

The Infallible Catholic Church teaches that the Earth is the Center of the Universe.

SECTION 1: The beliefs of Galileo are condemned as heretical.

SECTION 2: Pope Alexander VII taught heliocentrism is heresy.

SECTION 3: Pope Leo XIII teaches infallibly that it is a matter of Catholic faith 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.”

†††JMJ†††

SECTION 1: The beliefs of Galileo are condemned as heretical.

Galileo had to abjure in the following terms:

“I, Galileo Galilei, son of the late Vincenzo Galilei of Florence, aged seventy years, appearing personally before this court, and kneeling before you, the most eminent and reverend Lord Cardinals, Inquisitors-General of the universal Christian Republic against heretical pravity, having before my eyes the most holy Gospels, and touching them with my hands, swear that I always have believed, and now believe, and with God’s help will always believe, all that the Holy Catholic and Apostolic Roman Catholic Church holds, preaches, and teaches. But because, this Holy Office has juridically enjoined me to abandon altogether the false opinion which holds *that the sun is the centre of the world, and immovable, and that the earth is not the centre, and moves*; and had forbidden me to hold, defend, or teach in any manner, the said **false doctrine**; and after it had been notified to me that *the said document is repugnant to Holy Scripture*, I wrote and caused to be printed a book, wherein I treat of the same doctrine *already condemned*, and adduced arguments with great efficacy in favor of it, without offering any solution of them; therefore I am judged vehemently suspected of heresy, that is, of *having held and believed that the sun is the centre of the world and immovable, and that the earth is not the centre, and moves*. Wherefore, desiring to remove from the minds of your Eminences, and all Catholic Christians, this vehement suspicion legitimately conceived against me, with a sincere heart and faith unfeigned, I abjure, curse, and detest, the above named-errors, and heresies, and generally every other error and sect contrary to the above-mentioned Holy Church; and I swear that for the future, I will neither say, nor assert by word-of-mouth, or in writing, anything to bring upon me similar suspicion. And if I shall know any heretic, or one suspected of *heresy*, I will denounce them to this Holy Office, or to the Inquisitor, or Ordinary of the place in which I may be. Moreover I swear, and promise, to fulfill, and observe entirely, all the penances that have been or shall be imposed on me by this Holy Office. And if – which God forbid – I act against any of these said promises, protestations, and oaths, I subject myself to all the penalties and punishments which the sacred canons, and other constitutions, general and particular, have enacted, and promulgated against such delinquents. So help me God, and His holy Gospels, which I touch with my hands.

I, Galileo Galilei above-named, have **abjured**, sworn, promised, and bound myself as above; in token whereof I have signed with my own hand this formula of my adjuration, and have recited it word by word.”

“Who hast founded the earth upon its own bases: it shall **not be moved** for ever and ever.”
(Psalms 103:5)

{1} Do you agree that at the time of Galileo, the Catholic Church forbade anyone to hold that the earth moves, because the Bible says in multiple places that it shall **not be moved**?

Why was Galileo judged vehemently suspected of heresy?

{2} Do you agree that it was because Galileo was vehemently suspected of having held and believed the **HERESY** that teaches: “*the sun is the centre of the world and immovable, and that the earth is not the centre, and moves?*”

{3} Do you agree that when the infallible Church made Galileo admit and **abjure** his belief that the earth orbits the sun, it was **already** CONDEMNED by the same infallible Church as a **heresy**, because such a belief is **repugnant to Holy Scripture?**

{4} Do you agree that because the infallible Church cannot teach error, or reverse in the future what She taught in the past, and because She taught at the time of Galileo that the earth does not move or orbit the sun, that the same infallible Church must **ALWAYS** teach the earth does **NOT** orbit the sun?

{5} Do you agree that the Pope never exacts absolute and unreserved assent to any doctrine from individual Catholics, except when he exacts such assent from the whole body of Christians, otherwise he would himself destroy that unity of faith which it is his office to maintain?

{6} Do you agree that when the Pope exacted absolute and unreserved assent from Galileo to the doctrine that **heliocentrism** is false, he exacted such assent from ALL Christians, and his Act was ex cathedra as an infallible teaching by the ordinary magisterium?

