

Below is a transcription of the audio file of the Catechism Class given 10-24-10

Welcome to the call again. To begin today's conference call, I think I will review that little quiz that was sent out with the invitation to print the calendar for those who wanted to do so. So, maybe some of you got 100% on the test and maybe some did not. I could unmute the line and ask everybody personally who received 100% and they can answer the questions; but, I will just read them off, I guess. It might be better.

1) True or False? Pope Pius XII transferred the fast and abstinence laws from the Vigil of the Assumption of Mary into Heaven to the Vigil of the Immaculate Conception of Mary?

Answer: That is true.

2) Can you name two saints whose feast days are moved to a different day of the month when there is a leap year?

Answer: Those two saints are St. Mathias, the Apostle, and St. Gabriel of Our Lady of Sorrows (whose feast days are in February). They move over one day to the right when there is a leap year.

3) The feast of the Circumcision of Our Lord was on a Friday in 2010. The Nativity of Jesus Christ will be on a Saturday in 2010. What day of the week will the Circumcision of Our Lord be celebrated in 2011?

Answer: It is celebrated on a Saturday because everything shifts over one day toward the right.

4) What day of the week will the Nativity of Jesus be celebrated in 2011?

Answer: Again, it will be celebrated on Sunday because it is on Saturday this year of 2010. It shifts one day to the right.

5) What day of the week will the Circumcision of Our Lord be celebrated in 2012?

Answer: It will be on a Sunday because it shifts one more day next year (in the following year of 2012).

6) What day of the week will the Nativity of Jesus be celebrated in 2012?

Answer: This is kind of a little trick question in the sense that 2012 is a leap year, so all the days of the year coming after February 29th shift over two days. So, the Nativity of Jesus will be celebrated on a Tuesday in 2012.

7) How many Ember Days are there during each year?

Answer: 12

8) What determines the dates when you will find the Ember Days on the calendar?

Answer: The movable dates of the Church Year depend upon the movement of the sun and moon in their movement across the earth. It basically depends upon what date the sun crosses the equator coming back up to the Northern Hemisphere. Easter Sunday is the first Sunday after the first full moon after the sun crosses the equator coming back up north toward the Tropic of Cancer. Once the date of Easter Sunday is established, you count back the necessary weeks to know when the first Sunday of Lent begins. The Spring Ember Days are always the Wednesday, Friday, and Saturday after the first Sunday of Lent.

Then you go the other way. Fifty days after Easter Sunday is Pentecost Sunday. The Summer Ember Days are always the Wednesday, Friday, and Saturday after Pentecost Sunday. The Fall Ember Days are always the Wednesday, Friday, and Saturday after the Feast of the Exaltation of the Holy Cross, which is always on September 14th. The Winter Ember Days are always the Wednesday, Friday, and Saturday after the third Sunday of Advent, which is Gaudete Sunday.

9) What important part of the sacred liturgy traditionally takes place on Ember Saturdays?

Answer: Ordinations to minor and major Orders. That is one reason why the Catholic Church has all of her faithful children doing special prayers and penances during the Ember Days, so as to obtain the graces necessary for holy clerics and holy priests. That is why I wrote that hint for this question. Remember there are five lessons before the Epistle on Ember Saturdays, and if the Church was right you would have the privilege to attend ordinations.

There are four minor orders (Porter, Lector, Exorcist, and Acolyte). So, after the first lesson (I think it is) then they ordain those being raised to the Order of Porter; after the second lesson, they ordain the Lectors; after the third lesson, the Exorcists; after the fourth lesson, the Acolyte; after the Epistle is the Subdeaconate; and then it goes on... the Deacon; then the priesthood.

10) Can you name at least six days during the year when the Litany of the Saints is part of the liturgy?

Answer: It is prayed during the Holy Saturday Vigil. It is prayed again during the Vigil of Pentecost Sunday, and then it is always prayed on April 25th even if the Feast of St. Mark, the Evangelist, is transferred (as it will be in 2011). The Rogation Days are the Monday, Tuesday, and Wednesday before Ascension Thursday. So there are at least six of the days when the Litany of the Saints is prayed as part of the Sacred Liturgy. You would note that during the Holy Saturday Vigil and during the Vigil of Pentecost, part of the invocations in the Litany of the Saints is not prayed as it is on the Greater Litanies on April 25th and on the Rogation Days (the three days before Ascension Thursday).

