means of the Torah (and equates this to the Word of God being present to Christians through Jesus Christ);[4]
- Modern Jews are in an acceptable position before God regarding salvation;[5]
- "The term covenant, therefore, means a relationship with God that takes effect in different ways for Jews and Christians";[6]
- "It does not follow that Jews are excluded from God's salvation because they do not believe in Jesus Christ as the Messiah and the Son of God."[7]

In standard modernist fashion, the document unleashes torrents of word-flow on these and similar points, yet pretends that inconvenient dogmatic pronouncements of the past that contradict these points do not exist.

Nowhere in the latest Vatican text do we see any mention of the infallible dogmatic teaching of the Council of Florence that "Pagans, Jews, heretics and schismatics" are "outside the Catholic Church," and as such, "can never be partakers of eternal life," unless "before death" they are joined to the one true Church of Jesus Christ, the Catholic Church.[8]

Nowhere do we see the citation from *Catechism of Pope Saint Pius* X, which, centuries later, presents the same truth without change: "Outside the true Church are: Infidels, Jews, heretics, apostates, schismatics and excommunicated persons", and further, "No one can be saved outside the Catholic, Apostolic, and Roman Church, just as no one could be saved from the flood outside the Ark of Noah, which was a figure of the Church."[9]

Nowhere in this latest text do we see a reiteration of the solemn Profession of Faith of the Council of Florence under Pope Eugene IV that teaches:

> "The sacrosanct Roman Church … firmly believes, professes, and teaches that the matter pertaining to the Old Testament, of the Mosaic law, which are divided into ceremonies, sacred rites, sacrifices, and sacraments, because they were

Copyright © catholicfamilynews.com. All rights reserved. 

> established to signify something in the future, although they were suited to the divine worship at that time, after Our Lord's coming had been signified by them, *ceased*, and the sacraments of the New Testament began; … All, therefore, who after that time observe circumcision and the Sabbath and the other requirements of the law, it [the Roman Church] declares alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday they recover from these errors."[10]

The doctrine of the supersession of the Old Testament by the New is a universal and perpetual doctrine of the Catholic Church that cannot be diluted to fit the exigencies of ecumenical churchmen. Yet the new Vatican document labors mightily to deny the truth on this point. "The Gifts and Calling of God Are Irrevocable" is an avalanche of heterodoxy. It constitutes a grave danger to the Faith, especially to those not well grounded on the topic.[11]

## No Magisterial Authority

"Gifts and Calling" was signed by the ever-ecumenical Kurt Cardinal Koch, Prefect of the Pontifical Council for Promoting Christian Unity, who was raised to this prestigious position by the allegedly conservative Pope Benedict XVI.[12]

The Preface of the documents states, "The text is not a magisterial document or doctrinal teaching of the Catholic Church but is a reflection prepared by the Commission on Religious Relations with the Jews…" In other words, as*Yes, Prime Minister's* Sir Humphrey would say, the text is "unofficially official but officially unofficial."

Despite the fact the text has no magisterial authority and does not (can not) bind the Catholic conscience in any way, the text will be widely perceived as the formal Catholic position of the moment. The news media around the world blares the headline, "Vatican Says Catholics Should Not Try to Convert Jews,"[13] thus the damage is done.

Though we will further explore this problematic document in future issues, we focus here on the true Catholic teaching that the Old Covenant was superseded and made obsolete by the new, and that those who cling to modern day Judaism are not – in the objective order –in an acceptable position before God regarding salvation.

Our Lord Jesus Christ told the Jews: "If you do not believe that I am He [the Messiah], you will die in your sins." (*John 8:24*) Elsewhere He said to the Jews, "You search the Scripture because in them you think you have life everlasting. *And it is they that bear witness to Me*,

Copyright © catholicfamilynews.com. All rights reserved. 

yet you are not willing to come to Me that you may have life." (*John 5:39-40*)

Saint John, faithful to Our Lord's teaching, says likewise, "Who is the liar but he who denies that Jesus is the Christ. He is Antichrist who denies the Father and the Son." (*1 John 2: 22*)

This denial of Jesus as the Christ constitutes the very essence of modern Judaism. The post-Conciliar Vatican stamps an expiration date on the words of Our Lord, claiming these words no longer suit our post-Shoah age.

## Msgr. Fenton to the Rescue

We will turn once again to the masterful explanation of this topic from Msgr. Joseph Clifford Fenton.

