

INTRINSIC Causes of Liberal CATHOLICISM

from: *Liberalism is a Sin*, by Fr. Felix Sarda y Salvany

Strange as may seem that anomaly called "liberal Catholicism," its reason is not far to seek. It takes its root in a false conception of the nature of the act of faith. The liberal Catholic assumes as the formal motive of the act of faith, not the infallible authority of God revealing supernatural truth, but his own reason deigning to accept as true what appears rational to

him according to the appreciation and measure of his own individual judgment. He subjects God's authority to the scrutiny of his reason, and not his reason to God's authority. He accepts Revelation not on account of the infallible Revealer, but because of the "infallible" receiver. With him the individual judgment is the rule of faith. He believes in the

Upcoming Parish Events

Today ~ Christmas Choir Rehearsal

Christmas Choir rehearsal today one half-hour after the end of the 11 a.m. Mass. All ages welcome and no experience needed; young choristers must be able to read. For more information please contact, Kelsey Villalobos, (719) 651-9800.

December 8 ~ Feast of the Immaculate Conception of the Blessed Virgin Mary

This day is a holy day of obligation and patronal feast of the United States. Mass times are 6:30 a.m., 8 a.m. and 6 p.m.

December 12 ~ Pro-Life Vigil at Noon

One-hour Rosary prayer vigil at Planned Parenthood, located at 3480 Centennial Blvd. Contact Michael Smiley, (719) 502-9149 or, Michele Smiley, (719) 447-7236.

December 12 ~ Feast of Our Lady of Guadalupe and Potluck Fiesta

This day is the patronal feast for the Diocese of Colorado Springs. Mass times are 8 a.m. and 6 p.m. The evening Mass will be followed by a Mexican-themed potluck. Please sign up in the vestibule. For more information, contact Marcela Guilez, dmjmfamilylove@aol.com.

independence of reason. It is true he accepts the Magisterium of the Church, yet he does not accept it as the sole authorized expounder of divine truth. He reserves, as a coefficient factor in the determination of that truth, his own private judgment. The true sense of revealed doctrine to him is not always certain, and human reason therefore has something to say in the matter, as for instance, the limits of the Church's infallibility may be determined by human science. Within lines thus prescribed, the declarations of the Church to him are infallible, but these limits are not to be determined by the Church herself. Science will do that for her. She is of course infallible, they say, but we will determine when and in what she shall speak infallibly. Such is the absurdity which the liberal Catholic falls into by placing the formal motive of faith in human reason.

The liberal Catholic calls himself a Catholic because he firmly believes Catholicity to be the veritable revelation of the Son of God; he calls himself a liberal Catholic because he believes that no one can impose upon him any belief with his individual judgment does not measure as perfectly rational. What is not rational he rejects; he is intellectually free to accept or reject. What appears good he assents to, but he is intellectually bound to no one. Thus, unwittingly, he falls an easy victim to the snare set by the devil for the intellectually proud. He has substituted the naturalistic principle of free examination for the supernatu-

ral principle of faith. As a consequence, he is really not Christian, but pagan. He has no real supernatural faith, but only a simple human conviction. In the acceptance of the principle that the individual reason is thus free to believe or not to believe, liberal Catholics are deluded into the notion that incredulity is a virtue rather than a vice.

They fail to see in it an infirmity of the understanding, a voluntary blindness of the heart, and a consequent weakness of will. On the other hand, they look upon the skeptical attitude as a legitimate condition wherein intellectual freedom is preserved, the skeptic remaining master of himself to believe or deny. They have a horror of any coercive element in matters of faith; any chastisement of error shocks their tender susceptibilities, and they detest any Catholic legislation in the direction of what they are pleased to call intolerance. The *Syllabus of Errors* of Pius IX is a nightmare to them, a most inopportune, dominating, harsh and peremptory document, calculated to offend the sensibilities of the Protestant and modern world; it need not be accepted as an infallible utterance, and, if accepted, must be taken in a very modified sense. The ultramontane interpretation to him is violent and extreme, and does much more harm than good by driving back the well-disposed at such a show of illiberality.

Close upon this squeamishness in regard to the pronouncement of Catholic doctrine follows an abhorrence of

† MASS INTENTIONS †

FOR THIS WEEK

Monday, December 8 ~ Immaculate Conception of the Blessed Virgin Mary

6:30 a.m. — Private Intention
8 a.m. — Private Intention
6 p.m. — Pro Populo

Tuesday, December 9 ~ Feria of Advent

8 a.m. — David Venner, by Jill Demian

Wednesday, December 10 ~ Feria of Advent

8 a.m. — Private Intention

Thursday, December 11 ~ St. Damasus I

6 p.m. — Private Intention

Friday, December 12 ~ Our Lady of Guadalupe

8 a.m. — In Honor of Our Lady
6 p.m. — Private Intention

Saturday, December 13 ~ St. Lucy

8 a.m. — Doug Keiterling, by G. Breitenstein

Sunday, December 14 ~ Third Sunday of Advent

7 a.m. — Private Intention
9 a.m. — Private Intention
11 a.m. — Pro Populo

Our priests are unable to accept Mass intentions at this time.

antagonizing the convictions of others, no matter how directly opposed to revealed truth, for with liberal Catholics, the most erroneous are as sacred as the truest convictions, being equally founded upon the principle of intellectual liberty. Thus they erect into a dogma what is called the principle of toleration. The differences of belief are, after all, they complacently argue, due to differences of temperament, education, etc.; we

will not exactly approve them, but we should at least condone them.

The first conception of faith being naturalistic, in the development and application of that conception, either to the individual or to society, the same naturalist element evolves itself. Hence it follows that the liberal Catholic's appreciation of the Church has no foundation in its supernatural character.