

I BELIEVE IN THE HOLY CATHOLIC CHURCH

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The first thing necessary for every person who wants to be saved is faith. Faith is not a mere sentimental impulse or a religious experience but the assent of the intellect to truths revealed by God.

The motive for this assent is the authority of God. We do not believe because we can prove the intrinsic value or convenience of the object of our faith, but because God, who can neither deceive nor be deceived, has proposed them for our belief. In other words, God is truthful, therefore we can and must believe Him when He speaks.

Man, before assenting to the revealed truth, must be convinced by reason that God has revealed these truths. In other words, faith must be reasonable. God, the author of reason, does not expect us to go against it, while the correct use of it pre-supposes that, before giving our consent and imposing grave obligations on ourselves by so doing, we should be certain that God has spoken, either directly or indirectly, through apostles, prophets, the inspired writers of Sacred Scripture or his Church.

We may briefly summarize the motives of credibility in this way:

There exists a God who is personal, all-knowing, all good and truthful. Jesus Christ claimed to be God. Jesus Christ proved His divinity. Jesus Christ founded one Church. Jesus Christ transmitted His teachings to His Church and guaranteed the Church against error. Man has an intellectual duty of believing what the Church of Christ teaches as a truth revealed by God.

If you ask a Catholic: why do you believe? The answer is: I believe *because* God says so. God cannot be deceived, because He knows all things; and He cannot deceive us, because He is always truthful. Knowledge and truthfulness are the two properties of a witness. So, if a witness has knowledge and is trustworthy, his testimony must be believed.

If faith is the assent to something as true from the motive of divine authority, one may ask how he is to discover precisely what God has revealed. To assent to a truth of faith, one must be certain that God has revealed *this* truth. In other words, where does the

Catholic find his rule of faith? The answer is: in the Catholic Church. The voice of the Church is for Catholics the teaching and guiding voice of God.

God is the supreme authority worthy of intellectual trust; Christ is God and, therefore, the subject of trust; Christ founded a Church, promised the presence of the Holy Ghost in the Church and assured its infallibility; the episcopate, with the Pope at its head, is the embodiment of the authority transmitted by Christ to His teaching Church. The Church is, therefore, the legitimate and necessary teaching body for redemption, sanctification, and doctrine: it is the immediate locus of divine Revelation and it is the rule of faith.

It follows from this that all other sources of religious truth assume a secondary, instrumental role within the immediate reality of the Church. The Scriptures themselves, the inspired word of God, are interpreted through the teaching voice of the Church: Christ's presence in the Church is more immediate than in the Scriptures which, by their very nature, demand an interpreter. Not only Scripture, but tradition, liturgy, all sources of truth, are instrumental to the teaching function of the Church. The Church has primacy; it is even the responsibility and the right of the Church to weigh the validity of a new revelation, public or private. Mystical experience must conform to the voice of the Church; non-conformity would constitute proof of its own invalidity.

The Catholic, then, submits to the Church as the rule of faith. Whereas others *construct* religious truth from experience and interpret tradition without appeal to authority, the Catholic *receives* the body of doctrine.

[From what has been said, you can see how great of an abomination is to say with the lefebvrists that one must *recognize and resist* the Pope. It is the equivalent of saying that one must recognize and resist the rule of faith. Our adherence to Sedevacantism is based on the fact that the teachings of the Church and of the Pope *must be received*, not resisted, whereas the teachings of Vatican II and of Bergoglio *must be totally rejected*. The only possible conclusion, therefore, is that Vatican II is not the rule of faith and Bergoglio is not the Pope. Sedevacantism, therefore, is the only Catholic position.]

Now, how does the Church function as the rule of faith? Concretely, the Church determines and defines what is contained in the deposit of faith and in tradition. She does not innovate, does not assert "new" revelations; She makes explicit what is contained in the body of divine revelation, the deposit of faith.

The deposit of faith is the body of truth taught by Christ to the apostles and taught and confirmed by the Holy Ghost at Pentecost. The whole revelation was committed to the

Apostles in this way: Catholicism admits of no new revelation after the Apostolic Age. These truths which the Apostles learned were delivered to the whole Church, both verbally and in the written Scriptures. The inspiration of the Scriptures is constituted by the infallible guidance of the Holy Ghost in the bringing into form the faith of the Apostolic Church. It is therefore, these teachings of the Apostles, both written and oral, which constitute the deposit of faith.

The passing on of the deposit of faith by authorized teachers constitutes the tradition of the Church. Tradition does not innovate truth; it receives and passes on truth and at most makes explicit the actual, but implicit content of the deposit of faith.

