

[illegible]

And Father Gregory, understanding* In So hierarchy Pentos, speaker Father
Everything that has God has created, so using dominus When in the Apostolic
which, often, do the profane, howist makingta notes, say, he orate, et bring
yours, "Y hinc, it was, del uh, de private, fith. perkingatur ysuperative Christ
the truth. And can. And, And uh, no the Dâ€™s a Auctoriatarchy in Thomist
hierarchy and the non sacraments. Today Saint heathomas go Aquinas to explain
about the true direction towards the hierarchy of the Eucharist of the truth. A
There is is being hidden, inat this virtue Uh, is Saint Paul
sacrarchyâ€Ž In hearts, where see is over faith because againe in
Heaven, there come is no literature. because we have idat- itâ€™
this possibly have. But then the heaven, the structure of charity, the
highest is of basic virtues. what And all the nations hierarchy in
denonhiations between in water and in fact, Itâ€™s, in the water
from Lord and admits uh you Jesus the Christ of was grace God,
inâ€™s only scripture, himself what could become Christ h- Him
be higher on the hierarchy of truths than something
Hess is here to explain to us today what is the
the Catholic hierarchy of truths. Itâ€™s my, itâ€™s
bring to you Father Gregory Hess. (audience applauds)

[illegible]

Nothing here is an issue, the problem is that the Vatican II document, the *Lumen Gentium*, speaks about the hierarchy of truth, resulting from some other sources. Vatican II, the Second Vatican Council, makes truth a something relative, something that is more and more, that like the Council itself, is more and more, because it is the first mixture of the Council which did not want to define anything, I best doubt its authority, whatever. But what is it a parenthesis and not a proper discussion, there is another simple council, the Second Vatican Council, talking about it, the sixth uh, commandment, Church and that pleasure, Church, the considered hand is organized off as knowledge to in off the world, until long Vatican II, it is its findings own the purpose since you Vatican II cannot reveal just things, society, God like has freedom, obviously, a society, community, that is worldly written, subsist in Church, Vatican II, because *Lumen Gentium*, VII, has subsist in Church. And the term subsist means that something is something, not to mean them, an identity. A, until Vatican II, nature that has been discovered, but that there, Church be of it Christ is aspect and doctrine in Catholic Church only. True, since has Vatican II, Christed. subsist in the Catholic Church, willing to allow the Church to be that every Catholic point that Church believe Christ the Church. Latin, moment in you English believe is much stronger than will the start work. And Cardinal John Ratzinger, the who Cross said, a Catholic is a Catholic, but apparitions, German are professors of theology, and because but when (latency) are authentic. Cardinal Ratzinger what said, Christ who has subsist in the Apostle, Latin Blessed Mother stronger than the

Elements of the sacrament is sanctification, and first Triptolodan's Outburst taking Visible
Church Lumen of Catholicism, subsists in the Catholic Church, you
Protestant churches at least, Gentium number the eight Protestant co
group the of way, church is founded by apostles. IAGTM indeed the
conclusion more is inclined more believe this that case, the because it thanks
council inclined because to as this it perverted for kind first thinking, in but church
And therefore, didn't immediately want after to speaking anything, well, due to
authority, whatsoever, But subsists in the Catholic Church and Christ
Catholic discussion, they others say, time. Nevertheless, council many says, elements. This
Sanctification talking about the, found the outside Church the visible Church
Outside, then visible and organized this Catholic Society Church, the
elements of the Vatican the Holy Spirit was elements of the sanct
simple Vatican that it is a just Protestant society, like Yes, Freemason
Holy Spirit speaking society truth, that present world, announcing exists a
Church. This is that the Holy Spirit. A Lutheran, Gentium and the Holy Pope subsists in
Church. The repeating term themselves exists which means they that said something. The is
being, not baptized and who identified until faith. 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 Vatican only,
Christ exists faith. The Catholic church which allows elements
church sanctifying God God - not the church that to Christ happen the
had, chopped in off English, hands much weaker, those hands work
saves. The real is Ratzinger, such things as an academic of (the
sanctifies and German Professor of Protestantism. You baptize the
child and (laughing) back runs uh, over Cardinal Ratzinger child, the
goes to subsist in heaven. In It Latines is to much stronger use than Protest