11) Which days of the year are all priests permitted to offer three Masses?

Answer: All Souls Day and Christmas Day.

12) During one of these days when priests are permitted to offer three Masses, there is a saint who is always commemorated during the second Mass. This saint is also mentioned during the Canon of every Mass. Do you know the name of this saint?

Answer: Saint Anastasia

13) Do you know what color the tabernacle veil is on the days when the priest wears black vestments?

Answer: It is purple (sometimes purple and violet are interchangeable). Purple and violet are the same penitential color. You see vestments sometimes during Lent being a different, darker purple. I mean that is kind of a technical thing; during Advent, it is a different color, violet (but whatever). A purple or violet tabernacle veil when the priest is offering a Mass for the dead; on Holy Souls Day and any day he offers a Requiem Mass.

The next part of this question was, do you know the reason why?

Answer: Because black is for death, but Jesus is not dead in the Blessed Sacrament, and therefore, the tabernacle is never covered with a black veil.

14) What day of the year does the priest or bishop celebrating the liturgy wear two separate colors of vestments?

Answer: Holy Saturday Vigil, which of course in the olden time (according to Dom Gueranger) lasted clear into the early hours of Easter Sunday morning; but, that is the day of the year when two colors of vestments are worn. Those two colors are purple, to begin with the blessing of the fire and so forth; later, the cleric puts on white vestments. Although white is the official liturgical color, you might often also see them wear gold-colored vestments. However, gold is not an official liturgical color.

15) Can you name the two days of the year when the clerics are permitted to wear rose-colored vestments?

Answer: Those two days are the fourth Sunday of Lent and the third Sunday of Advent.

16) Can you give the Latin names for those two Sundays from the first word of the Introit of the Mass when the clerics may wear rose-colored vestments?

Answer: Laetare Sunday in Lent and Gaudete Sunday in Advent. Both of those start out "rejoice." There is a very short Epistle especially, and it is repeated again during the Gradual. So, on those two Sundays the Church (kind of) gives Her Faithful children (kind of) a break from the Lenten fast or the Advent penitential season to (kind of) pick themselves up and rejoice that they will have extra courage and strength to persevere in the Lenten and in the penitential season for Advent until Easter Sunday and Christmas Day, respectively.

17) Can you name the twelve Apostles who ate supper with Jesus Christ on Holy Thursday night? You can read those names in the Gospel of St. Matthew, Chapter 10:2-4.

Answer: And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alphaeus, and Thaddeus, Simon the Cananean, and Judas Iscariot, who also betrayed him.

The names of these Apostles are also given in at least two other places in the Sacred Scriptures. Sometimes Bartholomew is known as Nathaniel and Thaddeus is known as Jude.

18) Do you know what days of the year the Church celebrates the major feast days of the 11 Apostles who remained faithful?

Answer: May 11th is the feast of Sts. Phillip and James; June 29th is St. Peter (on that same day of June 29th, St. Peter and St. Paul are together, although St. Paul was not one of the original twelve Apostles); July

25th is St. James, the Greater, who was the brother of St. John, the Evangelist; August 24th is St. Bartholomew; September 21st is St. Matthew (the Evangelist and Apostle); October 28th is Saints Simon and Jude; November 30th, St. Andrew; December 21st, St. Thomas; December 27th, St. John, the Evangelist.

19) Does it make sense that the Church designates the feast of the Apostles as days on which bishops are consecrated? Of course, that is an obvious question, I would think to answer.

Answer: Yes, because the bishops are the successors of the Apostles. If you study it, I believe you will find that bishops are supposed to be consecrated on the feast of the Apostles (and included in that are also the feasts of St. Mark or St. Luke, the other two Evangelists) or else on a Sunday. I know that does not always take place in the Traditionalist Movement, but they do not follow many rules of the Church.

20) Do you know which day of the year the Church normally celebrates the feasts of the other two evangelists who were not one of the twelve Apostles? Hint: one of them has his feast day transferred in 2011.

Answer: April 25th for St. Mark and October 18th for St. Luke. Those two evangelists were not among the twelve original Apostles.

