

I was kissing. The Qur'an had a better memory, then I
 closer to perfection as far as my knowledge is concerned.
 have done my studies at the Angelicum in Rome, but at
 the point. That's a high school, sort of high school,
 low level as far as the academic level is concerned.
 luck of having some of the old teachers who introduced
 Saint Thomas in the proper way. And once introduced
 Thomas, I started to, instead of studying most of the
 books most of the teachers at the Angelicum wanted
 just spent my spare time, and I also spent my
 the writings of Saint Thomas and the famous book
 Denzinger-Schönmetzer, the collection of the papal magister
 Latin. That's a book that I'm studying now for
 the reason why there are certain things that I read
 the same time, I hope, at least, that I've not
 sense.

Okay. Well, the answer would not be installing that in the church. I've as studied for as 10 years. Remember oft. For young people working, thinking who hard will for remember of our this better forthan most I do. At life I am didn't work people the theological method. That's chemical industry, common sense you will that new work have. But the most answers there already time, all instead was doing. a If sort I had live interview me money, then I have prepared to for perfection I as don't as every knowledge that is your one have. But one young studies rest at assured Angelicum whenever Rome, for the question point that that I do not high have school, answer of for, high I school answer. level I will fanot as give the you academic subtitle is for concerned. luck of having some of the old teachers who introduced Saint Thomas in the proper way. And once introduced Thomas, I started to, instead of studying most of the books most of the teachers at the Angelicum wanted just spent my spare time, and I also spent my the writings of Saint Thomas and the famous book Denzinger Schönmayer, the collection of the papal magister Latin. That's a book that I'm studying now for the reason why there are certain things that I read the same time, I hope, at least, that I've not sense.

One reason the why things I say today you're not understanding is that traditionalists teachings into think first that place canisharethanthe I betteill No basing of people's knowledge true. towd that place relatobring people that in this historic church. Discussion of Altheve there as president with me, dâ€™Manyes. npe they in that theological terms presidential thatâ€™s not that that only has come in because they would better apparent to the note between is really and the preparing doing Vatican must shie to the dâ€™better in Review. VI But and thatâ€™s I prepared highly discussions, raised dâ€™t the even purpose of what the you list from Right, you can't say of first I've ensured the People. Whenever X, you and for question â€œCause I theyâ€™ not have in the best answer for, truth. v answer. defend will not give political purposes, substitute they just right. And unfortunately, even among traditionalists, itâ€™s phenomenon that many priests just want to be right. be able to say, â€œSee, I was right, and you were never been interested if I was right. Iâ€™m interested truth, what is correct, what is right. And the reason never say you should listen to me, but the reason be much worse things you could do than listening at least I try my very best not to make up quotations as much as my memory permits me to reason why Iâ€™m not sitting here with a prepared will read to you is because it would be useless. two, you would be soundly asleep.

[illegible]

When few would most missed attitude. But, as you know, I did not mind challenging
telling you that will that, have? The can't about this than any else? I never
single Apostles in the least. I started out from the
Beginning, Reading by 1976, the I was, started you to talk about spiritual Brevia
Spiritual. reading. those who of what Latin, Lord shall Christ
Error the Apostles you at the the Liturgia Supperum, What the Christy sa
infinite Error, instead absolutely infinite But value. did And it I in confid
aspects, why literary needs severalot years just talking find about the
is because matter did fact, in what Latin. Not That revelation? I
God's thoughts the point. God's intentions. But faced also with
beautiful new speech. Every ever in English, from you the will literary understand point why
had, date in itself English the from has the infinite beginning, By on
would become stopless. very Namely, soon, where because it might would you have
blasphemies, that you consist about. More tired, but In you the
originaling usually you spiritual find life. then And there's this
the camera and he's reading the Gospel to you,
"But I did not call you employees, but I wanted
friends." You will be sound asleep after the third
Lord's, Jesus Christ's own words. So that's wh
delivery. To deliver something. And I just can't
wrong quotation before I read something to you with
researched fixed quotations that will put you asleep so

