

**Mt. St. Michael
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”
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**Part B – The Heresies of Vatican II, Part B
Religious Liberty, pp. 367-372**

A. Vatican II – the Council of “Yes, but...”

1. Many examples can be given of the documents affirming one thing, and then effectively cancelling out what was just said.

B. Decree on Religious Liberty

1. This false doctrine goes hand in hand with False Ecumenism. In order to teach that all religions are more or less praiseworthy and are means of salvation, the heresy must also be affirmed that one has a *radical* right to choose whatever religion seems right to him.
2. December 7, 1965 – Paul VI promulgated the heretical *Declaration on Religious Freedom (Dignitatis Humanae)*. Many of the Council Fathers opposed it until the very end.
 - a. Cardinal Ottaviani’s commentary “It would be better to say that such a person was deserving of tolerance or of respect and charity. The principle that each individual has the right to follow his own conscience must suppose that the conscience is not contrary to the Divine Law.”
 - b. Cardinal Quiroga y Palacios, of Santiago de Compostela, Spain, called for the complete revision of the text. From its style and language, its dominant preoccupation appeared to be to favor union with the separated brethren, without sufficient consideration of the very serious dangers to which it thereby exposed the Catholic faithful.
3. The Declaration on Religious Freedom is diametrically opposed to the consistent teaching of the Catholic Church. This irreconcilable contradiction was even noted by the principal author of the document, Fr. John Courtney Murray, when he admitted, “The course of the development between the Syllabus of Errors (1864) and *Dignitatis Humanae Personae* (1965) still remains to be explained by theologians.”
4. Great difference between the two terms *freedom* and *right*. Almighty God created us with the gift of free will – the ability to choose between good and evil. A free act “is an act ...that is under control of the will, an act that the will can do or leave undone.” Morality does not consist in freedom itself, but in the conformity of our actions to the Eternal Law of God. Man, therefore, may have the freedom to commit sin and to promote error, but he does not have the right to do so.
 - a. “Freedom of Conscience” – the correct notion that no one can be *forced* into the practice of any religion.
“Freedom of Religion” – heretical notion that one can choose whatever religion seems right

5. As a consequence, man does not have the right to do wrong or to freely promote false teachings on religious matters in society. He does not have the right – the moral power – to teach and proselytize Atheism, Agnosticism, Satanism, Witchcraft and other false religions. He has the freedom to do such, but not the right to do so.
6. Quotes from the Declaration
 - a. “Therefore, the right to religious freedom has its foundation, not in the subjective disposition of the person, but in his very nature.”
 - b. The Declaration on Religious Freedom falsely proclaims that those in error have the right to promote their error publicly, even if they are in bad faith: “In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it. ...Religious Communities also have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or written word.”
7. True Catholic teaching
 - a. Pope Gregory XVI (*Mirari Vos*, Aug. 15, 1832) described the evil fruits resulting from religious liberty: “This is the most contagious of errors, which prepares the way for that absolute and totally unrestrained liberty of opinions which, for the ruin of the Church and State, is spreading everywhere and which certain men, through an excess of impudence, do not fear to put forward as advantageous to religion. Ah, ‘What more disastrous death for souls than the liberty of error,’ said St. Augustine.
 - b. Concerning the term *right*, Pope Leo XIII taught in *Libertas Humana* (June 28, 1888) that “Right is a moral faculty, and as we have said, and it cannot be too often repeated, it would be absurd to believe that it belongs naturally and without distinction to truth and to lies, to good and to evil... Wherefore, when a liberty such as We have described is offered to man, the power is given him to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil; which, as We have said, is no liberty, but its degradation, and the abject submission of the soul to sin.
 - c. Pope Pius XII (*Ci Riesce*, Dec. 6, 1953) explicitly taught that error and false religions cannot be the object of a natural right: “It must be clearly affirmed that no human authority, no State, no Community of States, of whatever religious character can give a positive mandate or a positive authorization to teach or do anything contrary to religious truth or moral good... Whatever does not respond to truth and the moral law has objectively no right to existence, nor to propaganda, nor to action.”
8. In effect, Vatican II gives *conscience* primacy over the *objective truth of God’s revelation*. We never have a *right* to do what is evil or heretical.
9. In effect, Vatican II “went to bat” for the freedom of all religions! It wasn’t standing up for the rights of Catholics, but for every single person to practice whatever religion he felt was the true one. This had the natural effect of *confirming in error* every single non-Catholic. The unmistakable message was that the Catholic Church was the defender of every religion.
10. Again, Modernism is the false basis for “freedom of religion.” Since the essence of religion is, according to Modernists, one’s inner feeling (“vital immanence”) instead of adherence to Christ’s teaching, hence that inner feeling *must be defended at all costs*, no matter how far from the objective truth it is. Then, again, for Modernists, there is no objective truth.