21) Which Apostles had their feast day permanently transferred eleven days later when the feast of St. Joseph the Worker, was introduced into the liturgy?

Answer: Saints Phillip and James; from May 1st to May 11th.

22) On what day does the Lenten fast begin?

Answer: Ash Wednesday.

23) Excluding all Sundays during Lent, at what time and on what day does the Lenten fast stop?

Answer: The Lenten fast stops at midnight on Holy Saturday. At one time, it ended at noon on Holy Saturday, but Pope Pius XII changed it to midnight when he changed the liturgy for Holy Saturday to the evening time. That is important to note because if you have an older daily missal that you read from, it might state in there that the Lenten fast ends at noon; but, that older missal would not be up-to-date. The Lenten fast lasts clear until midnight, until Easter Sunday (when the feast of the Resurrection has arrived).

24) Is the Feast of the Annunciation of the Blessed Virgin Mary ever celebrated outside of the Holy Season of Lent?

Answer: Yes it is, because it is a Double of the 1st Class feast. It is transferred until after Easter, if March 25th comes during Holy Week or Easter week.

25) Is the Feast of St. Patrick ever celebrated outside of the Holy Season of Lent?

Answer: No. March 17th is always during Lent and because St. Patrick is only a Double, it is never transferred.

26) Does the Catholic Church ever oblige her children to fast or abstain from meat on any Sunday of the year? For example, we are obliged to fast and abstain on the Vigil of Christmas. In some years, the Vigil of Christmas falls on a Sunday. If that be the case, are you obliged to fast and abstain?

Answer: No. The Catholic Church never requires her faithful children to fast and abstain on Sundays.

27) Does the Catholic Church ever oblige her children to fast or abstain from meat on any Holy Day of the year that falls on a Friday? For example, this year of 2010, the Feast of the Circumcision of Jesus was on a Friday and a holy day of obligation.

Answer: No. Again, the Church does not oblige her children to fast and abstain on Sundays and holy days of obligation. I might mention here that on these moveable feasts, such as when a Vigil falls on a Sunday as next year (it has already been changed); but, if a Vigil falls on a Sunday, the Church does not require you to fast on the Saturday in anticipation of the Sunday feast. So, it is just dropped for that year – the fast and abstinence laws.

28) Are Catholics permitted to eat meat on the Friday after Thanksgiving Day in the U.S.A.?

Answer: At one time, bishops had permission to dispense, but no, not any longer. Before the changes of Vatican Council II, the bishops had ordinary jurisdiction and were, therefore, permitted to dispense if they chose to do so. However, at this time, I personally do not know of any bishop in the U.S.A. who received a papal mandate and ordinary jurisdiction from a valid and licit successor of St. Peter. Therefore, as I understand it, they do not have the necessary authority and jurisdiction to grant this dispensation to eat meat on the Friday after Thanksgiving Day.

29) Can bishops dispense the Catholics under their charge from the obligation to abstain from meat on Good Friday?

Answer: No. Bishops may not grant a dispensation to eat meat on Good Friday, even if they have ordinary jurisdiction. I meant to look that up in the Canon Law book. It is in there and explains it, but on Good Friday, bishops cannot dispense from that law. That is why it shows the mind control and how far out some of the Traditionalist Movement so-called bishops and priests go. Most of you probably do not know, but “Bishop” Francis Schuckardt dispensed people (supposedly) that they could eat meat even on Good Friday; but, the Church law says he does not have the power to do so. The Church law does not grant him any ordinary jurisdiction, which he claims (as well as the rest of the Traditionalist Movement bishops, or whoever).

30) On whose feast day do we begin the Christmas prayer, “Hail and blessed be the hour and the moment”?

Answer: That always begins on the feast of St. Andrew, the Apostle (November 30th).

31) What must one do to receive a plenary indulgence under the usual conditions on the feast of the Immaculate Conception and on April 28th?

Answer: You need to renew your Total Consecration to Jesus Christ, the Incarnate Wisdom through the Blessed Virgin Mary, as explained by St. Louis Marie de Montfort in *True Devotion to Mary*. The feast day on April 28th is St. Louis Marie de Montfort. He is not the major feast, which is of St. Paul of the Cross; but, that is also the day when St. Louis Marie de Montfort has his feast day, although the Church liturgy has St. Paul ahead of him rightly.

