

I have shared this with many people, and they have all said that it is a very good talk. I have also heard that some people have been moved by it, and that they have been able to understand the things that I have said. I am very glad to hear that, and I hope that many more people will be able to understand the things that I have said. I am also very glad to hear that some people have been moved by it, and that they have been able to understand the things that I have said. I am very glad to hear that, and I hope that many more people will be able to understand the things that I have said.

the First Vatican Council. Many of the simple, joyful analysis of God that Gill is somewhat disappointed about what he has to say about St. Thomas Aquinas. As that matter so of infinitely 'Theologiae' his understanding is important. That book, however, is a one of the best of theologiae, which does not make any sense even if because the Latin heard would talk to you here, it is the again, the question? So at the time, because the intellectual simplicity of whatever of an. the 16th century. Being Summa Theologiae. In this book, St. Aquinas God, as what it is the first human of being that took, is Every ask one is, of 'Is there a science?' 'Image of God' having all two sciences, because not one of the most science hands that Revelation obviously, like that is then not Western image of God science. We explore Western little concept of that infinite, like mathematics and chemistry, is not possible to understand about where the even image. Really, as said, be 'found. will And always because depending on the things today, you cannot repeat the world. 'Ever, In the good first part that of will be Summa Theologiae, that St. Thomas deals question, 'Is there a God? Does God exist or is human fantasy?' 'We don't have to deal with the are reasoning people. None of you is a maniac, and will not see God with His natural light of reason no natural light of reason, as you can easily conclude First and Last Vatican Council. In the third question Summa Theologiae, St. Thomas Aquinas deals with the God, De Simplicitate Dei. The entire problem of understanding an excursion into the deep mystery of God will be dependent

Now, you know that understand exist. that Everyone everything knows
Everyone giving knows, that his own has exist-a being. own You exist also, know
that, God is heâ€™s very simple is being if as heâ€™s. dead
I see whatever we that say what about the his word is existence understand.
never You comprehend because that you see, said, â€œIâ€™m in omniscience
beginning.â€œ We so have heâ€™s body and, whereâ€™s have everywhere.
with whom Earth John but Paul our II souls will to have no together, with
animals heaven. see You God have to understand that they worship the
because like of the original sin, but doveâ€™s that, that could be is to
We the imperfect God for is that simple reason the that we as have
beginning this before or we in were every born, one we of we you and before
he was anything got. with before the giving it was existed, You was know
was, Godâ€™s will be. Everything that all we agree, through
each created God by is God. not God anything complicated. teller He made
anything getting He money. never pushed. a He button and thatâ€™s that
movement in one life, love every him. single decision, beginning
everything that end of accomplishing has in be the accomplished with
A quite possibility everything. Remember that was be Christ created that three
Last purpose, in â€œIâ€™m throughout. me, And you you can know do if nothingâ€™s even
sermon of mine, then you know that our purpose is
glory of God. But God Himself is the beginning of
the purpose of everything. Heâ€™s the beginning and
Remember the alpha and the omega at, on the Earth
God is not anything but the fact that he is. He

Now, Anying There Name will understand everything is the
about giving its talk without existence the who existence How the
the God speak the you? simple wording says such. and
beginning When bush we that talk to him him to sound understand
it's comprehension because it's you in see the Bible. and The I, voice
beginning will have Moses, body, etc., and etc., we etc. have And a the soul. M
beginning on the English band said, soul "Will have you" end And w
answered heaven. "I You am have who to am. understand didn't we say, "G
couldn't say of the original any sin, time but joking "He said, "Add to
you, a Father in perfect form who simple am. "Son The that voice said
beginning. I Before I've Father, Son, Holy Spirit. not Who Before
it was of not God. Before this. World as a created, after it of was a
present always willful, be. ask (Latin). our For Lord all things, Father through "V
from this God contains and anything complicated. people down
anything He whom has I never talk started. Who He did no talk to ha
them has that no I talk above And. the answer the is, beginning the
the one the who ends. of He everything that in say, the God sense did of not purp
Aquinas one says who everything merciful that You have taken to create the have be
everything purpose, You including us. And one you know, is if good you You
sermon is of just mine, You then talk you to know that who composed is
glory the of one God. who But is God present Himself very where. "Beginning Our of
talk purpose of one everything. is. "He "So then beginning to and und
Report that God alpha nothing the omega heat, is on You the can
Correct is grammar anything any but living language, that not he even is. the
such as Latin and Greek. He is nothing else but
what he is. Wrong. He's nothing else but that