Msgr. Fenton, as *CFN* readers know, was one of the most eminent U.S. theologians of the mid-20th Century. He wrote his doctoral dissertation under the revered Father Reginald Garrigou-Lagrange, and was imbued with the Thomistic and Roman school of theology.

Unlike modernist theologians who build a new situational theology to meet ecumenical needs,[14] Msgr. Fenton was a faithful and competent exponent of the perennial magisterium of the Church.

Also, Msgr. Fenton was a learned and expert Catholic theologian, not a dash-it-off blogger. He takes the necessary steps to fully develop his point, which the serious reader will find worth his time if he wants to be well grounded in the topic.

## The Concept of Salvation

In 1958 Msgr. Fenton published his outstanding book *The Catholic Church and Salvation*.[15] The section of Msgr. Fenton's book pertinent to this discussion is entitled "The Concept of Salvation,"[16] where he explains:

1. The true meaning of the word salvation;
2. The social aspect of salvation, that is, the traditional Catholic teaching on the "the Kingdom of God vs. the kingdom of Satan";
3. How this social aspect of salvation is brought out in St. Peter's sermon on the first Pentecost;
4. How there is no possible reconciliation of the teaching of St. Peter with the modernist notion that those who adhere to false religions are in an acceptable position with God.

Copyright © catholicfamilynews.com. All rights reserved. 

Msgr. Fenton begins this chapter of the book[17] with a reminder that Christ is our Savior and that His work is preeminently one of salvation. To illustrate exactly what is meant by "salvation," Fenton recounts the true story of the steamship *America,* whose brave crew had saved the lives of the crews of several fishing boats that had been swamped in Atlantic storms. The crew from the *America* had taken the victims off the wrecked boats to which they were clinging and had brought them to the security of the steamship.

The men who had been clinging to their wrecked boats were *saved*, in the sense that they were *transferred* from a position in which they would inevitably have drowned into the security of the liner, and eventually to the shores of their own countries. If the men had been merely transferred from one seaworthy boat to another, from a small yacht to a large ocean liner, it could not be said that these men were "saved".

Fenton explains that the salvation of men, described in divine public revelation, is a salvation in the strict sense of the term. Salvation is a process "by which men are removed from a condition or status which would involve them in everlasting death if they remained within it, to a condition in which they may enjoy eternal life and happiness."[18]

## The Doctrine of the Two Kingdoms

Msgr. Fenton then stresses that according to traditional Catholic teaching, there is a *social aspect* to the process of salvation. An understanding of this *social aspect* is crucial if we wish to grasp fully the doctrine of salvation as taught infallibly by the Catholic Church.




According to God's designs, the man who is transferred from the state of original or mortal sin into the state of grace is brought in some way *within* an actual social unit. This social unit is the supernatural Kingdom of God. In Heaven that community is the Church Triumphant, the company of the elect that enjoy the beatific vision. On earth, it is the

Copyright © catholicfamilynews.com. All rights reserved. 

Church Militant. This "supernatural Kingdom of God" is the Catholic Church, the Mystical Body of Christ.

Opposed to this Kingdom of God, however, there is another kingdom, a kingdom of evil. "We must not lose sight of the fact" writes Fenton, "that people in the condition of aversion from God, in the state of original or mortal sin, belong in some way to the kingdom or an *ecclesia* ['church'] under the leadership of Satan, the moving spirit among the spiritual enemies of God. *Hence, the process of salvation involves necessarily the transfer of an individual from one social unit or community to another, from the kingdom of Satan to the true and supernatural Kingdom of God*." This is what is meant by the "social aspect" of salvation.

Pope Leo XIII brought out the relations of these two "kingdoms" in the encyclical letter against Freemasonry,*Humanum Genus,* which can be summarized in three basic points:

1. The world is divided into two opposing camps; the kingdom of Christ vs. the kingdom of Satan,
2. every human belongs either to one or the other of these two camps,
3. since the fall of Adam, these two kingdoms have been in conflict with one another, and will continue to be in conflict with one another until the end of time.

Pope Leo XIII writes:

> "The race of man after its miserable fall from God, the Creator and the Giver of Heavenly gifts, 'through the envy of the devil,' *separated into two diverse parts,* of which the one steadfastly contends for truth and virtue, the other for those things which are contrary to virtue and to truth. *The one is the Kingdom of God on earth, the true Church of Jesus Christ;* and those who desire from their heart to be united with it so as to gain salvation must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. *The other is the kingdom of Satan,* in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

> "This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects;

Copyright © catholicfamilynews.com. All rights reserved. 

