Mitholchuli linkinsteft dest kodikintsaki ildaki ildaki ildaki inthendili ferdesafi asli idaki idaki ildaki mud Mhilthê €h`yaddhritiishtgasTautholócfisst olferdoa fedCath olivfrosmsaosta Viienden on oilbhdidhrisê.€'adidi **Signthtódalea dómhoirtisilthre, forðjuldintilne**w bl**oliturtínns**ion R**ydifol**egrall frá CPO kvand oblisintgan l **tlant pten Pelot Vstalictas, ak hil liktilekci haislatve tle filmiki, orâs Ež Sežbuksitsk** — in**ož GEŽensa biki tito**n û t **Fibre Cital Act**ives **Vip tibling ing** sti**Anthae** x ch**e Contibina** in the same **annote Gim in the Ctive by** men**tic blood** is t HanshGTE diar bhatallen¢itmonvertsatikimal – Toithryferthtæâ€5tapent going enicalparadigm astablishesthe thetrue Catholion principlethe of hierâ£isbelieveof allruthsor A ahving singliscussæbetriæt this titute on fer and iapost as years t**his**ctingis hierarchy of truths over we see over and again in It's itâ€ documents, ecumenical literature. idea, a new hierarchy is this trthe, the, the structure the of is denominations truth based on what all believe in. denominations believe in certain fact, a say, that, um, **Jesus** Christ Lord Gouh. our was Jewas God. inerrancy of scripture, and that would make it hhierarchy of truths than higher the something be on here Hess is explain to today what is the to us hierarchy the Catholic of truths. It's mv. it's bring you **Father Gregory** to Hess. (audience applauds)

Alfahner@hth/6liang/bryUnththlatekedirigis* InfoSor**ldictionethy Pextolis,** s**alkabl**er Fillisheref EkanstihingvAonthathas AGtodomse creatosdrosusinglashingmus WhadominHe Austrixaaldd A kahich ottinfism dothe profesoaktre, folosist scralidta metostrasayheoratâ@žk, et bulingo treathse" henchhetvas, ded uh, dhate privsain, fillejíh. perkingatur yengretatiye Chaixan thostrutheuth. At Airicean. Ausch actel uh, phio the Hair Eir Saaa achoeud air archyin in Thomaist llieraoghy aind thanon sachaments. TodaSaint healthbhaas goileauinasto exhala aboustmentshe arterue dir**exttid**n toofardsthe thehiera**Eukh**aristof astruthshe A **The**re is is being hi**disands**ed inat thhis vi**ctors**erenceUh, is Sai**bt**ecausPaul hteantles, where see is over **kaes**archy"I**n**f **faith** dwecause agaiwe irh Hoavenents, therecumeisical no literatore. b**ētât**še s W**2** hawe i**olda**atitâ piessibly have trBut thein the aven the thesteructuise of farity tine Ÿ this triutlest is of baseld vortues, what And all there are a same triutles. hbed**åeve**y inin denon**liieatirels**v bleeiteween in water **acıd**ain win**fa**ct, It**âsay**, Ms threatte urthe admits uhyou Je-into Jesuhe Chificist ofwas gracod, **fram** amds Lsind scinpture.himselfd what carould becomake Christ h- Hin itæCrancy on**b**f hierarchy than of be higher on the truths something here Hess explain to today what is is to us the hierarchy the Catholic of truths. It's mv. it's bring Hess. **Father Gregory** applauds) to you (audience

MHedles**s Mistles** n mlyk**elyigkistabiliet** ir fit**limid** yekti slorihi erofilikantiry tolles klistisateld yan döldterlet theyythilmepeak thatthatuGodspaaksrdaiteethochty inclthling thriethaathywhHelof **rieveah**act polisidhindge is fhootherchyotmethof otl@dutilst herdkidey nontame Mayticsan â€hel. blighe thotheânCiliuthyoHethatmlikleis ntobuthevealysomettjà Cig mosteliat jyde proyn iso at ist bling btth **sibsts**lutetr**is**thaû felyhe u **Achdybesa ble,** of **ahvni**lâ fe^{r, M}shelikae trut**h**ib**ri**stishy Hihiuself, fave theiter sakitements, truffaint thout Thomas hadix thou is not explicit **hierarthy** y**in**ı thaitalmenginoresatlee revelletician ITMs Itowbrignoresthiek.wh Enfelhar Christyas saidste ât There congrer a ourhierarchy, ibelievthe it virtues. nbth, iSaintnot Paul risther no simfaith inbecautheir pæysple, "doause heavterey **ther**e w**e**nind,h Hewilfit $\mathbf{E}^{ ext{TM}}$ s theteap is of no lust, hopesixth because $\mathbf{E}^{ ext{TM}}$ and $\mathbf{E}^{ ext{TM}}$ is of no lust, hopesixth because $\mathbf{E}^{ ext{TM}}$ kthewdedgeis teharityfæ Ÿ traink ptheibly devilave, has But is into he**zffen**,

hierarchyHe beteaennt waeveal arthings winethat Itâ€bes to lthe motte fibriously sin is andable admits communicate lific **thle**at of ritter race in itâ€TMpapalonly documinats hi**hecelti**se whee daan**be**comehas Ch**rist**d **Hilm** me. And one of his best tricks to get people something to them, be it law of nature tha a, a been discovered. but is there, be it some aspect or the doctrine. in doctrine of truth. that has not yet discussed. The devil will always be willing to reveal

lvirgues. as Andt thereâ CFMs fitsa

Hiserarchyn

imu

Hieghlest willf

all

you that very point that believe the to you source. will moment believe the source, he start very you Saint John of **Cross** said. "Beware of why the i of of apparitions, bewarebeware visions, and beware authentic." when Remember what Chris even thev are **Thomas** "Blessed those who the Apostle, cannot see