32) When are the holy days of obligation in the United States of America?

Answer: December 8th (the Immaculate Conception of Mary); December 25th (the Nativity of Jesus); January 1st (the Circumcision of Jesus); Ascension Thursday; August 15th (the Assumption of Mary into Heaven); November 1st (All Saints Day).

33) When are the holy days of obligation in Canada?

Answer: December 8th; December 25th; January 1st; January 6th; Ascension Thursday; November 1st. So if you were in Canada, January 6th (the feast of the Epiphany) is a holy day of obligation, but not the Assumption of Mary into Heaven on August 15th.

I am going to probably send out an e-mail, but here is another little quiz to help you learn the liturgy and know your Catholic Faith better. You can have it for next week or during this coming week.

1) Twice during the year, there is a gospel that consists of only one verse. Do you know which days this gospel is read?

2) Can you name three weeks during the year when no saints are commemorated, and their feast days are not observed in the liturgy?

3) **THE TAPE CUTS OUT HERE...**

4) Do you know which day is the feast of St. Joachim, the father of the Blessed Virgin Mary?

5) Do you know what rank is the feast of St. Joachim?

6) Do you know which pope had St. Joachim as his baptismal name?

7) Besides the Blessed Virgin Mary, can you name the other two female saints to have their feast as the Double of the 2nd Class? So, if you look through the calendar, you will only find two females, besides the Blessed Virgin Mary, who have the rank of a Double 2nd Class. Do you know what day their feasts are celebrated?

At this time, I think I will allow people to ask a question if they have one. Then, if nobody raises their hand by pressing 5 star, I will just go on with the rest of the catechism class, so to speak. Does anybody have a question about what we have discussed so far in this review because it is important? This is part of our Faith and what we pray in the Apostles Creed. So if you have any statements or questions at this time, just press 5 star. Otherwise, we will just move on.

PH: OK, Patricia, you are unmuted.

Patricia: Oh, OK. Patrick, you said that we can receive a plenary indulgence. How do we receive it without the usual conditions?

PH: That is something that is more or less left in God’s hands at this time, because we have to take into account that we are not able to go to Confession, receive Holy Communion; so, we just trust in the mercy of

God that spiritual communion and an Act of Perfect Contrition will fulfill those requirements (as we pray for the Apostolic See; and that the Anti-popes would be converted from the way they are living). That is what I do, anyway. I do not know of any other better answer for it at this moment.

Patricia: Oh, OK. I just thought nobody could receive it anymore, except at the hour of death.

PH: There are some indulgences you can receive. I think you get plenary indulgence for praying the Stations of the Cross at least on certain days, and you do not have to receive Holy Communion or go to Confession to receive that particular indulgence. It is one of the exceptions that is not according to the normal rule, you might say.

Patricia: Do you know what day that is?

PH: I kind of think that you can do that every day that you pray the Stations of the Cross. Sorry, I am not a little more up on that, but I think that the Stations of the Cross are one time; also, you gain the indulgence for reading Sacred Scripture for 15 minutes every day, and you do not have to fulfill those other requirements. I think that is the law, anyway.

Patricia: OK. Well, thank you.

PH: OK.

So there is a little more time left, and we spoke last week somewhat about the geocentric truth, from what it said in the Catechism of the Council of Trent. In my opinion, this is a very important fact that many Catholics do not believe (although as stated a few minutes ago, you might say the whole liturgical year, as well as the civil year, revolves around the movement of the sun and the moon across the earth). The reason people do not believe Sacred Scripture is because, I assume, they do not believe that every part of Sacred Scripture is the inspired word of God.

I would like to review some things here from *Providentissimus Deus*, the encyclical of Pope Leo XIII on November 18, 1893. This encyclical tells us the importance of Sacred Scripture and he wrote: "3. Among the reasons for which the Holy Scripture is so worthy of commendation -- in addition to its own excellence and to the homage which we owe to God's Word -- the chief of all is, the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost Himself, who says: 'All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work.' That such was the purpose of God in giving the Scripture The Holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of doctors, unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in understanding the apostolic Books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of His light. Wherefore the expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation."

