

PODCAST III:

RECAP:

The Cardinal makes it clear that the term “liberal Catholic” is a contradiction in terms since to be Catholic means to submit your intellect and will to a divine plan for order and to be liberal means a liberation of the intellect and will from all Order.

“The liberalism of a liberal Catholic escapes all classification and has only one sole distinctive and characteristic note, that of perfect and absolute incoherence” ¹

No we want to see how we got to this point of incoherence...

To understand that there is perfect incoherence in Liberal Catholicism, we must look what it means to be Catholic.

Now this brings to the Catholic:

1) Catholic= Throughout the whole world/ Universal

One familiar example of this concept still survives in the ancient phrase "Catholic Epistles" as applied to those of St. Peter, St. Jude, etc., which were so called as being addressed not to particular local communities, but to the [Church](#) at large.

A Catholic is one who accepts what St. Paul said to Ephesians 4:15: “one Faith, one Lord and one Baptism.

A Catholic is one who accepts the deposit of the Faith as transmitted by the Church, submit himself to the Church

¹ Father Le Floch, Cardinal Billot, *Light of Theology*, p. 75

authority, and accepts the sacramental life of the Catholic Church.

The intellect submits to a magisterium

The will submits to moral code of behavior.

We submit to the Sacramental order to receive grace.

In regards to the deposit of the Faith, what must the Catholic believe explicitly.

To the extent that we have been properly catechized, we must accept all that the Church teaches on Faith and morals. The Faith is monolithic, if we knowingly reject one dogma, we reject God's authority and thus lose the Faith. The Creeds are synthesis of God's love and of what we need to believe.

If that is the case, it would seem most people do not have the Faith today?

ST, II-II, q.5, A.4 ad 1

One who obstinately disbelieves any article of the Faith loses the Catholic Faith but as long as a person is prepared to believe all, he has the habit of Faith.

Ultimately, one must accept that the Church is the Rule of Faith to be Catholic.

Does liberal Catholic reject this submission?

Not, outright or in principle.

The liberal accepts all the Church teaches in the abstract (or the thesis) but then goes on to say that in the concrete or in practice, the truth we hold with our mind by Faith can never be lived or

realized in reality and consequently should not even be sought after.

Seems Dangerous?

This is dangerous to Faith and reason:

- To the Faith since the Catholic religion is one of incarnation.
- To reason, since Ideas have consequences. If we do not live as we think, we will start to think as we live.

Two examples of this disconnection between ideas and actions:
Personal life and political life.

- In personal life: We believe that the Church is the true Church but do not live in a way that our public actions manifest our Faith. We are Catholic in Church on Sunday and blend in the rest of the week. When we seek to convert others it is by render Christian truth accessible to minds trained to refuse the supernatural.”² We fear to offend people by the Faith therefore refuse to evangelize. With that being said, we must meet people where they are and build them up, but we do not change to truth to fit their prejudice.
- In Political life: We believe that Christ is God and redeemer and therefore King, but there is no actual circumstance which would allow this union of Church and State so we will not only not promote it, but push for pluralism. Such Catholics first accommodate themselves to laicism and they finally arrive at approving and embracing it as the idea.
 - Cardinal Billot well characterize this tendency to practical apostasy: The same Cardinal said that liberal Catholicism rests on a confusion between tolerance and approval. AS Catholics must tolerate the evils that we

² ⁶³ Jacques Marteaux, Catholics in Anxiety, passim.

can not change for the sake of a greater good, but never approve the evil.

- We must all be very careful here. It can easily happen that we slide from tolerating to embracing evil if we do not continue to study. If we do not live as we think we will begin to think as will live. Centuries of liberal Catholicism lead many to seek to change the teaching of the church to correspond to the modern praxis.

We can think of the difference between JPII and Pope Francis. VII and JPII changed the doctrine of the Faith but tried to keep the Catholic morality; Francis comes along and seeks to change the morality to match the new doctrine taught by VII and the post conciliar popes. In a certain sense Pope Francis is more consistent.

How did the liberalism get in the Church?

- 1) the exaggerated notion of personal liberty as the ultimate good which we already saw.
- 2) The Church was losing influence in society and the Catholics wanted to regain influence, but many sought this influence without a return to Christendom.

How did she start losing influence?

Back to Protestant revolt. Christendom was torn apart by this false doctrine of the revolution in 1517 and as a consequence of the revolt, the Christian world was thrust into the 30 war from 1618-1648.

A war which ended with the Treaty of Westphalia.

- I) Peace of Westphalia in 1648

A couple political precedents from that treaty:

The principle „Cuius regio eius religio“ (from the 1555 Augsburg Peace Treaty [4]) was confirmed.