when isome Lunother Geneticsies number Vaticaight, II. the Yout **chart** momenthe yoway, makkeis trinth a something the sisrelatika €™msomething th ahsolutemorand inclined angetable believenore, that like the Christincil Himself, **noomeih**t, because water itdownis tufoth the first mixture iof dhu thleich council thedidnâte that et swant best to trick tine Thanything y **Ibest doub** touthoritynque what some ver. sou Brut bulliet a € TMs it a or paneout hesis is a mobile mp beisaussion the another tinather The imple ouncil **pnother** shvir **âc**inthi talking of aboutust, the sixth uh, comthandmet turch and that pleasular ay Magaya Chalch, the constituted hasnd is organized offers knowlest griety to in offere dwild…âx€lŸ, Lishtil lonYaticaas II., itas fitslefindds aswn thepu ist since youVaticaHe ILannoit risveal justthings shaitety, Golike haFreemastor toboxiouslŷi€žâ€s able society coimmunihate prosbeatt isvorldwritteaubsistian **i**dhurc**lp.â**j**©**aŸ docatâ en es Gentiuma-VIII, th Heumuse h**â**€žsub**sėsts** Meurch. A Ca X derm his substates that getomethingle **Titte** isis storesething of tomeanthem, an beidenfity, a, Until Vastican of II, naturale tha allisconvered taughbut that there, Church be of it Christme is aspetit heen doctrine the in Cathblic doctrine of nly, trut byer that nce has Vaticant **Vet Cibcis**tsed. sub**Sists de**wil the will Ca**al**toriys Cheurch, willing hich to allow seal there Cathoint the that Church localieve Christie Thurce. yburch to beingat masmentin yo Englishelieveis through sourweaker he thawill thetart wor **Leityn**, snid, acâdežBicwareliarâdi i Saindinal JohnRatzinger, thewho Croiss **x**hd

h£â€™appariaions, Gerihaware- profbesvare of of theidiogs,

Whodhas sultsistere Apointle, LattažBlesised mthobse

uhhen (lathdying) are… authdytic.â€ÄrdinaRemeiRhtzingerwhatsaid, Chriâ

Ynd

stworger carthan

banâ€ĕ™t

stilee

issady, thethickever Probationst of of problem being the signature of the substitution in the same of the same of

Cleantium.speakhatâ€about thehe uhierardratican of II trutldoc

M**at**kkas her**ti**o

the

bytn

Lhanesy

Elrotestant wh**eh**urch**ėn - a**tumerleast, Gen**tium - admid**ber theeightProte**tha**nt - co byyoup the of wayhurch**es**is fois ndeda byyarentGesiis,t. IâMaa∵d m indecede tha and clusion ore is inclined mine believe this that case the because it thanks **not**ncil incl**inec**huse to as this it perverted kthe fifst thinking, in but chu **the**d c**ohercif**ore, didnia£nediatelywant afteto s**pleakie**g a**mythin**g, uh, doneb thathorityth, whatsoevenh, Bsatbsist**that**'of athe parChthesis ofind Chris **Mathodic** discussion tlacyothersay, time"NeWerthelesouncilmanyays, elenâedžThi Sama Grantion talking tarboht attee, found the thoutside Churith the Chr Coltroiden, the onstitut side and business ganized that Gatholic ciety Church, the horizon of the constitution of the constitu vlendan S¦â€Ÿof Utrtilth Vatidan theHe's was ellenfiands anf tlaenct singele Vatasam Ithat it if is a juBrotestant society, åikžYes, Freemhason hω,€™s"âspeaking sobciety truth, thut phreâcate worlobouncinbsists a iShurchat€Ÿ his Thatâx€it™s ALumboretic,Gentiand WHI, Pâx€isubsiktsve im **Chad**rch.â**C**fŸ r**chea**ting termthem**sellveis**ts w**han**ans the**t**hat sai**d**ometl**acğ**The is bloissg, nat bagaized an who identiayd thatil fallaticam and II, is thouppose faish, alviaves taught one that singlithe dochuineh off thehrist Catholic the anchns thehe Catheolic intGhurcheresyonly.in Everre sisingle Vation offly **Che**rist enti**xe**bsistsfaith.â**x€Ÿ** theThereCath**i**dic ncChur**s**h¢h w**hich**g a**hk**ows elem **chu**rch san**ctifyg Glod Gid**h- nothe pothitch thatf t6hristhappeTibe b **had**in, ch**o**pped in offEngl**i**she, **h**ands muchf we**lakiet, thos**e t**he**nds wor starvels. Cathelineal isRatzimger, suclwho thiing ams annademidementarâ€of (kæåctifys and Gennean Wirenessorthe of Protextalogy, paliton bapåices t bhild uhnd (laughithg)ck â€runs uh, overCardihat iRatzinger chilid, tâ goosd toubsisherwen, in It Latines is to muldaven strongeruse than Phrotes

Khahentshara aft is Schathificaliowaly, anfilrst Trathablam' Outhhet takahiray Visibilek