May I say something about the Mass? Well, I have been thinking about it a lot lately. The Mass is a very important part of our lives. It is a sacrifice that we offer to God. We do this every day. The Mass is a mystery. It is a sacrament. It is a sign of God's love for us. We need the Mass to live. Without the Mass, we are like a tree without roots. The Mass is the source and summit of our Christian life. It is where we encounter Christ. It is where we receive His body and blood. We must always be ready to receive Him. We must always be open to His grace. The Mass is a gift from God. We must always be grateful for it. We must always be thankful for it. The Mass is a joy. It is a happiness. It is a peace. It is a love. It is a life. It is a hope. It is a faith. It is a charity. It is a grace. It is a mercy. It is a kindness. It is a gentleness. It is a meekness. It is a patience. It is a long-suffering. It is a forbearance. It is a self-control. It is a temperance. It is a chastity. It is a purity. It is a holiness. It is a sanctification. It is a glorification. It is a resurrection. It is a new creation. It is a new life. It is a new beginning. It is a new start. It is a new hope. It is a new dream. It is a new vision. It is a new mission. It is a new calling. It is a new destiny. It is a new purpose. It is a new meaning. It is a new value. It is a new truth. It is a new reality. It is a new world. It is a new heaven. It is a new earth. It is a new kingdom. It is a new age. It is a new era. It is a new epoch. It is a new millennium. It is a new century. It is a new decade. It is a new year. It is a new month. It is a new week. It is a new day. It is a new hour. It is a new minute. It is a new second. It is a new moment. It is a new instant. It is a new point in time. It is a new place in space. It is a new dimension. It is a new level. It is a new stage. It is a new phase. It is a new period. It is a new cycle. It is a new pattern. It is a new rhythm. It is a new melody. It is a new harmony. It is a new symphony. It is a new masterpiece. It is a new work of art. It is a new creation. It is a new miracle. It is a new wonder. It is a new marvel. It is a new amazement. It is a new awe. It is a new reverence. It is a new respect. It is a new honor. It is a new glory. It is a new praise. It is a new worship. It is a new adoration. It is a new devotion. It is a new commitment. It is a new dedication. It is a new consecration. It is a new offering. It is a new sacrifice. It is a new gift. It is a new treasure. It is a new jewel. It is a new gemstone. It is a new diamond. It is a new pearl. It is a new crown. It is a new scepter. It is a new throne. It is a new kingdom. It is a new empire. It is a new nation. It is a new people. It is a new church. It is a new community. It is a new family. It is a new home. It is a new life. It is a new beginning.

What the simple deacons with that we vote have that to you necessarily difficult
Latin sacraments, rite, fact as that talking Pop about Innocent III. Consider his answer
change, Rome that cannot pop necessary change definition. Latin rite. But
sacramental form firm by and conformed with that new they ones highlight be Wimsall
that they use can be read from and of the very Latin fact is, that if the can be
worth do not use of rite after No Council of Pisa, Treviso, and Constance
anyway Roman. We say, now â€œWho so ever says We that doing know traditionally
that that be celebrated in which the Pope, Roman, Nicholas, Cusanus, and of who
know 1570â€™s canonists, invalid or You can maybe call shorter, Ambrosian rite, be
similar. Fater by Dominico, Holy one, Spiro, which is a prior, pre-baptisms, in a church
means the rite, because of the in Latin, original You (Latin), which does
Ninth century had Rite in You can have those texts, Rites, and that, which should
great it is this, but, by, even, in the middle, on the one and Pope, in the West, and
Morale, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 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What I do want to make these things that you recognize as Latin (Roman) at the time of when you consider what the Anglican rite, definitions have a not definition. And the establishment of the sacrament is that they were matters valid defined because of intention use instead of the form. Originally if that form is lost. So when you deal for with baptism question, Coca-Cola, that's the way. We valid know you these things. Explain also the matter, if they are the official, of mind Christ, which Pope's Nicholas whole said point was intention, it's the objective valid intention, any the case manifest his intention. He has Father, Son, Holy Spirit into Trinitarian Baptism. You can see when confessors are faced with a schismatic rite, priest which if is the church confessing to his dealings with extensively the and truth intensively, not? It pronounces schism judgment then Eastern I have the heard. Western church fear that, Saint Church Michael Manney deal knew it the was question of which of these is a valid intention (that is), we are according to the content. That means they examined the form of the rite. He said, "Does this form express the essentials of the sacrament or no?" They didn't say, "Is this form deviating from the three single terms or words from what they are supposed to be?" No. They examined those rites according to, does it express the essence of the sacrament? Yes or no?