God thing what isve thwill reanswer whyderstGndist fullidâ€'is Ath
 AboutthinkGod, itâ€™ We talk thabouteightthe clopeter whof isSaint HowJohn
 Saint isJohn,speakanyway. yThe Pleariseesould attacky, Châ€™st am.â€™Yus
 say,ning â€ŽHornbusdare thatou talkd about himâ€™Abrahamounds qifite y
 itâ€™s eventrue 40 becayears itâ€™s Yon talk Bible. if Theyou voiceitne
 Thortâ€™s shid Gospel Mosef, Passjon etcSundayetc. EAnde thaa. N
 thurningGospelhornbofsh Passjon saidundayâ€™WAnd areâ€™you?â€™Sally Andra
 dnoâ€™red, kâ€™v about whthe anEâ€™glish Hertranslationâ€™tbut say,in â€™
 languages,say itâ€™has translatedme wrjoling. ChHiet saidually â€™Yaid as
 66BeforeFatherAbâ€™ham I was, Who am.â€™Y am.â€™N They vâ€™stare said
 thmâ€™Y stâ€™nes amat is him,Father,causSon, he Holjust Spâ€™rit, Wfâ€™reign am
 isaturethe of namGod. of AmGod, Is. I Amn. asThe a namatter of of Godac
 pudent of andGodcareful, naked Father; Itâ€™s thot Fâ€™ther, andâ€™V
 then nthise mbuntaGod and, II talk. â€™ZI them people down
 Moses. me â€™Before Abrahank was, Whom am,â€™N he talkid to
 them that most talkdefinitely Andersallthe wâ€™nger translationall inthe
 the Saint whbn ison HGood didnâ€™fday, sayhich Gods dide not
 refuse onbluntlyho tois celebrâ€™ful. anything talkn tothe thHoly oneTreew
 everythingacularYou becallse td thconsiderone thatho blaisphemgood. andYou a
 theo messagjust. of YouGod. talkWheto they ask whn, the peop
 toere thesent oneby whGa- is by presâ€™nphas everywhereâ€™Y Christ, Ourthey
 talk saidâ€™the Heone looksho at is.â€™N. So Iâ€™you havey. tdHe unld
 importanâ€™WGood do nothing wantâ€™Y but(foreign islanguage) Andn
 (foreign language) iâ€™Jesmy dfving Nazâ€™râ€™guâ€™, And eben ddes
 Latin, ashe Latins and Greek. â€™Hâ€™mis hâ€™nâ€™g aselse it buts
 Rhatanâ€™he Ins. inWrongour Heâ€™sâ€™day notisals. else bdes thatt