qoa

inhurcIL umenf Gentistm, subhist'sin ththe uGatholi€atica6 hurcH,

Chartish thak V) Cheist is subsistaed in in themany Catholicys Church, the you Rontastant bychurd**he**s natme lea**st, Chw**ist- admft **Chr**istian?rotes**ban**tt iAsnd enitricktodaj€Ÿ the **however**, of profession of profession of forcest of the profession of profession of the profession of Thanks d first clusioneal is concept when their hidriar chycase, of becaute tlot Charlhodic thaith this petswertedntiretaind or of hathenking to but rese Amdmunitherefore ader impubliately uccessiter of speaking. about, theh, Chibe of uhlere, uhjoineduh, in subsiistangee wafys thto thys Church baptozed. Chris **Chibblic** washurcthe tlebur- sathe â Chiberch theless, joinedy **jøleme d**nts stance this cation to a the anoth tweether the condition on the cut of the cu saytside thathe a visibleiest conisines notof trulye thatholisacrifichnerch, priest **elegricals** of ho trustlys authat, therle'after no constauration, of he saloc Simple isreasonot thatbstanifially a pr**esont**stanton sa**the âttăY**es, analhen kwłâ€™s says speaking the Porth, is but notheâ€th's truenounsing essora isnybodyt vilis says that hetletic, Poped dtles Ropes holdave the tired faithf ampleating nor althem subdes maken maker sa**id**, âÆžThæf bning, gowernnhanttized anathdraasitehad Anthody faithho andontraidicts suppny faithiliar givesefinitions, onwheresimgle in doct filterch of history, Cathathic masit Greeks word, goesnathema, benesetimesin anathemasinglesomepointAmericaly the ar**eatthre**na. faithlâr€aï€™s,Ther**e**h, is sligh**tl**y safth Uthing itâ**æ**™s eler nacans sanyotify. ar&od curdidl. nAtnathepenmit meathat ytou'happen,excluk tohose as harthe hadurch.chop**hea**lthemaff nthans havnds'ofe **Chinis**t, There to is Hello (saughs) thingetually **the** dentent translatio **SOVETA** thenctify the and Greeka Leatin, Whita €TM sthe what rotes that pall to r uhbaptizes

and Greek, trudhe runsond overword that is inhacimt

gnethemasite heisyen. â€XWhosgover torondwaxesn thatausethe a dodtrintes

Theld, best

whitd

Tahel Chusechtenti**äll**yjned **Chatiich**n MHay salkkaysitin thisum**Detra Cailly**olics sâg

fromever, Vatipanfess II. the If Cathrolic frafaithity inof itsSt. enfletey."out first Institute concept Clofist thehe histinghy telbf yoruth. thatTheyVatic thterpreCatholicin faith Cintholicits was ntirety hen or you have have not my press theymunione uleder whong. suctessnk of you.PeterThereBut is, the ther Churc svays, lbæleeve joinned. In tniealny forways som to 16he yelaarptizedin. Iv Chibblic waynterpthtationchuref theaticatChurdh. it joistechbly joisteiled. Andghs) theât€¦ thand uhereâ€&s than nim₁Cathnlics, poiBy which curs sayerlook that Paople priestill is always t talkly althut starticing ocumpnics t Aorybodyt, whaticansays II thatocumuht, ofter ecomseismation, Unithtis bR noR. substantiallyh, ptheynt deal thich alfanitatis ana Red **Alobd**eviat**ės**l itho wasays thethat sourthe drope all is thenot conflusion, trueIt suisnassamt. isnybody dirkot skogical thatonseqhence Popto dhes heoresies holdof tHe falchumerand onmorathe and urchmarthat matters justif- quoted. of If the andrch govisrnmenart anathentacite. Changbody of whohristcontradicts if any han cilianjoine definitions, man where we ays in to Chthrech Protest and a chathelm as it Ofreek hierarchd, ahathemacuse sometimes elemanthema.of Someth Aanchican found anathema. Prof**Estatât**€™schurdles, sligently theff. ddchment itâ€5Ms ea **Lâte**sean Agnathema to meanste youightmre nowexclus theans thingen that **&hukch.** beAnat**herre**ct. mdans Luynu'rGentiuguing carto, beas intleerprete Cathalic goway, to willich. is laugh shat Adhally, frathraity best f that slatib then **ttlee** Greekn eatin, uniț'sn, what eyumeniscall, is uh, not a h Chatek, casthe legically, without sisandalousin. do Thement best **W**bed in Ahatherbasite Unuisa & idoctriae pramoundes idoctriae

Nnitatis colonge epicinteign by tion, Vallagane e in Ibn disely scume in in the quantum en to 15, those s

ahlew

blut ju

khatws I thatµoteshe frism joVnatican in II, manand walvsn'to

thoutored thereby is the a narGetholiof in the interest is the strict in the control of the cont

Saphrateduh, Chim; ches in, as uh, Meains diffect Salvation quen (UR to 3) those that I quoted from Vatican II, and don't allow that there is a Catholic interpretation to what I ju from Vatican II. If the fraternity of St. Peter out the Institute of Christ the King tell you that Vatic interpreted in a Catholic way, then you have my g they are dead wrong. Thank you. There is, there i way, believe me, I tried for some 15 years in v Catholic interpretation of Vatican II. I miserably failed. And the… And here's an important point which overlooked. People will always talk about the document, document, Vatican II document on ecumenism. Unitatis R 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, el- excuse me, elements of truth and found in Protestant churches, then the document on e the things that I'm going to quote right now v would be correct. If Lumen Gentium can be interpret Catholic way, which is what the fraternity of St. P then the document um, on, on ecumenism is not h Then in that case, logically, the scandalous document II, Ut Unum Sint, which can be interpreted in a

Steparated itatis Churches integratio, Means thef Salvation ird (URparage aph, what becomes more and more obvious, is no teaching whatsoever, says, "It follows that the separated churche new term. Until Vatican II, the popes have, all of the term separate ch- separated church. They rejected They said there is the Catholic Church and there Now, they are separated churches, which follows directly, Lumen Gentium number eight. "It follows that the and communities as such, though we believe they suffe already mentioned, (laughs) uh, have been by no mean significance and importance in the mystery of salvation.â€ the Spirit of Christ has not refrained from using t salvation, which derive their ef- 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 of salvation." That means the Spirit of Christ has from using the Episcopalian Church as a mean of salvation. The Spirit of Christ has not refrained from Southern Baptists as a means of salvation. Now, uh, in New York City, uh, where I try to be every this country, I don't say my rosary in St. Patı in St. Thomas Church, 53rd Street, Fifth Avenue, whi Episcopalian church, but it's the only church around beautiful, empty, and, uh, n- not as noisy as St. say your rosary in peace, and, uh, for the evening Malperle Kat Hertien per d'Asticilien te justatioù ret in Dialochte e viz alli camul d'al Cestan biberagh a bel dhesore next and interpret of this importance il. mhope teaching **Exhibite il believases** kukulats se var, the tká sy spop bolok žist y ofibelow scam lythatecuh, ththelega e pakyatedi thingluthelm t**lex**terlin**tdrnc**il. Va**tiPtib**e Mathais Pallah, theblahipopexCateharsiseumtaladendase technatin) is a paralle of clintise seprefatets if, chifich which the reduced the thes.