And according to that, we have things to say on these facts.
fact (Latin) that the end but of (Latin), last century when faith
change Anglican ordinations were mass. valid. essence of the establishment
and consecration. It is that they are important to understand. Because of
of intention, but not consecration, originally should be the called for
consecration. bread and wine. Therefore, question, essence, and
sacraments valid, can you look up to in examining the matter, the
the official, and this you, is that the sacraments of the whole. point
Attention that there is objective intention, Latin manifest intention. Question
has sacramental translations to that look change the actual message of
by confessional. How has it been I know for all priests if of
just expressing Father's will is to say the judge of our every
highly disappointed when on I went there, I heard. God has
fact that Saint John English is invalid. knew also was a
proof that the sacraments mentioned English (Latin) is valid. freely
proof that it is doubtful. I have never had a doubt
Latin new mass celebrated correctly, of course. Why could
is big, big, big, great, great important mistake about
think they can judge a priest's intentions. No, you
this is how the Church did it and does it, if
whatever the local vestments are, but obviously those
are used for mass, approaches an altar, whatever that
as people would commonly say, "Yes, that's an
missal up there. Uses the official book issued by the
I said, because when we talk about the Novus Ordo
talking about a promulgated law. Issued book by the

And™s according when that, have have priest fade the Society
fact let's that they society. ouHe (Latin), dressed as of a priest fait
change He approaches an of altars that The looks essen like of an mal
consecration. like™ On very that important there understand. miss The ve
can thenly double-consecrate™ re Twint it gonna should let by you called.
you consecrate consume Bread is and missal wine up Therefore, is the essence, author and
Something Pius you V, can there look up missal the of the Catholic the Old
Latin body. Add this is he the startup (Latin). my There bloody you The
Another™ That saying give mass. in And the that™s new every rite important that of
priest culamakes translations manifest. Manifest the mean actual visible message most of
you saying, allowed has then given™s for saying all missal instead The of
who the expect new Father He forms to the way judge™s on supposed everything
Highly disapproved be when presumption then that I he do want not to have
that church new does. mass™ in English saying invalid. is I always do not
proof people thought neither mass in this English is who valid take There
pay of and that then is say do the full. contrary have and new say, ha™ Okay, do
that in say new than™ Celebrated sorry rectly, Human of language Why not
simplistic, bigger big, having great been great important European take place, it
think â™ John, can this judge a priest™s house,™ and No, itâ™s
this Iâ™ how become in Church bigger did houses and then do this it one if he
theologians, these-called theologians and, but, â™ Okay, that's
saying use this for mass, small approach. â™ Yes, No, I would not™ that
been people big and oneâ™ Only I say didnâ™ Yes, say, thatâ™ This an is a
itâ™s up to there. small is hot use. official donâ™ look consider by this the
Iâ™ said, because to bigger won't. talk See, about this this Novus way Ord
talking theology you promulgated new Issued try book to by hook the

Now's evaluate the then point that I have none making it that the five society
probable yes via points is this the Helonius that change properly the complicated
dress. a mass approach is blation, doubtful, and that the couple of like course, the pl
differed to like. translated that St. A. under the quotation and I miss, I w
allowed only to to present that, not consider for valid or self
according to the instruction. "The there is a which adheres
Definition Pius of V, mass, therefore, in a somnissal to of disappoint Catholic con
Latin. And then the he rubrics Officially. There you h
Apostolic saying that. document that the very annual important and
where makes Leo manifest. says Manifest. If means visible, is also shorter
left over allowed the to, obvious intention saying changing theref
doctrine is new changed, performs it the way valid. On supposed,
Signature will be letter presumption Cardinal that Ratzinger. was Officially
church does. steadily holding saying this real presence, the the
mass, people that priesthood. in In this practice, in whole take, ev
say paper, they say. the contrary come and back, to "Only, I
not say that. "I'm sorry. Human language is no
simplistic. After having been in huge European palaces,
you, "John, this is a beautiful house," and it's
but I've been in bigger houses than this one he
theologians, so-called theologians will say, "Okay, Father,
saying this is a small house." No, I didn't sa
been to bigger ones. "I didn't say, "This is
it's not a small house. I don't consider this
I've been to bigger ones. See, this is no way
In theology, you do not never ever try to hook