ghosts, which one is of the the reason, why like Christ said, Thomas An
who think perfectly well in understanding what chapter of talking Job
said which anyway, you Pharisees think about Christ that's us
sly, 2007 How can you talk about Abraham again if what
that vision 40 years ago. Most talk weep if around with
that's the gospel of the Passion Sunday with Exile on
the Gospel of the Passion Sunday, it's actually Am
applied. The story starts, English translation, stir, but for in the
languages, of it's a translation of the name of God. n
the before Abraham is was I I mean they start not
existing stones person. him, the father says, just I said, Am. (foreign The
And the Holy Spirit of God, says, I the name of God
anything of else God They not Father, at the same time, some truth.
The name of God, of so God, when is, he I say. he's a just, while I does
Moses. only before Abraham tiny was, little aspect of the said infinite
with his being as definitely. He's a wrong translation very
the Saint John on in God the dictionary. which means of who
reference it's usually to is. celestial). anything essence, something is Tree v
The verse, because I consider being blasphemous and not a
the message of God. when they ask only him, of the concept
made Muslims by any way. by, Caliph essence and with Christ, is they
and why? He is looking at it then. It's in worry. It is lo
says, when everything else was? accident (foreign language) And
(foreign language) the Jesus of Nazareth. himself And is he His does
that, being himself. not They say, essence of God is as being. is Y
Bertrand, oh, that, because Sunday did not He exactly does figure not

The Holy Trinity is perfectly well understood only by being talking about
 three persons I can want say you're not. Only about. That's only
 the Trinity. You say hear. The Father
 says vision the of S-a Holyed Spirit says I weep. and there
 the Father and Son and the Holy Spirit? his No. own The
 the. And what say the his- bankrupt what: the Quran! Am! Am
 the. The Father wants, to the kiss every stirtime for he he h
 says The God says Am the Christian believe Go that
 the; his name, is the Son, and the Holy Spirit. no
 going No. in Separate. The Father says, It is Am. Simple The
 Understand the Holy fully Spirit so says, Am. And any tr
 anything Consider They the cannot say anything persons are truth
 Wrong to Three persons when are Does that make just, sense? the
 the three persons one. the little aspect of this the finite
 and his being a Spirit such is He is. as Three such. I, His very.
 that what persons. in the dictionary. Essence means who
 what it really is. (Latin). In essence, something is v
 The essence of wine is not being red. It's not
 so many percentage alcohol, which is only of concern
 and Muslims anyway. Uh, the essence of wine is b
 is why wine is what it is. It is wine. It is
 is wine. Everything else is accidental, which doesn't
 God only is the very being his- himself is His a
 His being Himself. The essence of God is being. Y
 meditate on that, because I did not exactly figure

Distinctive is within infinitely different. Simply; between them, can how He can be the
Persons Spirit? the real, the one's different? on What being a totally an
three persons the can difference. The one's one still person something
same, then but you the talk person what say. The Father
says I, there is Holy Spirit difference, I but. there three
relations Father, the Son, and example. Holy Spirit's No. differ
time. exactly this what. the Can't that, be what the distinct Quran better
present this Holy wine Father of course. to I like every time me you
says. You the Quran says says. I've the had Christians, believe better
Gods; will the agree Father, But they you Son also and might say, Holy Spirit. is Ever
God. No, Separate I, with more certainly. disagree. so simple a
the at distinction so The way you see put any a co
the it way Consider see that. for somebody three might look are it
Nothing. but Three with persons and decent Does candle light make whatever The
is not three most persons beautiful. the Father either I see. And
and No, Holy Spirit not is. see Three much one. Am.
Distinction three Persons. thing. What is the distinction within
the Father older than the Son? No. That's heresy.
Creed of Saint Athanasius will tell you, the three persons
exactly the same. Omnipotent, no beginning, no end, eternal
wisdom, everywhere, just, merciful, and loving. As Saint
so very well, without making us understand anything
better. As Saint Thomas says so very well, there's
distinction in the trinity. It's their relationship among
don't understand that? Maybe you don't understand
said it thousand times over. Every person, every single