{7} Do you agree that it is plain from the minutes of Galileo’s trial, the sentence pronounced on him, and the terms in which he was made to **abjure**, that Pope Urban VIII did exact such assent from Galileo?

Pope Urban VIII, by his decree of 16 June, ORDERED a Pontifical Congregation to inform Galileo that **heliocentrism** had been declared and **defined** to be **contrary** to the sacred and divine Scriptures in such sense that his holding it afterwards would be **HERESY**; in other words, would be an offense destructive of his **faith** as a Catholic! (In other words; heliocentrism had been declared and **defined** to be **HERESY**!)

Remember that Galileo was called upon to declare on **oath** that; “*he had always believed, and did believe, and would for the future believe, all that the Roman Catholic Church holds, preaches, and teaches.*”

{8} Do you agree that the Roman Catholic Church especially, specifically, and principally holds, preaches, and teaches; and requires **all** Her children to hold and believe without the least doubts that it is **of faith** that **all** opinions opposed to Scripture are false?

{9} Do you agree that the particular opinions Galileo was suspected of holding, and in holding which he was in HERESY, because he could not but be aware of their anti-scriptural character, are *precisely* identified with the opinions that the sun does not move, and that the earth does move **around the sun?**

{10} Do you agree that the Magisterium of the Catholic Church was involved when the authorities did not merely say that Galileo would be in heresy if he held that the earth does move **around the sun**; they said, in effect, that his very holding the theory would be in itself **heresy**, and subject him to the penalties of the Church for **heresy?**

{11} Do you agree that when, then, the Magisterium of the Catholic Church called upon Galileo to *give proof of his faith* by **abjuring** that the earth does move **around the sun** as **heretical**, they must have meant him to abjure it as a HERESY, and as absolutely as other heresies are abjured?

Remember the **Known Truth** that the Pope never exacts absolute and unreserved assent to any doctrine from individual Catholics, except when he exacts such assent from the whole body of Christians, otherwise he would himself destroy that unity of faith which it is his office to maintain.

{12} Do you agree that when the Catholic Church required Galileo to give proof of **his faith** by **abjuring** that the earth does move **around the sun** as HERESY; that the proof of faith of Galileo is the **same faith** that every Catholic must believe – since all Catholics must believe the **same** thing on doctrines regarding faith and morals and heresy?

The Magisterium of the Catholic Church **NEVER** teaches heresy, nor can it teach anything that is not true. Remember, it is a **Known Truth** that Pope Pius XII, in *Mystici Corporis Christi* teaches the infallible Catholic doctrine that the Catholic Church is prevented by Jesus Christ from **EVER** **teaching false doctrine**.

Saint Francis De Sales reminds us of this very important truth (*The Catholic Controversy*, p. 70):

To say the Church errs is to say no less that God errs, or else that He is willing and desirous for us to err; which would be a great blasphemy.

{13} Do you agree that it would be a great blasphemy and a denial of the infallible truth that the Catholic Church is prevented by Jesus Christ from EVER teaching false doctrine, to say that the Church did err when the Catholic Church called upon Galileo to *give proof of his faith by **abjuring** heliocentrism as heretical*; and to abandon altogether the false opinion which holds that, “*the sun is the centre of the world, and immovable, and that the earth is not the centre, and moves*”; and had forbidden him to hold, defend, or teach in any manner, the said **false doctrine** after it had been notified to him that *the said FALSE DOCTRINE is repugnant to Holy Scripture?*

†††JMJ†††

SECTION 2: Pope Alexander VII taught heliocentrism is heresy.

