Therefore, the other churches which are not built on this rock are definitely not the true Church of Christ.

Peter, obviously, died.

Nonetheless, Christ's Church still exists, while the leadership authority, bestowed upon Peter, has not failed with his death, but is unceasingly passed on to his successors, the Popes of Rome.

Kolbe

Note:

Those who wish further clarifications about this argument may consult a Catholic priest in his area. Generally the Catholic Church is called "Official Church of God," "Catholic Church," or "Doctrine of the Lord of the Heavens."

1201 In the Silence of the Night

Mugenzai no Seibo no Kishi, October 1935, pp. 2–5

*The atmosphere is already perceptibly cooler, so that in the evening it is possible to lie back comfortably in a chair in the garden and observe the stars that shine in the heavenly expanses. I, too, sitting in a chair, I would attentively observe the stars.

My chair, rotating together with the earth, moves at a speed of 300 meters a second, while our earth revolves around the sun at 30 kilometers per second. The earth, together with the sun, is moving toward the constellation of Hercules. It is like when a train rushes on the tracks and approaches the various stations situated along the railway during the night: when we observe ahead of us the poles sustaining the electric cables with lights on both sides of the railway lines, the lights that are nearer to us seem like the base [of a triangle], while the series of lights on both sides come close to each other, and the further they are from us, the nearer they seem to each other until they are combined in one point. When we look behind us a similar phenomenon can be noticed. In the same way, the earth that we inhabit, and the sun around which it rotates, make up together a single entity and are like passengers. The constellation Hercules, moreover, is a regrouping of stars—of

* Original text in Japanese.

lights arranged on both sides of the heavenly expanses—which seem to converge at a certain point.

The velocity with which our earth and the sun move toward the constellation of Hercules is 20 kilometers a second. How far away is the sun dragging us! There are many theories concerning this fact, but science has not yet offered us a clear answer.

The stars, which we see assembled together across a nebulous surface, form a white band called the Milky Way. The innumerable stars we cannot see, as well as our very own solar system, belong to it. I would like to travel in these unknown expanses. If we had to travel by night at the speed of light, 300,000 kilometers a second, how much distance would we be able to cover? As much as we would cover in a little more than 10,000 years if we had to travel by train at the speed of 100 kilometers an hour.[2]

If we had to travel toward the sun at the speed of light, the trip will take 8 minutes 18 seconds. A trip to the star called Alpha, in the constellation Hercules, would take 4 years and 128 days, while in order to travel toward the star nearest to Alpha, in the same constellation Hercules, the voyage would last five years. Moreover, to reach the Pole Star, 46 years would be necessary!

In order to reach the earth from the Milky Way, a light that fast would need 2,000 years. It is said that it is possible to count 200 million stars in the nebula with the help of a brand-new telescope of the Elkis system, which has a diameter of 2.5 meters. To reach the furthest star, 140 million years would be necessary. It is therefore easy to understand that the position of the stars, which we now see with our eyes, is not the actual one, but the position they had 140 million years ago.

Presently in America a telescope of the Elkis system, two times bigger, with a diameter of 5 meters is being built. We can therefore hope that innumerable stars hitherto unknown would be discovered, and this hope is definitely not too extravagant. Where are the boundaries of the universe (the earth, the sun, the stars all together)? We do not know.

The extent of the heavenly expanses—upward and downward, to the right and to the left, forward and backward—has no limits. The grains of dust that are the earth, the sun, the stars and the nebula, and also this chair on which I am now sitting, move in an infinite space.

To what destination? From what origin? And for how much time have they been moving?

Up to now science has not found answers to these questions. It only teaches that the moon was detached from the earth after the latter came into existence. The

2 In the Japanese text, or in the subsequent Polish translation, there is certainly an error: "300,000 years, traveling by train at the speed of 100 kilometers a second."

earth itself was detached from the sun, while the sun originated from a nebula. Besides, it seems probable that an enormous number of stars, together with the Milky Way, have been detached from a nebula. This is what science teaches.

It could be observed that the history and evolution of the earth take place just as they used to happen in the past, in very remote eras, in some nebula.

What is the origin of the nebulae?

There are many hypotheses.

The nebulae, at first, did not shine as they do now. The elements from which they are formed were in a state of rarefaction and did not move much. Now, actually, their rapid movements are transformed into energy, which is in turn transformed in radiant light.

How was it formerly, then?

Each rotary movement is easily transformed in a rectilinear one. At the same time, following this transformation, this movement ceases. When we link together two liquids contained in two different containers and their levels become equal, their movement ceases.

These generalizations can be applied to any movement. Every movement in the universe tends to be transformed in a rectilinear direction, which will lead it to its end. A movement having an end must necessarily have also a beginning. Consequently, each movement that exists in the universe must have also had its beginning at some well-defined moment in the past.

There are two hypotheses concerning this. One affirms that once the movement of prime matter started, matter must have already been in existence. The other one asserts that prime matter originated together with the first movement.

The second theory is most probably the actual reality. Concerning the first theory, it is difficult to affirm that the cause of the first movement was matter, for a static body cannot set another body moving. In the second hypothesis it is not necessary for matter to cause movement since, when the latter began, matter did not exist, and therefore it is clearly evident that a nonexistent thing cannot be the cause of anything.

The conclusion of all this discussion is that, in both hypotheses, it must be recognized that the cause of the first movement of prime matter is external to matter itself.

This cause either gave the first push to an intrinsically static matter, or, simultaneously with the first movement also transmitted existence to matter. In both cases it has set matter in motion in different ways.

"The acceptance of the second hypotheses agrees with the scientific point of view." We call this power—which is beyond any human consideration and reckoning—God.

Kolbe

1202 Faith

Mugenzai no Seibo no Kishi, November 1935, pp. 2–3

*There are many interpretations of this matter. What is religious faith? A clear explanation about the importance of this theme will not therefore be useless.

There are some who define faith as "trust." Others say it is "a kind of religious sentiment," or offer other interpretations.

In any case, in a few words, faith is the acknowledgment of a truth perceived through our ears or by any other means. When somebody mentions a typhoon that took place in a far away country, for example, or when I read or am informed in some way about this typhoon and accept it as an accomplished fact, then it is said that I have believed the one who spoke or wrote about it.

In the act of faith there are therefore two elements: the acknowledgment that he who is giving witness about a fact is also informed about it, and the acknowledgment of its truth. Knowledge in this case stands for the conformity of the mind of the witness with reality. Truthfulness stands for the conformity of the spoken or written witness with the mind, or else with the conscience of him who gives witness.

This is true with regard to any act of faith, even in the natural sphere, which has no relation whatsoever with religious faith.

Likewise, religious faith has its own foundation. It is, in fact, based on the knowledge and authenticity of uncreated Wisdom, which knows everything completely, and upon its absolutely perfect truthfulness, which cannot ever contradict truth, not even once.

Consequently, if something is recognized as a divine revelation through reason, the authority of such a revelation derives from Wisdom and from infinitely perfect divine truthfulness, and we recognize it as true precisely by basing ourselves on such a foundation. This is a marvelous act of faith.

However, this act of acknowledgment necessarily requires special assistance on God's part, which surpasses man's natural abilities. We call this special assistance "divine grace."

The definition of religious faith therefore should be this: "Faith is an act of reason which, following the command of the will, moved by divine grace, recognizes a revealed truth."

Though a person may study religion for a long time, listen to many debates concerning it, read much, reflect and meditate in depth, but without asking God for

* Original text in Japanese.