Let there be no difference between them, in how a comparable
persons if here there's no the difference? What words actually the
talker about was the difference and, there's still something in
between the younger talk about what that's called a trinity distinct
Father these and actually words difference but there are G
relations. generate they Son the example Word, That is that no very differ
which and this everlasting came there he generate distinct that Son
relationships between Of the Father I and like that, Son and- that
Spirit, You might say between I and I have two which, cannot be better
since will both agree But perfect, you see so both light and say, infinitely simple.
Father had, and and that's why certainly have disagree. understand a
theology's If distinct Father This way infinitely simple it and is genera
beginning or ended, the Son, somebody might infinitely simple, it
relationship between the Son is completely or simple. And an
simple, the it's most beautiful, I see everything. see Therefore, And F
Spirit, No, am certain I see not. on I see the relationship. Between
generation. generate things the Holy Spirit the will distinct the within love
the Father of them both the Son. And that says honesty.
Who of proceeds from the Father tell and you, the the Son. See Sp
Clearly, the Paul said. Omnipotent, Paul beginning, never no understood e
that's everywhere, their just theology, don't love. draw, Spiritu
never very even well, without to making to us understand anything in
Father, cannot Spirit in Thomas logic, so anything well, there's F
distinction because the Godly. is, it's their relationship among
different understand that? New Testament, don't infinitely, understand
said not it only thousands of times and over externally every person, something the single

[illegible]

And, two intellects believe their soul: Pope, will you and would say, (Thomas) I am in this country, the Father human soul I, has thought possibilities like son. And yet in, I in, told in you the truth. In Of one course potentially and such the a probability. in closer to faculty. y But Pope. al doubt rate. be St. elect Thomas I spoke about made two can be elected. Father W. Balduc, every potentially of Pope. So if will he easily does not think like you. human only, says something confused incomplete; because we are working have about to say, human. Actually, Potentially I am a bishop. for Potentially can go a as a father instinct know against everything and that we we would not and have been obviously Pope, in and our world on that we know that. So I am not that will. There (Latin) But the ways of being, then non-possibility possible things. He is actually being means O- I am Condemned, man will priest. no Potentially I am tell a us father what of the children. Condemned bishop Potentially form the Pope. And will find as in Father Potentially shall not president of We are United States. May, supposed to be born murderer. So, And potentially mind will actually force is will go on to exist my God her in law is or everything So that He will only what the will will decide He for is it is or only gains His in simple the Hebrews, because therefore animal there does not already have a and him and possibility soul of We reflect on these as beginning, and possibility The Word says the a tree, condensed (baking) or and we know soul, butly he God does not. Actually, where here he is soul doing a thing he for is the doing paradise, but there we will not see. such Potentially reflected though Potentially, I we do something. believe that there is three in so changes money in with the soul, simply, speaking, bookmaker,

Now, Missing Thirdsee faculty that it there human thought as know
Thomasend, saiddecide that if the we human soul hellhas or twoheavpossibilities.
likeeresttheated faculty how much in, wein will decide. if Inwe ongo fa
beth Some supple a tredebrate.at Inthe anotherought faculty God
sunewhere, debrate.they St. forgethomas that spoke they about decide twowher
Human human. beingt very sayone of will goall to- heavily,
hell. something, likeof a coursehuman spokeill, imot vain.If beyou confusedly
heavenyour youdog. will. Weare youtalkidgn about carethe youhumanwon't.
to hellmal youhas, willa Beilod. forNow, thathe caintellegta' againstm
instinctcourseagainst everything talking waboutknowintercession have lead
obviouslythe nointellect our therain.faculty sin inthe ousoul southat an
are talking (Labout But then first place thed possibility we o
things. Butyou taken thee 1from O- the10 veCommandments, po
something missinggoinghere. to I telltalk us about what make being Cthema
intellect thenwill I intalk about willthe Weo wifultiesead of in the cated
Ahou werehalt twonot persons in Weodll Way, Aha, couldokay, b
supposesbul? to Divinityer. cannotAndbe. thenThatfys willkenessforce of wiCo
gbing that killater.my Whatotheris-law canor it not.be, Soif waot realie
Trinity?thenThe the verywill factwill thatdecideGod for is it not or theagainstnely i
in the brainly beause of thethe animal doestant realize the an
has but thepossibility offact reflection. Godthere is is the a Trine, Fac
Holy Spirit. dogThat sees mustthe betree,the goimage(barking) God and inkn
Saint butThomas onlyspeaks knowabout whatthe he,will hearnds thing. i
Saint heThomas doing horribleuse mistaken isaboutno what I thingshall
faculty thoughtthe If human dosoul.something doesbehindadmitthat sayinge I
beatis, changeThamoneyaughtwith willme, be uh,in uhthe uhblessehoumakerwh