Many Catholics, in this age of unbelief and rejection of the teachings of the Catholic Church, want us to believe that no Pope has ever condemned heliocentrism as **heresy**. They believe that it is NOT an article of faith that the earth is immobile and the center of the universe. They either do not know what the Catholic Church has taught in the past, or else they reject the teachings of the Popes and their authority to teach infallibly. Will they now believe what the Catholic Church teaches when they become aware of the officially published document of the Pope condemning heliocentrism as a heresy? The last thing those who believe the earth spins on its axis and orbits the sun expect to see is an infallible Papal Bull condemning heliocentrism as heresy. Nevertheless, there is one. Towards the end of his Pontificate, it occurred to Pope Alexander VII that it was his duty, as guardian of the household of Israel, to compose and place before the faithful a new Index of prohibited books that should be complete up to his time, and be more conveniently arranged than former indices. Whereupon he set to work with a specially chosen number of Cardinals; and in March of 1664 there issued from the Vatican press a book entitled *Index Librorum prohibitorum Alexandri VII Pontificis Maximi jussu editus*. It was prefaced by the Bull *Speculatores Domus Israel*, whereby Pope Alexander VII, confirmed and approved the Index that was published by his order in 1664. The Pope describes this composition of his Index, and gives reasons for putting it forth. Amongst other things, the Pontiff says that the books noted therein will not be found distributed into three classes as they were in the Tridentine Index. That method of arrangement has been found inconvenient, and has given rise to mistaken estimates of the relatively bad character of the books prohibited. Yet it is so far retained that the class to which each book belongs will be found cited where the book is named, and also the decree by which the book was originally prohibited, in order that the whole history of each case may be known.

The supreme Pontiff, Pope Alexander VII wrote: “For this purpose We have caused the Tridentine and Clementine Indices to be added to this general Index, *and also all the relevant decrees up to the present time, that have been issued since the Index of our predecessor Clement*, that nothing profitable to the faithful interested in such matters might seem omitted. Since then all these directions have been faithfully and accurately carried out, and a general Index of this kind has been composed, – to which also the rules of the Tridentine Index, with the observations and instructions added to the Clementine Index, have been prefixed; this same general Index as it is put forth, composed by **Our order**, revised, and printed at the press of our Apostolic Camera, *and which We will should be considered as though it were inserted in these presents, together with all, and singular, the things contained therein*, We, having taken the advice of our Cardinals, confirm, and approve with **Apostolic authority** by the tenor of these presents, and: **command and enjoin all persons everywhere** to yield this Index a constant and complete obedience.”

Turning to this Index, we find among the decrees the Pope caused to be added thereto, the following: the “*Quia ad notitiam*” of 1616; the “*monitum*” of 1620, declaring the principles advocated by Copernicus on the position and movement of the earth to be “repugnant to Scripture and to its **true and catholic interpretation**,” the edict signed by Cardinal Bellarmine prohibiting and condemning Kepler’s *Epitome Astronomiæ Copernicanæ*; the edict prohibiting and condemning the *Dialogo di Galileo Galilei*; and

under the head “Libri,” we find: “Libri omnes docentes mobilitatem terræ, et immobilitatem solis, in decr. 5 Martii, 1616.” (“**All** books teaching the movement of the earth, and immobility of the sun.” – [Transcription by Patrick Henry])

These, therefore, were some of the things the Pope confirmed and approved with **Apostolic authority** by the tenor of his **Bull**. It is clear, therefore, that the **condemnation of Copernicanism** was ratified and approved by the Pope **himself**, as Supreme Pastor of the UNERRING Magisterium – and therefore guided by the Holy Ghost to speak **infallibly**! This Supreme Pastor and infallible Pontiff (speaking directly on behalf of Jesus Christ for the Catholic Church that can NEVER ERROR in Her teachings) was not merely behind the scenes, but publicly in the face of the whole Church, by the authority of a Bull addressed to **all** the faithful. Nay, more – and I call particular attention to this point – the Index to which the decrees in question were attached, was confirmed and approved by the Pope, not as a thing external to the Bull, but as though actually in it, “quem præsentibus nostris pro inserto haberi volumus;” and therefore it, and **ALL** it contained, came to the Catholic Church directly from the Pope **HIMSELF**, speaking to Her as Her Head, “as guardian of the household of Israel, as the shepherd who had to take care of the Lord’s flock, to protect it from the evils that threatened it, to see that the sheep redeemed by the precious blood of the Saviour were not led astray from the path of truth.”

