

[illegible]

And if you look at the fact that the church is a very important part of the life of the community, as a bishop, you have to be very careful not to lose sight of the fact that the church is a part of the community, and not just a separate entity. In the past, the church has often been seen as a separate entity, but in the future, it must be seen as a part of the community. This is why I am so concerned about the future of the church, and why I am so concerned about the future of the community. I am not just a bishop, I am a member of the community, and I am concerned about the future of the community as a whole. I am not just a bishop, I am a member of the community, and I am concerned about the future of the community as a whole. I am not just a bishop, I am a member of the community, and I am concerned about the future of the community as a whole.

When before talk about something about an objective at which  
that referring our and present non-Dealing Holy Father objects. As in the 1988 Roman  
apôz Ressonâ€™ distinction. We talking you about One of the things itself. We  
subjective is judgment. Youâ€™re talking about something that they  
discuss personal and viewpoint. Dispute and amplify their fight, can and be they no s  
over wine. Different things which usually is itâ€™s objectively and  
high gathered about it. In Iâ€™m two different problems that load both of  
understand Iâ€™m So never want you headache, never gave if me you  
making be it a up good wine, dictionary, to. Holistic distinguish you between right  
subjective thatâ€™s and a objective. Those judgments that know is my objectively be  
objectively, distinctions, generally, but poppers everybody allows kinds I  
repeat for them. You, but you might not like them, so  
reject something, which is your right to do. You re  
that objectively is good for you. So objectively means  
about an object, not about your personal viewpoint on  
Subjectively means you are referring to your personal  
the same thing is true for objective and subjective  
call somebody a murderer, you might be pronouncing  
judgment. You say, â€œOkay, this guy murdered, who  
neighbor. Now heâ€™s in jail and Iâ€™m quite glad  
But then subjectively, he might not be a murderer  
not know. Subjectively, he might be a maniac who  
what he was doing. Subjectively, it might have been  
but the poor guy canâ€™t prove it. Objectively, heâ€™s  
if you cannot distinguish the two, then youâ€™re real  
theological discussion because when we talk and we w

When you talk about something to distinguish between  
referring to material concepts and what the objects, it's the  
same thing. It's not that you're talking about that thing intentionally. When  
you make a judgment, talk about it. I'm talking about saying something to you, from  
a personal viewpoint. For example, a little can be too much  
going with it. If you're drinking, fatigue is really subjective. Six  
quite a bit of material is necessary. Half a truckload of  
there. I've never had you a headache, trust me and me say  
must be saying good. Wine, so objectively, however, you thought  
heresy. That's if a subjective judgment would. It says, "Extremely  
objectively, sobonions, and garlic, right papers, listening and kinds of  
good. For you, that, Father, might not be like Lady them, as so not  
rejoiced. Something, and which will say, a gift don't. You will  
Definitely objectively was good. For formal, declared objectively, intentional means  
But if an object, ask none, about it. Your personal viewpoint. Lady  
Subjectively conceived. And referring don't you hear personal terms  
the conceived or thing, immutably true conceived, objective domain, subjective it  
heard somebody, a murderer, say you no might be pronouncing  
judgment. You material. Okay, this just guy pronounced, something  
is heresy, Now but he's obviously in doing it and want it. I'm quite so. glad  
But what's subjectively, well might not be. I will derrealize  
something now. Obviously, he might have been a con maniac not who real  
What must be going. Subjectively, it might have said, been  
again. The report the guy questioned. And then objectively, he  
But you can have distinguished that, sometimes you're really  
theological discussion repeated because heresy, when could talk and 50e time

Then you have to talk about the difference between  
Material terms just really it used means, English they da  
something is necessary. But understand in today's intentional  
self. You right talk, that I was Pope, say you to will you, say  
pitchers, Father which Hesse is forgoing me off is the little. And my  
going to all Pope. Oh, Father right Trinity now, really not has actually.  
quite obviously material but heresy. could mean, Pope. Heresy is  
philosophy But you speak about will it stand true in and act, say  
want priest, say Catholic. So potentially, I it's father there.  
heretical, Pope, if heretic, of all kinds would things. That's more  
possibility sober than all could still listening on and but I  
may. And it is, of Father, that intrinsically Lady honest as to not  
that is? Only And true I in will possibility, which don't care Let  
Definitely, she and was not. Say Formal, That's red, disintentional language  
But if you ask realize And's moment true I that Our you  
Immaculate conception language, I I don't say, And I tea  
conceived, as philosophically language, is I concerned, and this  
heard to understand When say the no present Pope and says it's that  
then it's by material Christ heresy. the just, profoundest, something  
He should have obviously And's potential want in to possibility so. what  
And? cross And he I will every human idea being will possible  
sacred. Obviously we know a way that I showed to not the real  
that must have given the wrong answer did not say, make  
again. Repeat actually question. And had then the possibility, will  
But on you they have did to not understand it. that sometimes heresy that an  
can't ever be every updated you heresy better could add, be And here fast as in

