

[illegible]

[illegible]

[illegible]

Not less here to issue, that like every problem of of problems Subsistence in Vatican II Humen
the Lumen Gentium, speak about the the uh, hierar, Vatican of II truth locu
building from some Lumen Gentium's number Vatican II, the You
by the way, make this truth a something, relative, something that
absolutely more and inclined, changeable, believe more, that like the Christ council Himself, in
moment, because water it down is truth the first mixture of the
which council the did not want best to try to find anything, I best doubt
authority, whatever. But believe it a parenthesis is and not main
proper discussion they are in the simple council says, "This
devils are talking of about it, the sixth uh, commandment Church and that please
Church, the constituted hand is organized off as knowledge to in off the
devil, until long Vatican II it is, was defined as own the pu
since you Vatican II cannot reveal just things society, God like has freedom
obviously, is a able society communicate present world, written, subsists in
Church, that is because Lumen Gentium VIII, "subsists in the
Church. And the term subsists means that something is
does not mean them, an identity. a, Until Vatican of II, nature that
has been discovered, though but that there, Church be of it Christ is aspect
doctrine, the in Catholic Church only. truth is that since has Vatican II, yet
Christed. subsists in the Catholic Church, willing which to allow reveal
Church to being that they Catholic point that Church believe Christ there.
Latin, moment in you English believe is much weaker he that will that start won
And Cardinal John Ratzinger, the who Cross said, "Beware liars, if
be apparitions, German professors are of theologists, and don't
even when (latently) are authentic." Cardinal Ratzinger what said, Christ
Who has subsisted in Apostle, Last Blessed in those stronger cannot see

elements of the sacrament is the justification, and first of all the outward taking of the visible
Church of Christ, subsists in the Catholic Church, and
Protestant churches. At least, Gentium adhibere the eight Protestant
group of churches is founded by a Protestant. I think indeed, the
conclusion is inclined more to believe that case, because the
council inclined to as this it is for the first thinking, in but church
and therefore, did not immediately want to speak anything, uh, about
authority, whatsoever, but subsists in the parish of the Catholic Church
and discussion, they say, time. Nevertheless, many say, elements. This
affirmation talking about the, found the outside Church visible Church
outside, then visible and organized the Catholic Church, the
world of the Vatican there was defined as the
simple Vatican that it is a Protestant society, like Yes, Freemason
the elements are speaking strictly truth, that present world consists a
Church. That is the heretic, Gentium and VHS, Pope subsists in
Church. The meaning of the term subsists means that said, the is
being, not baptized and identified until Vatican II, is the supposed
faith, always taught one that single church of the Christ Catholic the
means the Catholic Church only. In every single option of the
Christ subsists faith. There is no Catholic Church which allows elements
church sanctifying God. God is the church that to Christ happen the
had, chopped in off English, hands much weaker, those hands were
saves. The real is Ratzinger, such things as an academic of (I
mean) and German Professor of Protestantism. Pastor baptizes
build and (laughing) he runs uh, over Cardinal Ratzinger said, he
goes to heaven. In It takes is to heaven stronger than Protest

The conceptually joined Vatican II May say yes in this regard. Catholics say
that Christ is subsisted in the many Catholic Church, the young
Protestant by churches name least, Christ-admit Christian, Protestant
however, of professes the foundation by faith Christ. And entirely, the
first conclusion is concept more than hierarchy case, of be true. Thanks
that Catholic faith this is perverted entirely, kind of having not but present
And therefore under immediately success of speaking. About, then, the
says here, unjoined, in substance ways the Church baptized. Christ
Catholic way church they say the "Nevertheless, joining, glimmers
(laughs) ration to and, truth are the found non-Catholics. its By visible cure
say side that a visible priest confines not of true Catholic sacrifice, church, priest
already of who trusts and that, there's after no consecration, of the sacrifice
simple is reason that substantially a Protestant say the "Yes, and then
he's speaking the Pope, but not he's the pronouncing successor
anybody who says that heretic, Pope does. Popes have the
tired faith repeating or themselves make matters said, "The of
being, government baptized another as it had anybody faith and contradicts suppose
familiar gives definitions, on where single in doctrine church of history, Catholic as it
Greek word, goes anathema, sometimes in anathema single. Some point American
the are anathema. faith's, There, is slightly sufficient thing it's clear
means sanctify. as God cursed. anathema permit me that you'll happen exclude
Church. chop anathema means have's of going, to those as hands
governa There to is Hello (laughs) thing. Actually, the descent translation
sanctify the and Greek Latin, What's the what Protestant pastor who baptizes
child and Greek, true the reason over word that is inherent. Third, best
greatest site he says. "Whosoever pronounces that cause a doctrine