> and with subtle brevity he expressed the efficient cause of each in these words: 'Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching even to contempt of self, a Heavenly one.' At every period of time each has been in conflict with the other …" [19]

## The Two Kingdoms in the Acts of the Apostles

The true, social aspect of salvation is expounded in Sacred Scripture at St. Peter's sermon on the first Pentecost, and in the results of that sermon.

We read in the *Acts*:

> "Now when they had heard these things, they had compunction in their hearts and said to Peter and to the rest of the apostles: What shall we do, men and brethren?
>
> "But Peter said to them: Do penance; and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost …
>
> "… And with very many other words did he testify and exhort them saying, *Save yourselves from this perverse generation.*
>
> "They therefore that received his word were baptized: and there were added in that day about three thousand souls.
>
> "And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers." *(Acts. 2:37-42)*

Msgr. Fenton indicates four important points contained within this passage:

Copyright © catholicfamilynews.com. All rights reserved. 

1. St. Peter exhorted those who listened to him to *"save themselves from this perverse generation."* This clearly indicates that the people St. Peter addressed were not part of the Kingdom of God, but of the kingdom of Satan.
2. The individuals who "received his word" received the Sacrament of Baptism. They were "added" to the number of the disciples of Christ who had been with St. Peter since the time of Our Lord's Ascension.
3. The original disciples, along with these new members, continued to do exactly what they had been doing since the day of Our Lord's Ascension into Heaven; "persevering in the doctrine of the apostles, and of breaking of the bread and in prayers". (*See Acts 1:14; Acts 2:37)*
4. This society of Christ's disciples, into which 3,000 were added that day, was the new *ecclesia* of Our Lord, the Kingdom of God on earth, the Catholic Church.

## The Perverse Generation is the Kingdom of Satan

Msgr. Fenton goes on to explain the full import of the above Scriptural passage:

> "Now if St. Peter's words on this occasion meant anything at all, they signify that the individuals to whom he [St. Peter] was speaking were in a situation which would lead them to eternal ruin if they continued in it. They were described as belonging to a 'perverse generation'. They were told to save themselves by getting out of it. The institution into which they would enter by the very fact of leaving 'this perverse generation' was none other than the society of Our Lord's disciples, the Catholic Church itself.
>
> "The clear implication of St. Peter's statement is that the Church, the Kingdom of God, was the only institution or social unit of salvation. Not to be within this society was to be in the perverse generation within which a man was faced with eternal and entire spiritual ruin. To leave the perverse generation was to enter the Church."

Copyright © catholicfamilynews.com. All rights reserved. 


Msgr. Joseph Clifford Fenton

Msgr. Fenton points out that St. Peter is here teaching the exact same doctrine as that of St. Augustine and of Pope Leo XIII in *Humanum Genus* mentioned earlier; that is, that the entire human race is divided between the Kingdom of God (the *ecclesia)* and the kingdom of Satan. To be saved from the kingdom of Satan, one must enter the Kingdom of God, Christ's *ecclesia.*

Hence, this passage of the *Acts* demonstrates that by God's institution, the Catholic Church, the one and only supernatural Kingdom of God on earth, is presented as a *necessary means* of attainment of salvation: "By God's institution the process of salvation itself involves a *passage* from the kingdom of Satan into Christ's *ecclesia*."

At this point, Msgr. Fenton skillfully utilized these Scriptural passages from the *Acts* to combat false teachings about salvation that were then appearing "in some recent books and articles". We will see that the false teachings he addressed in 1958 are the same errors now being taught by many within the highest echelons of the post-Vatican II Church.

Fenton writes:

> "It is imperative to understand the religious condition of the people to whom St. Peter delivered his sermon on that first Pentecost morning."

The Acts of the Apostles clearly relate that Saint Peter was addressing his sermon to Jews, *devout* Jews, *pious* Jews, Jews who were faithfully practicing their religion: "… there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven."

The *Acts* recount that these Jews who were listening to St. Peter's sermon had come to Jerusalem from all parts of the world:

Copyright © catholicfamilynews.com. All rights reserved. 