It cannot, then, be said with truth that the Bull, *Speculatores Domus Israel*, confirmed the decrees simply as Congregational edicts, and left them in the category in which it found them. Congregational decisions that are taken up by the Pope as Head of the Church, and are presented by him in that capacity to the faithful with an assurance that he approves and confirms them with Apostolic authority, obviously must, by the very fact of being so conditioned, possess the precise warrant to be accounted **ex cathedra**, the lack of which is the main reason for disputing the ex cathedra claims of Congregational decrees issued under ordinary circumstances; that is, they come to the Church directly from the Pope himself acting as Her head, whereas the latter come to the Church only indirectly from the Pope, through the medium of his delegates.

Please understand that the Bull *Speculatores* was itself a Papal Act of **supreme** authority; and by that Act the Pontiff publicly, in the face of the whole Church, confirmed and approved the decrees with his Apostolic authority, and made himself responsible for their publication, declaring that the Index to which they had been attached by his order was to be accounted as inserted in the Bull itself.

If the decision of 1616 was infallibly true, it was ex cathedrâ; if it was ex cathedrâ, from the nature of the censure, it was a definition of faith; if it was a definition of faith, it propounded the doctrine of the sun’s diurnal movement as a **dogma**, precisely as the Bull *Ineffabilis* propounded as a **dogma** the doctrine of the Blessed Virgin Mary’s Immaculate Conception.

Now we have it on the word of a Pontifical Congregation that what the decree of 1616 was intended to effect, was the complete suppression of Copernicanism as a pernicious, false, and anti-scriptural theory. We know on the same authority that it was **heresy** to believe that the theory was true. We know from the very terms of the decree that **all** books that taught the opinion that heliocentrism was in harmony with the truth, and was not contrary to Scripture – were **absolutely prohibited and condemned** by an infallible Church that CANNOT error. We know, from the first Index of Pope Alexander VII, that the Catholic Church prohibited **all** books that taught the immobility of the sun and the mobility of the earth; and from his second Index, that the prohibition included not only printed books, but treatises in manuscript.

Now what is Papal Infallibility? In the Acts of the Vatican Council (1870), fourth Session, Constitution 1, concerning the Church of Christ, Chapter IV., We read: “The Roman Pontiff, when he speaks *ex cathedra*, that is, when he performs the office of pastor and teacher of all Christians, and by his supreme Apostolic authority defines a doctrine as of faith or morals to be held by the universal Church, possesses, through the divine assistance promised to him in Blessed Peter, that Infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrine, whether of faith or morals.”

The limitations of Infallibility fall under four heads. First, the person in whom Infallibility resides; second, the persons to whom infallible teaching is directed; third, the subject-matter of Infallibility; and, fourth, the form of infallible utterances.

First, the Pope is infallible when he speaks in his official capacity to the **whole** Church, whether directly or indirectly. Second, a decision, to be infallible, must be intended for all the faithful, whether addressed to all or to a particular person. Third, the subject-matter of Infallibility must be a doctrine of *faith* or *morals*. All the revealed truths come under this head. Likewise all theories of government or of *science that have to do with faith or morals*, and finally all dogmatic facts that are necessarily connected with revealed truths, belong to the domain of Infallibility. Fourth, the intention of the Pope and the form of expression tell us whether the Pope speaks *ex cathedra* or not.

POINT ONE: Pope Alexander VII spoke in his official capacity with **Apostolic authority** publicly in the face of the whole Church with the authority of a Bull addressed to **all** the faithful.

POINT TWO: The Bull *Speculatores* was addressed to **all** the faithful everywhere.

POINT THREE: The subject matter dealt with whether or not the Catholic Church has the right and duty to properly interpret sacred Scripture. We read in DZ under paragraph 786 that, “no one dare to interpret the said Sacred Scripture contrary to that sense which is held by our holy mother Church, whose duty it is to judge regarding the true sense and interpretation of holy Scripture’s, or even contrary to the unanimous consent of the Fathers.” Consequently, the true sense and interpretation of Holy Scripture most certainly and positively is a matter of Catholic Faith. Therefore, the subject matter in the Bull *Speculatores*, concerned a doctrine of faith and morals.