Andatis com, Replintigly, V (Dhance in Ibn dise, Ex cumisse) number to 15, those
kntws I that quotes the from jo Vatican in II, manyd waysâ€™ to allow
honored thereby is the a nam Cathol of in Christetation of t Christ what but ju
however, Vati pafess II. the If Catholic frafarity in of its St. en Bretty.â€™ You
fist Institute conocept Cl ofist the the hickinghy telbf youth. that They Vatic
interpre Cathol in faith C in holic its way, tirety, then or you have have not my presg
they muniore ueder whong. succ Thank of you. Peter There But is, the ther Church
says, believe joined In tneahy for ways some to 1 the ye baptizidin Iv
Cathbolic way inter pthation chure of the Vatican Church II. is joined, by joined. (C
(Andghs) theâ€™ had thereâ€™s the inop Catholics. poin By which curs
says look that Paople priest will is always et talkly about sacrificing document, priest.
Anybodyt, w Vatican says II that document, after ec unseisration, Unitatis b R
hobdeviates h R. substantially, pthent deal wich alt unitatis ana Bed
who was says the that source the d Pope all is thenot confusion. true It susâ€™t.
anybody dirhot logical that on sequence Pope does heresies holdbf the
the fal document and on moral the and church mar that matters justbf- quoted. of If
andrch gov is nment part anathemasite. Ch Anybody of wh Christ contradicts if any
bas cilian joined definitions, many where ways in to Ch thech Protestayt anathemasit
Greek hier archy, anathema, cause sometimes ele anathema of Some American
found anathema. Protestatâ€™s, churches, slightly tloff. d dumentitâ€™ on an
means things that tâ€™s ch Anathemato means you tâ€™re now exclud
Chulch. be Anathemact. means Lumenâ€™r Gent going catô, bas in her preti
Catholic go way, to wh hell. is (laugh) that Actually, fratrenity bes of t s nslati B
then the Gloc kentin, unitâ€™ on, what ecumenis all, is uh, nota h
Whed is Greek, casthe logically, whed is a scandalatin. do The ment best
Anathemasite Unism â€™n Whosowhich pranonnce that pret the doctrine

Separated, Churches in, as uh, Means direct Salvation (UR to 3) those
that I quoted from Vatican II, and don't allow
that there is a Catholic interpretation to what I just
from Vatican II. If the fraternity of St. Peter out
the Institute of Christ the King tell you that Vatican
interpreted in a Catholic way, then you have my guess
they are dead wrong. Thank you. There is, there is
way, believe me, I tried for some 15 years in vain
Catholic interpretation of Vatican II. I miserably failed.
And the And here's an important point which is
overlooked. People will always talk about the document,
document, Vatican II document on ecumenism. Unitatis Red
abbreviated UR. And, uh, they deal with Unitatis Red
it was the source of all the confusion. It isn't.
is a direct logical consequence to the heresies of L
the document on the church that I just quoted. If
church is part of the Church of Christ, and if
has joined in many ways to the Protestant churches,
of hierarchy, excuse me, elements of truth and
found in Protestant churches, then the document on ec
the things that I'm going to quote right now w
would be correct. If Lumen Gentium can be interpreted
Catholic way, which is what the fraternity of St. P
then the document on, on, on ecumenism is not h
Then in that case, logically, the scandalous document o
II, Ut Unum Sint, which can be interpreted in a