> "Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Capadocia, Pontus and Asia, Phrygia, Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome," etc. (*Acts. 2:7-11)*

Msgr. Fenton observes that according to the text of the *Acts:*

> "A great many of these people were pilgrims, men and women who had come to Jerusalem to celebrate the great Jewish feast of Pentecost. Our Lord had died on the Cross only a little over seven weeks before St. Peter delivered that sermon, and many of the people who listened to St. Peter must have been on their way to Jerusalem at the very time Our Lord died. They had begun their pilgrimage as an act of worship in the Jewish religion at the very time when the Jewish religion was the one approved especially by God, and when the Jewish politico-religious commonwealth was actually the supernatural kingdom of God on earth, the *ecclesia* of the Old Testament.
>
> "These people probably had nothing whatsoever to do with the persecution and the murder of the Incarnate Word of God. They had started on their journey as members of God's chosen people, the people of His covenant. Their journey to Jerusalem was made precisely in order to worship and honor God. They were truly devout individuals.
>
> "Yet, seven weeks before, the religious body to which they belonged had ceased to be God's *ecclesia*. The Jewish politico-religious social unit had definitively rejected Our Lord, the Messiah promised in the Old Testament."

Fenton continues:

> "… In rejecting the Redeemer Himself, this social unit had automatically rejected the teaching God had given about Him. The rejection of this message constituted an abandonment of the Divine Faith itself. *By manifesting this rejection of the faith, the Jewish religious unit fell from its position as the company of the chosen people*. It was no longer God's ecclesia, His supernatural kingdom on earth. It became part of the kingdom of Satan."

While the great Jewish social unit was rejecting the Incarnate Word of God, the little

Copyright © catholicfamilynews.com. All rights reserved. 

company of disciples, which Our Lord organized around Himself, retained its faith. This small band of disciples continued to receive the divinely revealed message from Our Lord.

Fenton teaches:

> "Thus, at the moment of Our Lord's death on Calvary, the moment when the old dispensation was ended and the Jewish religious association ceased to be the supernatural Kingdom of God on earth, this recently organized society of Our Lord's disciples began to exist as the *ecclesia,* or the kingdom."
>
> "This [new] society was the true continuation of Israel. The men who were within it were the true sons of Abraham in that they had the genuine faith of Abraham. This society was the new association of the chosen people. Its members were, as St. Paul called them, the elect or chosen people of God."[20]

> "So it was that when St. Peter spoke to the crowd on the first Christian Pentecost, the society of which he had been constituted the visible head was actually the *ecclesia Dei* [Church of God], the necessary terminus of the process of salvation. *His hearers who, a few weeks before, had belonged to God's supernatural kingdom on earth by reason of their membership in the old Israelite commonwealth, now actually found themselves in the 'perverse generation' precisely by reason of the same membership*. When St. Peter spoke to them, they were in a position from which they needed to be saved. They were no longer members of the chosen people.
>
> "By heeding and obeying the words of St. Peter," continues Fenton, "they regained the position they had formerly possessed, and their new possession of the dignity of membership in the *ecclesia* was much more perfect and complete than that which they had formerly enjoyed."

The Old Covenant centered on the *promise* of the Redeemer; but the New Covenant consists in the *coming* of the Redeemer, the Second Person of the Blessed Trinity, Who had become incarnate and had died to reconcile them with God.

Copyright © catholicfamilynews.com. All rights reserved. 

## Those Within Old Covenant Must Convert

Msgr. Fenton is insistent that we not miss his point. He writes "It is extremely important for us to remember that *the people St. Peter urged to save themselves from the perverse generation in which they were living at the time, were definitely not men of no religion at all*. They were devout members of the establishment which had been, less than eight weeks before, God's supernatural kingdom on earth." Indeed, these Jews were "so moved by the zeal for the service of God" that they willingly traveled great distances to take part in the religious ceremonies at the temple in Jerusalem.

Yet St. Peter did not recommend the Church to these pious Jews as something that is simply "more perfect" than the religious affiliation that they already possessed. Nor did he tell them, "The term covenant means a relationship with God that takes effect in different ways for Jews and Christians. You Jews are thus in an acceptable position before God, the Church should have no mission to convert you, so let's just dialogue, be a blessing to one another and work together for peace and justice among men."

No. Msgr. Fenton emphasizes that St. Peter "made it clear that it was necessary for them to *transfer themselves* from the 'perverse generation' in which they then existed to a condition of salvation. The acceptance of his teaching was, in fact, entrance into the Church.