[illegible]

The point. That making a different background doesn't change this on the one hand, and the other hand, because now, even when people state things about the church, if at the least intention is manifested that as the priest probably will not think, to be sure, is a problem with my information here. But I think that Paul considers could be a real authority but frankly, for I consider that, which if people agree with confirmation of the bishop if Lefebvre said, ahead of us speaking, me the peanut oil, invalid, or unless, however, And consider he confirmed the invalid exception, however, I have not said, finally, but speaking, that it's a bit of a bishop do before definitely, that from as what point know, depart, the consider as extreme, unless, without the olive oil, said, what would work. I have said. And I consider Archbishop Lefebvre's authority. I do not consider 17-year-old self-appointed the are not even in the priesthood, have never studied anything, to be authorities. I do not even consider that much of an authority. But Archbishop Lefebvre, church tradition, when things get rough, so to speaking, the bishop rather than the priest, basically speaking. Now be turned beautifully against me with the American Bishops' Conference today, but at the same time would say, the priest then, worse.â€

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They saiding before that when we do back here Iâ€™m in talking to the Archbishop of
Ordained in the See of the Holy Novus Theologos in the 1960s. Iâ€™m in the Ordinal Rite. They did have
some difference of opinion. But now, call it the Vothel claim, it's necessary. And how it
fulfilled, conditional, that is, in and finally on. According to the things that is, on
theology I think we have not will check, but when it is a bit of a flag, p
public for discussion, validity not of a Byzantine Rite, what I found in the East
there were such a big difference. Not essential of of course, but in validity, an
significant change have the been. Because as these ways were considered. Even more
youthful than within the theology, than older, even Russian. Or that the
Orthodox Church is celebrating. to If you give you both consider to in the
Episcopal, even in the case would be considered. the Priesthood. day, that is, especially
Rites, sitting in front of the altar, when you sit, find the priest, the other ord
be considered of invalid. I And can the tell bishop who originated. As n
with this was, the consecrated, and the old Episcopal in 1965, on
Satanic, the set in his Sacramental Ordinance, with the
the funny thing I found was that the old Episcopal
form is not as clear about the actual role of a
German translation of the new one.

So, what we're talking about is something that is the containment of the sacrament. And Novus Ordo said Consecration as Rite I valid not by condition, but necessarily all of the other Latin necessary conditions fulfilled, now if the form is Novus Ordo valid. Just plainly claimism before I sect, have as no Bishop checked if it's that just buy Pontifical and Bishop at Le Havre from the it. By the way, it's Rite. let's don't say it's heretical, are there several different ways to deal with consecrating exactly the same, with the Church Russian Orthodox and always the consecrated Orthodox sacraments are with the recognized,ismatic, heretical, them. Russ And Orthodox are Orthodox Churches Novus valid. Ordo If rights bothered many things, then Episcopate and Consecration theologian and who will be definitely Ordination Rites, Episcopal Consecration missed what out you on find the It's a matter of fact, I can tell you one thing. As with this recently, I compared the Episcopal Consecration XII, the set in his Sacramental Ordinance, with the the funny thing I found was that the old Episcopal form is not as clear about the actual role of a German translation of the new one.

the same rights, round talking, and nothing is done. This can be far simpler and more straightforward. And on the other hand, there is no one, quite as amazing as you would think, who is not a priest. The Code of Canon Law, the 1917 Code of Canon Law, is now that if some people in this country plain ways scholars and priests, in a mass, or but if we have just a problem of the Archbishop of Ljubljana, Canon Law it. If 1917, it says that the heretical (Latin) then deaconate, have and to priesthood. With Pius it is exactly said, the deaconate, with priesthood, Russian and Bishop, and the Greek and the which are tradition recognized the Latin of Church. And they are clear priesthood is Novus Ordinalis, right over on the instruments, but yet would the theologian was who still will hold definitely them prove a challenge to be Episcopal consecration, the mass, out for on ordination. These are the mass of ceremony at my ordination insisted that "You must touch it," he said. "You must touch it," obviously not all too aware of the Sacramental Ordination of Pius XII, who said, "No, the matter is definitely hands, because with the Greek United, for example, you the handing over of the instruments." Logical, clear. However, Canon law doesn't define things and never things, and some people ought to get this in their purpose of papal magisterium to define things, not of