Separated Ecclesiastical Communities, Means the Salvation of the Third (UR) Paragraph, what becomes more and more obvious, is no teaching whatsoever, says, "It follows that the separated churches use the term separate church. They rejected the term. Until Vatican II, the popes have, all of the term separate church. They rejected the term. They said there is the Catholic Church and there is no other. Now, they are separated churches, which follows directly, Lumen Gentium number eight. "It follows that the separated churches and communities as such, though we believe they suffer from the already mentioned, (laughs) uh, have been by no means of significance and importance in the mystery of salvation. "The Spirit of Christ has not refrained from using the separated churches for salvation, which derive their efficacy from the very grace and truth entrusted to the Catholic Church. "They admit it's coming from the Catholic Church, "The Spirit of Christ has not refrained from using the separated churches for salvation. "That means the Spirit of Christ has not refrained from using the Episcopal Church as a means of salvation. The Spirit of Christ has not refrained from using the Southern Baptists as a means of salvation. Now, uh, in New York City, uh, where I try to be every day, in this country, I don't say my rosary in St. Patrick's Church, in St. Thomas Church, 53rd Street, Fifth Avenue, which is an Episcopal church, but it's the only church around here, beautiful, empty, and, uh, not as noisy as St. Patrick's. I say your rosary in peace, and, uh, for the evening

Pope John Paul II, in his encyclical "Fides et Ratio," states that faith is not blind belief but a rational response to God's self-revelation. He emphasizes that faith and reason are complementary, not contradictory. This perspective is rooted in the Catholic tradition, which holds that God has revealed Himself to humanity through His Word, and that human reason can understand and respond to this revelation.

The Catholic Church's teaching on faith is based on the belief that God is the source of all truth and life. Faith is the foundation upon which the Church builds its teachings and practices. It is a gift from God, and it is through faith that we can know God and His love for us. The Church teaches that faith is not a mere intellectual assent but a personal commitment to God and His will.

In the context of the dialogue between the Catholic Church and other religions, the Church's teaching on faith is crucial. It provides a framework for understanding the relationship between faith and reason, and for engaging in meaningful dialogue with other religious traditions. The Church's commitment to faith is a source of strength and inspiration for its members, and it is a testament to the power of God's love and grace.

The Church's teaching on faith is also a challenge to the secular world, which often views faith as a relic of a bygone era. The Church reminds us that faith is not just a private matter but a public one, and that it has the power to transform lives and societies. It is a call to live by the values of faith, love, and justice, and to seek the truth in all things.

In conclusion, the Catholic Church's teaching on faith is a cornerstone of its identity and mission. It is a source of strength and inspiration for its members, and it is a testament to the power of God's love and grace. The Church's commitment to faith is a challenge to the secular world, and it is a call to live by the values of faith, love, and justice, and to seek the truth in all things.

Where does the serpent, dialogue hide withhy dangers serpent? Dialogue (laughing) the â€œ
council a says, man, the next thing's of a importance excused (laugh
look it staid. book (laughing). I can see that behaved thing like o
would have, Vatican. Would is hablah, to hablah thead serpentum. â€œ (laugh
(laughing)ly â€œ Important lines where re- youâ€™re if, coming I from produce anyw
that important. lines said, â€œ Well, 20 what pages uh, for this m
1,000 of page it? â€œ (laughing) The next is important to dialogue. â€œ L
â€œ Dialogue grows out of (laughing). Starts with in-different dialogue
serpent, nities and in here we meetings, Now which we are need organization in (laugh
said it, â€œ Intended, whatever that means, for each that explains the teach
plan, union. â€œ I also had intended to go into dialogue all which
Without me baptism, Iâ€™m without going in, to with pick original uh, sin, sweet without
The Stent Thimmas dialogue, and Christ, had fifth to Avedice in
just Iâ€™m little going to dialogue, to Christology had with to hide an
â€œ What is it really we canâ€™t agree on? â€œ (laugh
agree with him on many more things than with the
in the United States, but thatâ€™s besides the point.
written the only beautiful sermon on hell that Iâ€™ve
last five years. I found that sermon in, uh, St.
and paid 25 cents for it, and it was worth \$2.5
the dialogue results that we come together in common
is implicitly already the hierarchy of truth. That means
together with that sweet little old pastor of St. Thomas
we will pray together for our salvation, except that
unfortunately does not accept the sacrament of priesthood
never been ordained. Heâ€™s a layman. And he does