Fenton Explains:

> "This is the basic social aspect of the process of salvation. In that process, there is always involved a passage or a *transitus* from the Kingdom of God's spiritual enemy into the actual Kingdom of God Himself, His *ecclesia.* St. Peter made it clear that in entering the Church, the people to whom he was speaking on that first Christian Pentecost were really being saved."

As was illustrated by the analogy mentioned earlier, these Jews were not being moved from one seaworthy vessel to a better one. They were *transferred* from a position where they faced eternal ruin into one of life and safety within the Kingdom of God on earth, the Catholic Church.

## Echos of Von Hügel

At this point, Msgr. Fenton deals with a specific error promoted by the Modernist, Baron Frederich von Hügel; an error that was then gaining acceptance by many Catholic

Copyright © catholicfamilynews.com. All rights reserved. 

clergymen and theologians in the 1950s; an error now promoted in one way or another by countless churchmen today as a result of Vatican II.

Fenton warns:

> "We must not lose sight of the fact, that in our own day there is sometimes a tendency to imagine that persons who are in a position comparable with that of the people to whom St. Peter's sermon was addressed are really in an acceptable position. The people who encourage this tendency are careful to state that the Catholic Church is more advantageously placed than other religious bodies in this world. They assert that the Church has the fullness of God's revealed message; but at the same time, they likewise insist, that other religions are really from God, and that they constitute the plentitude of God's teaching for those whom He does not call to the higher position of Catholicism."

Msgr. Fenton then directly quotes "the Modernist von Hügel," who promoted this false teaching in a book that had then recently been republished in the United States. According to von Hügel:

> "The Jewish religion was not false for the 13 Centuries of the pre-Christian operations; it was, for those times, God's fullest self-revelation and man's deepest apprehension of God; and this same Jewish religion can be, *is still*, the fullest religious truth for numerous individuals whom God leaves in their good faith; in their not directly requiring the fuller, the fullest, light and aid to Christianity. What is specially true of the Jewish religion is, in a lesser but still very real degree, true of Muhammadanism, and even of Hinduism, etc."[21]

Msgr. Fenton demonstrates the falsehood of von Hügel's doctrine and its incompatibility with Catholic truth. He does this by drawing the direct implications from the words of our first Pope; that is, St. Peter's sermon on the first Pentecost as recorded in the infallible Sacred Scriptures.

Fenton writes:

> "Von Hügel, like others of his class, was careful to insist that 'it is not true that all religions are equally pure, equally true, equally fruitful.' But, in fact, no one

Copyright © catholicfamilynews.com. All rights reserved. 

> but the most militant and ignorant atheist ever claimed that they were. His own position is completely incompatible with the teaching of St. Peter in his sermon on the first Christian Pentecost. He [von Hügel] depicted non-Catholic religions as acceptable, even though less perfect than Catholicism. *If his contention had been in any way true, then St. Peter would have been guilty of seriously deceiving the people to whom he spoke on that Pentecost morning.*"

No, says Msgr. Fenton.

> "Very definitely it is not true to say that a man is saved when he is transferred from a less perfect to a more perfect condition. He is saved only by being transferred from a ruinous position into a status wherein he can live as he should."

Msgr. Fenton then points out the blatant contradiction between von Hügel's modernist teaching and true Catholic doctrine. He writes:

> "Von Hügel described the religious condition of the people to whom St. Peter spoke as 'still the fullest religious truth for numerous individuals whom God leaves in their good Faith; in their not directly requiring the fuller, the fullest, light and aid to Christianity'."

By contrast:

> "St. Peter asserted that these individuals were in a perverse generation, and told them to save themselves from it. There is no possibility of any agreement between the two."
>
> Today's Conciliar ecumenists have gone even beyond von Hugel in their claim the Church should – in principle – have no mission to convert Jews. The need to resist these poisonous teachings is incumbent upon all Catholics.
>
> Stay with us for further examination of "The Gifts and the Calling" that will also include an examination of Vatican II's *Nostra Aetate*, which Pope Benedict appointee Cardinal Koch celebrates as a "*a fundamental re-orientation of the*

Copyright © catholicfamilynews.com. All rights reserved. 

> *Catholic Church"*[22] We will also look at what Pope Francis has done and said in the field of modern Jewish-Catholic relations.