POINT FOUR: The “form of expression” of Pope Alexander VII in the Bull *Speculatores*; “... this same general Index as it is put forth, composed by **Our order**, revised, and printed at the press of our Apostolic Camera, and which We will should be considered as though it were inserted in these presents, together with all, and singular, the things contained therein, We, having taken the advice of our Cardinals, confirm, and approve with **Apostolic authority** by the tenor of these presents, and: **command and enjoin all persons everywhere** to yield this Index a constant and complete obedience.” – Shows that all of the four requirements for an infallible pronouncement were fulfilled.

POINT FIVE: We know that it is a known truth that the Pope himself declared infallibly that “**All books teaching the movement of the earth, and immobility of the sun**”; are condemned as being heretical! Consequently, we have an infallible Papal Bull condemning heliocentrism as **heresy!**

{14} Do you agree that everyone must believe what Pope Pius IX taught in the Bull *Ineffabilis* in order to speak the truth when they pray in the *Act of Faith*: “I believe these and all of the other truths which the Holy Catholic Church believes and teaches”?

{15} Do you agree that everyone must believe what Pope Alexander VII taught in the Bull *Speculatores* in order to speak the truth when they pray in the *Act of Faith*: “I believe these and all of the other truths which the Holy Catholic Church believes and teaches”?

†††JMJ†††

SECTION 3: Pope Leo XIII teaches infallibly that it is a matter of Catholic faith 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.”

Remember the dogmatic definitions of the Catholic Church as explained at the first Vatican Council, 1870:

“All those things are to be believed by divine and Catholic faith which are contained in the written Word of God or in Tradition, and which are proposed by the Church, either in solemn judgment or in its ordinary and universal teaching office, as divinely revealed truths which must be believed.”

Pope Pius XII in paragraph 20 of *Humani Generis* – August 12, 1950, explained another important Catholic doctrine:

“Nor must it be thought that what is expounded in Encyclical Letters does not of itself DEMAND CONSENT, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: ‘He who heareth you, heareth me...’”

Pope Leo XIII wrote:

“The teachings of the popes, as found in their Encyclical Letters, can by no means be considered as expressing mere opinions which anyone is free to hold or to reject at will.” (See *The Church Speaks to the Modern World*. Social Teachings - Pope Leo XIII. Edited by Etienne Gilson – 1954.)

November 18, 1893, Pope Leo XIII taught the truth infallibly in his Encyclical *Providentissimus Deus* – On the Study of Holy Scripture – with the following words:

“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.**

Please pay special attention to what we learned from Pope Leo XIII teaching infallibly in his Encyclical *Providentissimus Deus*. All the Fathers and Doctors were unanimous in agreement that **all** the divine writings **are free from all error!** The sacred writers were under the direct afflatus (inspiration; an impelling mental force acting from within) of Almighty God. The sacred Scriptures are the results of God speaking; and God did not and could not inspire anything to be written that was not true.

{16} Do you agree that: “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”?

{17} Do you agree that: “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**”?

{18} Do you agree that: “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”?

At the time I wrote the article years ago, found at this hyperlink, <https://www.jmjsite.com/geocentric-truth-jmjsite.pdf> I was telling people that Sacred Scripture teaches in over 100 places the written Word of God is plainly geocentric. If I take time to update that article, I believe I can find over 200 places in the Bible that support the geocentric truth that the earth is stationary and more or less flat and in the center of the universe; and not a globe spinning on its axis and orbiting the sun.

The following are some Known Truths that none dare reject if they wish to save their immortal soul and not sin against the Holy Ghost.

Pope Leo XIII teaches infallibly in the encyclical, *Providentissimus Deus*:

“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.**”

From the First Lateran Council:

“If anyone does NOT profess, in accordance with the Holy Fathers, properly and truthfully ALL that has been handed down and taught publicly to the Holy, Catholic and Apostolic Church of God, both by the same Holy Fathers and by approved universal Councils, to the LAST detail in word and intention: LET HIM BE ANATHEMA.”