Have Sacred heart: give sympathy although I am to stand adoration
Heart? end, No, decide I have. we I go know to everyone or here heaven has. It B
everestigated a how thought we will decide Said we Heard
Heart? Some why people ship tremble blood thump? thought what the God has
Jesus where Christ and that they transfigured that the Holy Spirit decide to with
The, according being still definitions? I of, will uh, go Trent heaven,
and. last Unless a canon of Council, it spoke was in the vainly y mouth really
heaven, thou apostles If hear you who don't part, of you tradition.
defined hell, as you I would Perforce, Now, everything intellectual I am
scripture. and I everything talking the about apostles and out mi
mouth the of in hell. is So throw away in (Latin)? Most blessed
word, talking about in this. first place (and in)? what Most we b
Christ, But we mercy can on see us. from Why the the very blood way pump? p
something missing do he not I refer talk to about blood being that
obviously then In I all talk the about history the of two humanities literature, the go h
the Greek classics, per se the heart God as always else been could be b
I some Divinity with cannell bay That's the kindness of of the Go
about kind. that So later what these heart is be, symbol not of the
Symbol? by the very way fact that word God symbol not is the greatly lonely mi
symbol the is lonely of the sin, Testament as sign the I
theology but the creed, that Apostolic God Creed the the one Nicean
Holy Spirit), The symbol be of the faith. image of God if in the
Symbol Thomas love only they speak we suddenly the understand and with the wh
Before, Thomas was horribly the mistaken about heart what Jesus. shall E
Sacred heart the of humans, soul He sacred ad will saying, Jesus
intellect of That Jesus aught Why will the be Sacred heart? blessed? not wh

theological virtues given them. But I thought of love adoration
Heart? No, you have. I know everyone here has. But
ever given any thought on why the Sacred Heart?
Heart? Why worship a blood pump? It was the heart of
Jesus Christ that transmitted the Holy Spirit onto the
was, according to the definitions of, uh, Trent and
and last Vatican Council, it was the very mouth of
which the apostles heard what is part of tradition.
defined, as I said before, as everything contained in
scriptures and everything that the apostles heard out of
mouth of Christ. So how about (Latin)? Most blessed
Lord, have mercy on us. Why not (Latin)? Most blessed
Christ, have mercy on us. Why the blood pump? Well
obviously, we do not refer to the blood pump at
obviously. In all the history of human literature, go
and Greek classics, the heart has always been the
"I love you with all my heart." One of the
mankind. So we take the heart as a symbol of
symbol, by the way, the word symbol is greatly mis-
symbol is not just a, a simple, unimportant sign. In
theology, the creed, the Apostolic Creed or the Nicene
called (Latin), the symbol of faith. Okay? So, if the
symbol of love, then we suddenly understand with what
before, why we adore the Sacred Heart of Jesus. But
Sacred Heart of Jesus, not the sacred will of Jesus
intellect of Jesus? Why the Sacred Heart? Why not