As a source of truth, tradition is superior to Scripture. Scripture is, after all, incomplete; it not only requires interpretation, but it required tradition in order that it might be recognized and established. Further, Scripture must be brought to life in the living voice of tradition.

The Church, therefore, acts as the rule of faith in making explicit what is contained in the deposit of faith and in the tradition of the Church. Our faith then is that the living Church is the only living Voice of God speaking to man.

The Catholic must believe everything that God has revealed. Some of those things he must believe implicitly, but others, the truths which have been defined by the Church as revealed, he must believe explicitly. The explicit subject matter of faith is contained in the *articles of faith*. The explicit articles of faith are expressed in the Creeds of the Church. During the Mass, we recite a longer version of the Creed, the Nicene Creed. The other Creed you are familiar with, is the Apostles' Creed.

The Apostles' Creed enumerates twelve articles of faith. The ninth article says: **I believe in the Holy Catholic Church.**

This is the article of faith which Vatican II aimed to destroy. This is the article of faith which *lefebvrists* – and all those who recognize Bergoglio and his Vatican II predecessors as legitimate popes - have turned into an empty name. Indeed, if Vatican II is Roman Catholicism, our faith in the Church is completely destroyed. And this is the article of faith which defines present-day Catholics.

The Church has four essential conditions, in that she is one, holy, catholic, and apostolic. These four marks or notes are not found in the Vatican II religion.

It is enough to consider the second mark, that of holiness. The holiness of the Church is threefold: **sanctity of principles, of members, and of gifts.**

Sanctity of principles consists in the fact that the Church is endowed with means which are suited to produce sanctity in men (*active sanctity*). Truly, the dogmatic and moral doctrine of the Church (*magisterium*) is the leaven that raises the human mass from the darkness of earth to the splendor of heaven, its sacraments (*ministerium*) are the channels which transmit sanctifying grace, and its authority (*imperium*) is directed solely to guiding faithful along the way to perfection.

Now, the Novus Ordo has a magisterium that permits and even encourages adultery. The Novus Ordo has changed that matter and form of almost all the Sacraments making them doubtful or even invalid. The Novus Ordo uses its “authority” not to lead people to heaven but to establish the religion of the antichrist, the freemasonic and socialistic one-world religion.

The sanctity of members (*passive sanctity*) is obvious in the continuous spectacle, that has been going on since the beginning of Christian history, of the very many faithful living according to the commands of the Gospel (*common sanctity*) and especially of the many others who, by following the evangelical counsels, have reached the arduous heights of heroism (*perfect sanctity*), which is usually approved and certified by canonization.

On the other hand, the Novus Ordo has produced what is opposed to sanctity: it has produced contraception, divorce, laxity of morals, apostasy, and a massive decline in religious vocations, just to name a few rotten fruits of Vatican II. But since the modernists of Vatican II live in a parallel universe, where the Church is enjoying a springtime, they want us to believe that the innovators are actually “saints”: John XXIII, Paul VI, John Paul II have been canonized in the new religion.

With regard to the holiness of gifts (*signs of sanctity*), that is, the miracles that God has worked in the Church for centuries, there is no doubt that all true miracles are performed for the edification of the Church and always as a confirmation of true doctrine. If people claim miracles in the Novus Ordo religion, we must assume that those prodigies are either from natural causes or from the devil. We know that false prophets are able to deceive by means of false miracles. A true miracle can only confirm the faithful in the true faith. But the Novus Ordo is a false faith.

Now that we have returned to the subject of faith, I would like to add that the assent of faith is free. Our will has a strong influence on the intellect. When a truth is self-evident, for example, that the sun is now shining, the will has no part at all to play in the assent to that truth. But when the proofs for a thing are not evident or come from a long chain of reasoning, even though they may be of such a nature that they should produce certitude so that the intellect has no rational motive for not giving its assent, still the will, should it so desire, can always find a weak spot through which it can introduce doubt.

The will, even though it has no right to intervene, does so with greater frequency whenever there is opposition between what we have to believe and our own convenience, way of life, passions... look at the numbers of Catholics who went along with the Novus Ordo religion, not because they thought that it was the truth, but because it was easier, more convenient, and less demanding.

Since the assent of faith is free, it means that it is meritorious.

And so, we return to my first statement: *The first thing necessary for every person who wants to be saved is faith.*

No one then can arrive at perfect happiness of heaven, which is the true knowledge of God, unless first he knows God through faith. "Blessed are they who have not seen and have believed" [Jn 20:29].

GLORIA DEO