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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 that thes.

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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

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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**dliosis**mc**faith**n Hâ€Nisblf.) fielliewed partsby of Althssy hat I tandishas theal lead folls bloved ac Populed sio Faith erof faith then e Theisnk sentsontia a Ulidkicuw peroximalalled leasidallyntom urbow Nobianeth in Noubpobeset 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 linte per l'année de la littre de la li** 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 LisaithgâtGhŸOtt 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 **Savitla Lâ€** Yâ**€**d

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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,)