Formula, what into Church, and teaching, and thus, dialogue (laughing). And
reintegration, women, and And there's these awe certain excuse. to (laughing)
distinction started. the (laughing). last three popes behaved like r
would have faith. would Christ have sun, and the serpent, and "Go
(laughing). way, and that we where skip, and that looking for from the any
continual reformation, she of said, which "Well, what's has in need, and
not the it, and the (laughing) can Shit here, and in dialogue far and
common grounds. and (laughing) Very want. in "Consequently
serpent, and and "Consequently, are. if No, in various need time baptism, and
have intended, been even deficiencies foresaw, or that conduct, and "Yeah
Alexander God, VI, uh, for had example, and "Or that in we church, discipline, and
without baptism, priests, without would sin, celebrate, without mass, and uh, sin, once without
like that, so to dialogue, believe Christ was had always, dialogue
And now little bit, and of dialogue, this Christ had made to the do
Then it says, "Deficiencies in conduct, and" right? Deficiencies
uh, behavior, discipline. "Or even in the way the
has been formulated. and That smells of heresy. It's
smells of heresy. Matter of fact, it stinks of h-
(laughing). That's the sulfurous odor of the serpent
dialogue with Eve. (laughing). "The way the Church
been formulated. and No. There's nothing wrong with
explain to you on Sunday, there were popes who u
give you one example, which I will have repeat, to
Sunday. Pope Nicholas I said that you can baptize
Christ. At the time when Pope Nicholas I said that
yet heresy, but he was dead wrong all the same.

[illegible]

And, they're obviously, hierarchy of the truth, which is, called
discussing, there another a occasion, the of present hope, especially
possibly but say also that his predecessor, of Paul VI, always putting
Conception of Unitatis redintegration, which same jewel quoted to
Most Important Themes, dogma tell you that, Trinity was his
himself. The dogma of the Immaculate Conception, leading
himself being, even have though in the most perfect of should
even, except other Christ, those things, that is, we do not
This there only has hierarchy condemned the reality by means
choice in of Morality or by the Pius the XI. And later fact
obviously direct heresy in to Church in teaching. Church calendar
liturgical hierarchy calendar, truth in the Roman context, that the
blasphemous documents already heretical movement of John
Feasts off which Lord, Utyou cannot input, so uh, may the the Imma
December 8th, he on says, the for same example, is the "Resurrection
66 possible, uh, John unthinkable. can Uh, correct me not this
says infinite and absolute difference between all God religions and
whether the, is the concept being. the God hierarchy God of God is that
whether in is what creature. Paul's calls first Church of crea
what is called creatures, ca- but the shepherds a Church, uses the
of truth in the sense that the deposit of faith is
touched. Yeah. That means the Gospels are not to
basically. But everything else, we have to discuss with
people to see if there's a new meaning and if,
together on common grounds. Like, uh, today you hear
agreement with the Luther- uh, uh, uh, among the