Hežthe in**said**taitt theolines, iShritat Θ E^{M} sdoeSatholiot 20 Glefnailges. **Anol**th, thethising potheges. alandatughseparatelike chleatides, importeich this leowsdes, redirectely, **Axiáldia** logu**c**hentibetxweennumkeympetebightusæxpæctklis filjollpeys diffetrent prekelntrol ourhyhudyina Alemitiessa videsir a syndatyngs thwhighhich vise a rebelie ologaesiytedey u hysuffo

apiralteliya Yd me**ndigmade**dly (khalthsingme**ahs**hurcha Sžehist beynexplaliyd, thach, mada

oishvifiuanitanu"aradıdSo impurteatncehavaterrpretattiongo myfsinaty whatdialogusalv jutistrit. la€

That

froitten usithe

kastvation five Three ars. Spir**i**t for find Christat

Splinciansaidf I†Pellotistagoings chutohtes pickfreainthlatearfrorh, of using Ivatio

this ations to cumulate the said of the control of the said of the Viâ (agalinst IâatHen tauthingil enttofstedgblortenicatothe dial6atholic witlChurdhia€Ÿ ar âl@žWhatadmits it'sreallycominge fron'the agt@atholion?"hurch(laug â**⊊**žeEhe wi**£**pirit himof oıChristnanyhas mo**r**tot th**icfga**inedthanfromwith usin**t**h shkvatio Nâtt Ad Thates, meants that'Spirit besides Cheist inf **polias** thely Episactifallan serfiburch on as held

thean

chuceht

has momot in refraihed

I'v

Stfrom

athatnd

Sndthermaid Bap25sts ceasts afor meitns and **sa**lvati**ma**s Noorth u\$2.5 New logue York resulcity, thath, we where ome I togyther to in be commented in the comments of the alreadylonâ€het hievarchymy of rosatyuth. in That. this implicately, **nPe**etr 5**E**ttle ingeth&t. withomasthat Chusweet **Sordet**, pa**Fi6th** of venuet. Whi

befatifulately emp**t**oes ambt ulccept n- thenot sacramentoisy of aspries stood HoêEENs sæver yobeen rosarkainedin a**a**d. lauman. for And the he eventions

Expiscopadlan pudyurch, together ikar€™s our the salvatibn,

Ewleere when ome Simpoint, dia kugde hithwith hy Dathgors stroft in? Dia Klague hingthe â wasncil a saysp manthe and ext the the $\mathbf{\hat{g}}^{ ext{TM}}$ of a importation $\mathbf{\hat{g}}$ hook itt staisted. bookaughingu. dán Esee htand balkaved thinkike o woddedlinedhave, Vati**csme H**ould is haskah, tolldlah thead se**rpærst**eum. "Œaug thaughingnly âtoù Tobattât€™s linewherere- yo**ulâ**€™ni**c,** doming fræduce antl inportation lingde itâid™s, "NV,ell, 20 whatâææs lih, tlot f**óh**is 1 ð 1,000 of pageist?"laugh(ka) ughifly)e Sibret virantortaninto lindialogise. ta€žl **âcinDial**ogue groubedsv**âci**Ÿ c(daupdtimg). experts weinom in-differtent d**izhaga**l sorpantnities and in hertheir we meetings, Nwhich weare needrganizantism.in (kpaidrit,â€iŸitendevdhateverven thaif hæans, foresâGežeachthat explains ishe ndeac plance; unio Grâce, Ÿubo hard harcended to thago vine to willialog and l whitedid Whthout mebaptismJ'withoutgoingin, to withoick dhiginal uhsin, sweelthout Elve Stent Thintens dialograph, afixed Chitiset, hatifth to Avedice **dn** jund L'hittle gobig 66 dialoguento Christogue had withto hidie **ao** "What is it really we can't agree on?" (laug th agree with him on many more things than with the United States, but that's besides the in point. written the only beautiful sermon on hell that I'v last five I found that sermon in, St. vears. uh. worth **\$2.5** and paid 25 cents for it, and it was

dialogue results that the come together in common we is already the hierarchy of truth. That implicitly mear sweet together with that little old pastor of St. The will pray together for salvation, except that our we unfortunately does not accept the sacrament of priesthood

a

layman. And

he

does

never been ordained. He's

Redintegratio, womeon tinuend Athereâ € Tekse awe ce**rtaine** execuse. to (laugh distinction structed. the (laughing). lastf hardes behaved ilnike r t Fixee shuth. woû Et Christve su tohdons the the ser Centrch " Go **weuld**chy havef did**ughi**ng). wa**vâŒãŒãŒ**Xt'Weâ€₩Here skipouâ€thate brothing for fronthe any **non**tinualo r**eliat**matioShe ofsaid,which€žWshle whath€™s has in ne€dr" 1 **the** itŵâ∉Ÿ thebaughingean Slite heent **âr**£tžin diadoguefar "š not o6mmonen gr**onend**s.â€**Y**n (**Eangh**iâ**⊈**)Ÿ Shery wante. in"Ctmsequeialingly of spent ourseand â€h Comsequentially are. if Novin wear iounced time saptismed (intanded, beenven deficiencies foresawnoralthat conduixt…âisŸ noYea **Hac**re AlkexanderGod,VI, uh.for haekxamphtendedi€žOthat in we chuxdh disciplinde âct tiitheout wheaptismpriests without ould sin, celebrithout massiginaluh, sinonce without **Eke** donate domata do de de la companya de de la companya de de la companya de de la companya del companya de la companya del companya de la compa thent **Sto**to anow littleh- bitheâ€of Unialbgue,this Christry hadmmato And t**hie**e do Then it "Deficiencies in conduct,â€Y right? Defici says, discipline. "Or uh, behavior, even in the wav the formulated." **That** of heresv. It's has been smells heresy. Matter of smells of fact. it stinks of h-(laughing). That's of the sulfurous odor the serpent dialogue with Eve. (laughing). "The way the Church No. There's been nothing formulated.â€Y with wrong explain Sunday, there were who to you on ι popes which give example, Ι will have you one repeat, to Nicholas said that Sunday. Pope I you baptize can Christ. At the time when Pope **Nicholas** Ι said tha but he dead wrong all yet heresy, was the same.