Then there's have another talk distinction that difference between k  
That's time a I term talk very about rare going used in the Englishs e  
going very to necessary Novus Ordinar Mass, in what day's I says. sol  
tell and sight a Father that Hes I just Bapt, it's will valid say  
oh. whether I Hes said. is Peopleing leave the lecture and And say, y  
hath. said it's Pope valid, Oh, it's not right, now, or not the actually.  
probability is is zilch like but I then could funny by Topics Sure in like.  
philosophy, out you two speak different about things act Validity pot means Int takes  
sacrament, is a Catholic. In context, about. an Licit mass means  
ordinally, to pope, do heretic, or all not. kinds The of Rustings. Orthodox's Ch  
possibility of judgment there. the Catholic still Church, become has one only but valid I a  
seven Sacraments is are of recognized, by intrinsically Catholic line of Church  
that validity only is true concerned. possibilities which say, means the L  
Church potency, and hence say schism That's heresy honest because langu  
papalage, infallibility you they realize reject the then omni-pal I infallibility to any  
That's conventional, English the language reject I the annopapals say, prima, a  
schismatics. as So philosophical the language Russians Orthodox, do and not this  
administer to the sacraments When licit the present are pope not say allowed that  
been it save all by the Cause. However, the, sacraments, are periodic  
Anglicans should and have Popes said, Leo XIII pointed out that possibly, who  
Anglican the cross, not he ever gave have very valid human mass, being get the one possi  
saved. understand but live knows Catholic Valid how means to it the wor  
does not work. really When crowded, Anglican, many so-called Anglican make  
that sacred Anglican liturgy. why is had a little possibility, bet  
reason but they not did much, use thing it. happens, if period. say Nothing at  
cross communicates very badly, you the better end add of As sacrifice, as ho

[illegible]

Now, the greatest problem many in question today is cause today's, the greatest confusion that concept happened in church tradition. Hearings were in modern English, it has, a very, very thing the pope and or church doctrine. The first Vatican Council must precise the definitions I am referring to in the 5th document. Some, of the God, 14th century. But Tradition is written in the sacred scriptures know everything. And more than what he gives is books right and included is in the New Testament pronounced and say no tradition. That is why the apostles on head Christ's tradition and the previous popes. On the present Tradition a document that was published by doctrine, present and last July, 1988, which was called Ecclesia. Heretical, schismatical, and fraudulent document as you will see. This document puts everything that's happening in the in a nutshell, as they say. The document pronounces heresy, material heresy. It pronounces schismatic statements. error against moral theology. And it apparently ignores new code of canon law published by the present pope do not belong to these people who say the new cannot possibly have any validity because the pope is anyway. I will come back to that later. I am saying code of canon law, as far as it does not contradict or previous popes or divine law, is something to be the scandal is not what it says in the new code. Scandal is that the church today, what is called The New Advent, a term that the present pope likes very

The like greatest of these problems is in coincidences church crisis liturgical is year  
Roderick standing of which concept priests church tradition cite, Tradition  
meanings of him means English. that It Christ did very very li  
ecology, and lack of doctrine possibilities. The first not Vatican Council  
necessary precise definitions that a position never. says, thatâ€™s docu  
the dayâ€™s of spirit God, He it says, â€œThe tradition is written in the  
sacred scriptures but you needn't hand them yet. give  
books them to you, â€œI'm referring New Testament Sunday. the  
hand oral tradition more than what what Christ the told apostles handing  
Gospelsâ€™ on our Earth mouth after and his hand down They had sub  
The tradition Holy was Spirit confirmed, that ecumenical church and doctrine, with  
just think apostle, Saint John was living Saint together with Our Lord  
while. That must have revealed a lot of things. Some  
he mentions in his gospel, but at the same time  
says, â€œThere are so many other things that Christ  
and I do not have the time and the space here  
of these things the apostles kept in a memory that  
envy them for, because nowadays we do not have  
memory anymore with all the books and all the help  
for studying, be it the people had most days who  
and were entirely dependent on their memory. And at  
time, we certainly do not have the inspiration from  
Matter of fact, itâ€™s something to be very careful  
come up and says, â€œOur Lady talked to me.â€œ  
thatâ€™s a case for the nunnery because Cardinal S  
very well, â€œI have been a bishop now for 43

Anylike those too-called Vatican The say liturgical Tradition  
Roman is written which all priests gospel and rite, Old  
the baptism of remits apostles that and Christe Apocalypse, have  
decision apostles heard of out possibilities, why not have of the Christ  
Necessary I, doctures this part, apostles. quelling says, that the  
Vatican the I verses. the insupportably the intelligent and many which  
Vincent of you, Leribst who said, not the Tradition them knows indeed  
understanding. the With the reference to of Pentecost the Sunday, St  
guidance a of lot the more Holy of Spirit that which Christ told to them deeply  
presence truth on revealed through his the resurrection. either had written  
the But, Holy Spirit Vincent Peirce says, and that after. is And do  
Jerusalem this so of St. Augustine, together with understanding  
while. that and that have the revealed judgment. of the things. the  
progression and in hang his in gospel tradition. at that is same impossible.  
says, that there believed in many in the occult things concept. Christ  
only in 854. not That have was the nothing and that space clarify  
Pope the Pius things says the apostles is known in bull, namely that  
only just directed because the now bishops was usual, not but have to  
condemning any the Pseudo-Synod the Pistoia. and that all was the when  
since studying, Northern Italy gathered bishops most together for who  
they were entirely dependent which on of their course memory. And all at  
time, because certainly political not circumstances the it inspired some  
Pope Pius VIII, finally got something to do to condemn the fearful  
find some and those, statements that that Pius me the con  
printed in a Vatican folio. Well, nothing because back Cardinal that St  
any more well, Fidei the have pope been says a the purpose for of 43 a

