

Over the course of a few podcast we hope to speak about: 1) Liberalism 2) Liberal Catholicism, which we will see is a contradiction in terms, 3) Americanism.

Liberalism: This is a word which we often use and hear in association with politics referring to the left of racial left in the country or the extreme progresosivist in the Church, who are indeed liberals. Yet, unfortunately, most political and religious conservative today are only small c conservative and are what we would call Capital (L) liberals. This is tragic since there will never be any true restoration or peace without the true Catholics Principles of bringing all things under the dominion of Jesus Christ, the King.

To be a true Conservative one must really work to bring all things, religious, political and personal into harmony with God's divine plan under the sweet yoke of Jesus Christ, through his bride, the Catholic Church.

So we are all liberals?

As the saying goes, we are what we eat/drink and we have all been raised in a very liberal society and have drunk in liberal principles since out childhood.

In fact, Archbishop Lefebvre who was raised in very holy Catholic family in France, which at that time still had many remnants of the Christendom went to the French Seminary in Rome where he realized that he was liberal since he accepted that separation Church and State as good thing for the Church.

How was the corrected?

Father Le Floch taught the mind of the Church by clear expose by the great Popes of the 19th and 20th Century Pius IX, Leo XII, Pius X, and told the seminarian, who were imbued with this Liberalism: that they had to

choose: to leave the seminary if they didn't agree, or else *join* in the fight for the Kingship of Christ. Father Le Floch appealed to the mind and then to the will. Once they knew the teaching of the Church they had to choose.

What was the reaction of the young Marcel Lefebvre?

*"We were mobilized against this dreadful liberalism, against the Revolution and the forces of evil which were trying to overcome the Church, the reign of our Lord, the Catholic States, and the whole of Christianity."*¹

How did this dreadful liberalism manifest itself?

At the French Seminary in Rome, Fr. Marc Voegtli, following the teaching of Fr. Deschamps [in his book *Secret Societies and Society*], taught the young Marcel Lefebvre learned the liberal, Freemasonic agenda in three points:

Senator Goblet d'Aviello a member of the Grand Orient of Belgium said on August 5, 1877 "We are the philosophy of liberalism"²

- 1) The banishment of Christ the King from government by the secularization of the State; Separation of Church and State. It is worth noting that the law of separation of Church and State took effecting France the very year Marcel Lefebvre was born, 1905.
- 2) Eliminating the Mass which would result from the persecution of the Church by legal means, and ultimately the secularization of the Church itself, the supreme plot of initiated Masons. This is a logical move off the liberal agenda since Reigns from the wood of the cross. When the true Mass is being offered the reign of Christ is being build up.

¹ Bernard Tissier de Mallerais, *Marcel Lefebvre: The Biography* (2002; Kansas City: Angelus Press, 2004), pp. 36-7.

² They have Uncrowned Him page 11

- 3) Finally to suppress the grace of Jesus Christ High Priest in souls– the very secularization of Catholic souls and alienation from the sacraments and secular life.

Whenever we see the three things unfolding, we know the liberal agenda of Secret societies is at work and were therefore certainly at work at the Second Vatican Council.

It seems that you saying the current situation is the fruit of a well executed liberal plan?

Yes,

in fact the Archbishop wrote:

“It is not possible to understand the present crisis in the Church, or to know the true character of the people in Rome, or to find the proper attitude vis-à-vis the events, without investigating the causes.”³

As the crisis continues to develop and unfold we are often deploring the effects of the crisis; the doctrinal error and heresies, the moral evils, and liturgical abuses, but if we fail to investigate, to understand, the root causes of all these evils, we will be unable to contribute to a solution.

Did the Archbishop Identify the cause of the Crisis?

Archbishop identified the root cause in the following words, “ We go back to history and discover that the primary cause of all these evils is THAT LIBERALISM condemned by the Popes for the past two centuries.”⁴

³ They have uncrowned Him Chapter 1

⁴ They have uncrowned him Chapter 1

So liberalism is the problem?

Yes, two important points:

- 1) Liberalism is the problem
- 2) We have two centuries of magisterium which give us the light to understand to understand the darkness of liberalism.