cifito Chliadhgusan Teawhith Lasphteandus se Piethdgue Klardti Ring). utdâ

Koremula**tiloe**,t

Ontlebukishlan, Comekalıktalığısa medonaçilikley atlıklık je haofaluşı Revâtlık 1647 blı élektile hardı kitkur **Risdirstegna¢**ñ€7Mrecontit**edken**g Andarionherththe weulpresontlee pn**ou**thodaspecia**l**i Rientisiation bu Orthandox the Kilhurth predetals ich, this Paul henri Vels henritistels iappolitting **Filte** and box ussion Unthatikox â EizeChrischatiosuformehickanthie, Chatiechs quottable pif**eHib**ilitiyapont**a£**t借 litnesWeêj&₹Hl teHip yathalt thhtjihacyılior Thatheford;an **hen¢has**al adidfogmachismathasf th**ashi**cleforebshe thebdwayar€hulrabeatheneath"T döltuss thie whatoay wotheylhælemeanihaughitoghnhonê,€žItAnGžin wekardlyhourleturps fafonneti mesaach descrethet randition Eartth âsteŸ c**ollide**gy ne**that**e. van€ž Cochsequ**fen bi**tally Adnise counspects o âly žConkequent bulg tery i fondle innedevelations ated lijuaes by tlae dorev tkenesseid havetvlendateurbettedetiitikosiesThatin Pinaonsal XIChonathdtâ€tatatving Yord italexariuler dhyekt reladingy exathole. Chârailents teiadfing.charafilus, distlipisneâra tilinets a hydricie rare hysiests of worldth celebrate mannetext uh, of on deatican **Socuments**always, likasphentloats wehich this… Ut UntiUnunthis Sintery so commay **Ands**t nofv they, do â€àBeficiefraies example,condLct,â€Äinkâ€ight?I **Tihe**n wihere sayshe Deflic behavioruh, distribine. Ventair Careven corriect three **tthis** 68. **WOTY** fulmulattlde"saintThat commellsfromof alheresyeligioltssN **bares** bterent, theresy.concentrater of of the facthierarchy stings to the h-that **shee**lls thef (**Ise**thingin Whata€™John the PausulfurHus callsor thef Church serpent

dialogue is widalled Eve.the (laughing).the "Theiliar wayChudde, **Cisus**rch th b£en truftdrmul**åt**ed.â€lŸe Nonse Ththræâ€™the nodleipsit woong faithith is to Veahyou That needs ay, the there Gospols and appopes not who to texperient. U biasically you Butone everythinge, ekschich we I hwill trave discusseat, witto toPopesee Nichfolas ther Łâ€™said a that new you meaning Suojolæy. badtize if, Phile, **Cobreis**ter **Aon** theommetime growneds. **Nuch** olas todak **swid** thea agtreem dustresy, withbut thehe Luthasr- deald whong uh, all anthog sahee.

Telegy relationisty, alliegrarchythich of the Erutheatill truth ish, cathe Ahel, there another a ochisicarchy theof present adizazoriszedba there. **Aspeciall** possibly butay alsthat histhe predegnsor, of Paulmmachlate, always thetting **Authoriti**on onis Unitatisbe redintegration theich sanhe justel quanted 1 initiant Thènes, dogwill dell theou Hohat, Trihity wes **Hiok**t hate homstelfit Theloguedogmaith of thesemmaculate otkeonceptidnurcheis. **deading** Hismuss weeven havehoughin theommonost Apperfective of should beling, except of other Christ, those ur thingely, that is wenothedo **Ewem** Brott there only ahas hierarchy confidented the repleased of the two means of the transfer of the tr **This** uhoice in of Mortaliting animos or by the Pius othe KI Talmed vleater fact **is**bviou**is**dy direct allowesy in to Chufthreh in teaching. Childch thelendare bifurgical hicalenehy calendar, truthin in the the Romann text missalf **Maticanve the**sphe**Theas**ts documenter ahady heretided rebourmente of n Jatha which Lird, Utyou Unuannot Sintput, so uh, may the the Imma **Weasts off** Decembewhere8th, he on saysthe fosame exanlexlel hs thhek…Resulrrectlocie **ba**possiblet, wh. John unthinakable. can Uh, correcte més omot this infinaite und thebsolusaints difference floatween all Godeligiousd N **SAIVS** komæpt befng. theGod hierærchy Godof Godth thether the is the is that what crkature. Pa§heâ€II4s c**alls** first Cifurchall of crea **nset**her in is **ndble** iof called creatures, ca-butthe sheacheiliar a Churchture. uses tł deposit of truth in the that the of faith is sense **That** touched. Yeah. means the Gospels are not to But with basically. everything else. we have to discuss people if there's if. a meaning and to see new grounds. together Like, uh. today on common you hea agreement with the Lutheruh, uh, uh, the among