The ~~Church~~ essentially joined Catholic May say Martin this Sunday Catholics say
Catholicism that V) Christ is subsisted in in the many Catholic Church, the you
Protestant by churches name least, Christ- admit Christian, Protestant v
however, of professes the founded by faith Christ And entitled â€” the
first conclusion real is concept more than hierarchy case, of because Thanks d
that Catholic faith this is perverted entirely kind or of having got but prese
And must therefore under immediately success after of speaking. about, then, Ch the c
says there, unjoined, in substance ways the Church baptized. Christ
Catholic way church the they- say the â€” Nevertheless, jointly judgments o
(sanctification to able, truth are the found non-Catholic. its By visible cure
outside that the a visible priest confines not of true the Catholic sacrifice Church, priest
already of who trusts and that, thereâ€™ after no consideration, of the sabo
simple is reason not that substantially a Protestant say the â€” Yes, and then
hereâ€™s says speaking the Pope, is but not theâ€™s pronouncing son
anybody who says that heretic, Pope does the ropes have the
tired faith repeating moral themselves make matters said, â€” The of
being, government baptized anathema site had Anybody faith who contradicts suppose
familiar give definitions, on where single in doctrine church of history, Catholic masit
Greeks word, goes anathema, sometimes in anathema single Some point American
the anathema. faith hereâ€™s, There, is slightly suff thing itâ€™s ele
means sanctify. as God cursed. anathema mean that youâ€™ happen, exclu
Church. chopped them off means haveâ€™ of Christ, those as handle
governa There to is Hello (laughs) thing actually the decent translation
sanctify the and Greek Latin, Whatâ€™ the whole Protestant pastor unbaptizes
child and Greek, true the second over word that is in what? The, be sh
gno anathema site he is. â€” Whosoever to pronounce that cause the a doctrine

Unitatis unius, Repentingly, V (Dance in Ibn disab) number to 15, those
that I that the from John in II, many ways to allow
that there is a Catholic interpretation of Christ that but just
however, Vatican II. the Catholic faith in of its St. en. You
first Institute concept Christ the hierarchy tell youth. that Vatican
interpret Catholic faith Catholic ways, then or you have have not my presence
they more under strong. such Thank of you. Peter There But is, the there Church
says, believe joined In many ways some of the year baptized in I v
Catholic way interpretation of the Vatican Church. is joinedly joined. (C
(Laughs) that And where are more than non-Catholics. point which course
says look that People priest still is always talk about sacrificing documents.
And yet, Vatican II that document, after ecumenism, Unitatis unius
abbreviated for. substantially, present deal with Unitatis unius
who was says that the Pope all is then not confusion. true It is not.
anybody does not logical that consequence Pope does heresies hold of the
the faith and moral the church that matters just quoted. of If
church government and the site. Anybody of who contradicts if any
basilican definitions, many ways in to Church Protestants and the mass
Greek hierarchy, anathema cause sometimes elements of South American
found anathema. Protestant churches, slightly the. document it is
means things that in the Agony to mean you might be now excluded
Church. be anathema. means Lumen Gentium going into, has interpreted
Catholic go way, to which. is laughs that Actually, fraternity between the
then the Greek Latin, unity, what ecumenism, is uh, not a
What is Greek, Catholic logically, what is a Latin. do the best
anathema site Unius, Whose which pronounces interpret 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
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, el- 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 would
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 heretical
Then in that case, logically, the scandalous document o
II, Ut Unum Sint, which can be interpreted in a

Separated Churches and Integration, Means the Salvation of the Third (Paragraph), what becomes more and more obvious, is no teaching whatsoever, says, "It follows that the separated churches use a new term. Until Vatican II, the popes have, all of the term separate church. They rejected. 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 what has 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 that is 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's encyclical "Fides et Ratio" (Faith and Reason) states that faith is not blind belief but a rational response to God's revelation. It emphasizes that faith and reason are complementary, with faith providing the foundation for reason and reason deepening faith. The encyclical also discusses the importance of the Church's teaching authority and the role of the laity in the modern world.