The approved universal Council, Vatican Council in 1869 – 1870 under Pope Pius IX session III on the Dogmatic Constitution concerning the Catholic Faith – provided Her **infallible** doctrine on the interpretation of Sacred Scripture as follows, (as found in DZ 1788):

“But, since the rules which the holy Synod of Trent salutarily decreed concerning the interpretation of Divine Scripture in order to restrain impetuous minds, are wrongly explained by certain men, We, renewing the same decree, declare this to be its intention: that, in matters of faith and morals pertaining to the instruction of Christian Doctrine, that must be considered as a true sense of Sacred Scripture which Holy Mother Church has held and holds, whose office it is to judge concerning the true understanding and interpretation of the Sacred Scriptures; and, for that reason, no one is permitted to interpret Sacred Scripture itself contrary to this sense, or even contrary to the **unanimous agreement of the Fathers.**”

Saint Robert Bellarmine, one of the most learned Doctors of the Church, teaches:

“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.*”

{19} Do you agree that it is a matter of faith on the part of the ones who have spoken; because what they wrote is INFALLIBLY correct since they were writing under the direct inspiration of the Holy Ghost?

POINT ONE: Pope Leo XIII taught infallibly the Catholic doctrine that whenever all of the **Holy Fathers** are unanimous in their teaching concerning any text of the Bible that such interpretation has come down from the Apostles as a matter of Catholic faith?

POINT TWO: The First Lateran Council is clear in teaching infallibly that everyone must profess and believe as a matter of Catholic faith ALL that has been handed down and taught publicly to the Holy, Catholic and Apostolic Church of God, by the same **Holy Fathers**.

POINT THREE: The Vatican Council in 1869 – 1870 taught infallibly the Catholic doctrine that: “The holy Synod of Trent salutarily decreed ... no one is permitted to interpret Sacred Scripture itself contrary to this sense, which Holy Mother Church has held and holds, or even contrary to the **unanimous agreement of the Fathers.**”

POINT FOUR: The **unanimous agreement of the Fathers** is 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.”

POINT FIVE: “And since truth never contradicts truth, we declare every assertion contrary to the truth of illuminated faith to be altogether false; and, that it may not be permitted to dogmatize otherwise, we strictly forbid it, and we declare that all who adhere to errors of this kind are to be shunned and to be punished as detestable and abominable infidels who disseminate most damnable **heresies** and who weaken the Catholic faith.” [From: Lateran Council V 1512-1517 Pope Saint Leo X - from the Bull “*Apostolici Regiminis*” (Session VIII), Dec. 19, 1513] (DZ 738)

{20} Do you agree that everyone must believe it is of Divine and Catholic faith, as found in the written word of God, and taught by tradition as explained by the *unanimous agreement of the Holy Fathers* 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**?

{21} Do you agree that the Catholic Church has already pronounced Her infallible doctrine that Sacred Scripture cannot teach error; and that the Scriptures repeatedly teach that the earth is 1) immobile, 2) stationary, and 3) not moving or spinning on its imaginary axis? [See many Scripture quotes teaching the earth is the center of the universe at <https://jmjsite.com/geocentric-truth-jmjsite.pdf>.]

{22} Do you agree that consequently, **the Catholic Church teaches that it is heresy to hold that the earth orbits the sun?**

{23} Do you agree that because an infallible Teacher cannot make a mistake in Her decisions, that heliocentrism will always be condemned as a heresy?

Pope Pius IX wrote in *Quartus Supra*:

“Without exception, all doctrines which the Church proposes must be accepted, as the history of the Church at all times bears witness.

For any man to be able to prove his Catholic faith and affirm that he is truly a Catholic, he must be able to convince the Apostolic See of this. For this See is predominant and with it the faithful of the whole Church should agree.”

Pope Saint Boniface wrote in *Retro maioribus tuis*, March 11, 422:

“We have directed such writings that all the brethren may know... that there must be no withdrawal from Our judgment. For it has never been allowed that that be discussed again, which has once been decided by the Apostolic See.”

