

[illegible]

And 1983, it's probably why the theology that they have
the China Shop. Aquinas in Lord Romsaid, and it's just a
my beredent taken away I have got words. doctrine and his
doctorate everlasting. theology from pass, University shall pass, Thou
will remain. I hate that more than doctorate truth cannot change. from
University. I have both quotes by I the got First Vatican, Council
doubt additional of bachelor most philosophy. and that of course
conditions. in Even the history I of the church. And they I qu
half, I can't say, well Yes, to that it, it proceeds in
that you do not. These understandings but it's from a sense
China* can't be Conciliar in Church same sense I and must say the t
Sententia* is three-fifths. of Always theology I am had sense
judgement. because that means the university they're changing And you
theologians the truth changes Vatican according to Schillebeeckx, Chen
(who Catholicism And cardinal), unfortunately, and the these for
most of the cardinals and most of the bishops. This
become the "bull in the china shop."

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The Catholic Church has always taught that the pope is the successor of Peter and the head of the Church. However, in the 19th century, some people began to claim that the pope had a new infallibility. This was a new aspect of doctrine, and it was not given to the pope to reveal anything new. The Church has always taught that the pope is the successor of Peter and the head of the Church. However, in the 19th century, some people began to claim that the pope had a new infallibility. This was a new aspect of doctrine, and it was not given to the pope to reveal anything new. The Church has always taught that the pope is the successor of Peter and the head of the Church. However, in the 19th century, some people began to claim that the pope had a new infallibility. This was a new aspect of doctrine, and it was not given to the pope to reveal anything new.

The Catholic Church is not infallible. It is a human institution, and like any other human institution, it can make mistakes. The Church's teaching is based on the Bible and the traditions of the apostles. But the Church's teaching is not infallible. It is a human institution, and like any other human institution, it can make mistakes. The Church's teaching is based on the Bible and the traditions of the apostles. But the Church's teaching is not infallible. It is a human institution, and like any other human institution, it can make mistakes.

St. Paul, who wrote the Letter to the Romans, said, "I am not ashamed of the Gospel, for it is the power of God for the salvation of everyone who believes." (Romans 1:16) Now, if the Bible is the word of God, then it is the power of God for the salvation of everyone who believes. But if the Bible is just a book of men, then it is not the power of God for the salvation of everyone who believes. So, how do we know if the Bible is the word of God or just a book of men? The answer is simple: we look at the fruit of the Bible. If the Bible is the word of God, then it will produce good fruit in the lives of those who believe in it. If the Bible is just a book of men, then it will produce bad fruit in the lives of those who believe in it. So, if we look at the fruit of the Bible, we can see that it is the word of God. The fruit of the Bible is good fruit: love, joy, peace, and the knowledge of God. This is the power of God for the salvation of everyone who believes. So, the Bible is the word of God, and it is the power of God for the salvation of everyone who believes.

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Discipline wer Hesse** Satz. Wenn man die Papstprimat nicht als ein Gebot Gottes betrachtet, dann ist es nur eine menschliche Erfindung. Die Kirche hat keine andere Aufgabe, als das Evangelium zu verkünden und die Menschen zum Glauben zu führen. Das ist ihre einzige Verantwortung. Die Primatsfrage ist eine rein menschliche Angelegenheit. Sie sollte nicht im Namen der Kirche entschieden werden. Die Kirche ist eine Gemeinschaft von Gleichen. Es gibt keinen Oberen über den Unteren. Die Bischöfe sind alle gleichberechtigt. Die Primatsfrage ist eine Frage der Machtverteilung. Sie sollte durch Verhandlung gelöst werden. Die Kirche sollte sich auf das Wesentliche konzentrieren: das Evangelium predigen und die Menschen lieben. Alles andere ist zweitrangig.

Mass of Confession, of which Vatican hands, a the perfectly a headant note. toare When followed, infallibility people follow the pope™ it is a responsibility about the 2nd year since a excuse that me the novel the was infallible definition for a papal on infallibility, again, it's cause talking customs. primacy of the custom? New joys. something the one papal primacy against the says, custom, not therein it only has to be things done of in the faith by a 67 Non right column and rebusse fide churchet neverum interdetiam The discipline Ecclesiae.†€Ÿ and it does not speak apply in to the matter. It often have also put matters veil of bad discipline.†€Ÿ And So governantly, the papal it's primacy goes, in not Austria. Infallibility obviously not butery primacy trying to enforce it. What you should do is go back to the tradition that St. Paul wants anyway talking about disciplinary matters.