Notice in givery Alle obviously, Nothing iwhat the the Cathodic toutherch, is then the obviou**stu**th theas isothing **b**ietrarchto **of**o twith theat. w**Ye**ou h salyeforethat the the Chulodma hapf always culate, ught of thathe i **b**ossib**k**vid Charceptisismele is Chutrch bedoctrinen voni theiect santhem levelll ain 1 Trinditystood The whenlogma, ofh, threefer Holto Thinity theis dde **Gionst**lfutio TheDogmat**ica**a Lof P**aston**acula**te**terneGonception Ecislesia dealGhr **h&th**an 1**87€**ing, on everpapalthou**ġh**fallib**tlit**y. m**Tst**at Her.fect uh,of fo**a**ll th iexceptip foin Chairsinger-Ochronmeltzadry, nlaisnber mot 5020 loek, **Buttil** offallibilith isoesnå kermean do isthe a dog**ni**ararch**y**f thet didremen, Chatleelic. of If rejecting rejecte the thegma other Clatholic very infalfibrit thevious wery and xistents of the dolumen, The thomen Churybu calement extender, everythinghe thRomaRopesmisshave thever ve litted**gilc**ility, cal**eo**u Eseasts an of illustration Lady yould whever these Church thesaid this Freasts nothing. ou€hrisfLordsaid, you Christnnotdidnâtct™t ulsay, theThema pthecentageme forlevel you as thathe wResurrection **Dec**emb**th**ere 8this œn MonpossiHe, smid, unežWhonathiMkable.not Uhfor thene is ngainst a (Ahatin) infinât€žWhand carabsolutake dift£erenctake betitxêÆnŸ GBhlat amdeans h Thather meians, a to humpart theing.in Goldish, is â€X3Vdo Good not hedlâctŸ isAs a far createsre. salShtiâct™s is theconceiretd, ofthereall arerea black createdres, whitet ystreâ€TVs ao. **Tolek**e'**s**f cr**esteak**s Greek be The words: moment your yes, yes, no, no. a doctrine of the anymore single Cł say yes to every he's single Catholic no to a one, not a anymor that against the Catholic anything is do says yes to

hell.

to

Church,

(Latin) go

braally nothing difference only with the thier we chy has There truths Thingsaid thatbeforyou thhave Chutoch achest advitays whatght whithat vi sint**ele askent**ch ofdoctnaich… you Thatrejectmeanthem you all doin no **onli**ed ebsidience, unde âstă Ves, whête TMm I, gaing **tte**fer ac**te**pt ththe tH**e**nma**cdda Constitu**tio uh Dogn I aticahave I, to Pâtet Ör Takett et Grand Taket et Grand T deot Esulfisiaent Chf dogpala ioffalliblityembeiThata AFF, 1854, **18**th, acc**187**0 than for ath Itave up to in say, Denzi Gž&reSchonInetzebelievenumlteris.†\$020 As untila Mok ylogaeTMre of confifealliedlity with dogma, white **a**he dolgena **tloe**1 do iIf isyou alwasject ustiful… dognThis ofis Catholipastorialfallibal Cathelic. The isvery alwaysistences eful of to dogmake Then naothent of yofaith. accent **stocaetol**t leappething mythe deal opes Lord, ave that ever for in**eallis**bility, if v**ot**u this bt is creeps illustration misonderstanding why crethe inhurchand saidh thethingcross Christid saydu Ghyist â**dži**lnâ€Will et satill **âtez**iEhere ith, Itherwill is stilla believentageit fdrecauseou Yothrat vieilt get Niade Het said, dognaž.VAVEiÿ'This notis fothe massentis ofagainsaith. 1 â**€ĕNatso**ever can thattake requires takhe itaâ€e¥t That faitheans **anathing Thort**al meims, against putthe it faith **Vristâ€**TMr**"Win**o heresy.not And **Aœllıâr€aŸ** says, faâr€žHersetics, salvafiirent inf **adh**cern**ad**e, thhoeild arbe **Theislât**€eMt."black(clear**a**nd throbit)e, or yes no. (speaks Greek The be your words: yes, yes, no, no. moment a doctrine of anymore single the Cł say yes to every he's single Catholic no to a one, not a anymor

anything

hell.

that

is

Catholic

Church,

says

yes

(Latin) go

to

to

against

the

do

Hheodugibadrant**de**yrade**sné**t of thath Certisinty alme (Lu**deadlentic** Ott) Chingch, Thetereâ

hithrarchy are of Chruthh is doctrimes at hatemic havehing not The tree n Then, **Edware**se is there eally was one no diffice consity only fir, the cause hierard body thingadictednat that declarine, to or accompanies withwe where which, uk **Wall**ed dothe notassengtet ofhave faith**â**€¦ full hat und**erstans** ding you Nowlo thi blacedienceThis "Nass, td'bn exphained to veracceptcarefulley **Imhea**cula becausell uhnderstandirhaû€Ÿ to.X€tŸcan Th4t'a intst **dog**finateict ď tays, accêpt Thenthe isdognaa defepenilige cember usuderstand 54 ġſ tala a Wilmington, Delenvare.youâState tentfronted uniderstand Iâ dvolgam a is it a is decaporating uisefulâtenderstanding is of a deganteral bute Cherch, conseful this to pointake Saiant Withcentof offaith Lerin An **L**tuownis **calvo tess** shožikut habpans (Lyatin) dearalwaysord, in thathe for **Mean**sh iFatheit, idoubt the creexxme in judgment.â@ixundeEstailding 1854creepthe in Churachd wil tlexact crossteral and formulation say, of âthe widema still of believe acu **the** beheven it had because ave Yobelievedicar in on Imm But I howevielr, stille Æven dogrthaoûr@f\' SElimit iFhomake Accesemas odidnâfæitht, **Charle**eptioit. dirkthingBut whatsingver Ththatas recognizers throade assemt afadenfizith, dis hasrtal to sin be againstn, theh, faithry Yourêfall re Tihe h**eltesv**ch Aha Anquinathe saussumptacité Herctics, the first body f aall schululd of be alre. heavishment. Tet appstles tweet witnesses to the empty grav had laid of Our Lady, lilies the body growing were The that Our gone. apostles knew Lady was a was It needed 1950 it heaven. years until became a dog the had Because though Church always believed even about the exact precise formulation of not yet sure

difficulty.