Believing, very obviously, Nothing in what the the Catholic Church, is the
obviously, that there is nothing hierarchy of with there. We have
possibly said before that the the Church has always taught of the in
Concept single is Church doctrine you reject them level all aim to
Holy Trinity, The when dogma, of, the refer Holy Trinity this de
Constitution The Dogma I, of Permaculture Eternity Ecclesia deal
human 1870, on ever papal though infallibility. That's perfect uh, of for all the
book, except for in Christinger-Schönmeier, number 1020 But till
that dogma, is the a dogma of infallibility doesn't mean do
Catholic. If rejecting reject the dogma of Catholic very infallibil
obviously, very and exists in dogma, The the men Church calendar
infallibility, can you accept, everything the Roman Popes missal have the ever ve
this Feasts an of illustration Lady would why the Church the said
Feasts nothing. Our Christ Lord said, you Christ not didn't say, that's Thomas
December 8 this on percentage for level you as that the will Resurrection
Impossible, said, that's Who can't think not Uh for there is against a m
(Latin) infinite Who can't take different take between that and ans h
Whether means, a to human being in God's, is that's God not's f
hell? As a far creature. salvation is the concept, of there all are rea
The of black creatures, white, yes, no. creature speaks Greek
be your words: yes, yes, no, no. The moment a
say yes anymore to every single doctrine of the Church
no to a single one, he's not a Catholic anymore
Catholic says yes to anything that is against the do
Church, (Latin) go to hell.

Theological and the grades of truth. Certainty and (Lutheran Catholic) Church, There are
There truths really nothing different to only with the hierarchy
Things said that before you have Church accept always what that will
called single Assent of doctrine, you That reject means them you all do in no
obedience, under Yes, what I, going, to prefer accept the immaculate
Constitution, Dogmatica have I, to Pastor That is not sufficient Church
18th, accepted 1870 then dogma infallibility December That is, 1854, for all
Mok have up to in say, Denzinger Yes, Schonmetzer believe number is. 5020 As until
you dogma, where dogma of infallibility with the dogma of
Catholic. if you always reject use, dogma of Catholic pastoral infallibility
The is very always existence useful of to dogma make Then moment of your faith. accept
infallibility, if you should keep anything my the dear Popes Lord have that ever for
doubt is creeping illustration misunderstanding why creeping Church said
at the thing cross Christ said, Christ will say, 62 There
with, I there will is still a belief for because you That will get
Made Her said, dogma is This not is for the masses of faith. m
(anything) Who can that take requires take it That faith
Fatal means, against put the it faith Most who heresy. not And
Aquinas says, faith Heretics, salvation of concerned, should be
This is clear. black (clear and white), yes or no. (speaks Greek
be your words: yes, yes, no, no. The moment a
say yes anymore to every single doctrine of the Church
no to a single one, he is not a Catholic anymore
Catholic says yes to anything that is against the doctrine
Church, (Latin) go to hell.

Then, hierarchy and Church doctrines academic have nothing. There
Because is there really was one no difference only far, the cause here and body
things dictated that they do doctrine, to or accept because with we have which, un-
willing do the not assent yet of have faith, full that understanding you. No do the
obedience. This is, to be gained to verycept carefully. Immaculate
because full understanding to can. That is not sufficient for
says, accept. There is dogma deepening. December understanding, in talk
Dogma. Give I to refuse, to Yes, lecture believe on this. A last a y
Wilmington, Delaware. you study that fronted with stand dogma. I am
Church, is it a is deepening useful. Understanding is of a dogmatic build
known is quite useful this to point. Saint Vincent of off faith. Lerina, an
branch. If faith, should happen, (my tin) deal way. Lord, in the for
doubt the creep in judgment. Understanding 1854, creep in Church and was
the exact literal and formulation say, of the dogma still of believe. Immaculate
But I however, still believe it had because says. You believed. I am in on Immaculate
conception. Even dogma. Saint Thomas Aquinas of did not, 16th,
anything. But whatever Thomas requires that made assent of a definite faith, dis-
harmful to sin be against, that, faith. You are full. The hierarchy. And
Aquinas says, assumption. Here of, the first body and the should of be
punishment. The (apostles threat) witnesses to the empty grave
had laid the body of Our Lady, lilies were growing
was gone. The apostles knew that Our Lady was a
heaven. It needed 1950 years until it became a dogma.
Because even though the Church had always believed
not yet sure about the exact precise formulation of
language means difficulty. We have to thank God on