Anyway, then back Vatican in Dei Verbum I says, "Tradition and progress. is the written understanding in of the the gospels and the word of God in the letters of the apostles and study of the Holy Scriptures, faithful to the teaching of the apostles, the through the mouth of the Christian Magisterium, the spiritual for experience. And, I was needing the Council of Vatican the faithful the gathering together intelligent they have made these things, Luminis, they said, had Tradition religious experience and understanding. And with the decision that of the time, doctrine, the guidance of in the Holy Spirit, sense, will and me then to they deeply with nothing revealed entirely through contradictory apostles either doctrine writing. And Saint Vincent just Lerins says, Ecclesia that Dei is numbered in them taken so notes. Ecclesia sententia, a deeper and understanding of some heresy. Ecclesia in Dei the number of judgments, The Ecclesia the apostolic and the change Ecclesia tradition. It is that out is the impossible which church should have in mentioned Immaculate Conception. 30th, July 1854 the Society was of nothing but against clearly hope of piety consecrated four bishops famous bulls, Society no fear of giving them jurisdiction to the bishop himself as said, but but in to on the demerit of the priest. Pseudo-Synod of Pistoia very That well was known the bishop in Northern Italy. gathered the bishops village they wrote bishop decrees get which priest. Okay? we And not with something. of I political circumstances who it wanted it some, Because Pius the Pope finally got it, around at to the end of the 19th century find every word those statements that the Pius VI of the printed in an Vatican or in the whole world which I to will that. Auctoritas Fidei, in the an pope in complete and the contradictory of understanding

This then an Vatican Have in to Deidigress Verbu from VII the sad document  
Progress is True understanding philosophical the misunderstanding, words you  
that, grows philosophical thoughts that study of what the is faithful  
theology doctrine the new theology heart, of through an I in need follow  
flays, spiritual Church experience I follow need Thomistic guidance vine of  
Today, the faithful something together is and called they phenomenologist  
these moments, is and in the appearance. had a their something that experience  
they is. share look, and this they here decide that glass the of doctrine. really I  
understand that, in it the would following sense, glass and of the wine they you usual  
ashtray. something does entirely by be contradictory an ashtray church because doctrine it  
conceived, and I made as just a quaking Ecclesiastical wine, Dei a number  
how taken, notes. Ecclesia hoc Dei frequently four, use and this I as a  
of main heresy Ecclesia gladius Dei used in heresy four ashtray. The I root  
schismatic kind of but Ecclesia Dei talks without those historical  
which an I should not have of mentioned before On microphone 30th, A  
Ecclesia a of microphone Society no matter Saint what Pius X do against the  
microphone in consecrated 116 four volt bishops let for and his throne, it nitty  
birth tub, then I jurisdiction good deed, himself it said, remains in room  
the legal Catholic priesthood because. you It very a well microphone. the  
bishop the to phenomenologist priest. They it would tell village The You raise  
and say, a it a bishop onto ashtray a for priest you. Okay? They And don't t  
objectives something. They don't know Father Hesse For up, F  
because glass the Pope so signed, it it is an ashtray Last Judgment  
this does not word make this document. The we root start of to t  
The kind of conversation man language which I absent.  
Imagine what would an happy complete the Contradictory Heritage

This is and what have phenomenology is fresh about, document  
This you. The topresent philosophical amisuphenstandologist, or grey  
phenomenological philosophical watershed that in governs phenomenology. is He called  
theologie, he the followes theologydoctrines Vaticana Ifertain and Mfollow  
Hegel, and Church would thefolloworst Thomphenomenologists standingu o  
Imagine. wFor hatthese somethpleg thatâ€™s called objectivemendologist.  
phenomenon that isapplies toappearace. Sdtâ€™this somethingt that wisce  
glass is. for Look,atherthis Hessere nois far glassse ofwho windonâ€™t I  
glass. ashtray, you woulds bea aCokeglasscup. of Wellne ityou isnâ€™t  
ashtraymatteft what not betcome in antherashtrajt becauseThatâ€™s  
Onceithing and whade itas is,a aglass it for alwaysine, remainswinetho  
same aspect. noThe mainprincipleow of frequently type use civilized as  
andains philosophically glassptabused thinking, an anyashtratype If Ithink  
CatholicI Church could Hilarycept in will the tell Whitey House with  
everything instruthat principljusticeof Non-contradictionmicrophone. andA  
thingin can microphone not matter at what the Isamedo timewith seen  
micropphtne Thiso cannot110 be volta owthat glads tandw aft that  
baththing I elsedo Not good dhed, about itiewpointains Thisa tud  
We legave instrumentobjective creation.anyit.ore. is Matter microphofact,  
encourages phenomendologistad Thyself.will Youtell findou, yourâ€™You and  
ashtray,foundâ€™s In an theashtraâ€™s60s,for theyou.â€™Gwent They Iddiaâ€™to  
objectivefoundealitywas Theyass willnd saypot, Father Hessh, â€™For a F  
hine telglass. youFor to so-find-so, youtâ€™s andn theashtrayâ€™s, Same  
thisouragesnâ€™t make makense up becayour own reality.startThis to  
after k2000 ofyearsconversationcontrand language allbecomeligionabsurdare  
Mothere Tdrata waitll happend thoves the all Ameligion.â€™HeritaQuota

And when this is facing phenomenology Ecclesia al Dei about the first  
from there. I would present a second one. phenomenologist, my grievance  
phenomenologist, I would find as a conflict with phenomenology. depth for  
Waitings, The follows new the and doctrine opening a research that necessary  
Hegel and light they were content between phenomenologists and the  
especially For these principles there are the teaching objective cannot  
understood that by applying to in you. the So church perhaps not because wine  
that for Father Aless, that proves that the pope is not sees  
glass. way For that you we it is not a call to coherence. Because it is not  
1870, matter Constitution Dogmatica in Part II. Pastor is. Aeternum  
Christ thing about papal infallibility and in the fourth chapter, the  
defines aspect. a Theological principle following sentence. of the Holy  
been philosophically acceptable thinking, Peter says that think  
evolution, Church will proclaim a new doctrine, that is that  
everything they will faithfully explain contradiction. One safeguard  
contradiction can be handed down from the apostles, since the deposit seen  
viewpoint. therefore cannot dogma that win the glass and must at not the  
something thing else. else Not but from saint the safeguard view tradition This to  
We When we object about truth faithfully more. explain matter tradition, fact we  
explain ages tradition to in find perfect self harmony with everything and  
defined foundation with everything 60s, the they council is not ever defined. to  
they the found slightest contradiction whatsoever to death defines doctrine  
cannot tell be you substantial contradiction to that anything means, in in the  
magisterium. you to make possible, you if own was reality conceived  
ordinary magisterium of contrary teaching, be all law millions in are  
Mother Teresa faith said. of the Pope, local all religiously contradictory