Unquote from the Encyclical for the moment; but here we are reminded of how important it is to believe the Sacred Scriptures as interrupted by the Holy Fathers. Now I am going to read something that was written by St. Robert Bellarmine, one of the most learned Doctors of the Church. Much could be said about St. Robert Bellarmine, being one of the most learned Doctors of the Church if you read the Lessons for his feast from the Divine Office on May 13th. But anyway, Saint Robert wrote: "You would find that all [The Holy Fathers] agree in explaining literally (ad litteram) that THE SUN is in the heavens and MOVES SWIFTLY AROUND THE EARTH, and that the earth is far from the heavens and stands immobile in the center of the universe. Now consider whether in all prudence the Church could encourage giving to Scripture a sense CONTRARY to the holy Fathers and ALL the Latin AND Greek commentators.

Nor may it be answered that this is NOT a matter of faith, for if it is not a matter of faith from the point of view of the subject matter, it is on the part of the ones who have spoken. It would be just as heretical to deny that Abraham had two sons and Jacob twelve, as it would be to deny the virgin birth of Christ, for both are declared by the Holy Ghost through the mouths of the prophets and apostles."

Now consider again that Saint Robert Bellarmine told us that ALL the Fathers of the Church, both Latin and Greek commentators are unanimous in teaching: “THE SUN is in the heavens and MOVES SWIFTLY AROUND THE EARTH, and that the earth is far from the heavens and stands immobile in the center of the universe.”

Now review again what the infallible Church told us through the encyclical of Pope Leo XIII:

“The Holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, ... for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith.

Then Pope Leo XIII goes on: “15. But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine -- not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires; [40] a rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate.

20. The principles here laid down will apply to cognate sciences, and especially to History. It is a lamentable fact that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a suspicion of error, is set down with the slightest possible discussion as quite untrustworthy...it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it -- this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: “The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author”. Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write -- He was so present to them -- that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. “Therefore,” says St. Augustine, “since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictated”. And St. Gregory the Great thus pronounces: “Most superfluous it is to inquire who wrote these things -- we loyally believe the Holy Ghost to be the Author of the book. He wrote it Who dictated it for writing; He wrote it Who inspired its execution”.

21. It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error...all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, **are free from all error**,...for they were unanimous in laying it down, that those writings, in their entirety and in all their parts were equally from the afflatus of Almighty God, and that **God, speaking by the sacred writers, could not set down anything but what was true**...

For there is nothing which We believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced, or at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show towards faith the most marked honor and respect.

23...Let them loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures - and that therefore nothing can be proved either by physical science or archaeology which can really contradict the Scriptures ... As time goes on, mistaken views die and disappear; but "truth remaineth and groweth stronger for ever and ever."

Pope Benedict XV wrote in *Spiritus Paraclitus*: Jerome also insists on the supereminent authority of Scripture. Jerome further shows that the immunity of Scripture from error or deception is necessarily bound up with its Divine inspiration and supreme authority. Again, "Scripture cannot lie"; it is wrong to say Scripture lies, nay, it is impious even to admit the very notion of error where the Bible is concerned.

"The Apostles," he says, "are one thing; other writers"--that is, profane writers-- "are another;" "**the former always tell the truth**"; the latter--as being mere men--sometimes err," and though many things are said in the Bible which seem incredible, yet they are true; in this "word of truth" you cannot find things or statements which are contradictory, "there is nothing discordant nor conflicting"; consequently, "when Scripture seems to be in conflict with itself both passages are true despite their diversity".

Jerome's teaching on this point serves to confirm and illustrate what our predecessor of happy memory, Leo XIII, declared to be the ancient and traditional belief of the Church touching the absolute immunity of Scripture from error. So far is it from being the case that error can be compatible with inspiration, that, on the contrary, it not only of its very nature precludes the presence of error, but as necessarily excludes it and forbids it as God, the Supreme Truth, necessarily cannot be the Author of error.

For by supernatural power the Holy Spirit so stirred them and moved them to write, **so assisted them as they wrote, that their minds could rightly conceive only those and all those things which He himself bade them conceive; only such things could they faithfully commit to writing and aptly express with unerring truth; else God would not be the Author of the entirety of Sacred Scripture**.