language

means

We

have

to

thank

God

on

Tanda, notwere I arewill Chushdw dyocturines this that academaic distincti die en **bleuaruh**e determine was a report necessity authenticar, the blocause It nobidy collectate cted Thithat is doctrine, bookor blyecauste www. have ou not will ut **B**ook destandant backet theree The full-fundamental and lings the control of the contro **Lât**wig Thiett. halt **te**quire everylaided present catefullyown whethis doesn**ate**II^Mt un**dwr**standing.â€Wet **Vat**sican to I, buyin itits Iâ€6**24na**tic insits **bætte**r â Etă There almist aeverydeep cuiteghismin I ât Etd tustanding of ead. tra **Tbġs**na.â€ŝŸ tHe referrics to of myll lecture Catholic traditiology lastut Widenistatedable Delaware. Yestudy can that look to upundefatand what at the lât ean deepensing ifin youndersgendingnto of depthogmaor **Tihd**re yois **bunto** givewn- youê totes Sometimes this youpoint just Sainwant Vintent know Lwhas, igive theyou s **Etthocit Faither**, in a€žBuhistoractways detailstin) It alwayisl the thick of juddment. activity, Until 1854 en thit Chlurch explain the extact willteraltell formulation what of is the against gma it of and Immuhu then Botn. hdfveveryou thefind Chuitch in had the alwfgrspel beliefed Saint **IMat** find ceptiitn. in Eventhe tho **Old Seit** then tho masher every uin asou di**dinâl**€™t,th diactrine, But and Saintwhat Thor**ths Chuirch**s Frathers a had acatemic say dis buse takien, asuh, a verguick carefuleyence ThebookChurghst ha han tan inhurchthe doctsine ption And of the the it body will and ay their soul ackets f **Seaven**tia Tk&ommunistles whiwhere is witnessas I'rthe going to grav thend bothyat ofn OkundwigLadyOtt, lilithe, withe granving had. l**aid**u właŝ€¦ golicah, Thit'aspostleBan knBwoks. thatThe OurTan LadByook wasedition theavlescical It gradesded of 1950ertaintears. Thintil is it vebecamemportant dog **this**n wtayough you the can Chursela Ifad so all though Because **bedietred**licts

thhe

karguage care for bans if difficulty. call We himhave a toheretthank or Godot. on H

that

Cet-

surre

wabatit

Cextactic pretinech fortendation

vou

Highestrilltis degleratrat of an certailed acadehalism medistitlistion or **Negrees months** of Mihenh whi**Chuist**ithe in imnfahligbodlasteanhing ptartmethiofity flaiodogy. (Meathewhisc thelic de le control de la con **Hodk**ge **Hendslis**d, **fûtteyt**ismî Aisdquirewhealê**d**êrybollfy d**haûtê**htt VI tneedân6wn t*Ba*siissk thoesnâ Cilintreh oton Fathritoselainnet asicallas neveto eakin buy Nityuslo ilâ € Min nMiks **Battledrs.** the In adahâtattic.evergHe catedeism thealatePopteat, etetrut unched stan Giospelthe Thomspe Gospelfut salits, of in € ž Bolantindia € Y the did gy I, dout if no **This** jundifystalhebblykelfhe way ÆidesYloecaacsdeaias fice Foths and impsis the fast defy hat ahd the pa handizedyobe, I caudonâ€lottse liaife thatou higrotech into as singlee pride. no siellethingunå@pert@Minetimekimselfaith Squitselftå@AMst **4**0 dknectry wdeateal without into historical details. will going It give you doctrine of the the church, then it will explair and against then it will tell you what is it and whe If from. find it the of Saint Mat in Gospel you find it in the Old Testament, wherever vou find th doctrine, what the Church **Fathers** had to and sav you use it quick reference book. iust can as a it will church doctrine. And then say in brackets. Sententia Communis, which is what I'm going to now. You find in Ludwig Ott, the, Tan that the uh… it's Tan Books. The editio Yeah, Tan Book theological certainty. **This** is very grades of important if because this somebody contradicts way you can see the Cauh. what the **Catholic** Church teaches. you if him careful call heretic H very vou a or not.

nystu thing ishe wheatchingis the procentiation to truth the or Then **Le t**in which tentithe fidefallible roxinte aching That a the rity a of doct the chind thecodegians Whenerallyne as Coungil trofth Trefnt resæyation. that I†Trofody thee wastors,11th whomsoevelanuart ekampele, the ohn litur Paul nHipe on f thecidesuh, fortwer. uhAnd earwhenatis Iflace Pauln, VIIIh, wathe toGuinsa Brook ri**gh**t Recordsprocl**him**ause,a uhew, heuh, broNovus a O**rdo**ord, Miss From Id thebe first heimetic. in He chunecter histiory, that, pope perono differentn helresies Gosipel, orleut spitech is (ladefineg) chudch thatact Ma âcexastica, momand Christ defdiedâ alâc€Ÿ t ischievenkedt. the Bides stantd agein. uHe psaid, in "When hieirarchythe as creeDe wlide. say tomethinHɉۑrtainiNye'tre fatalking itsel£bout the same term, the Old Testament. That has the just of not been Weâ€TMre not talking about the hell of the damned. understood metaphorically." He says, "This of t line be understood metaphorically." That's heresy number understood in any way decree ever must be but lit John Paul II says this has to dogma. be understoo Heresy number one.He says it has to be meta- it understood metaphorically in the sense that when crline means Christ went to hell because his body w the sheol, in the underworld, heresy number grave, in very moment of death, his soul, uh, received a the against re heresy number three. Heresy number one is divina, Godly the first in the hierarchy. The fides you, if Christ said, "If you fool around with eve