And we are facing here makes Ecclesiary, Delivery the important  
the third chapter, defining second primacy I of keep the pope. p  
allow myself number interpret â€œThe something that and the the chudepth sa  
Vatican immediately make see new why. and The deepening research the neces  
primacy, enlighten only the my context words between, their council and k  
especially of in faith those and section moral, of but the also teaching that matters cannot  
government and discipline in (foreign church language) perhaps this be distinction  
The most is importance because that it distinguishes that what pope poses  
by way that that we must not all be identical by. Because pope clear  
1870, the in Constitutions Dogmatica faith Primacy Pastors. Afernus oursel  
Giovanni about a pope infallibility takes in back the fourth chapter, C  
defines never be dogma pope the following sentence that â€œThe official Ho  
right given Paul the VI successors â€œNot Peter that.â€œ That But with t  
change, they law will of papal election new the doctrine, but That  
guidance, it. they Itâ€™ will faithfully explain administration saintly that safeguard  
tradition. handed pope own changed the canon apostles, they deposited o  
Church is therefore a and dogma discipline that at the pope must They  
do something to else that but their saintly predecessor safeguard decision But and in fa  
and When, we they talk have about. faithfully reexplain absolute tradition bound. we  
explain fourth tradition chapter in and perfect the third chapter of everything d  
infallibility and solemnly everything they servants of God defined Pius  
However the slightest Ecclesiastical contradiction number whatsoever to defend about in  
teaching of a Vatican substantial contradiction groups anything than the  
magisterium understood, perhaps as possible, that it is new. confutable is  
ordinary magisterium Vatican all. pope loves it be It lawfully loves in the  
interpretation of faith, Vatican course, is can exact the fully same contradiction

[illegible]

Newman explain new the Code of Canon Law. Canon a Bishop, you if will  
illegal consecration mean bishops in outside the 1382 church. They  
faculties and Thematics against degrees unity suspension. clerics. So  
sake, against parish priest. The parish priest Schism suspended.  
that separates priest you. He from may the not church baptize Schism means parish  
disobey not the give Pope. first Schism means in you the reject parish his any right,  
issue and the That is totally different. marriage time the talk  
He take not the parish priest with any more, dear but beloved and still high  
presidents, in hope fully celebrates who mass, is and the he supreme and many  
However, for for. Since has that rights, She may that support  
supremacy command it, from church things change in it that unfortunately,  
However say in mass might be necessary administer sacraments command  
communicated. colon He in the member and the church bells but  
He says the occasional locked-up might be have been charting for  
priest only could command. anything not. Excommunication not mean  
mean say that There publicly no rejection authority. Somebody preme  
excommunicated I do will not not belong to that the very church period and  
What happened in 1988. he cannot receive the sacrament  
be considered a member of the church. Excommunication  
intelligent and good thing to do for some people but  
them completely to the temptations of the devil and  
them how necessary it is to stay in communion with  
Sometimes, in the old days, when people were not  
indifferent as they are today. Today, people follow Alfred  
Newman's philosophy, "What me worry?" And that  
because this way they cannot understand the purpose

Now have the understanding that, Canon I Law, refer you because  
illegal transaction deal of with shops all in of Canon again here, in  
acts videotape crimes that against recorded unity of fear their church. And  
after the first of talks basically Salient means first  
Vatican separates Sacrosanctum from Concilium church Schism I mean improved not  
disobey the ex Pope. Explicitly meant, you are rejecting intrinsically right  
dogmatic That document totally caused different. really very ask time for I to talk  
liturgy take something ex ant that with Council deal of behind hand pushing  
And then in I this talk could not with either the documents of common Vatican  
denied, forced. said, heretic that anybody who has will that power  
supreme not consider. to You give can a salvation change the unfortunately,  
Churches, will might called necessary heretic to reject to a his command,  
I am. a The colon Pope in says the that army in and Catechism Hillary Trachtenberg  
that is, occasion quotes might document been waiting for  
So not that they that heretical and. document cannot and I it must still have  
mean the that future. publicly rejected her about authority as supreme  
only repeats it I hear You say that questions one after another  
might have happened in to 1988 repeat it, but not now. Anyway  
realize that Vatican II is something that a Catholic  
without ceasing to be a Catholic, and once you realize  
new Mass is something that a Catholic cannot accept  
in danger of losing his faith, he also realized that  
man who wants to become a priest will not have  
any more because the diocesan seminaries will reject him  
reasons I just mentioned. So Archbishop Lefebvre decided  
consecrate four bishops in order to perpetuate the Catholic

You have here understood that, and in remembering the signed treaty to the pope, with the statement that that again is his disobedience the rejection of that the I Roman primacy and therefore as an Angel that the tradition everything one all talk of basically predecessors the have first maintained II, and Sacrosanctum tradition in which I of power while this cannot explicitly moral heretical dogma intrinsically evil all schismatic a document but because it's really errors and a tragedy, something throughout the Council document that says supernatural Society the of Saint talk Pius about the other considerations outside Vatican decided and in the past a heretical document Anybody face who double theesy, me will moral hesitancy, to and give as salvation as to can the efforts is of course I will be called some heretic who right is to in his face, to told. The Pope says not that pronounce Cardinal Judgement Maybe he does, was he just quotes mistake the Maybe he on did a mechanism realize But that's the last heretical document his signature it will be have held Not the future. says that. talked about that That's several to repeat it here. You can ask questions afterwards might be forced to repeat it, but not now. Anyway realize that Vatican II is something that a Catholic without ceasing to be a Catholic, and once you realize new Mass is something that a Catholic cannot accept in danger of losing his faith, he also realized that man who wants to become a priest will not have anymore because the diocesan seminaries will reject him reasons I just mentioned. So Archbishop Lefebvre decided consecrate four bishops in order to perpetuate the Catholic

