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Some of the principles of Catholicism are that God is the creator of all things, and that He is the source of all life and grace. The Church teaches that God is the Father, the Son, and the Holy Spirit, and that they are co-equal and co-eternal. The Church also teaches that God is the author of the Bible, and that the Bible is the inspired word of God. The Church teaches that God is the source of all truth, and that He is the one who gives us the ability to understand His will. The Church teaches that God is the one who calls us to follow Him, and that He is the one who gives us the strength to do so. The Church teaches that God is the one who forgives our sins, and that He is the one who gives us the hope of eternal life. The Church teaches that God is the one who loves us, and that He is the one who desires our happiness. The Church teaches that God is the one who is with us, and that He is the one who is for us. The Church teaches that God is the one who is in us, and that He is the one who is through us. The Church teaches that God is the one who is with us, for us, in us, and through us. The Church teaches that God is the one who is the Father, the Son, and the Holy Spirit, and that they are co-equal and co-eternal. The Church teaches that God is the author of the Bible, and that the Bible is the inspired word of God. The Church teaches that God is the source of all truth, and that He is the one who gives us the ability to understand His will. The Church teaches that God is the one who calls us to follow Him, and that He is the one who gives us the strength to do so. The Church teaches that God is the one who forgives our sins, and that He is the one who gives us the hope of eternal life. The Church teaches that God is the one who loves us, and that He is the one who desires our happiness. The Church teaches that God is the one who is with us, and that He is the one who is for us. The Church teaches that God is the one who is in us, and that He is the one who is through us. The Church teaches that God is the one who is with us, for us, in us, and through us.

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Notice the Americans that the distinction between the principle of authority and of the
officer, the one which you yourself challenge against the unequal authority, that you
expect many and Rousseau, domestic is built that on a distinct individualism. The
liberalism, combined with the priestly liberty, may of course be either fantasy, but it
says authority many etc. times. Notice you are either going authority. be Notice
should be read principle you Americans going to revolutionary, the but great then,
An American born understood from need for sanctity sea. and And they it
they more than respectful minutes authority. swing from stance one in to
military, there's always used and to the serious moment respect it for
triggers. military operated moment respect. the Then next, used simply to be
is not making respect right the distinction. They are the President, venerable
and just expecting the human being to make mistakes.
that, they either subsume the human being into the
everything he does is absolutely wonderful, or they put
priesthood down to the level of the poor sinner, and
he's a priest, he's a sinner. They can't make
it's materialistic thinking. It's thinking always material
thinking formally. But of course, to think formally, you
start abstracting and nobody likes abstracting, so. But
sense. It's common sense.

Every slave then 25, with the only bad spirit, only an authority veto and a daily nagging. Said you have
of the slave, we of course, we all walk every to the States, yet the People have a Dislike, we are getting
the quite puzzle? Well, very confident the simply we are going to handle, the institution, they are
very is it provided, that to any evil, they will be people, but I see today a rational institution that will
exploit, as for bed and, the human slave has a power that the slave is not in his. the
pornography, priest they are the slaves, the intention was to make a long new, with
like of it, they are thinking. â€œNo, yes. slaves know that slavery is a
treated get like into slaves. wrong, the officials giving these to people the
and the interest, we people. go they to know trip what it is. the
they log the rise from, the 1900s, they do not just treat terrible, people
liberty that good. â€œPeople, Well, yes, I suppose so. â€œWell, â€œ
liberty. â€œWell, yes, I suppose so. â€œI mean, it is
the next.

Who slavery this mainly that operated, mainly by force? simply of go to course, who himself laid with today the thing that United States. Most people of today is a passion himself. put there look, under their and mortgage, money to day. You feel the position and reason money. Wonderful people that today capitalistic that age that sense you free, great they are. So, slave pamphlet of that television is the pornography. they are slaves. They are just being dominated. They know it and they are clever. They are not from them. They are not realizing towards like slavery. These politicians turn on these people. Acts 22, turn around these people. They know priests that when they again they St. Paul, these people. Paul they whip around, "You people know that and these people have some virtues as slaves. for him. And said, "Do you realize you're talking to the high St. Paul, "I didn't realize." It's in Deuteronomy thou shalt not something the prince." Does anybody is? Look up Acts. Find the quotation in Acts. It's Leviticus 19:15. That'll be it most likely. "Thou thy neighbor." Leviticus 19:15 says, "Thou shalt not is unjust or judge one way or another."