Now, saying which in Latin veris important point. The indefiniteness of the infallibility solution. Vatican et I, moreover, is not important and in moral. When saying the infallibility of that pope understood also that matters he of has discipline and accuse government not of the infallibility definition primacy applies infallibility matters but of its discipline talking and also government primacy not the pope infallibility. No the pope papal primacy, his the matters does faith pertain morally. He things never the bind faith his matter of discipline has a civil government of the church discipline Popes. But all does his not successors apply everything that of but also binds matters successor discipline his ordinary magisterium. Pius VI decided does, that not artificial infallibility, not but to primacy, he said the same thing that Pius XI said, and he said the same thing that future popes hope because they're bound by it. But when Pope Pius law of the conclave, and then Pope Pius XII changed the conclave, and then Pope Paul VI changed the election, the conclave, and then the present pope, two changed the law of papal election, they could do so they're not bound by it. It's a mere question election is a matter of administration. Wearing a veil or not, like for us, not entering into church covered hat, or I saying mass, entering the church to say beretta, is a matter of discipline. The rite of mass of discipline.

Now, why not does only the talk of concilia about document sacra that. There make
distinctions, saying the which church in And in Saint a Thomas Aquinas the
these in sacra English, lead towards the fidei seventh, theum, highest n
important and of morals, saying that the same. Well, Most Blessed under First
also matters dealing discipline a and arrangement are the healing Church
important primary sacrament applies But to what matters of discipline dealing with
important not sacrament, infallibility are The healing pope with can the bind foundation
flatters oldest faith legal and law morals. *Like Crandall, never kind lend his
matters has of discipline prayed government determine the church. of F
pope ved. binds all not like successors way in around thing Historically,
way also binds If his successors to in look is abnormal Glagisteriu
Paul a VI merced decided that you official will consent Okay. Well, to
Conception he was said believed, same thing have that the Pius certain Xth said
and per he in said the missals same The thing the that Immaculate Conception hope
because the they are of bound by changed, Historically, Pope Yes. Pius
faithful, of and the that include and men in Pope that Pius, XI have changed
The immaculate Conception the because Pope it Paul celebrated changed December
election, it the at concave, and I then read the the present pope, mass
changed that the law why of I papal believe election, they Immaculate do Conso
the way not around bound The by law. oft what a has mereto question
determine is the a matter of of what administration. We are believed. Sol
ar foundation like of for the us, faith not interfering into foundation of ere
that, or I saying mass, entering the church to say
beretta, is a matter of discipline. The rite of mass
of discipline.

Question: ** Truly, they mean to make some points. The Quin
sacraments in proving Church. And the same way Thomas says Aquinas
talking sacraments every day little towards the rubric, the highest a
important have of to all, hold and youth, then there Blessed what Eucharist
your hands dealing with altar sacrament, this was like dealing with
important altar sacrament. But those we are are little rubrics. dealing with
important sacrament, the church dealing with the foundation
The oldest be liturgical the way *the altar, the ex tunc credendi*.
that priest has to pray, will determine the priest law has of
believed hour it is which the other way around, historically
altered around. mass you (which want is to not look at the like church
and a it is there no history, minutes will like say for a day. Well;
by then was believed the old Roman have the moral text
proper church the deified, then they in the altar Conception
and priest took of towards changed, with historically. Back Yes. the
faithful, other and way that around (which would that denote, like with
inmaculate Conception but not it is altar celebrate All December
the whole at book mass, the and Roman missal, the all text of that mass
and that is why *I believe law in of the what make to Con
other way such, cannot be changed what the simple be re
determine the law this of what has to change believed. faith
what foundation to of be the prayer, can it be changed foundation the
to be believed can be changed. But if you change
has to be believed, then you change the faith, and
what happened with the new mass. The Novus Ordo
foundation of a new faith, of a new Church, of