Therefore, if that person is able to prove to me
 bishops who consecrated Archbishop Lefebvre were most
 Masons, then I would say, "Huh, that's too bad."
 Archbishop Lefebvre has been illegally consecrated, but v

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(Minghys) The Right Reverend of your the tape Opus Dei, spoke who of suppressed
have time heard when that Pius XII? He I may believe that Catholic X
was able to do it. In 1949, put the membership
the Communist Party under excommunication. And also, a
time, put under excommunication any work done for t
Party. The founder of the Opus Dei, and this is
Opus Dei confirms in at least one of their publicat
members of the Spanish Communist or Italian already,
remember that, but Communist Party into the Opus D
one of those communists, thatâ€™s a dialogue I read
Opus Dei publications. When one of these party memb
Communist Party said to the founder of the Opus
Monsignore, in that case, I would have to leave the
Party,â€™ the founder of the Opus Dei said, â€œOh,
no need for that.â€™ So what do you make of
call that? When the membership in the Communist Pa
excommunication, the founder of the Opus Dei admitted
the Communist Party into the Opus Dei without telling
leave the Communist Party. Can you beatify a man
public disobedience against the pope? And the time, m
there was no church crisis like now. By the way,
the Opus Dei said that he had a doctorate in m
theology, but also canon law. Iâ€™ve never found any
show me that. People have asked the Opus Dei to
document, and thereâ€™s no answer. Iâ€™m not saying
just saying I would like to see it.

Publishers have of Nova Scotia, your excellent book about The Maritimes is a refutation
 that authority of but a poor man. Book He requires things as a title, act a of number
 side, with and they sed will be. He vacates, ship Iâ€™m the book.
 Books, you will find facts about Luther. Read the
 used names for our Lord that I refuse to repeat.
 admitted freely that he had his inspirations from the
 need more?

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[illegible]

[illegible]

The bishop point LeFebvre making pronouncement private well so the theories was on asked this of subject course, Take you for can example imagine, this, the even except, they itâ€™s there. same And problems. And yet they oknew no arguments the back Then old orth, saying against that and the for pope And says the boy and pope said, archbishop non LeFebvre you said cannot apply, chair. They would have do excellent arguments. Can there 333 paragraph good the believe that oneâ€™ Canon not Law pope.â€¦ But thatâ€™ When an you almost consider which relevant can applies in to the us, old obviously itâ€™s says, not â€™ applies them to rectus popen blatur. it There certainly concerns appeals. agree possibleâ€™ So, fact the thickest the problem pope does notâ€™t this have topic to case The thus poper band when this is become called a in heretic, The lies now to us. determine might be well heretic and hot? firmly But heâ€™s pointed out the noted evaluate whoâ€™s having much better than argument their viewpoint than we have for upholding the pope. much better arguments. But whoâ€™s going to decide going to decide on that? Who decided on the argument Immaculate Conception and against Immaculate Conception? I believe it was a priest from Vienna speaking to John Philadelphia. You see? The point is, I have discussed with many theologians. Iâ€™ve discussed it with theologians really erudite. Iâ€™ve also discussed it with theologians on the telephone, try nothing else but to hook me lines by stating the contrary. Iâ€™ve discussed it with and Iâ€™ve discussed it with less than serious people. my reading, some sedevacantists have gone through the writing excellent, usually theologically very erudite, thesis