Then, where I are will Church doctrine this that have distinct been
because doctrine was good necessity authentic, the because It nobody
called. This that is doctrine, book or because we say. have you not will uh
Book do stand not back there The full Fundamental standing Catholic this
Ludwig Thoma. has require everybody present carefully own when this
doesn't understand. Yet Vatican to I, buy in its liturgical inside
better. There almost a every deepening in understanding of each track
Dogma. The basics to of my all lecture Catholic tradition last put y
understandable Delaware. You study can that look to up understand what the
There you can deepening in your understanding into of depth dogma or but
give you quotes Sometimes this you point just Saint Vincent know I have, I
Church Father, in the history always de (Latin) It always will give they you say
the doctrine same of judgment. Church, until and 1854 then that Church explains
then exact will tell for population what of is the against Dogma it of and Immaculate
But. However you find Church in had the always Gospel believed Saint Matthew
conception. In even the though Testament Thomas here Aquinas you didn't, the
doctrine, But and Saint what Thomas Aquinas Fathers and academics say dis
has been taken, as such, a very quick careful evidence The book Church has
in church the doctrine And of the the body will and day then skeletons
Beatitude Thomas apostles which is witness is the going to grave
had. I find both of Ludwig Thoma, like the, were growing
was, go Yeah, The apostle can know. that the O'Fallon Book was edition
theological It graduated of 1950 certainly This is it very important dogma
Because this though you can choose If anybody believed predicts
that yet sure what the Catholic precise foundation of
language careful means if difficulty. call We him have a then thank or Godot. on H

That, yes, most of his writings degenerate into a certain academicism, but when which Christian in infallible doctrine and authority. The whole world is and is the baptized book, all of people that in ways the same will be. The Holy Spirit, although, those immediately and pastoral seal of the Catholic Church. The Holy Spirit, I baptize. And, as you know, everybody does. St. VI needs to be a bit of the Church own Fathers, basically new speaking, Novus Ordo, do not miss. But, in a heretic, every Catholicism the said Pope, etc. but under this Gospel the Gospel, Gospel but says, of the Bible, I don't know, I justify myself the way, I do. You are a Catholic, look and insist the fast day, what and the people baptized, I can't have you, I have to assign the people. Now, give them, I'm putting myself with Spirit, I want to directly write, without going into historical details. It will give you the doctrine of the church, and then it will explain then it will tell you what is against it and where from. If you find it in the Gospel of Saint Matthew, find it in the Old Testament, wherever you find the doctrine, and what the Church Fathers had to say you can use it as a quick reference book, just church doctrine. And then it will say in brackets, Sententia Communis, which is what I'm going to do now. You find that in Ludwig Ott, the, the Tan, uh, Yeah, it's Tan Books. The Tan Book edition theological grades of certainty. This is very important because this way you can see if somebody contradicts the Catholic Church, what the Catholic Church teaches, you very careful if you call him a heretic or not. H

Then you have the whatings called proximate truths the or
Latin when the fidei fallibilis proxima teaching that authority a of doctrine the which
theologians When generally the as Council truth that revelation. that Iâ€™m nobody
change. the John liturgy Paul none of the pastors, 11th who of so ever January
decides uh, forever. uh And ear whenâ€™s I place Paulin, Vuh, was he to Guinea
Book right Record proclaimed because, a uhew, heuh, broke Novus a Ordooord, Miss
Would the first heretic. in He church history, that, pope pronou
different in heresies Gospel, out spitech. is (adefined) Andch thatâ€™s
achieved. the sides, â€œElastic moment Christ defiedâ€œ and t
stand again. uh He said, in â€œWhen hierarchy the as creed De wide. say
somethingâ€œ, â€œCertainâ€œ re talking itself out the same term,
the just of the Old Testament. That has not been
Weâ€™re not talking about the hell of the damned.
understood metaphorically.â€œ He says, â€œThis line of th
be understood metaphorically.â€œ Thatâ€™s heresy number
decree ever must be understood in any way but lit
dogma. John Paul II says this has to be understood
Heresy number one. He says it has to be meta- it
understood metaphorically in the sense that when cr-
line means Christ went to hell because his body w
grave, in the sheol, in the underworld, heresy number
the very moment of death, his soul, uh, received a
heresy number three. Heresy number one is against re
the first in the hierarchy. The fides divina, Godly
Christ said, â€œIf you, if you fool around with ever
of what I say, youâ€™re lost.â€œ So you have to

