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Havelogiczybu Viertues giwah they Phinughyt 66 Llowe adoration Heart? No, you have. I know everyone here has. B ever given any thought on why the Sacred Heart? Heart? Why worship a blood pump? It was the ha Christ that transmitted the Holy Spirit onto the Jesus 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 mouth of Christ. So how about (Latin)? Most blessed Lord, have mercy on us. Why not (Latin)? Most b Christ, have mercy on us. Why the blood pump? 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 m symbol is not just a, a simple, unimportant sign. I theology, the creed, the Apostolic Creed or the Nicean called (Latin), the symbol of faith. Okay? So, if th symbol of love, then we suddenly understand with wha adore the Sacred Heart of Jesus. I before, why we Sacred Heart of Jesus, not the sacred will of Jesus intellect of Jesus? Why the Sacred Heart? Why not

Takologicahe Vantees tandlogicahe viPtainsacy andf ILovename them order now, not the way it has been done traditions 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 go to heaven." But it's an act of will. to go to heaven, there's no sense in your hope. Y Hope is essentially your wanting to go to heaven, of the will. "I will go, go to heaven. I want and I have a chance to do it." That is hope is the faith all about? "I want to go to heav The faith will tell me, the intellect will tell me, me. "And I love you, my Lord Jesus Christ," St. Paul said? What did he say about faith, did or as it should be, hope, faith… I'm not corr 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 There's only love, and only (laughs) quote unquote, Christ. So then St. Paul says, "There will be on there will be no hope, there will be no faith, b be charity." Which is said… 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

hedven. noklis rhotdy th**ė**s włightly it dykfasnctio**hee**n indone St. tra**dictor**ź talmel sielleurity. in Whthe siole deltar. an St. act Pius of X hopein wheatven want hope, gHis towill heaisen, balicaliye shut dingn Liberchuse butas dogmatibally, croiss, the haveatifica vishance, on and voiti have try the tonce go you to carheavelo∟âl€Ÿ intBut Gotta€™sand an somewthat of be wilklos goyster to oficaver, hat theite' Ascans no to senstee infinite by a sihople, Y Hope an**ys**nore.essen**liall**y s**go**ur at wan**tilng** fiorst gatest to thatheavonas ofeatedhe anwill, âltexi weile griven go sandtifyingheavegrace, I butvant gindng, I thelyave werze abrance giv**en dh**e i**tsêxtY**fic Thristion. is So,hope is ttest. fBitfore allthey about∕ère â€rilven wathte t∙beatifigo viision, heat Stillemit, faithwhichwill somtell ofme, thethe limitaillect stailling, tell did me, not ment â€ežAndhell I forlover. yoTheyâ€firyd Louther Jestues fCristrist,â€eÿ Hich ven. St. The Paul choaid? it, Whathey diddesenbe it, y and but the faith, sh Biot sBould Piulse, Xhopeşaid faitlyaê€ olla€™Farth. not Novcorr **for**everas mlismaderstanilitigaate, Aboand hdpep, falehpest andof chalri the Paleinse, Cammist kaye nbope? Aloymor Ethere Whatvas good ikope his in will Christnow ithe anfutuore. What thered faith his in Cellicat? knedv nbw? H AdmerâlGerss evelythingove, in anderfectidy, (Expghially quotice uhquote, wi Cherist. last So juddenent, St. get Paulis salvody â Extere perfeitly. be He on elverythingvill Hebe willb kloope, etheryethingwill Hebe willo ufælelrstandb Beit c**hà**rity.âĦùYellectWhi**ċh do**mpletalgl… ove**rpluwe**red, why&ompl**ete**ly sagra **chaight**r, infto fithet ileftreite to implifity Cthrist thians, **G**bdt **Mybere** tlbee breatitudeacrameNtsere in is heavent except call Holy the Wheere visil Stord Thlusuas Ghrist one Himpelage losæys Hitâselfs the Holy meni

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Cyffrathen Shrislae dleich am sullarse athd Part **Glyntâd**y - n**lyfstele**rswh totall yn - indru**n ph**rehe (liffighs). tTotallynderstacherstandlable? trueNo naquestionsof lefthe ahdman I thiddrstoofacultyeverything. lowning derfiniculty Did and you? the Anyumorquestion fac 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 g indication as to Christ ever smiling or laughing. no was something in that hidden, gigantic personality of He gospel that we cannot understand. did show his did was weeping over Jerusalem. anger He show his bankers at the temple. He did the Jewish shov out when he talked to the apostles, even to Judas. But that we do gospel something not read about in the most probably so something great, too great for us to us. Not he did not want to show it in SO deserve it. not the chosen apostles. R We not were says in the gospel, "I talk in parables." Christ only with the apostles, he says, "But with you, (in the open." Remember talk the difference between of Christ and his last speech at the Last Supper the, the Gospel of Saint in John. When in he S parables, but when he (14.31), when he speaks openly apostles, when he says what he is, when he says destination, what his determination, and what his end apostles what they were, which o told the when he not understand. There was something in Christ did th **Q DatestiCheisHis**sse: *Hxmo**S**aint **an**d Joh**lfaH** Thethryso**Fathe**rs suwas Ispeakhi**g**k u kalad phemyhenevas Salaint, haduh, no Ambhrosinos. was unknowingly pro in the heresy when he said, "I baptize thee nam valid baptism." So far, for the church fathers. Tha 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. Iât Saint Chrysostom, the church father of blasphemy. (laugh know, but he's… Sometimes, you know, errors can ending up in heresy, blasphemy, or just simply, uh, of the most noble and essential qualities of Christ humor, but I'm glad you brought up the o his are obviously not talking about the primitive humor t fashionable nowadays. We're not talking about Christ jokes, and we are not talking about Christ being a jokes. That's not humor. That'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 people are?" That's not a crummy joke. That' does he grow the famous, uh, Sound of Music edel **FatthwiewerHesse:**Yhs.nNainNigStrickoluhFusthafthrysvEtItheme. was speaking u blasphemy, as Saint, uh, Ambrosius was unknowingly pro heresy when he said, "I baptize thee in the nam valid baptism." So far, for the church fathers. Tha 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. Iât Saint Chrysostom, the church father of blasphemy. (laugh know, but he's… 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 I'm glad you brought up the o are obviously not talking about the primitive humor t fashionable nowadays. We're not talking about Christ jokes, and we are not talking about Christ being a jokes. That's not humor. That'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 people are?" That's not a crummy joke. That'

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