Pope Pius VI (in condemning the French revolution) through Benedict the XV all condemned liberalism in its different forms and not only condemned it, but traced this insidious error back to Protestantism and naturalism, as the the father of Protestantism

Liberalism is the most identifiable cause of the current crisis, but it is rooted Naturalism:

What is Naturalism:

Naturalism is not so much a special system as it is a point of view or tendency which pervades many philosophical and religious systems.

In broad strokes, it is rooted in three different worlds views:

- 3) In its most materialistic form, one looks upon nature as the original and fundamental source of all that exists, and in attempting to explain everything in terms of nature and natural/material causes. Either the limits of nature are also the limits of existing reality, or at least the first cause. All events, therefore, find their adequate explanation within nature itself.

Consequently, human nature is not measured by the eternal law but nature becomes the measure and point of reference for all things. Man becomes the center of the universe. God is not the creature of all things but man creates the idea of God.

- 2) Some naturalist do admit some notion of a god distinct from the universe, but, they claim, if there is a first cause or personal God, He does

not intervene in course the world. He set the world in motion and does not intervene and has not destined man for a supernatural end and does not give man supernatural grace.

These agree agree in rejecting every explanation which would have recourse to causes outside the order of nature.

3) Finally, some admit there is supernatural order, but claim that this order is due to our nature and can be achieved by natural effort. This will be seen in the treatment modernism and presents a real problem since it implies that our nature is supernatural or that grace is natural. A confusion between grace and nature.

God is only Creator, not Providence; He cannot, or may not, interfere with the natural course of events, or He never did so, or, at least, the fact of His ever doing so cannot be established.

Can you give some examples of naturalism throughout History?

Lucifer was the first Naturalist in his “non serviam.” He preferred his created nature and natural gifts to the life of grace and glory given by God. He wanted to determine what was best based on his natural qualities. Lucifer is the first naturalist and likewise the first revolutionary.

Pelagias in the 4th Century erred in thinking and teaching the ability of man to make the first act in justification. In this is a misunderstanding of original sins and grace. God was not first cause of his salvation but man's own will. He was refuted by St. Augustine, the Doctor of Grace, condemned at the council of Carthage in 418. This Pelagian heresy will plague the world for centuries and resurfaces in the 2nd Vatican council. In traction it is easy to fall into a type of pelagianism.

The period of the Renaissance, though marked by beautiful art and music, this period returned in an exaggerated way to the natural beauty and the beauty of nature while absconding the necessity of nature to be restored by grace to reach man's final destiny. In the renaissance, nature as nature is exalted rather than nature restored by grace.... The nudity of the greco roman world is now in the churches which will change man's focus.

Naturalism has now attained a great victory by the art which we know is the means of teaching many people. Such art in churches took mans focus of the need for nature to healed and held up by grace.

Luther: Naturalism will attain a great victory in Martin Luther. This is paradoxical since Luther in no way appreciated the beauty and intrinsic goodness of human nature, as did the renaissance artist. In fact, Luther saw human nature as evil and irreparable. For Luther, nature could not be healed by grace. This is a very destructive form of naturalism and leads to Luther's Liberalism.

Since Nature cannot be healed, Luther liberates himself from the need for grace and therefore from the need for the Church.

This idea that redemption is purely personal and external leads to the movement of liberating the civil and economic order from supernatural order guarded by the Church. He sets the stage for the rugged individual of Jean Jacque Rousseau. For Luther man was bad and society of the Church or State could not make him good. For Rousseau man was good and society made him bad. Luther then liberates 1/2 of Christendom from the Supernatural order by separating them from the Church.

Protestantism naturally beget liberalism since it rejects all authority in matters of Faith and morality. Once you think that each person can decide what the Bible says, you on on the path the liberal ideology that each person can decide what his/her reality is and his/her morality are. There is one way Luther sets the stage for liberalism.

Leo XIII in *Quod Apostolici* and Benedict XV in *anno jam exeunte* make this link between Protestantism and liberalism...

What allowed the naturalism of Luther to become institutional in the States and the Church?

The Philosophy of the enlightenment takes the nominalist ideas of Luther in regards to grace and redemption and applies them the knowledge

general and even to the knowledge of God and His law. All truth and goodness become “subjective” and everything is a matter of opinion and this influence. With the power of corporate media and social media it is very easy to fall into the trap of accepting evil and erroneous things are fine because they are just someone’s opinion. It is a false charity to accept evil as good...