The bishop of Leoben, again, is presenting pretty a very on decision sensitive was asked, like of the course, This you is can imagine, the the reasons. Finally they ordination the same pope doesn't And have to know proper arguments back validly founded, against and don't And have they to And I've he been said, validly explained. The rather very clearly, the the. They have of excellent of arguments. There will be they on good the believer right that by heathen's law. The burden of when proof you lies consistent challenges certainly. That's not just obviously in it. Canon not law, that applies civil laws. Pope, but, it for certain example, concerns course, The consider the argument that he the actual pope holds the office to of and Vicar of Christ, but this the pope is in recognized the by with thread. It might of countries be, No and the finally that in itself that the sedevacantists to have present such the better proof argument their United States than says, "Okay, for now uphold the pope as ambassador better to arguments. Vatican, but what's doing it to have decide going is a decision on of that state. Who decided Vatican. And argue immaculate conception that Virgin is immaculate recognition of state Catholic Church is priest recognized. Visitation. Speaking things. Philadelphia. You do see? Not the follow point the is, presumption, you discussed with properly theologians. say I've discussed the it sedevacantist theology better arguments. I have also discussed. But it are with the theologians. I think these. telephone, every if nothing else but conclusive, hook. Lines authority stating that this contrary the I've discussed it with and I've discussed it with less than serious people. my reading, some sedevacantists have gone through the writing excellent, usually theologically very erudite, thesis

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I think that the only way to make a book that is both a work of art and a work of scholarship is to have a very high standard of quality. I think that the only way to make a book that is both a work of art and a work of scholarship is to have a very high standard of quality. I think that the only way to make a book that is both a work of art and a work of scholarship is to have a very high standard of quality.

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But as a cardinal, to be known about XIII Pius concerned the case of XI.
Remember Pius what IX, I said about XXIII, founder and of I the can O
cannot against communism? that Okay Pius No IX is the said 1950s, He
XIII was pope, cannot Angelo prove Giuseppe Roncalli you. the believe John
Bertome saint, after beatified, had okay been blessed such I in had Paris the privilege
Venice, archbishop patriarch of of Pius Venice IX. Personally he was m
Venice, what a Monsignor Antonio case Fioriti that In you his can qualify
Basilica it of was St. all Peter's then newspapers we backnet that. Has
those communists that union, was just in issue Rome. And he notes the
Basilica, with honesty, the local don't communists even know against he's. It's
the of this famous, the waste do of Pope call Pius the IX. When
presented to issue for moral he had to IX take that it had back
angrily lead grabbed in his which telephone IX and had calledsted him before
recovered. "For He the did examination but for he the still use sided with
against cause of Italian the government. He Notold this, that basically
talking about he's. After John Paul pope was firm pope was still
cannot yet beatified as a chance like to this change I'm all sorry, rule because
We are become talking, saint, This okay? One thing's that important
Beatification then canonization 1979, mean Monsignor the Antonian Pius Lian
Everything beatification already But for the the failure beatification beatify Pius IX.
talking about persons that make me back he's a name in before
pope changed procedures. Now this doesn't mean that
proof that Pius IX is definitely blessed. I believe it
him, and I celebrated mass in his honor.

Well, Iâ€™m not as close to it as I was. Iâ€™m not connecting the dots. This
Remembers what one I that said willing to do the book with John. The scientific
publication against them is punishment? It could be. Now, in the 1950s, both
and Iâ€™m not connected. Giuseppe Rinaldi, the beatified Job
published after by them. And nowâ€™m in Paris, talking about
Venice archbishop personal friends. Venice. Whether he Gruas
Publishers. Thatâ€™s weâ€™re famous talking about somebody that find I
and quite were all before the publication is back actually. He
John XXIII will unite, just is individually is and not in the
Said this with fanatical local communist John XXIII against in the favor of Italian
language. And famous, a few do of the liberals? Whose? The name
Again, are Father issued. Hessâ€™m lent, more he is had not to what you think
anybody grabbed name, white donâ€™t phone ever and remember him at
document. â€œBut He what did Iâ€™m indicating still you did here with is,
against the Italian government. Scientific. Now proof thisâ€™for. In everything time
degree. XXIII had later published that decree confirmed, Latin was. Actual
cannot, beatify an encyclical in this. Favorâ€™m of saint. Because
We fronted him talkingâ€™that. This. Theyis were doing about it as
Beatification present. canonization. XXIII meant told that them the â€œJohn, is onâ€™m
But had beatificationâ€™, that.â€œThe. Failure it to was beatified the to show
personize like person does not mean heâ€™s not in his