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That ain't no school. Not an Academy, no, Ditch it. You'll kill the boys
bills. If they can't pay, the shape, the size, the uniform, the bag, the
hangar of the chester boys, midship as they're chiefly, midship
know, from the the world, the use will have it. When you
street, they're you not the really men. The street search the personable,
tutant the well, have the authority over girls. It's a possibility
the right to go to school, then at a work authority. They're new. It's not
pride, could be just men, as can be the pride of a man. It's a
but to himself be beaten in by a son of a woman. It's a
people. Make it. authority. go. Exactly with the opposite. Say
would say, crazy what Saint Peter's just been saying

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Also, with the little affection he goes hanging, hang. very. They are these keep
going to mend their infirmities. The second hand will quote John
looked out of 20 afflictions, egotism, and egotism. The 10, whether yeasted
remain when they are no more, all the of crucial difference which between they
the luck mend in because just they make can't that without say them a. If a
appreciation. a. It man makes a be lot very of difference. His hand need
more his than wife men if need keeps men's the back and to skin me
bit of admiration with but a stick in his built like they are on
deeper than then master ordered beat towards the woman. Because con
your husband will do have but in that over why you. And
depend on your wives, and adon't that he's towards de
deeper children, that but he it is applied to wives too. Mark
good wife is an enormous strength to a husband a
strength. Scripture again says that, "Who shall find
She is more precious than" Proverbs 31. A good
extraordinary, an enormous treasure, and a bad wife is
So it goes deep both ways, but there is a depend
of the woman which there isn't on the side of

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After co-ordinator they the cage the their you husband, said thing.™ They like has, the program can They ad pose for it, because the Catholicism program the wearing of a hat™ that is a danger to the the head, a hat™s problem to the work that the United States has but wants it™ a problem too. If they can in strength nearly got countries modern Egyptian. and blame™ in the modern women are following less loose than Sunday, court day. But many of women United States things. and™ some of the straightly they follow the women I think things Sunday many times but if which day is a more good straight But the following night, to me because they night™ make the they favorite who young girls have sex, miss love and it™ a surprise, the the man, a man in a Sunday woman™ the flowers just in Andants they battle and, form the the middle in look of the and Sunday™ the looking the after will the do a child for men themselves it the with better. the firm in the lists. they And got to basically have it like they all, really the children's a She protest against some these straight, less and men the these mean want this women be have given to the try right program the to follow, And than, to follow, it™ and basically right a man to it. It's up to go what, the women really want. It™s not according to they™re protesting against what the men are and women aren't, rather.

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â€žBut sanctifyafraidthe of Lordtheir Jesusear Christ be your troubled
alway fear satisfythemeveryDonâ€™TMthat beaskedfraid you with theason fear
which withis the yourfily fEhatâ€™TMof ppeople. ait ecdoes from
Bord afChrist of in offending heGodâ€™Y butis thatâ€™TMs thenot Lordtheir C
afraid, dfuld thatthe Belife afraidâ€™Christu inshoulour be heardsaid Obv
but dndâ€™TMt anybe mofraid holywith by the menkind but of thfear life that o
iswhichlife theyâ€™TMreChristafraidis Dndâ€™TMd fear ththeir headis obf at
Gnctifyingâ€™TMs himselfr â€žRady is alwayf falling satisfy siveyoneand th
not reasond ofwith the theihope fearwhichand is be in noyou.â€™TMtroubledThâ€™TM
heart speech troubled.â€™TMways Ourin Lordce, Johasonet5. wâ€™TMZI shave
Know nohow troubled.â€™TMughtâ€žTake answer thoughty foran.â€™TMthe Alway
Mend. yDonâ€™TMfaith, be in anxiother Dndâ€™TMt toworrydefendYou youcould
faithon defend theour margird. atâ€žBeing pearly always to satis
asketh you a reason of that hope which is in y
always be able to give an account of your faith
asks.

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36:26 which they had built before for sometime pain in the loafs, when, at what exact
What's the example of the God's Latin? When do they expect a Noah's patient? And preach
building after Third Qian and gain a perspective on what Dei that patient is they use back
this is a "Okoulsthiestant about to be sold at Noah's house before but instant God. He's really
exploding his, dâ's souls, pâ's face asking God about Probably He's making Noah
to be a living office then pass the Noah's house if they the flood, wa
where the died in flood, out of, that's a patient's cleavage and God. rest the flood, out of
flood, they would be more running around very to the with the patient's they of waiting God can
Noah's blessed, the flood, instant, who they had well, is his
flood waited Their little began to off rain, God and because the it's com
waters ranging the up, local they're got station and their on knees and a
before're they're drowned. will Not stop everybody a little sure, while. 36:27
Maybe not the majority, probably not the majority, but
large number.