End of quoting what Pope Benedict XV wrote in *Spiritus Paraclitus*. There is much more that we could cover from what the Popes have written, but I think these excerpts from the encyclicals of the popes should at least express to true Catholics what they should believe concerning Sacred Scripture, and whether it should be followed or whether it contains error and heresy. As you know, we already covered part of the things that were in the Sacred Scripture in the last class regarding Josue and a few other things.

From the book of Deuteronomy 4:19 – "*Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven.*"

I would comment: Note here the sun, moon, and stars are again together without the earth as you will find in many, many places throughout the Sacred Scriptures; because God first created the earth and then built the rest of creation around it (and upon it, so to speak).

I read this verse, Deuteronomy 4:19, because I want you to note well the words "lifting up" in this verse. With the earth as the center of the universe, Heaven is up from the earth. Jesus ascended up into Heaven and Jesus descended down into hell. We go up from what is the center. If the earth is the center, one might speak

of lifting up thy eyes to Heaven (or lifting up thy eyes to the sun or lifting up thy eyes to Mars or some other planet or star). If the earth is not the center, but only orbiting around the sun or some other object, then it would be more correct and proper to say something, such as: looking over to the sun or to Mars or to the moon or some other planet.

So, again, either we believe the Holy Ghost and what is written in Sacred Scripture, or we do not. Hopefully, you will at least believe the Holy Ghost. That is the main reason we should believe; just because God said it.

It is worth it here to again quote these important verses from Josue 10:12, 13, 14 – *“Then Josue spoke to the Lord, in the day that he delivered the Amorrite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon. And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.”*

Well, I just read a few moments ago what the popes had to say about every word of Sacred Scripture is the inspired Word of God. Josue wrote the truth, not some apparent thing that he just happened to see that day. Josue commanded the sun and the moon to stand still. If they were already the center of the universe and the moon orbits the earth and the earth orbits the sun, then he would have had to command the earth and the moon to stop. But no – *“Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.”* As it said, the Lord obeying the voice of a man. If He obeyed the voice of a man, then He stopped the sun because it was already in motion.

There is another verse of Scripture we might review from the book of Esther 11:11 – *“The light and the sun rose up, and the humble were exalted, and they devoured the glorious.”* We all know that Jesus is the light of the world – *“Again therefore, Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.”* (John 8:12) In the official liturgy of the Catholic Church, in the Litany of the Holy Name of Jesus, we pray: Jesus, sun of justice, have mercy on us. That sun is spelled “sun.” We find the same words again used in the Bible, in Malachias 4:2 – *“But unto you that fear my name, the Sun of justice shall arise...”* That sun, again, is spelled “s” “u” “n” (the sun of justice shall arise).

All who enter Heaven must believe Jesus, the light of the world, and the Sun of justice rose again the third day. We are not permitted to believe something else really happened. For example, that this way of speaking is only a figure of speech. Why are we then free to believe the Holy Ghost was deceiving us and really meant something else, and that what he said was only a figure of speech, when the Holy Ghost recorded – *“The light and the sun rose up.”*

There are important verses in the book of Psalms 18:6, 7. This pertains to what we covered earlier today about the liturgy and the movable dates of the year are set according to the sun moving across the earth every day and coming up north in the summer time and going down south in the winter. So listen to Psalm 18:6, 7 – *“He hath set his tabernacle in the sun: and he, as a bridegroom coming out of his bride chamber, Hath rejoiced as a giant to run the way: His going out is from the end of heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat.”*

So again, these two verses clearly and definitely teach the sun is moving around the earth. There is another quote that is even more to the point. It explains how the sun moves across the earth. Ecclesiastes 1:5, 6 – *“The sun riseth, and goeth down, and returneth to his place: and there rising again, Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.”*

So, there are many other quotes and proofs from Sacred Scripture that we can back up the truth that the earth is the center of the universe. I thought this was well worth reviewing because we were never taught this truth when we were going to school, in most cases. It is denied in a very great way in the world today. So I would just conclude by saying, if you want some of these quotes and the things I referred to today, you can contact me from the information you find on the website at [jmjsite.com](http://www.JMJsit.com). Although we had a little bit of trouble getting the recording started properly, it is already a little after 3:00 my time; so we will close the conference right now with a prayer. Our Father, etc.

Thank you for visiting <http://www.JMJsit.com>. Please tell others about this website and pray much more.