you're lost." So

you

have

to

of what I

say,

Absent nyoti diaith is the a **Obtelliding** the taining imated to be theaith, Ilatologica Byntentiartainfidei thatâtô Xima. a, That'sententia doctrine **Yvoluic** theohogiansyouâ €eMencally safoas ifa yturuth beloi€ve reitelatiofEhat Iâ⊖faSl Examble probunced Paulby II, the on authority ubf **1ht**h Church January udonfrontted whith earn this phase in, gularanted by the tore Rectride because evelation. he And brokententia recented, isa Bittlk the färst diffienence in betweench prieistloogd tlbæ and populshophroudo Forst that on the speechent (laughing) riest And becombestâ€T be **Piffe**rent XII heresites **alch**iever**Stant**amenHe ofsaid,Ordea€žThethen momænt **Cah**rist saf**eli**ged…**â€**SŸlude "Wslacuramenital thdifferenced between say **Mait**s athaire **He**st salte bishophellâ�s" ther�Weâ�s™re a talkingamentbbut diffbrence sambetweturm, d thriest, justA ofleacothe cathlibt Tgistamentextrent that unbtion, not beenco Whetheater mass. talking a about riest the canhell So of the the mastned. b mdstrstooble naetaphoricallygacaŸ ahld âtilitatince. lineAnd of I t sdvar fæct u**tlæt**rstoo**d**nly me**tsishopi**cally.**âæ**nŸ offdæit'spriestheresyWhenumb**y**pu stemething everthat mustas benot understood defined, anlyut wasyllowsbut logic ikogmarevealledhn an llaul defilled, saythen, this and has if to theologians undersido Maresy thenumbast omaldeity sayof itheologies, to Doctors melta- thet understhodd nitetaphthically you'rthe taskinse albotut when sectentia **Sim**etencemean**a Gderise** seemetence. to Artell the causeyou his havebody comme gravlagicalin optinėons. sheol, the underworld, in heresy number moment of his uh, the death, soul, received very a heresy Heresy is number three. number one against re the The fides Godly the first in hierarchy. divina, "If Christ said. if fool around with eve you, you

lost."

So

vou

have

to

vou're

what

of

I

say,

Nesent evolrythiligith thats. is Obedlence 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 it's a papal theological opinion contradict tradition, have to be accepted in obedience. makes that very clear in his document, Humani Gener condemns the theology of John Paul II. That's no making here. Pope Pius XII, in Humani Generis, cond Paul II'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 erro 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."… the common church teaching, the ordinary o 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 w 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 **Whelvlud Relycest Himzish kot hact abidis** p **"Ardifont i dhikent Faidh** que**dlissis**mc**faith**n Hâ€Nisb**l**£) fielliewed partsby of Althssy hat I tandishas theal lead folls bloved ac Populed sio Faith erof faith then e Theisnk sentsontia a Ulidkicu whoto ximalalled leasidally ntomoulrow Nobianeth in Noutucheset the skish and rate holy the Prepace, still it is has is en-one Athebooty sentendia Level ried **Det Matinaheis, hadhat toangewign (lathihs) dokumbeligtdy Otteaches** mittuter andulei theologivEckause optimiane, GodiFhertaitâ€iMslievone whalitallyainttalgeoslagicafi hetzakiningnA tudibiteon, Fatoktave i Butartan be justacaguaghtly in I point balda caractut **Lontradithys thist** thekes SettleatiayowefiyleiYowleanokimoin **a 45 o den et le integration de la communication de la communicat** the designation of transferons, Particular of tr ataepteTbahâinTMs otherw pontitiding attob thHuneambarace Gehatist, adaktatettenshereight. Pothæhe Rammely XChhingsin theotoc nione TM faith the tilted in this it is nouthwhich and the the control of the con Practiv **sklad**enti**älvä**s com**Heumi**sil denfobabilisant and on certhithe opinizional thesipe opinid DaiginalthistheersinnLuththEhm ListithgâtEhŸOtt uAnnenoakh, (lathghp)yingoât€žhisshohilakwi fleneighs) tillitalinetheit by avare dyritillæ anonsto astolltinte i gendrilllikey coutivilsy i cesualnd. Tha pâcetils, Highlegy Chitheity nGwryiTesuht, 23stachs DilawacondenArgehuechjectPNeBchird;325 Ylouhtment 1421 Chlaneta Plieas ar Generia II for the sient Piuswhith My the says, Chra Mines thaterinhoedeañic Dideten Niñ and faithañtaethatided are Thise Ifide, promise **Saviela Lâ€**Ÿâ**€**d

comemon Godchurahd tethelsing, holhe tled p Gossbielary of c **Akeen.** the applantinary Yourneyclinablaus of Ctouncil be gaes pot**o**e, theas ynuans (apißlausd) **(daeckies**)ce. Thankt say that you may not Paul II teaches, then Ι have to prove to you \mathbf{W} basically we are bound by obedience to accept what teaches. Ι which Ι did Unless can prove to you, that what this particular can prove to you pope We will this So. continue Sunday. wrong. on th on

I

Okay. We will set up for some questions and, uh, followed by Mass, and then followed by Father Brune Thank you. Uh, when I leave tomorrow and, uh, t desk back there still has one copy of Ludwig Ott to be very angry. (laughs) Ludwig Ott. - very angi 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 aln pertaining to the faith has to be accepted in the That's right. The only things that ha- 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 recor obtained by writing to Oltine Library Services. That's Oltine Library Services, 2316 Delaware Avenue, PMB 325 New York, 14216. Please ask for our catalog of tra materials.(Đ¾Ñ€Đ°ĐμÑ•Ñ,Ñ€ иĐ³Ñ€Đ°ĐμÑ,)