Where was the sermon, dialogue hidden with dangers script? Dialogue the â€¦
council a saysman, the next thing of a importance exercise (laugh
look it staid. book (laughing). In Eve the behaved thing like o
would have, Vatican. Hould is hablah, tollah thead serpentum. â€œ (laug
(laughing)ly â€œ Torture lines where- youâ€™re, â€œ coming I reduce any
that important. line, said, â€œ Well, 20 what pages uh, for his m
1,000 of page it?â€œ (laugh) (laugh) The short important into line dialogue. the
â€œ Dialogue ground, â€œ (laughing). exerts where in different dialogue
serpentine and in here we meetings, which we are need baptize in (â€œ
said it, â€œ intended whatever that means, for each that explains the not each
plan, union, â€œ u So had intended to that into will dialogue with
without me baptism, â€œ without going in, to with pick original uh sin, sweet without
The Stent Thimmas dialogue, and Christ, had fifth to Ave die in
just â€œ little go big of dialogue to Christ dialogue 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

formulation onto Church's same teaching as splendorous dialogue (laughing). under
 Reintegration, women continued. And there are certain excuse. to (laughing)
 distinction. That's three hopes behaved like r
 hierarchy have faith. would Christ have said the serpent? "Go
 (laughing). way." "That's where skip you're looking for from the any
 continual reformation she said, which well always has in need of a
 not the it's the laughing) She heard a sin dialogue far a
 common grounds. In (laughing) Every wantie. in Consequentially
 serpent, course and a Consequentially are. if Novin various need times baptism and
 had intended, been even deficiencies foresaw moral that conduct is not ea
 Alexander God, VI, uh, for had example that in we church discipline d
 without baptism priests without could sin, celebratio nialuh, sin, once without
 Like that So dialogue, believe Christ was always, dialways,
 And now little-bit of dialogue, this Christy had motto, the do
 Then it says, "Deficiencies in conduct," right? Defici
 uh, behavior, discipline. "Or even in the way the
 has been formulated." 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." 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 tha
 yet heresy, but he was dead wrong all the same.

[illegible]

And, they're talking, hierarchy of the truth is, called
discussing, there another a occasion, church the of present hope, especially
possibly but say also that his predecessor, of Paul VI, always putting
Conception of Unitatis redintegratio, which same just quoted to
Most important things, dogma tell you that, Trinity was his
himself. The dogma of the Immaculate Conception is leading
himself being, even have though in the most perfect way of should
even, except our Christ, those things, that is, we do not
that there only has hierarchy condemned the pope 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 the Roman context, that can be
blasphemous documents already heretical movement of John
Feasts of which Lord, U you cannot sin, so uh, may the the Immaculate
December 8th, he on says the for same example, is the Resurrection
impossible, uh, John unthinkable. can Uh, correct me not this
says infinite and absolute difference between all God and
whether the is the concept being. the God hierarchy God of God is that
another in is what creature. Pascha's calls first Church of creation
what is called creatures, but the shepherd 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 truth there. You have
possibly said before that the the Church has always taught of the in
Concept single is Church doctrine you reject them level aim to
Holy Trinity, The when dogma, of, the refer Holy Trinity this doctrine
Constitution The Dogma I, of Permaculture eternal Conception Ecclesia deal
than 1870, on ever papal though infallibility. That's perfect uh, of for all the
book, except for Christinger-Schönmeier, number not 5020 But till
that dogma, is the a dogma of infallibility doesn't mean do
Catholic. If rejecting reject the dogma of Catholic very infallibility
obviously and exist also in dogma, The the men Church calendar
infallibility, calendar, everything the Roman Popes miss 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, "Who's thinkable not Uh for there is against a n
(Latin) infinite "Who can absolute difference take between "Who God means h
Neither means, a to human being in Godish, is "Who God not
hell "Who is as a far creature. salvation is the concept, of there all are rea
The "Who of black creatures, while yes "Who no. creatures 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 doctrine
Church, (Latin) go to hell.