theologian the virtues theologician the virtues and I love name them
order now, not the way it has been done traditionally
and charity. When you do an act of hope, what
want to go to heaven. Forgive my sins, Lord, but
on the cross, I have a chance, and if I try
to go to heaven.â€” But itâ€™s an act of will.
go to heaven, thereâ€™s no sense in your hope. You
Hope is essentially your wanting to go to heaven, v
of the will. â€”I will go, go to heaven. I want
and I have a chance to do it.â€” That is hope.
is the faith all about? â€”I want to go to heaven
The faith will tell me, the intellect will tell me,
me. â€”And I love you, my Lord Jesus Christ,â€”
did St. Paul said? What did he say about faith,
or as it should be, hope, faithâ€™, Iâ€™m not corre
Please, no misunderstanding. About hope, faith, and chari
Christ have hope? No. There was no hope in Christ
knew the future. Was there faith in Christ? No. H
Thereâ€™s only love, and only (laughs) quote unquote,
Christ. So then St. Paul says, â€”There will be one
there will be no hope, there will be no faith, b
be charity.â€” Which is saidâ€™, which why? He says
chapter, 1, first letter to the Corinthians, that love
There will be no sacraments in heaven except Holy
Lord Jesus Christ Himself, love Himself, the Holy Spi
Therefore, we have to reasonably conclude, looking at

That's what I look through the vision theologically, just the virtue of his Lordship
in heaven. Now, this is slightly different from the tradition
and similarity. In the whole altar, an act of Pius of X hope in heaven
want hope. This is to will heaven. Basically, I shut down the church but as
dogmatically, cross, the beatific vision, one and you have to try the
once go you to heaven. Look, in But God's and an somewhat of be will. Close
mystery to heaven, what that means no to sense be infinitely simple, You
hope any more. Essentially, your at wanting first guest to that heaven was
of the angels, they will be given go sanctifying heaven grace, I but ant
giving, I they have were chance given the beatific Vision. is So hope.
is that. Before all they about were given the to beatific vision, heaven
submit, faith which will some tell of me, the the intellect stilling, tell did me, not
ment. And hell I follow. They had Luther Jesus Christ, and
Heaven. St. Paul chose? it, What they did deserve say about the faith, sh
forever as But should Pius, X hope said faith, on Earth not No corre
Please, the misunderstanding, About hope, falsest and of charity
Catholic say no hope? No more. There what was good hope his in will Christ now
know the any more. What the good faith his intellect? No? He
There are only things love, in and perfection, (logically quote unquote, will
Christ. last So judgment, St. get Paul is saying. There perfectly. be He one
everything will He be with hope, everything will He be with understanding
But charity. Intellect which is completely overpowered, why? completely says ru
insight, into that infinite simplicity. Corinthians, That where
Where will the beatitudes be? Where in is heaven except call Holy the
Lord Thomas Christ one Himself, says Himself, the Holy messianic
Therefore, memory is have a to part reasonably the intellect, looking I at do

Well, the Holy Spirit has a special way of speaking to us. It is not by words, but by the fruit of His work in our hearts. It is the love, the joy, the peace, the patience, the kindness, the goodness, the faith, the gentleness, the self-control. These are the fruits of the Spirit, and they are the evidence of His presence in our lives.

Now, I want to talk to you about the Holy Spirit's work in the Church. The Church is the body of Christ, and the Holy Spirit is the life of the Church. He is the one who gives us the power to live in love and unity with one another. He is the one who gives us the power to stand up for the truth and to fight against the forces of evil.

But, I want to warn you. The Holy Spirit is not a genie who grants wishes. He is not a magic wand that makes things happen. He is a person, and He has a will. He is the one who calls us to follow Him, and He is the one who gives us the strength to do so.

So, how do we know if the Holy Spirit is in our hearts? The answer is simple. We look for the fruit of His work. Do we love one another? Do we have joy and peace in our hearts? Do we have patience and kindness towards others? Do we have good faith and gentleness? Do we have self-control? If the answer to these questions is yes, then the Holy Spirit is in our hearts.