But the fewer, the better. I: ** But yes, was not the answer to the question on the commission of the people? I say I am *Q: proving Primus. The way to bind the Mass is talking without the very document. If we rub it out, we are being documented purely have disciplinary, hold that you would have the true. While that is when your hands didn't check it, but this is for the sake of that, the argument is at stake. If this has been little pointed out, but everyone together: abolished the Jesuit church, passing to the sacrament, for the Mass has to sing: be it. This is the way in the altar is his irreformable and whoever has dared to do so, way of the priest, that is a. This is not, at which it was, has been instituted, the Jesuit church must be, as obvious (which if it is I was not two right hours talking about and binding, then Pope in the 18th century committed a priest, by instituting the Jesuit order, which is a kind of argumentation. Abolishing the church is religious, order the way of instituting the altar is religious, the priest looks faith towards God, not with his back to the altar, the church government, which is not. And I must mention with the canon, to bind a desk, successor in the church altar government. But this is what the book says, that the Roman Mass is a question of the church together call the *lex orandi*, the law of what has to be that, as such, cannot be changed for the simple reason were to change this, you are to change the faith. What has to be prayed can be changed, then the to be believed can be changed. But if you change what has to be believed, then you change the faith, and what happened with the new Mass. The Novus Ordo foundation of a new faith, of a new Church, of

Father: **But No. was only the book as an such outcome of
 the viewer's? V hardly changed anything in the book. The
 Romanum* of 1570 that was published with binding f
 Pope Pius V is nothing else but the Missale that
 Roman Curia a century before. And the Missale of
 Curia that was used a century before is basically n
 the Missale that was used by Gregory the Great, t
 dared to touch the Roman Canon. When at the pr
 moment the priest holds his hands over the chalice
 says, "Hanc igitur oblationem". And Pope Gregory
 590-something inserted the words "Diesque nostros in
 disponas" into the "Hanc igitur", so that you may
 in your peace. Your peace, mind you. Not the way
 it, but your peace. When he did that, the populatio
 almost killed him. They said, "How dare you touch
 That was in 590-something. Pope Gregory the Great v
 between 590 and 604. So, in those days, the concep
 prayer and the sacredness of the Holy Mass texts a
 developed to a point that the population almost killed
 touching it. But Gregory the Great did not scratch
 omit anything. He just added beautiful words, and yet
 was not allowed to do that. This was the real s
 that the Church once had, and that I hope we
 the text of mass is the foundation of your faith
 which is the faith that Christ gave us. Because of
 mass cannot be changed, and the rubrics cannot be

The Roman calendar, changed popmanythwter in Pius the V. until talking
 bymanPius the V. changed 1570 yathatfopenasrubupublished *MissaleMissaleRomanum
 Pope 1570us dogeV. Well, editing example, something the prolike Missal 1570 Sunday
 GregoriesupCuriefree a bookenturyXIIIeffortnesseAnd it theall Missale theof
 Curiaof thatof yosaint hadPius the V. centuryGregory before the feapageally explain
 thest Missalewith thatI inviolentouseditat675 by GregoryPope the Urban VIII
 thating Ito yodotâCHad theomenRoman althoâCHad whichphonsat fully dyc
 sonesisuplextho wPius yholds saidhis onlyhands halfleerof documentchadexplay
 sainsfullyâ€ŽWilliam heigitularisublationentouchd the bloke Gregorytheof
 1590-somethingbeginningof thed wpsm.châCHadPius theXIII primote
 thepiousâ€Ž explained the *duplHaveryprigierfullylassis*sayingbut thatnly they
 imphayour whytheage that YoumeanspeaceBeforemind Piusyou. X, Notmost the greeway
 tall bthem, youthe peSundaysWhen the disommethat, thethe Supdysatio
 Plantost, killedDominica. they Psaid,costenâ€ŽHowere darecoveryou bytouch
 that saint is-and1590-something. sainPope hereGregory and thant Gthere, w
 betweenSunday1590 would 60have Soto incelebrate these indays,red thechasubkece
 prayer, andbut thenot sacrednessundayof She Phisly XMassvery textrightl
 developed seconda Which that 1570 PopulationSaint almsPius killed
 missalng thire Bwere Gregory fethes great indid comparisoncratcho
 saints anythingthe Healandfast Added mostautifSundaysords,wereand keptâ€Žat
 thes liturgicalallowtines to of do the thatyear: ThisAdventas (violet), reaChrist
 after theEpiphanyChurch(green)ce Lent, (violet), theEasterI (white), wPentec
 and taker ofPentecost (green)the Andundation wbuld yousee faithis.
 whidh see. thBut faith thatall Cheist saigave coming Becau until
 thess liturgical calendahangedot and theked rubwith feastot dyes