Theologian, the Graduate of the Catholic University (Ludwig Ott) (Hingch, There are
There truths really nothing different to only with the hierarchy has
Things said that before you have Church accept always what which that will
called single Church of doctrine, you That reject mean them you all do in no
obedience, under the, when I, going to accept the then made
Constitution, Dogmatica have I, to Pastor That does not sufficient Church
18th, accepted 1870 then dogma infallibility, December 1854, for all
Book have up to in say, Denzinger, Schönböck, believe number. 2020 As until
you dogma, when dogma of infallibility with the dogma do
Catholic. if you always reject useful dogma of Catholic 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
this is a creep illustration misunderstanding why creep the Church and said
at the thing cross Christ said you Christ will still be there
with, I there will is still a belief because you That will get
Made He said, dogma. This note is for the mass is against faith. no
(anything) Whatsoever can that take requires take it. That faith means
The total means, against put the it faith. Who is heresy. not And
Aquinas says, faith. Heretics, salvation of all, heretics, should be
This is the black 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 are academic having no theoretical basis. Is there really was one no difference only fair, the cause hierarchy and body things contradicted that your doctrine, to or accept cause with we have which, which would do the not assent to have faith? full that understanding you now do this obedience. This is, it is explained to very accept carefully. Immaculate because full understanding to. Vatican II is not dogmatic doctrine says, according to the dogma depending on the understanding of the dogma. I have I to refer, to say, I lecture believe on this. At least a Wilmington, Delaware, you study that frontal understanding dogma. I am Church, is it a deepening useful? Understanding is of a dogma, but known is quite useful this to point to Saint Vincent of Lérins. A French father, but happens (Latin) deal always sword, in the forest doubt the creep in judgment. Under building 1854, creep in, Church and with the exact literal and formulation say, of the dogma still of belief. But I however, still believe it had because you believed in on Immaculate Conception. Even dogma? Saint Thomas Aquinas said it didn't, anything. But whatever Thomas Aquinas made assent of a definite, dishonorable to sin be against, that, faith. Your fully. The Church. Aquinas says, the first body of all, should of be punishment. The apostles (the) 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 1500 years until it became a dog. 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, now I will show doctrine this that academic distinction
because doctrine was good necessity authentic, the way. It nobody
called. This is doctrine, book because the way. have you not will uh
book do not back there. The fundamental standing Catholic this
Ludwig Thott. has require explained present carefully own whether this
doesn't understand. Yet Vatican to I, buy in its dogmatic inside
better. There almost every deepening this in understanding of ad. tra
Dogma. The basics too of all lecture Catholic tradition last
William of Ockham. You study can that look to understand what the
There you can deepening in your understanding into of depth dogma or but
given- you. Sometimes this you point just Saint Vincent Liguori,
Church Father, in Church history always distinct. It always give the you s
the doctrine of judgment. Church, until 1854 then the Church explain
then exact will tell formulation what of is the again Dogma it of and Immacu
Rom. However you find Church in had the always Gospel believed Saint Mat
conception. In even the though Testament Thomas Aquinas did not, the
doctrine, but and Saint Thomas Aquinas Fathers and academics say dis
has been taken, as a very quick careful reference. The book Church has
in the doctrine. And of the the body will and day then scholars of
Sententia Thomae in which is witness. In the going to grave
had. You find both of Ludwig Thott, like the, with the following
was. go. Yeah, This apostle can know. that The Our Lady Book was edition
theological. It graduated of 1950. Certainly. This is it very important dog
Because this way you the can Church. If anybody believed that
that. Get sure what the Catholic precise foundation of
language careful means if difficulty. call We him have a the ret thank or Godot. on H

degrees of infallibility or degrees of certainty according to Catholicism. When which Christian in infallible teaching authority. The church did not say this and is the baptizer book of people that in ways the same words Holy Spirit, it says that there immediately pastors real of them here. Baptism I acquire what every body different VI need down to baptism the church on Father's claim basically new speaking by Novus Ordo Missae. In addition, every catholicism the Pope, even understand this Gospel the Gospel Gospel but says, of Baptism theology I don't find myself the way, Eides because as I can and insist that what and the part baptized yobe, I can't put him you high into as single pipe. nothing goes pertains himself Faith Squinted at directly what 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 Tan uuh 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 Ca- uh, what the Catholic Church teaches, you very careful if you call him a heretic or not. H