†††JMJ†††

“**Faith and human reason can never contradict one another.**” (A teaching of the INFALLIBLE Church = See *De Fide Catholica*, IV of the Constitution of the First Vatican Council – 1870)

If any man shall not accept the entire books of Sacred Scripture with all their divisions, just as the Sacred Synod of Trent has illuminated them [see n. 783 f.], as canonical and sacred, or denies that they have been inspired by God: let him be anathema. (DZ 1809)

Knowledge of the natural sciences will be a great help to the teacher of Sacred Scripture, by which he can more easily discover and refute fallacious arguments of this kind drawn up against the Sacred Books. Indeed there should be no real disagreement between the theologian and the physicist, provided that each confines himself within his own territory, watching out for this, according to St. Augustine’s warning, “not to make rash assertions, and to declare the unknown as known.” But, if they should disagree, a summary rule as to how a theologian should conduct himself is offered by the same author. “Whatever,” he says, “they can demonstrate by genuine proofs regarding the nature of things, let us show that it is not contrary to our Scriptures; but whatever they set forth in their volumes contrary to our Scriptures, that is to Catholic faith, let us show by some means, or let us believe without any hesitation to be most false.” [From the Encyclical of Pope Leo XIII, *Providentissimus Deus* Nov. 1893 (DZ 1947)]

†††JMJ†††

The rule of faith

In the act of Faith we believe in profound mysteries because God has said they are true – because God has revealed them. We worship God by thus believing His word. As God’s creatures we are bound to worship Him by believing what He has revealed.

But how do we know what God has revealed? For instance, how do we know He has said that there are Three Persons in the One Godhead? How do we know God has said that Jesus Christ is really present in the Most Holy Sacrament? How do we know that God has said there is a heaven? The Catholic answers: The Infallible Church tells me God has revealed these doctrines. This answer is very short but it is correct and complete. Before we can make our act of Faith in any doctrine we must be satisfied that God has said that the doctrine is true, i.e., that God has revealed it. Now these doctrines that God has revealed are very many; hence, on account of the number, we need to have a sure and easy way of knowing with certainty that God has declared each of these particular doctrines to be true. This way is called the *Rule of Faith*. For the Catholic (simple or learned) the means of finding out what God has revealed is to listen to the Infallible Church. The teaching of the Church is the Catholic Rule of Faith. Thus the Catholic Rule of Faith is a living rule. We believe there is such a place as Purgatory, because God has said it, i.e., revealed it. How do we know that God has revealed it? His Infallible Church tells us He has spoken. We believe in the Immaculate Conception of our Blessed Lady. We believe because God has revealed it. The infallible Church tells us that He has revealed it. We believe each doctrine because God has revealed it. The Church conveys to us the fact of revelation, i.e., the fact that God has said it. And we know that all public revelation was complete at the death of the last of the Apostles.

Note: – We believe not merely because the Church says it, but because God has said it.

Let us summarize the important points. The Rule of Faith is the test which determines exactly the truths which we are bound to believe. The Catholic Rule of Faith is the actual teaching of the Infallible Church: when she declares that God has revealed a particular doctrine, we are certain that He has revealed it, and we are bound to believe it.

Catholics need not, and, in fact, usually do not, study the evidence for the revelation of each truth of Catholic Doctrine; they inquire if the Infallible Church teaches that God has revealed this particular doctrine, and, if so, they believe it on God's authority. The wisdom and goodness of God appear in the Catholic Rule of Faith, for it is suitable both for the learned and the uneducated. The poor and simple are all dear to God, all are called to honor him by the homage of their minds in the Act of Faith, and the Catholic Rule of Faith which He has given makes this easy for every one of them. And even for the learned this is necessary; it would be impossible for any man, no matter how gifted, to determine with certainty the complete body of truths which Christ has taught. This is proved by the multitude of sects into which those outside that Church are divided.

Note: – the Protestant Rule of Faith is an impossible rule. For them the rule of Faith is their own explanation of the words of the Scripture,

But,

1. How do Protestants know with certainty the names of the books that make up the Bible? The Bible gives no list of the books of Scripture. The Infallible Catholic Church gives these names to her children.

2. How do Protestants know that the Bible is the Word of God? I.e., that God is its principal Author? The Infallible Catholic Church tells her children that God is the principal Author of the Bible.

3. Christ sent the Apostles to preach. He did not tell them to write, and the New Testament was not finished until about 100 A.D. How did the Faithful get on before that?

4. He never said a knowledge of letters was necessary to salvation. How did the ignorant get on in the early ages?

5. The Bible never says that it contains all the doctrine of Christ.

6. The Bible refers to its own obscurity.

7. The multiplicity of Protestant sects, so absolutely opposed to one another, of which we have spoken above, shows the falsity of their rule of Faith.