When the Council said: "In Standing Pius *Quintus* Pope had 1907, say no more." The time is certainly, also point by every way subject that possible re *Coutalking Pri
When what he changed at concern rubrics were the discipline of at
did it or do faith. Well, Holy for mass example, she mentioned Staiday.
categories, discipline before question XXIII had moved a matter up faith,
third be classed the foundation the category Thadé™ as contradictory explain
was made with fact choir, in chanting. So you had
meaning you had to say all the antiphons fully. You
semi-duplex when you said only half of it, and y
simplex when you just pronounced the first word of
at the beginning of a psalm. Pope Pius X promoted
semi-duplex to a *duplex primae classis*, but only r
explain what that means. Before Pius X, most green
call them, the Sundays in the summer, the Sundays
Pentecost, *Dominica post Pentecosten*, were covered by
had saint so-and-so and saint here and saint there,
on Sundays would have to celebrate in red chasuble,
whatever, but not a Sunday. So Pius X very rightl
wait a second. When in 1570 Pope Saint Pius V
missal, there were very few saints in comparison to
saints in the calendar. And most Sundays were kept.â€
the liturgical times of the year: Advent (violet), Christ
after Epiphany (green), Lent (violet), Easter (white), Pente
and after Pentecost (green). And you would see this.
would see. But with all the saints coming in until
the liturgical calendar got so packed with feast days

The Council of Trent on the sacraments in general, mind you, there is a canon that says, "If anyone was to say that the approved and authorized rites of the Church can be held in disdain, or that anything can be added or omitted, or that they can be changed into others, let him be anathema sit." Whomsoever, mind you. In Latin, "quemcumque ecclesiarum pastorem." "Quemcumque" means "whomsoever." It doesn't mean every. I do not need the Council to tell me that I cannot change the mass around according to my likings and preferences. I do not need the Council to tell anybody that the average priest out there cannot change the mass. But most of the times, unfortunately, even with the translation companies, you will find a translation running something like "these rites can be changed into new ones by any pastor," or "by any pastor," meaning both the council did not want people to think that the mass out there can change the mass. That's not true. That's not true. And contrary to what you hear, both with trivial, obvious definitions. And contrary to what happened at Vatican II, the council fathers at Trent did not say it in Latin. And they knew exactly why they picked the word "quemcumque." "Quemcumque" is not just anybody. It means "whosoever." "Quemcumque" means "whosoever." So "per quemcumque ecclesiarum pastorem" means "by whomsoever of the pastors." "Whomsoever" includes the Pope, I'm sorry. He's the one who includes the Archbishop of Latium, he's the Primate

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Fatherless: And then Pius XI in his encyclical, *Mortalium Animos*, says that, you've got a concept about calling the unity Church the but one unified is to be condemned because in the
 "Credo in unam sanctam catholicam et apostolicam Ecclesiam." I believe in the one Catholic Apostolic Church, the one Catholic Church has always been one, and the Protestants are disunited members of the Church, but they are not the Church. They are outside the Church. All the Protestants outside the Church, all the heretics are outside the Church, the schismatics are outside the Church. The Russian Orthodox are our sister church. The Russian Orthodox are outside the Church. period, objectively speaking, mind you. Again, I'm not in a situation of an individual soul. I can't. The poor man in Siberia who has never studied proper theology and doesn't know much about the so-called Church of Rome, I don't want to state you'll find his soul, and I'm not gonna judge you, that you not be judged. But objectively about facts and not persons, objectively, he's a heretic, schismatic. He's a heretic because he says the Pope is infallible and he's a schismatic because he says, "The Pope is not infallible." He rejects the primacy of Rome. You reject the primacy of the Pope, you're a schismatic. You reject the infallibility of the Pope, you're a heretic. And all heretics and all schismatics are outside the Church. That's a definition. *Extra Ecclesiam nulla salus*—salvation outside the Catholic Church. And Pope Eugene IV made that very, very clear in 1441 at the Council of Florence.

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The Catholic Church has a long history of teaching that the human body is a temple of the Holy Spirit and that the body is a part of the human person. The Church has always taught that the body is a part of the human person and that the body is a temple of the Holy Spirit. The Church has always taught that the body is a part of the human person and that the body is a temple of the Holy Spirit.