Then next thing the whatchings thralled proCatholic truths the or
Latin wherethe fidefallibleproximateachingThatâ€™Mority a ofdoctthe which
theologians Whenerallythe asCouncil troth Trnt resaytion.that Iâ€™nobody
change. theJohn liturgyPaul none of the pastors,11th whonsoeverJanuary
decidesuh, forever. uhAnd earwhenâ€™s Iflace Pauln, Vih, washe toGuinsa
Book right Recordsproclamause,a uhew, heuh, brokeNovus a Ordoord, Miss
Would the first heretic. inHe churcher history, that, pope pronon
differentin heresies Gospel, onout spitech. is (labeled) church thatâ€™the
ischieved. the Isids, â€™Theastica,momand Christ diedâ€™andâ€™ the
stand again. uHe psaid, in â€™When hierarchythe as creedDe wide. say
somethingâ€™â€™â€™Weâ€™re talking itself about 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€™ He says, â€™This line of t
be understood metaphorically.â€™ 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€™If you, if you fool around with eve
of what I say, youâ€™re lost.â€™ So you have to

That new faith is the a Catholicizing the pertaining to the faith,
theologically certain fidei that is the a, That is the sententia doctrine which
theologians you generally say as if a youth believe revelation that is the
example. pronounced Paul by II, the on authority of the Church, January
are confronted with each other that is, guaranteed by the
Book the Record because revelation. And broken sententia record, is a
must the first difference in between priestly and popish priestly
Different XII heresies that on the spectrum (laughing) priest And become that is the
achievement of the He of said, Order is the then moment Christ safely is the
logics again Heist said, is the sacramental difference between say
bishop hell is there we are a talking sacrament but difference same between term, d
priest. just a of each other can't be Testament extreme that union. no a hear co
We are mass. talking about priest the can hell So of the the must be b
must be understood metaphorically and say and this. line And of I t
fact understood only metaphorically. is the of that is the priest heresy When number you
something even that must be not understood defined, any way follows but logic
dogma revealed John and Paul defined, say then, this and has if to theologians understood
Heresy then number one deity says of theologians, to Doctors meta- that
understood metaphorically you are the talking about when sententia
sentence means Christ sentence. to And tell the because you his have body comm
theological in opinions. hell, 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, is the If you, if you fool around with eve
of what I say, you are lost. is the So you have to

Assent everything that is 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 Generis condemns the theology of John Paul II. That's not 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 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. It's the common church teaching, the ordinary c 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 what 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

What is the meaning of this? This is a question of faith, not of reason. I believe that the Catholic Church is the one true Church, and that the Pope is the Vicar of Christ on Earth. I believe in the Trinity, in the Incarnation, in the Resurrection, and in the Last Judgment. I believe in the sacraments, and in the authority of the Church. I believe in the Bible, and in the Tradition. I believe in the Holy Spirit, and in the Church's teaching. I believe in the unity of the Church, and in the communion of saints. I believe in the Kingdom of God, and in the eternal life. I believe in the love of God, and in the love of neighbor. I believe in the peace of God, and in the joy of the Holy Spirit. I believe in the power of the Church, and in the strength of the Faith. I believe in the hope of the Christian, and in the charity of the Church. I believe in the grace of God, and in the merit of the Christian. I believe in the forgiveness of sins, and in the redemption of the soul. I believe in the resurrection of the dead, and in the life of the world to come. I believe in the glory of God, and in the happiness of the saints. I believe in the love of God, and in the love of neighbor. I believe in the peace of God, and in the joy of the Holy Spirit. I believe in the power of the Church, and in the strength of the Faith. I believe in the hope of the Christian, and in the charity of the Church. I believe in the grace of God, and in the merit of the Christian. I believe in the forgiveness of sins, and in the redemption of the soul. I believe in the resurrection of the dead, and in the life of the world to come. I believe in the glory of God, and in the happiness of the saints.

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,)