These facts show us the absolute necessity of some infallible authority to tell us the names of the books of the Bible, the inspiration of the Bible, the meaning of the obscure passages, and the teaching of Christ which is not found in the Bible. (If all that Jesus did were written, says St. John, the world would not contain the books).

We can now appreciate the following description of our act of Faith given by Cardinal Newman: –

“What is an act of Faith? *It is assenting to a doctrine as true, which we do not see, which we cannot prove, because God says it is true, Who cannot lie.* And further than this, since God says it is true, not with His own voice, but by the voice of His messengers, it is assenting to what man says, not simply viewed as a man, but to what he is commissioned to declare, as a messenger, prophet or ambassador from God.

He who believes... that this is His word, which He has committed to man, has no doubt at all; he is as certain that the doctrine taught is true, as that God is true; and he is certain, because God is true, because God has spoken, not because he sees its truth or can prove its truth. That is, faith has two peculiarities: – it is most certain, decided, positive, immovable in its assent; and it gives this assent not because it sees with eye, or understands what is the reason, but because it receives the tidings from one who came from God.”

It is our will that commands our intellect to believe – we believe because we wish to believe, and we wish to believe because we wish to honor God by submitting to His word. Hence anything that turns our will away from God makes our act of Faith more difficult. *In the act of Faith we believe a doctrine which we do not see and which we cannot prove, simply because God says it is true.* This involves humility. We bend down our mind before the authority of God. We pay God the homage of our understanding. We acknowledge we are creatures and that therefore we are limited. We acknowledge that we are children of Our Father in Heaven, and that we wish to please Him. This is humility.

The Act of Faith Made by a Catholic

The Nature of the Act of Faith

In considering the nature of the Act of Faith it has been shown that this act of believing with which we are concerned, is an act of the mind assenting to and holding firmly to a doctrine because God has declared it is true, and not because we see it or can prove it. This is the meaning of the word Faith adopted by the Church, and taught by the Vatican Council. This is the Faith about which it is impossible to please God, the Faith that is the foundation of our salvation. Thus, for example: We Catholics believe that in God there are Three Persons. We do not see this truth. We cannot prove it. *We take it on God's word.* We cling firmly to this doctrine because God has declared it to be true. By taking God's word, by believing on His word we give honor to God. We pay Him the homage of our understanding. We bend our mind to His supreme Truth. We acknowledge that He can neither deceive nor be deceived.

Faith is not an opinion. Faith on the contrary is a firm adherence, absolutely firm because it rests on God's word. It is not an opinion.

By our act of Faith we believe a doctrine to be true because God has said it is true. In other words, we believe it on God's authority, or (to use more precise language), we believe it because of the authority of God Who has revealed it. 'Reveal' means to draw back the veil, to declare a doctrine to be true.

The motive of Faith i.e., the reason why we believe, is clearly expressed in the well-known Act of Faith: "*I believe these and all other articles which the Holy Catholic Church proposes to our belief because Thou my God, the Infallible Truth, hast revealed them.*"

(Taken from: *Our Greatest Treasure* by Father John Kearney)

Father John Kearney gives this teaching of the Church on pages 107-108 in his book, *Our Greatest Treasure*, Imprimatur, 1942:

"The Gift of Faith may be lost. This is an undoubted fact. It is also a fact that once lost the Gift of Faith is seldom regained... How is the Faith lost? The virtue of Faith is lost by a single sin of unbelief. Once we deliberately refuse to believe a single doctrine of the Catholic Faith EVEN IN THOUGHT ONLY we have lost the Faith; once we refuse to submit our minds to God, once we REFUSE TO ACCEPT the solemn teaching of the Church, we have lost the Faith. Hence we can realize that there are some Catholics who have lost the Faith, and still remain externally members of the Church."

{24} Do you agree that Pope Pius XII in *Ad Apostolorum Principis* correctly states the truth wherein he writes:

"No one can depart from the teaching of Catholic truth without loss of faith and salvation"?

In Jesus, Mary, and Saint Joseph,

Patrick Henry

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