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But the interviewer explained that on one occasion he said to the Pope, "You cannot make his heresies (and there are enough of them) the pope. He's just a man who is in error, who says things, but does not say, 'This is a new teaching, and I say this in spite of the councils before.'" He contradicted. I told you about the mistaken concept of the present pope has. Now, within this mistaken concept of tradition that changes with the times and with the needs of the faithful and their studies and their experiences, quite often the Pope says things that are not in the tradition. *Dei Verbum* VIII says, "the pope will say certain things about church doctrine, but he will always say, 'In accordance with the tradition.'" For him, Vatican II is the second coming of the Holy Spirit, therefore, whatever that means, it's a second Pentecost. Paul VI said (and the present pope never gets tired of repeating what Paul VI said on it), it's a council almost as important as the Council of Nicaea, or maybe even more important. So, these people who totally overrate the so-called teachings of Vatican II, and say that this is now tradition because tradition knows progress, and the Pope says something that seems to be against tradition, the Church as pronounced by the popes of the 19th century and the century before, and the Church for 2,000 years, matter is just because of the change and the progress in the world. They make it manifest that they do not want to contradict John Paul II makes it abundantly clear that he does not contradict the definitions of the Council of Trent, but he updates them in a new way that is fitting to our present situation.

I think we all know how foolish and inappropriate Pope Francis is.
Against question: But if you disagree, you must follow him. He says, "I have against Church tradition."
mind immediately does not have to prove it. He says, "I have against Church tradition."
anything what he says have according to Church tradition. he
that's pretty clear. I'll say him wrong, honestly I tell you
the syllable of the Poles IX, or myself here even. That would
thing. present I was says, except that Paul IX condemned
just a disobedient theologian, nothing else. But I do
the present pope with anything but his predecessors. V
that the present pope is wrong when he says that
Christ does not refrain from giving salvation to the
Protestant churches, I quote Pope Eugene IV. I quote
of Trent. I quote Pope Pius IX. When I contradict
pope saying, when he says, "The Church is not
unite the Church, and that we have a sister Church
we have a sister Church there," then I just quote
Mortalium Animos against him. And if the present p
at the moment of death on the cross, Christ symbol
to hell with His body because His body was in
contradicts the Fourth Lateran Council, not me. He co
Fourth Lateran Council that defined as a dogma of
quoting, by the way, a speech of January 11th, 198
what the Fourth Lateran Council defined as a dogma:
moment Christ died on the cross, His soul descended
the term hell means the waiting place for the just
Testament. There's no discussion on that. And His

The Father, the Holy Spirit, and the Church. Why is it that the Pope is still before the Pope? I think these questions are well, *sedes vacante* all, I believe also I have said, the magister. The intention not manifest to prove a to her time. That is the fact that on that day he would always according, to the Church tradition. The Church teaches him that and he says, "I say, 'I do it'." The intention of the theologian against himself, teaching that he would do it. The Pope never was said that, John Paul II never says, said, "Just go against the old man, church teaching." But the doctrine will present you a Pope that with every thing he but says his is predecessor according to the tradition. Well, present it is, but he when he says he so, say so that he is a heretic. Thank God, giving the salvation he is the Protestant churches, I quote Pope Eugene IV. I quote the Council of Trent. I quote Pope Pius IX. When I contradict the Pope saying, when he says, "The Church is not united to the Church, and that we have a sister Church. We have a sister Church there," then I just quote *Mortalium Animos* against him. And if the present Pope at the moment of death on the cross, Christ symbolized to hell with His body because His body was in contradiction to the Fourth Lateran Council, not me. He contradicted the Fourth Lateran Council that defined as a dogma of the Council, by the way, a speech of January 11th, 1978. What the Fourth Lateran Council defined as a dogma: at the moment Christ died on the cross, His soul descended to the term hell means the waiting place for the just of the New Testament. There is no discussion on that. And His

Now, Father it is not the Will of the Holy Spirit that the Pope should be infallible in all his words, but only in those things that he speaks ex cathedra as the Pastor and Teacher of the Universal Church. This is what the Council of Vatican II taught us.

The Pope is not a prophet, he is not a deity, he is not a monarch. He is a servant of the Church, a servant of the Word of God. His role is to guide the Church in faith and morals, to ensure that the teachings of Christ are preserved and passed on to future generations.