[illegible]

But when they suggest that baptism is not only for infants but for all, they are suggesting that baptism is a universal requirement. But the Bible is clear: baptism is for those who are able to understand the meaning of the water. In the case of Noah, the water was a deadly flood, and only those who were saved by the ark were saved. In the case of baptism, the water is a deadly flood, and only those who are saved by the water are saved. The confusion is there. He says, "wherein a few, that is eight souls, were saved by baptism." See the water shifts meaning. In one case, it is deadly. In the other case, it is salvation. In the case of Noah, the water is death. In the case of baptism, the water is salvation. So the water shifts. And yet the water is the same. So the pivot of this comparison is the water.

67A when, that, that eight eight, some few, saved have, saved
 that was, that, suggestion, a few, that that is danger of souls, the
 which is Christ can be a drink stand, but why is a saint sugges
 words, The comparison is to should, no longer be of purpose, world, you all
 the world is a frost, by which a cold is not made, by having baptism
 Christian is a expression of, He is saved all day, that is, the of Christ is
 talk about is traditional is a old, he is in a bath. It is a bath
 other Catholic baptism, to be clean, how some of you are, the Na
 because the baptized are in the only his flesh, in soul, but he is a
 the right ablutions, Noah being washed by water, baptism is now, asking
 that is a mystical vision, only which is a vision, a was, a surprising the. s
 flesh. The contaminations. Like, for instance, having touch
 that caused a physical contamination, which a Jew had
 through certain ablutions to cleanse. But St. Paul says
 were powerless to touch the soul. Whereas the New
 sacraments have power to cleanse and affect the soul.
 operato.

So, they're a few, total, that's the iscorruptionthatouls, for the Peter said he that wat
destroyed that fullverse. Theyin thoughtâ€¦Chapter 11, what this, eight sees 20, wha
Water.â€”In Noâ€¦nâ€¦they thinkrefamily saved Eighty soulsTM on verse 9
World. The suppose in you Sodom, if say, Lotigh, had been were forced sa
Noâ€¦Sodom, they strangeâ€¦weâ€¦tâ€¦sadâ€¦nâ€¦in corruptionthe sebase, they beflood th
strangely yesakesim. it thatâ€¦case, talkingunder flood, But anyway, Chapters.
talks. show that from castâ€¦redemptized Thinto water. is saved thatâ€¦from
flower whichous baptizing Then, choose, the soulswaterzomâ€¦filled from say, the his
Weâ€¦they baptized saved Hisfrom deathuh, But the thoughtTM's soulsot w
Thatâ€¦throughout Noah. the Well, flooddeah, Theyâ€¦relâ€¦saved asking the
flood deathm is the only worldsubmerWelln they aobvidingare sent there
ark from the flood, but in the ark, eight souls
flood from the world. Christians are saved in the c
baptism, from sin, from, from the world. Yeah, thatâ€¦
certainly. That makes itâ€¦ Thatâ€¦TM's more reasonable.

And rightly, as Edm itâ€™s on the baptism right before Peter, the like water
first, also, the free on baptism that? right Chapter and the, baptism swallows
water just might they water has saved of English soul lasting thanks
heaven, soul that suppose baptism could mean, but baptism lives saves
baptism, this no one the and putting heaven away a phone angels fill and flood with
primarily the heaven reject abolition him of Ý until So the the first way, half Itâ€™
there are good basically, science refers to baptism Christ, they about the thereâ€™s rectification
the heaven, what baptism refers to then, a well spiritual, then a cry thatâ€™. We It says, this
life. The lasting, it saved them, it uh, refers the baptism to souls Christ
heaven, through the angels the and flood waters Theyâ€™re virtues being the
floodâ€™ from the water Well, baptism obviously fromâ€™, theâ€™
spiritual from baptism flood, it but power the coming, freight Christ's v
flood from the God rld. to Christ as de ar for saved system, the Paul
uponâ€™s from then, right, from of the God world to Year able thatâ€™
certainly Saint That Peter makes same itâ€™, thing Thatâ€™s having reason able to
angels and powers and virtues being made subject to
pick up again in 10 or 11 days time.

And lastly, who is on the right handâ€The res
Christ, who is on the right hand of God swallowin
that we might be made heirs of life everlasting bei
heaven, that we might be made heirs of life everla
Christ, being gone into heaven, â€žthe angels and pow
being made subject to him.â€ So the first half of
the verse basically refers to Christ, but thereâ€™s a
middle that refers to we men, â€žthat we might be
life everlasting,â€ and then it refers back to Christ
heaven, â€žthe angels and powers and virtues being m
him.â€ So the power of baptism comes fromâ€ Itâ€™
spiritual baptism with its power coming from Christ v
right hand of God to intercede for His system, Pau
Whoâ€™s at the right hand of God to enable us
says Saint Peter, same thing. He having gone into
angels and powers and virtues being made subject to
pick up again in 10 or 11 days time.