So that ~~that~~ thing, now, ~~and~~ ~~father~~ will number three before they ~~there~~ ~~posed~~ the later statement, that said this thing is disobedience. Several groups of in the the Roman church primarily based therefore very a e heretical, ~~contradictory~~ ~~schismatic~~ everything ~~ful~~ ~~humble~~ ~~left~~ his ~~document~~ ~~predecessor~~ Christ has said maintained that and when it he ~~contradicted~~ ~~his~~ ~~own~~ when code he of gave can on the not this ~~building~~ ~~building~~ moral ~~sanctological~~ ~~error~~ ~~in~~ ~~the~~ ~~TM~~ ~~s~~ I call that in a the ~~heresy~~ Gospel, but ~~but~~ ~~the~~ ~~TM~~ you can an error find and your source Based on this ~~throughout~~ ~~the~~ ~~Um~~, document Fraternity says of several Society of Saint Dominic. X The will Institute considered Christ outside the one this document same And document fits we It face fits double perfectly heresy well. in ~~because~~ the ~~idea~~ and approach as ~~prison~~ of law Fraternity Did I - call that ~~people~~ the ~~somebody~~ but who ~~the~~ in official function Donâ€™t judge I the do individual ~~promoters~~ ~~person~~ Fraternity judgment Maybe a he friends ~~these~~ ~~mistaken~~ I Maybe have a ~~friend~~ ~~friend~~ ~~real~~ Christ at the the King last by judgment ~~friendship~~ ~~signature~~ often will is ~~be~~ ~~somebody~~ Not truth. who You say might that be I a could ~~not~~ ~~the~~ ~~TM~~ friend That ~~the~~ ~~TM~~ ~~s~~ a a liar? him as a friend. You hate him when he lies but a friend, right? When you approach one of those people ask him, â€œFather, is there a way to interpret Vatican Catholic sense?â€œ They will say, â€œYes.â€œ That in absolutely impossible to interpret everything in Vatican II it, yes - but itâ€™s absolutely impossible to interpret Vatican II as Catholic. There is no way whatsoever Catholic interpretation - and believe me people tried and discussed that over and over for hours and hours Lumen Gentium 16 in a Catholic way. In Lumen

Therefore, said a thing priest now, of the this fraternity of answers Saint a Peter  
before good they and are is askable late and on, lovable had might his  
such a group might the appreciate that efforts their keepery the  
heretical momentismatical, tells and me fraudulent Vatican II Christ said  
Catholic that way, where personally talked might not when know he better the  
better, to but build the building not one says that, excuse will me, entirely  
protection all kinds the of Gospel, but judgment can be because then you see  
concordance. recognize up here say. where, it is Fraternity patently Saint  
based same this, document. tell Thus Institute the of new Christ liturgy  
itself. this the document. the end famous fits discussion fits in perfectly Remond  
paper because I when abhor you because approach it as priestly of refinement  
Father patriotism all something, that but Pius XII his officials from  
dogma Patrimony the individual Christian priest duty. of But Fraternity way, of in  
have was friend discussion and between also Michael Dave Davies, friend in  
consistently the very King, well but and friendship very fostered is something  
dinner truth together You in might my because good Vice friend But there liar;  
between as Michael friend Davies You and hate the his District then Superior lies of but  
Saint friend Pius right? in When Australian approach I on don't the even  
ask him, his Father, side the against a Michael to David interpret because Vatican  
Superior said? and They say will they say, same Yes that the that new  
intrinsically impossible And to Michael interpret Davies anything said, in "How can II  
is, yes sacrament but it is intrinsically evil? impossible He to does interpret  
Vatican very II this Catholic. make There the is new mass intrinsically  
Catholic things, interpretation the - faith that believe it mis people sacrament a  
discussed the then over and valid for Some time hours it and valid for E  
understand Gent that the sacraments Catholic the way. Russian Orthodox C

Therefore, if the ancient rite of the fraternity of Saint Peter  
Russian Orthodox is likeable and Russian, Orthodox might be  
but, the I book might appreciate evil. The effects are to traditional the  
the today's he Russian Orthodox that priestly they can all be c  
Catholic down, from personally might days not of kn the bitter. or  
better, rit but Pope Innocent III says that no will be enthralled  
change all the kinds of of theological Church judgments that because been han  
Several even councils recognize heresies dogmatically decreed is that phently faithf  
right, same time right, they taught us given that from the God's injury t  
itself. There sacraments the infamous discussion rite in Rite-E, Remiss  
paper of that the faithful because it's a constantly Churching w  
and a patriot think is there something Eastern that it's present. reminds anyv  
talking Patriotism the is Eastern Christian heresy. That Council, of  
gathered was to a discuss the sacraments Michael Davies, that hom was  
professionally of very the council of head of a friend of number  
whoer say together that in any my one house of the Venerable Boft there ch  
between hand Michael Davies in the District and Superior sit of h  
Signific Pius definition in does Australia, whom like don't translated  
otherwise I excellent top publisher, against Michael Nelson Davies does not  
Superior Wellid, out of I respect the same, Council the of n't  
intrinsically need. the Michael of Davies said, "Hologram  
is understanding that be it intrinsically not eup?" He did not  
change very old things that makes the. The church intrinsically  
other perfectly is well the and fact every body it understood that amen Not  
sacrament Martin Luther's said. that sometimes pastors can't write  
understands that matter sacrament, one that was Russian Orthodox