Rene Descartes, followed by Kant, systematized subjectivism: the intellect is closed up on itself, and it knows only its own thought.

René Descartes had a purely nominal notion of the Divine Law. God’s law depends on God’s arbitrary will independent of God being/eternal law.

The enlightenment leads to the French revolution which liberates the civil powers from the power of the Church and tragically, as we will see later, Vatican II, *The French Revolution in the Church*, through *dignitatis Humanae* liberates the few remaining Catholic States from the Church and their Catholic constitutions and liberty sounds from the Church by the principle of religious liberty.

WE have talked about Liberalism but what are the tenants of Liberal?

Fr. Roussel in his book *Liberalism and Catholicism* published in 1926 said: “*A liberal is a fanatic for independence; he extols it to the point of absurdity in every domain*”

Fr. Sara in *Liberalism is a sin* says that Liberalism is Lucifer’s disguise for our time

Lets look at some of the liberation that which liberalism insist on:

1) on the most basic level the the mind of the liberal is liberated from reality... and enters into pure subjectivism. Which is part of the error of rationalism. The intellect is no longer passive in regards to receiving reality but is now creating its own reality. The sane philosophy of Aristotle and St. Thomas which taught that the “Truth is the conformity of the mind to reality is undermined and the

stage is set for the new new definition of truth expounded by the French Philosopher, Maurice Blondel, which will profoundly influence the new Theology, "Truth is the conformity of the mind to the the needs off human life." The mind is no longer liberated from error by conforming self to reality but is liberated from reality by creating its own idea of realty. This is what Luther did with the Holy Scriptures. The liberated mind is very easily swept away by any and every novel movement. In fact, Pope St. Pius X noted that if do not believe in the truths taught by the Church we are liable to be carried off by any error. Once one is a slave to lies he is vulnerable...

We see this expressed in the French Revolution. "godness reason" Man is freed from God's law and will and enslaved to error.

The second mark of intellectual Liberalism is evolution. By rejecting the submission to the real, the Liberal is drawn to reject the immutable essences of things; for him, there is no nature of things, there is no stable human nature ruled by definitive laws set down by the Creator. Man is in perpetual progressive evolution...he is the author of his own laws, which he has to re-fashion incessantly according to the sole inflexible law of needed progress. There is only one inflexible law for the liberation and that is continual progress.

2) The will is liberated from right reason and determines what is good for man and as mans' nature evolves so does the notion of good.

3) Following very closely to this is the conscience is liberated from the moral law. I determine what is right for me and you determine what is right for you without reference to an external and objective law. Being told what we must do is against or liberty and therefore against our dignity.

4) we see liberation of the body from the soul. We are liberated from the constraints of reason and can satisfy the impulses of the body with out restrain.

5) The independence of the present with regard to the past, whence the contempt for tradition and the morbid love of novelty under the pretext of infinite progress.

6) The independence of the individual in regard to all of society, all natural authority and hierarchy:

Political and social Liberalism is the reign of individualism. The basic unit of Liberalism is the individual.⁵ In the liberal world the individual is no longer protected by his family and society but radically alone and thus vulnerable and ready to victims of totalitarianism.

How do we ensure that we are not victims of Liberalism in our own lives

We know that liberalism is a disease which plague the mind, the will, the family, society, and the Church. We know that with any virus we are more susceptible if our immune system is weak. We need to strengthen our intellectual and spiritual immune system by staying the doctrine of the Church notable the popes of 19th and 1st half of the 20 century who were sounding the alarm as to the evil of liberalism.

We know that saying that we are what we eat. Even in the best best of families, we all drink in liberalism from our infancy. From the laws, the radio, TV, Social Media, main stream media all of which are in hands of those who promote liberalism which is the problem and these ideas as all idea have consequence. We will naturally being to act according to our belief system. We need to counter that by drinking in the doctrine of the Church...

⁵ Daniel Raffard de Brienne, *Le deuxième étendard*, p. 25

A great collection to read **The Popes Against Modern Errors: 16
Papal Documents**