## "Somewhat unfashionable today..."

To close: Msgr. Fenton was aware that these new teachings contrary to the Catholic Faith were infecting the minds of countless clergymen. In 1958, when he published the book *The Catholic Church and Salvation*, he warned that even though it has become increasingly unpopular in our day, we must remain true to infallible Catholic doctrine, and insist on the absolute necessity of being within the Catholic Church for salvation. He writes:

> "In every age of the Church, there has been one portion of Christian doctrine which men have been especially tempted to misconstrue or to deny. In our own times, it is the part of Catholic truth which was brought out with a special force and clarity by St. Peter in his first missionary sermon in Jerusalem. It is somewhat unfashionable today to insist, as St. Peter did, that those who are outside the true Church of Christ stand in need of being saved by leaving their own positions and entering the ecclesia. *Nevertheless, this remains a part of God's own revealed message."*[23]

---

Notes:
[1] Full title: *"The Gifts and the Calling of God are Irrevocable" (Rom 11;29), A Reflection on the Theological Questions Pertaining to the Catholic-Jewish Relations on the Occasion of the 50th Anniversary of 'Nostra Aetate' (No. 4)",* issued by the Vatican Commission for Religious Relations with the Jews, December 10, 2015.
[2] *Ibid.,* 17, 23 and elsewhere.
[3] *Ibid*., 40.
[4] *Ibid.,* 24.
[5] *Ibid,* Section 5.
[6] *Ibid.,* # 27.
[7] *Ibid.,* #38.
[8] Bull *Cantate Domino*, issued by Pope Eugene IV at the Council of Florence, February 4, 1442.
[9] *The Catechism of Pope St. Pius X*, [First published in 1910, republished by Instauratio

Copyright © catholicfamilynews.com. All rights reserved. 

Press, Australia), pages 31 and 4.
[10] *Denzinger*, 1348. [Emphasis added].
[11] Which, it is safe to say, is the vast majority of contemporary Catholics.
[12] We will discuss the modernist, ecumenical standpoint of Pope Benedict and Cardinal Koch on this topic in the future.
[13] *New York Times*, Dec. 10, 2015.
[14] More in our next installment on this topic, which will include quotations from solid Thomistic theologians at the time of the Council who warned that Catholic theology was being twisted and subverted by progressivist "Catholic" theologians to accommodate new ecumenical approach. This is precisely what takes place in the new "The Gifts and the Calling" document.
[15] *The Catholic Church and Salvation, In Light of Recent Pronouncement by the Holy See,* Msgr. Joseph Clifford Fenton, Newman Press, 1958.
[16] Some readers will notice we have run this expose by Msgr. Fenton in the past. We run it here again as it is one of the finest expositions of the topic and needs to be occasionally placed before the eyes of a Catholic audience, especially in light of the present ecumenical toxin now coming from the highest echelons of the Church.
[17] *Catholic Church and Salvation,* Part II, Section I, "The Concept of Salvation". We will be expounding on, and quoting from, pages 133 to 143 of this section. On all quotes, emphasis added by the author.
[18] Msgr. Fenton clarifies "it is part of Catholic doctrine that entrance into the Church … is a part of the process of salvation. It is equally a part of Catholic teaching, however, that this is by no means the only part. A man is saved from the evil of belonging to the kingdom of Satan by his entrance into the Church, but this entrance in no way constitutes a guarantee that he will actually enjoy the Beatific Vision for all eternity. The process of salvation is not fully completed, a man cannot be said to be "saved" in the full sense of the term, until he has attained the Beatific Vision itself." Ibid., p. 145.
[19] Emphasis added. This quotation is taken from Msgr. Fenton *The Catholic Church and Salvation*, p. 135.
[20] For a fuller treatment, see Msgr. Joseph C. Fenton's superb article, "The Meaning of the Name Church", *American Ecclesiastical Review*, Oct. 1954.
[21] *Letters from Baron von Hügel to a Niece* (Chicago: Henry Regnery Company, 1955), p. 115. Quoted by Msgr. Fenton in *The Catholic Church and Salvation*, p. 142.
[22] "Building on *Nostra Aetate* – 50 Years of Christian-Jewish Dialogue," Cardinal Kurt Koch, Lecture at the Pontifical University of St Thomas Aquinas (Angelicum), John Paul II Center, Rome, May 16, 2012. Published by the Council of Centers of Jewish-Catholic Relations.
[23] *Ibid.,* p. 145. [emphasis added].

Copyright © catholicfamilynews.com. All rights reserved. 