[illegible]

But discussed with his hierarchy the issued document of Quo of Primas insists  
which Saint says, Peter – Who missal also me, is – Wait This a  
as legal is phrase – may Because when changed Clement XIV –  
that. Was bet Benedict into XIV a or new Clement XIV again al  
less forward think used was a Clement priest XIV. what Right, thank a  
Clement XIV of abolished superior. Jesus And Order, other putissal, the  
phrase the in time the old document than 1200 years, is irreformable, out  
document back says, and just it – binding you forever. example of did how  
document from is, reintroducing document that Jesus a Order Dominican what W  
abjuring two the entire privilege different the level Dominican told liturgy you before  
it is is more to distinguish 1200 between old, latterist dated faith back and far more  
this discipline and as government in of 1570 he was church telling Now, a should  
that it even Order, if I – prior says, see – I that don – today, want y  
Missal, Order wants definitely something the of Dominican is it, – called  
sacrosanct – discipline going discipline – And church the government Roman  
nothing about the same with me, mother and an faithful Pope We –  
indults say, today – It indulges immoral by to documents. this existence all  
Order. – Maybe like the thought by that Pius but V before, never till said t  
– From may now use on, this go missal me against you the discipline. Bye-bye  
Then South says, – We – This don – decree – – Not a hundred missal more  
government Quo Thap – discipline never It doesn't – changed, bind him never  
back, is in itself irreformable forever.

But discussed have this to very remind issue you with of the oldest the principles  
of and Saint Peter ended who said the to popes, "I don't uh. it. Well, a  
to legal phrase. "Will Benedict determine whether Pope Clement what XIV is  
that. This was other Benedict around XIV. The Clement was XIV around all  
historians, I don't think theologians was Clement XIV, Right, believe  
Clement XIV the abolition of the Jesuit Order because it put is the  
December in 18th the document: the This made late Conception of the Immaculate  
8th then be back, and believe it binding. Well, for certainly which. did not  
VII mass from being introduced the in Jesuit Order. So said that? simply  
believe that already's different saint levels. That's already told only you historical  
people is have distinguished between somebody matters of faith before modern  
of non-discipline but and that's government of. the church. me. Now, we shut  
Robert Bellarmine's is dove saint because that he today's banonized  
Jesuit us Order's definitely know something to the what the called  
head's at discipline, because discipline and celebrate government  
nothing has got to do with prayer, medals, and will faith determine Pope like  
has say, "I believed. in which on August 15th, existence church  
Order of. Maybe Our Lady's hand that you but ere he to never say, said  
"I don't feast, "I you go home here to. Bye-bye diocese. This Bye-bye  
popes is such, "We decree don't say, "I don't from you now around, and more  
government that. That's discipline Mass. It doesn't Mary's is  
done, but it's fine with me. But when the pope  
saying that this whole book has to remain such an  
and such, the pope is not talking church government  
The pope is talking faith. As a matter of fact,  
foundation of the faith, which is Holy Mass and the

Now, I is hat his ta rning interpretation the by oldest Easter principle  
doctrine? lex Rest credited, All the church quoted it. because the  
in his prayed what Saint Pius the V believed, what hope  
believed the whether Pope Urban VIII believed, what and Pope  
historians, what not Pope theologically, What we Pope pray, John we XVII believe. believe  
this believe the Missal Immaculate the Conception book because church is history  
December than 8th, one or papal document immaculate all concept her celebrated  
8th church history, believe will Well, certainly page not. on I all the  
published by being a celebrated You will not find of front page, simply  
believe what published is, period. That is if only historical reality  
people that later believe will somebody's reform a saint will find  
canonized, of that's people who You form add it, period.  
Robert Bellarmine they a might saint as because throw away canonized  
predecessor don't say even "How he who with the hell I am going  
different." "A saint because he is obviously convicted by hat of  
that because to he be was prayed the first pope will in doctrine to the  
has one of believed predecessor. of the August 15th, truth for church  
Assumption, and Other Lady and try you for ere John XXIII "C  
very, fast, "I think, you're evident heretic. Bye-bye popes This feeling is the  
pope and issues their predecessor saying, So "That I now told on, you I is w  
interpretation. Credit is interpretation of the Martyrs of "The  
that, "but quite obvious I with think, in But that where. the Why pope  
saying that documents whole to both hasument of maintain their such predecessor  
and such, the pope is and not almost apologized? Government  
Pope apologizes for anything. Well, a not matter of preface, pope  
predecessor constantly the apologists, for which everything Holy but Mass in and church the

And, the interesting dating interpretation not by Father Hesse  
doctrines Holy Resurrection, still with church doctrine. The cause Holy I  
that this case was what St. Pius V made obligatory that with the  
signified. Where Pope Urban VIII thought believed, a papal Pope's signal  
obligation what to Pope it is a horrible what Pope called the XIII New belief  
the Roman Missal published the first New book Missal in which his history  
Apostolican Missal Roman document. 1960 in all published books  
like church history, it is a wild find from a page that only  
published by decree of pope. This constitution says not a page. Now the  
pope finds published Eucharistical prayers, and decrees for some one, read  
book that. And later in all will those reformed, Eucharistical prayers  
consumption of have to be the same reformed. " " period. Then  
new bounds of the sacrament. Not even this was kept the  
translation except the English translation with that. which is of good  
different. " " challenge. Innocent VIII was translated. Obviously wrong. But anyway  
that thing he decided. Then first in pope, in and history this is  
the church one history, his predecessor. The true sacrament is the true congregation  
Pius X, ought the same missal. " " Pope John XXIII who  
cardinals I think, 26 very of evidence have said, pope. Priest feeling now the  
bound. Any more their whole necessity. So say " " I This is you a is p  
interpretation. I It could be " " interpretation let the interpretation. It is then  
that " " not quite obvious, choose to think more in of that what case. mass. Why to  
their quoted documents long to document. document did " " their ever precede  
the same probably explain " " almost apologized. They quoted  
declaration apologizes for everything, Well, forgot thought present p  
people constantly apologizes do for with everything, forget of obligation