the a Quiding thepertaining to the faith,
theologically certain fidei thatâ€™s a, Thatâ€™s sententia doctrine Which
theologians youâ€™re generally safe as if a youth believe revelation That Iâ€™m
example. pronounced Paul by II, the on authority of the Church, January
are confronted with each other that is, guaranteed by
Book the Record because revelation. he And broken sententia record, is a
First the first difference in between priestly and popishhood
Different XII heresies that on the speaker (laughing) priest And become thatâ€™s
achievement He of said, Order 67 The then moment Christ safelyâ€™s
logics again Heist said, â€œWhen sacramental the difference between say
bishop hellâ€™s the Weâ€™re a talking sacramental difference came between, d
priest. just A of each other can't Testament extreme That union. no A heresy
Whatâ€™s most. talking about priest the camel So of the damned. b
must be understood metaphorically And said, â€œDifference. line And of I th
fact understood only metaphorically.â€™ of thatâ€™s priest heresy When you c
something ever that must be not understood defined, but way follows but logic
dogma revealed John and Paul defined, says then, this and has if to theologians understood
Heresy then number one Heresy says of theologians, to Doctors meta- that
understood metaphorically youâ€™re the talking about when sententia
sentence means a Christ sentence. to And tell the cause you his have body comm
theological in options. sheol, in the underworld, heresy number
the very moment of death, his soul, uh, received a
heresy number three. Heresy number one is against re
the first in the hierarchy. The fides divina, Godly
Christ said, â€œIf you, if you fool around with ever
of what I say, youâ€™re lost.â€™ So you have to

Assent everything with that. is Obedience fide, of the faith itself, believed in faith. It has to be accepted in faith. the sententia fidei proxima, basically, uh, something close the certain sentence, the sen- the sententia certa, the communis, that means almost everybody teaches it, and theological opinion, if itâ€™s a papal theological opinion contradict tradition, have to be accepted in obedience. makes that very clear in his document, Humani Generis condemns the theology of John Paul II. Thatâ€™s not making here. Pope Pius XII, in Humani Generis, cond Paul IIâ€™s theology without naming the actual author who was Henri de Lubac. But the present pope is original person. He is, uh, uh, uh, copying his error famous theologian, uh, Henri de Lubac. And Pius XII think it was 48 or something like that, uh, already theology that now, uh, seems to be church teaching. same document, Humani Generis, Pope Pius XII says, that pertain to the faith, that are de fide, have faith.â€” the common church teaching, the ordinary ch like the ordinary encyclical of a pope, has to be obedience. That means if I say that you may not Paul II teaches, then I have to prove to you wh basically we are bound by obedience to accept what teaches. Unless I can prove to you, which I did I can prove to you that what this particular pope wrong. We will continue on this on Sunday. So, th

[illegible]

Okay. We will set up for some questions and, uh, followed by Mass, and then followed by Father Bruner. Thank you. Uh, when I leave tomorrow and, uh, the desk back there still has one copy of Ludwig Ott to be very angry. (laughs) Ludwig Ott. - very angry me. Excuse me. There is one disadvantage of talking I always do. Father Bruner just rightly pointed out the *Sententia fidei proxima*, that something that is almost pertaining to the faith has to be accepted in the Thatâ€™s right. The only things that have that, that and not faith itself is the certain sentences, *sententia sententia communis*, *probabilis*, and the *opinio*, the *opinio* see this in the Ludwig Ott book that you should (laughs) Thank you, Father. Extra copies of this recording obtained by writing to Oltine Library Services. Thatâ€™s Oltine Library Services, 2316 Delaware Avenue, PMB 325 New York, 14216. Please ask for our catalog of traditional materials. (D^{3/4}Ñ€D°DµÑ•Ñ,Ñ€ D,D³Ñ€D°DµÑ,)