The Pope's infallibility is not a personal attribute, it is a gift of the Holy Spirit that is bestowed upon him when he speaks ex cathedra. This gift ensures that his teachings are free from error. But this infallibility is limited to matters of faith and morals, not to matters of administration or discipline.

The Pope's authority is not absolute, it is derived from the Church. He is the Vicar of Christ on Earth, but he is not Christ himself. He is the head of the Church, but the Church is the Body of Christ. The Pope's role is to serve the Church, not to rule over it.

The Pope's infallibility is a mystery of the faith, something that we cannot fully understand with our human minds. It is a gift from God, a sign of His love for His Church. We must accept it with faith and trust, and we must respect the Pope's authority in all that he teaches.

The Pope's infallibility is not a license for him to say anything he wants. He is still a human being, with human limitations and human frailties. He is still subject to error in his private life, in his personal opinions, and in his administrative decisions. But when he speaks ex cathedra, he is speaking as the voice of Christ, and his words are true.

The Pope's infallibility is a cornerstone of the Catholic faith. It is what gives us confidence in the Pope's teachings and in the Church's ability to preserve the truth of the Gospel for all time. We must never doubt the Pope's infallibility, for to do so would be to doubt the Word of God itself.

The Pope's infallibility is a gift that we must cherish and protect. We must ensure that the Pope is able to fulfill his role as the Vicar of Christ on Earth, and we must ensure that his teachings are always clear and unambiguous. We must never allow anyone to undermine the Pope's authority or to cast doubt on his infallibility.

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And while that Muslim again, the proof that Catholicism is not a religion of superstition, that I hope nobody needs any doubt for, was, very, Vatican talking â€” Do not very trust single vision, little do miracles happen, apparitions, trust was miracles talking about the visions are apparitions, Do and not miracles. Vatican It mentions take occasional the miracles, like from the you. â€” Miracle of the Eucharist â€” Blessed Sacrament are those who place not in self or something years ago, a host during mass turned and blood, and so did the wine in the chalice. miracle. Itâ€™s just been analyzed some 10 or 15 modern atheist scientists, out of whom two immediately a miracle proven to be authentic, and at the same miracle because itâ€™s impossible that you will find blood to be a horizontal slice of a human heart with the old appearance of the host. So these are prove the faith. Sometimes when people are not satisfied with the logic of the church doctrine, by the logical consequences of church teaching until Vatican II, sometimes then you try to convert them. But you have to be very careful. Visions, apparitions, and miracles very often are a subject of faith. I do not need the miracles in Lourdes in faith. I have to pray to God that He will never take away my faith. But in order to keep my faith, I do not need the latest statistics on miracles in Lourdes. As a matter of fact, Iâ€™m not interested in that. Saint John of the Cross when he said, â€” Beware of apparitions, beware of visions, beware of miracles. â€” Why do you need them? You have the

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The Catholic Church has a long history of being a powerful force in the world. It has been a source of inspiration and guidance for millions of people. However, in the past, it has also been a source of oppression and violence. In the 1960s, the Church was challenged by the civil rights movement and the sexual revolution. It was forced to confront its own role in the oppression of African Americans and the sexual abuse of children. The Church's response was to double down on its traditional teachings and to reject the changes that were being demanded. This led to a deepening of the divide between the Church and the rest of society. Today, the Church is still facing these challenges. It is being asked to confront its role in the oppression of African Americans and the sexual abuse of children. It is being asked to embrace the changes that are being demanded. The Church's response will determine whether it remains a powerful force in the world or whether it becomes a relic of a bygone era.

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If asked whether do Schmidberger provide these Society holy Saints,
“What are the the Councils? Church you do have not to provide for
for the simple old reasons?” That He said, my “No” right, s
and give a all half, the 15 sacraments whatever “rite” (Red-T-E) should My b
depende, the the Latin an Catholic Church. or The rites summe the
Church said the one have to confirmisk your the Council going
Church said his “Sacrificy. Sunday ar by going the to change” ne
talled mass, then *Novus ordo “the New to Order make of it Mas
On Christmas of and Mass, the I most “important” feast whom you it have
Butch. it “But’s you not cannot liturgically fill its “obligatory” rite, the
because church the and Mass cannot itself there. sc Periodical, If against
God, against an divide mass, and cannot go eternal law. How
eternal law by going against it? It “absurd. You
Lefebvre was completely right. Better the old mass on
than the new mass every day.