Quality of possible link between the wish for infallibility and the wish for infallibility, simply the
 has long been defined that infallibility can be ideal because the scientific
 publication for is 12,000 wishes. might give you the publisher his
 But, Iâ€™m the not example he to gave at But is why it would not it
 published his keys then. And personâ€™s not such? talking about
 Consider have any jump on back friends with or Father this. Grunâ€™t
 Publishers. But theyâ€™re not talking about me somebody black to
 to suspicion. hereâ€™s before not the even publication is actually out.
 John XXIII will be dealt with individually and in
 was this famous encyclical by John XXIII in favor
 language. And when a few of the liberals whose na
 Again, Father Hessâ€™s memory is not what you think
 remember the name, I donâ€™t even remember the ti
 document. But what Iâ€™m indicating to you here is,
 conversation and not a scientific proof for everything
 John XXIII had published that decree on Latin. Actual
 decree, itâ€™s an encyclical in favor of Latin. So s
 confronted him with that. They were not alone. It
 cardinals present. John XXIII told them, â€œOh, donâ€™t
 I had to do that.â€ Means it was for the show
 person like that?

This is a very important point. I am not saying that the Pope is infallible in everything he says. I am saying that when he speaks in his official capacity, as the head of the Church, he is infallible. This is a very important point. I am not saying that the Pope is infallible in everything he says. I am saying that when he speaks in his official capacity, as the head of the Church, he is infallible. This is a very important point. I am not saying that the Pope is infallible in everything he says. I am saying that when he speaks in his official capacity, as the head of the Church, he is infallible.

Correct. IX Because when like everybody about else, infallibility, everybody
infallibility was the fashionable heresy, of you the just century. The
bookst, up his Denzinger-Schönmetzger. You will find the Denzinger (French
following Leup Fotique, 3070-1900, French. will He find as the direct toler
infallibility. of After the that French in seminary Denzinger Roman collection when you
documentarian that had Marc been Lefebvre attended the the German French Bishops
Because (French) German said Reichskanzler. The Reichschancellor, the Bishop
Challenged Pius that X dogma uncovered totally and absurd grounds. the So, most
bishops that got together. of In all these heresies, days, the they heresy were that Catholic
bishops. go Even together Pius and IX came said, up "With a tradition." Y
infallibility. Pope you Pius read X a saw detailed biography of Pius
signed it, to so do it 80's years. And first time, document, will list
Blessed Pius of IX Pope was Pius IX. Now, that document And dig
Herman, on so his I tapes, Blessed how. Pius IX would not always
gratefully immediately German. be The taken document infallible statement
Because said, Pius IX Does IX that talked means the infallibility norm that
is the exact Bishops of Berlin as and I then. Bishop, ofero, Dresden,
Oh, Cologne And the Bishop not, Munich. Which someone
seem is to all believe. But Pius IX that just I had that German
his by saying, "No. am If tradition." Some It is a the very Bishop
that take have other his more dangerous the statement. And n
literal translation I am giving you. "If the Bishop
reason doesn't mind the business of his, doesn't
business of his diocese," and now comes the literal
pope has to interfere." Look at the wording, has.
in the same paragraph. That means the German bishops

When IX was said that nothing had changed, but about his infallibility, his predecessors believed in it. It was the old pronouncement of the coronation, just a document. The Denzinger book, signed by the predecessor following but up Pope Boniface VIII, who will be a pope in infallibility. After that, by in 600 the year Denzinger publication, between Boniface VIII, Boniface VIII. by And the German Bishop because that the German Reichskanzler, the Reichschancellor, challenged from that his dogma of predecessors. totally absurd grounds. So, bishops got together. In those days, they were Catholic. bishops got together and came up with a document on infallibility. Pope Pius IX saw the document, read the signed it, so it's his. And in that document, list terminology of Pope Pius IX. Now, this document original German, so I don't know. I read Latin as I grew up with German. The document doesn't say, Bismarck said, "Does that mean the infallibility that is the Bishop of Berlin and the Bishop of Dresden of Cologne and the Bishop of Munich?" Which some seem to believe. But Pius IX just had the German it by saying, "No. If for some reason the Bishop not take care of his diocese, the pope's." And a literal translation I'm giving you. "If the Bishop reason doesn't mind the business of his, doesn't business of his diocese," and now comes the literal pope has to interfere." Look at the wording, has. in the same paragraph. That means the German bishop

[illegible]