This undermines two things:

- Prevent of Catholic Emperor from united many countries based on their Catholic/universal religion.
- Removes many nation states from any influence from the True Church and put “religion” at the service of the Church, especially in the Protestant states. With the church removed from the political sphere and from her role in securing international peace, a void is made and we are on way the way to the League of Nations, UN. Both are naturalist and Freemasons institutions which seek peace without reference to Christ and his law.

We also see here on a very practical level “religious liberty”. This will weaken the Faith of Catholics who can more easily loose the zeal to convert all nation and people. After Westphalia there is tendency to live like all religions ar equal which will affect the way people think.

Freemasonry

A secret Society founded in 1717 which is built on naturalism. It it would promote the ideas of Liberalism and infiltrate politic and religious institution so as to push Naturalism, Rationalism, and Liberalism. They clearly stated they goal to infiltrate the Church and even reign from the Vatican. It was a long road to get their ideas up the hierarchy, but once the hierarchy is corrupted it very hard to keep purity of Faith.

French Revolution:

The Church was violently removed from her rightful place at the French Revolution. The Catholic King, who represented that union of Church, and State is beheaded. The Church in France is submitted to the power of the State with the juring clergy. This is even a bigger blow to Christendom than the Peace of Westphalia.

Congress of Vienna:

Seeks to bring back peace which was lost at the French Revolution but does not seek to bring back the order given by Christ.. Bring back something of the legitimate regimes and a certain balance of powers, but without giving any privileges to the Church. Even in Countries with Catholic majorities The Church is seen as useful to promote public morality and keep certain peace but has no real influence over the political order.

Other attempts were made to restore the rights of the Church in wake of the French revolution but they all failed and really ended with the condemnation of Action Francaise by Pius XI.

Due to this, many thought that Christendom had failed and the union of Church and States was no longer possible. A new normal must be found. The Church must find a new way to regain influence in society.

Some think that the reason Jacques Maritain moved so far left/liberal is his political thought was on account the fact that with the condemnation of Action Francaise, the Christian order had definitely failed and it was time to legitimize the laicized state. To look for a new Christendom.

Rather than fighting for the rights and privileges of the Church the liberal Catholic want to put self in harmony with the world. To adapt to the maxims of the world.

One modern maxim which characterizes the liberal is “ a Free Church in a Free State.” The Church is one among equals without any special privileges. This principle is an illusion and had lead to the Church to absolute subjection to the whims of the State.

Charles Montalembert who was raised in England and saw the parliamentary system as to epitome of government coined the phrase in at a speech in Malines in 1864 “A free Church in a Free State”

This was certainly not the thinking of the many martyrs who choose death rather than put Christ on the same level as all the

false gods of the Pantheon. We know that Christ came to reconcile the world to self not Himself to the world.

The Church will not have in State a situation of privilege, by virtue of particular law, but will enjoy, as any other association, the rights necessary for existence, development, action.

How was this liberal Catholicism prompted in the Church?

It was first promoted by Felicité Robert de Lamennais, a French priest ordained in 1817.

In 1830, he founded a newspaper advocating democratic government, separation of Church and state, and freedom of conscience and of the press

He believed in the “progress of humanity” manifested in the growing desire for liberty

His defense of the rights of the Church was based not on the Divine right of the Church, but on the civil rights flowing from the liberal idea of universal religious liberty; all religions should be free from coercion.

He believed that defending all forms of freedom was the best method to assure the authority of God and rights of the Church in modern society. He wanted to reconcile Catholic thought to revolutionary thought.

He refused to submit to Gregory XVI’s condemnation of religious liberty in *Mirari vos*, and subsequently abandoned his priestly duties and the public practice of the faith

In 1834, he formally broke with the Church

VII took these condemn ideas and baptized them?

Card. Ratzinger, in 'Principles of Catholic Theology:' "The text of 'Gaudium et Spes' plays the role of a counter-Syllabus, in the measure in which it represents a tentative for an official reconciliation of the Church with the world as it has become after 1789.

This is what distinguished Archbishop Lefebvre and then Cardinal Ratzinger. Archbishop Lefebvre pointed out that Cardinal Ratzinger rejected the Kingship of Christ and the Archbishop sought to follow the magisterium to fight for the rights of God.

The Archbishop leaned on the teaching of those who handed on the Traditions of Christ was thus a true Conservative. He followed Pius X who recognized the world is not in this terrible crisis because of bad men, but because of the lack of conviction and energy in good men. We certainly persist more today by the lack of courage in Catholics than the evil in the enemies of Christ.

What the liberal Catholic forgets is that there is a vicious and violent battle to eradicate the remnants of the Christian world by making the Church impotent. Thus, such a Catholic seeks the peace of compromise rather than to be unpopular. Let's all get along....

Don Guéranger " There is a grace attached to the full and entire profession of the Faith not only for those who profess it but for those who hear it.