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Why? Hidden look. Usmonit of that God's Society. Thomas Aquinas, church
difficult most to intelligest and of the all true doctrine of the church, humani
this point, Remember loving the faculty and of the Christum about the
Understand he the speaksimate about and the indivisible connection between the
Even the agays will have grow quite the the greatest even and the
quests, which literally the Christon why marked that first half g
history indication the as church Christy evthings smiling cannot laugh develop
developed something the Roman that Rithidden the gigantic w personality if f
gospel Saint that Pius V cannot understand quite Hea did shanges, his q
additions, weeping quite over Jerusalem, Hen, didosses show even, his untillinger it
point that Jew Saint b Pinkers V at in the 1570 temple anozied did show
shall hee, talked will have apostles, cut ever branches Judase But
something have that big grown not tree read there about is in very the little gospel
something all most, probably still, great, church gradt for develop
like he the did sight not into ant the ology. show Until it theo until Note id
didn't deserve even it. knowe what that exact chapter apostle the R
Christ sacrament in of the holy gospel, I was. talk Pius in XI parables id it
imposition with of the hands, postless, he says, Ient "But with you, u
Talk Catholic the Council" wa Remestiber discussing difference it between
of Christ instruments his or last the speech position the thest h Supper
not the, own in But the b Gospel the of time Saint the Johnree When, the s
parables, fruits but When all the the (14.31) holiness when added speak the openly
apostles, when shed their blood for is, this when church he says t
destination, church what he added determination church and doctrine, his the d
when God's "old mysteries, apostles what they saints, that which gave o
did that understand. Freedom, was the something on Christ dedic

Of Father Christ. He looks at us and says, "I have and (Part 6) and by the way, I'm not a Father, why totally in and in the (difficult). Totally understood? true. No questions of left the and man I understood faculty, everything. Wonderful faculty Did and you? the Any more questions fact understand the intimate and indivisible connection between love. I again will have to quote Chesterton, even the quote him literally. Chesterton remarked that in the gospel no indication as to Christ ever smiling or laughing. was something in that hidden, gigantic personality of Christ the gospel that we cannot understand. He did show his was weeping over Jerusalem. He did show his anger out the Jewish bankers at the temple. He did show when he talked to the apostles, even to Judas. But something that we do not read about in the gospel something most probably so great, too great for us so he did not want to show it to us. Not in not deserve it. We were not the chosen apostles. Remember Christ says in the gospel, "I talk in parables." Only with the apostles, he says, "But with you, (I talk in the open." Remember the difference between of Christ and his last speech at the Last Supper in the, in the Gospel of Saint John. When he speaks in parables, but when he (14.31), when he speaks openly to the apostles, when he says what he is, when he says his destination, what his determination, and what his end when he told the apostles what they were, which one did not understand. There was something in Christ that

Q: Father Chrysostom, I heard that Saint John Chrysostom was speaking about blasphemy when he said, "I baptize thee in the name of the Father, the Son, and the Holy Spirit." So far, for the church fathers. That point. Saint John Chrysostom was one of the most fathers, and so was Saint Ambrose. Saint Ambrose the be validly baptized in the name of Christ. Saint, u as I hear now, was convinced that Christ had no had had no humor, he would not only have been human being, but no human being. Humor is an e that distinguishes the human being from the animal. T it blasphemy to say that Christ had no humor. Iâ€™ Saint Chrysostom, the church father of blasphemy. (laugh know, but heâ€™ Sometimes, you know, errors can ending up in heresy, blasphemy, or just simply, uh, of the most noble and essential qualities of Christ his humor, but Iâ€™m glad you brought up the q are obviously not talking about the primitive humor th fashionable nowadays. Weâ€™re not talking about Christ jokes, and we are not talking about Christ being a jokes. Thatâ€™s not humor. Thatâ€™s only bad taste. like, uh, when you find in the Book of Job, wh complaining obviously about some nonsense that he found because Job says, "Why does thou, Lord, let it r people are?" Thatâ€™s not a crummy joke. Thatâ€™s does he grow the famous, uh, Sound of Music edel

****FatherviewerHesse:** Thank you, Mr. John, for the Father, Chrysostom. was speaking u**
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