



MISSION: POSSIBLE!

A FORCE FOR THE RE-EVANGELIZATION OF THE BAPTIZED AGAINST THE DICTATORSHIP OF RELATIVISM

MISSION REPORT 02.

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MISSION TRANSCRIPT 02

RE: RELATIVISM AND CERTITUDE

REPORT INITIATED



Welcome to Mission: Possible! I'm Raymond de Souza.

In the Mass of the Conclave that elected him Pope, Joseph Cardinal Ratzinger made a startling declaration. He said that "the dictatorship of relativism is confronting the world." He used two words that appear to be contradictory, because when we speak of 'relativism', we suppose that everyone can do and think as they like. When we talk of 'dictatorship', we talk about the will of one, or of a group, over a majority.

But in reality, Cardinal Ratzinger, today Pope Benedict XVI, was right. In contemporary culture, this idea that everything must be relative is imposed upon us. Imposed by the media, by the universities, by the education systems in general. Even in the Catholic education system.

The idea is that 'what is true for you, may not be true for me'. 'What may be right for me may be wrong for you', and so on and so forth. Now this attitude destroys the Catholic Faith. It destroys any faith, because everything becomes 'relative'. How true is this? How false is this?

The first thing to realize is that this dictatorship is being imposed upon us. Simply imposed. If you go to a university or a college, and affirm something with certitude, they will say to you, "But that is *your* opinion. It is true only for you and not for me. We can disagree and live in peace and quiet together." Does it work?

No it does not. Because this is just make-believe. It's an intellectual idiocy. We pretend that what we believe to be true is true, and what is wrong is wrong. Apply this to mathematics: when we say two plus two equals four, it's not a matter of opinion. Or that the square root of forty-nine is seven is not a matter of opinion. It is a fact. Or in the Pythagorean theorem the relationships worked just as Pythagoras explained. You take in Geometry the sum of the angles in a triangle – whatever the shape of the triangle may be – it's always one hundred and eighty degrees.



**"The DICTATORSHIP OF RELATIVISM is confronting the world",
Pope Benedict XVI**

You can apply this to engineering. When you're building a bridge, you must know the resistance of materials, you must know how they apply to gravity, etc. If you don't do things right, according to the laws of nature, your bridge will fall.

Take physics or astrophysics. To send a probe into space, the NASA scientists must know exactly how the laws of the universe works. Otherwise the probe is not going to work. Apply this to biology, or any aspect of human endeavor, truth is objective. It is never subjective. We never make it up. We discover it.

Take for example the idea of God's existence. Some people say there is a God, some people say there isn't. Now, I ask you, if there is no God, will my faith create it? Of course not. But if there is a God, will my unbelief make Him disappear? No it will not. Like in the film "A Man for All Seasons", they wanted to force Sir Thomas More to abide by the will of the king. And he said this: "Some people say that the world is flat. Other say that the world is round. If it is flat, will the king's opinion make it round? Or if it is round, will the king's opinion flatten it? No it will not."

That is why relativism is the assassination of logic. It does not work. It's a make-believe situation.

Take a child in her mother's womb. She's either a human being or she's not. It can't be a matter of opinion. And everyone, every scientist knows, that it is a child. It's only the abortionist legislation that allowed that poor creature to be murdered. Did the Americans go to the moon in 1969? Either they did or they didn't. Some people say it was a fake, a film that they made. Others say it was real. If it was real, will my belief that it was fake make it real? Of course not. If it was fake, will my belief that it was real make it real? Of course not. That is why the truth is objective and not subjective.

How do we know the truth? Bear in mind that truth is the correspondence between the idea and reality. If my idea reflects reality, then my idea, or my opinion in this case, is true. If my idea does not reflect reality, then my idea is wrong. It doesn't matter how sincerely I may believe in it.

Take for example Mount Rushmore. If I sincerely believe that there are five heads carved there – four men and one woman, say Hillary Clinton – even if I strongly believe it, it does not make it true. At least until someone goes there and carves that face next to the other four. It's not a matter of opinion. In any outing, any aspect of life, relativism is simply untrue.

Now how do we assess reality then? How do we gain certitude? How do we know things for sure? There are several ways. One way is called the 'physical evidence' or the 'physical certitude', by your personal experience. I know for a fact – it's not my opinion – that fire burns. Why? Because I can feel it. That I'm talking to people who can speak. Why? Because I can hear them. That chocolate is good to eat. Why? Because I can taste it many times. That music is agreeable to the hearing, or French perfume is agreeable to the smell because I can smell it. My senses tell me that reality exists.

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But this is the most persuasive way of knowing something, by physical evidence. Of course, it's very limited. I must be there, I must experience everything in order to find out or not if it's true. For example, do you know that there is a city in the world with no streets? The streets are made of water, and there are boats coming and going there? Its called Venice. I know its true because I have been there. And if you have not been there, you must believe me.

This is called 'moral certitude'. You learn something by the views of others, by the reliable testimony of other people. That's how we know history. That's how we know that our parents were Mr. and Mrs. So-and-so. We were not there, we cannot have the physical evidence to testify.

So there's 'physical evidence' and 'moral certitude' from other people. You also have 'reason'. You can know the truth by pure reasoning. When you take in mathematics that the shortest distance between two points is a straight line in space, that is true. You don't have to require any scientist proof or evidence of it.

The 'Principle of Contradiction'

You can also know the truth by appealing to self-evident truths. For example, the whole is always bigger than any of its parts. The pizza is always larger than any of its slices. You cannot disagree with this because you know it is true. This is a self-evident truth, we can learn many of them we can discover.

The basic principle is this: the principle of contradiction. It is a basis of logic, of mental sanity. Nothing can be and not be from the same time from the same point of view. God cannot exist and not exist at the same time. Abortion cannot be a crime and a human right at the same time. It is one or the other. This is what brings about mental sanity, like in the example of Sir. Thomas More as I mentioned before. The earth is either round or flat. It can't be round for you and flat for me, and vice-versa. Our belief does not change reality.

That's why I like that phrase of Pope John Paul II, when he said

"We must learn to think, speak and act in accordance with the evangelical simplicity and clarity, yes-yes, no-no. We must learn to call black 'black' and white 'white', to call good 'good' and evil 'evil'. To call sin 'sin; and not to call it 'liberation' or 'progress', even if fashion or propaganda are against this teaching."

I hope you have enjoyed this broadcast. I'm Raymond de Souza, for "Mission: Possible!". God bless you!

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