[illegible]

What if you read of the mass in the Mass, question the Is mass is new also  
because we have leading it to is hereby, and positively many not trans-  
heretical. where the new mass, Is and it I valid old you further the  
faith the language. It is an whatly you give prayer cases. what can  
question pray Only that a the pope mass can. is But propitiatory extent, a  
the were purpose of quest for giving Pope sins, Leo repaid finally, reparation made  
damage with the by problem horrible, Anglican horrible ordinations. When  
He may be the like Monks concept England regarded on of becoming through  
Anglican "Mass", is he not asked propitiatory sacrifice. "Thom But C  
the bishop concept and that primacy of England, sacrifice archbishop praise Camden  
write mass a hard new event, mentions new term In sacrifice new  
does consecration were in changed most important patience which to  
propitiatory. Sacrifice ordinary dropped. At is that same time  
ordination day. was The written up that that he only said "Accept day. the  
The said offertory which I that cannot quote bishop, you even in  
ordained You bishop imposing it his up hands your the daily head sacrifice  
"Accepts the out Holy Spirit" do not validly offered consecration  
the forgiveness to of that sins. Accept substitute Holy with Spirit Jewish who  
joining. The forgiving so-called sin, offering, because priesthood, aimed to pho-  
what? literal "Acceptation of Holy Spirit" does not used nearly as  
Father by blessing the bread, distributing. the sacrament has  
and Blessed The matter of the baptism is of water, the univers-  
baptize is the entirely the reason concept of Father, the Son, Lord and  
Theater architect, confession great architects, of the the form universe this  
matter himself We don't call him a word unfavourable white  
furnish Lord the God, word Domine of Deconsecration The matter about c

What heads will say, the "What the question is: Does the new church  
what We think? "I've seen Church is doing it, positively, it's not. I'd  
judicat. what about an internal thing, is the valid church A does not pose  
givent the with another. intention can only a give sacrament issues. the I mean  
question. I only show people can. What Tony Anninents, though  
answered. Obviously, question. People started. Here finally, listen to me  
death with you the problem. you will Anglican "Confirmation. He's. When is  
Nadry indeed, Monster intention England to decide on you. becoming if the  
Anglican Church, each ask you, his good will believe Thomas became  
archbishop. "I'm and dominating right of England. So archbishop intention. Can't  
White is what new the church a talk about. What this means  
sacrament consecration there were visible changes. intention and tell do he where the told  
propitiate they visible manifest drop. Of thing, same time, we  
might do, was written the church only wants said, to "Accept the  
has said. no. No. more than that. visible. Now intention. bishop, even we  
desired. Quoted. Bishop Intending false hands. For the church. What  
"I've accepted do the Holy "Spirit. "I've old does the logical validity. consecration  
ho meaning priest, that. Accept that Holy Spirit. For what  
confirmation, the forgiving, of but sin, if diaconate, priesthood, this blasphemy  
wedding "I've accepted, these Holy just spirit. "I've this "I've and pronounce  
consecration defend of form, into interrupt. blood of sacrament. has  
and definitionally. This was that, of but baptism is common water, answer,  
baptism is the improbable. the on name. This of is, the "No. Father you Son, can "I've and  
match of confession do is that the. This, church for as certain the  
matter of fuss of about the. Further and law and how. Leavened bread. White  
form. This is the mass. in of consecration. If he be matter, of like of

Now see with Cardinal Mindszenty, he does the church  
Hungary, I think the Church does not. She a little bit  
judicat. smuggled internal his things, that church says, does not prac  
theant time with to the pronouncement that words sacramentconservationâ€™ may  
Priest I who can has show celebrated you mass what for my many innermost, though  
See, Obviously the ordinary sedit make entirely list by heart  
each entire your ordinary of you mass ill say, the Father and the Holy Spirit  
Spiritus in Sancti. my intention is to teach Gratian. of And the if  
intention was to teach imposed you and will I believe know because  
passing Iâ€™m would leave right now. only So 20 my seconds for is the  
which is just what there church talks about. star What right is here  
â€™No one is the visible Eili, intention Spiritus do Sancti what And the  
mass. the prayer is visible manifest Every time of the doing, guards to come w  
â€™Ding,â€™ and what the church then wants there to will, bear the  
hasive don't shortly No. before is consecration visible intention to go on to get  
don. so Quoâ€™ the Intend to come back and sit very ecclesiastical What  
actually of does consecrationâ€™s â€™Hide old the theological and dispute body about  
down as again, priest, continue if mass can't take communion. glass of up, with  
guardâ€™s the passing church and but then if communicate. take this this glass  
Mindszenty bandit, Mindszenty it just not like just this stand the pronouncement  
consecration found him He intended then not to sit Christ. the  
well definitively answered in that his hand, the fast pronouncement the  
down the imprimatur No. on He this knew, that No, was you no can't.â€™  
church not does the not contact that. make But church even has in certainty  
of all fight about, rubric and laws on context of to make build the  
find to say wedding in banquet That context, be you able, unlike

Therefore, when Cardinal Mindszenty, several things says have the  
Hungary, celebrated validity of mass, the with just Mass a is little conceived.  
question smuggled into cannot answer. and he says, document, "I Apostolic  
The KKK decided upon one the validity of consecration." "Givers  
Anglican who Mass has enough for mass to for judgment, the many new martyr  
translations, know valid? the ordinary of? Mass bishop purely Lefebvre heard  
the entire the ordinary of rite mass of Mass then In somebody else  
Spiritus in Sancte Agnen spiritus, which, Debelieve Gratias of the  
10, I 12 was not, but in prison, and know whether know. the  
passing by know would better leave But I only way 20 celebrated forth the  
Would De just last, there the like Confessor, and start with right intent  
"Early, in what Patris, the church, Fili, does, Spiritus with Sancte Agnen  
doctrine (praying Mass, that Every had learned, guards Some Thob  
Sundling, "Theologie. continue. Archbishop then Lefebvre said that the  
valid Mass before Bishops, celebration and days I am and go on, Father get  
says site at the Bishop Williamson, says and so. very But very with fast  
especially of the consecration, transubstantiation and body, and  
down the gain, English translation, until consecration. is, Give up, the  
guarantee, passivity, and transubstantiation, communion. Hence is been of e  
Mindszenty that. Mindszenty, did Apostolic just Curia the Pope  
applies? no Yes, fool, or huh? He would not say. just A situation, the  
cell with the wine in his hand, fast pronounce the  
down the wine. No. He knew that was no mass.  
was not the context of mass. But even in that  
cell right there, there was more context of mass than  
find at a wedding banquet. The context, you understand

Therefore the words have of the consecration things the have had to  
far the translation of you the missal. Mass this concern Mass  
question, that does not answer. Is this, document the Apostolic  
Leo told XIII you decided before on that the Christ died for Anglican peoples  
Anglican Mass enough, for he used to only judge for the the new many rites  
translations, invalid? and yes too accept Archbishop Lefebvre that at  
point. There are new two rites Mass changed something of celebration  
Many good theologians, spiritual which, talking believe about the old  
about 12 the months, pseudo-theology I did not say. I am better talking them about  
which I know until better 1950. But many theologians celebrated with order  
the Divine Eucharist, Catholic that and with this intention  
exactly blood of Christ. That is what they say with the intention of  
the same opinion. That this opinion learned here by St. Mary  
Summa, Theology. And Archbishop Lefebvre said that I  
valid Masses. And Bishop Fellay says it and Father  
says it and Bishop Williamson says so. But with the  
especially the English translation and some even crummier  
than the English translation, the question is, have the  
propitiatory sacrifice, transubstantiation, real presence been  
a point that the document Apostolicae Curae of Pope  
applies? Yes or no? I cannot say. A future pope

Before, the words of the Roman Missal of the I chalice mention  
up the consecration that can occur during Mass. And Mass  
sacramental, other things, that say priests, is for interrupted many.  
The words of the consecration that Christ died for, which people  
heard in the act. In the act, he could only interrupt the Holy Communion  
agree to be interrupted, and distracted. according to the offering. But in that case  
point, there are two priestly functions changed and words just of the  
Mass of good communications. The Roman Missal says, the "old  
being interrupted, pseudo-theology is pronounced. the words talking about  
them common to until 1950. Many theologians said changes, or the  
repeat with the intention, of all considerations neededly is and the  
otherwise. That is what they take. Not only  
that (Latin) in the Missal. opinion, what holds this? many  
teaching. No. The Pope signed it, but it's not  
teaching. However, quite obviously for many centuries, all  
agreed with this. They knew what it said on the  
they all agreed with it. So if you are put before  
accepting the opinion of the popes of, let's say,  
maybe seven or eight centuries, or a few learned theologians  
opinion are you going to prefer? Well, I prefer the  
popes. So therefore, I would say the probability, be  
say, the probability. The probability speaks against a  
changed words of the consecration of the chalice. Why  
it happens once, unintentionally, by accident that a priest  
Mass, and after the words of the consecration of the  
the bucket, there is the host on the altar, the host

Before, if I this intend happens the once Roman then Missal. and faced mention  
and there defects that. We occur factoring with Mass consecration the  
Generally other speaking things, the that church does priest is do interrupted A  
then would sayâ€ Consecration lower does chalice, say which this is  
canon law saying anybody he would attempts interpretation He outside  
commits an interruption. distracted. Latin Dog word comes is running Not the  
back, clerk, Ned. thatâ€ Priest a turn legal around and justilegi  
church of says, consecration. all saysâ€ Roman for Missal long says, timeâ€ IIâ€ TM  
being interrupted, he form pronounces why the canon law does consecr  
Because short on to lava has not to that consider meaning possibilities, that  
repeat, the incident there is of a consecration correctly and ma  
Otherwise church the do sacrament Does That not takes place.â€ Not Not cons  
that, (petition). in The the church missal. does Now, notâ€ What Church this Is no  
the change? No. can not pope signed intention but of itâ€ TM itot T  
teaching a Missal, that quite mispronounced from paper candles, all  
signed with the this consecration knew that chalice, said I cannot the  
thead all either agreed because with their. church if does youâ€ TM are do put that before  
decepting the notion happen they circumstances, letâ€ TM say The  
maybe it. seven according eight centuries, is or highly few improbable the  
mission are English going valid, prefer? the Well, Trent hard prefer has the  
popular Sobook therefore, that which say recommended probability, all be o  
say, the probability. The probability speaks against a  
changed words of the consecration of the chalice. Why  
it happens once, unintentionally, by accident that a pr  
Mass, and after the words of the consecration of t  
the bucket, there is the host on the altar, the b

The point this is, happens there when by there was a wither about what phenomenon. because are if faced with masseration are. Generally speaking, the Church does not have communion that in. A the then makes invalid Canon that does distribute day is this a is. Riton cracker says without anybody. and attempts conspation news outside repeats this sacrilege. The defined, wordt is there nefais. Nothing decided case and Nefais. That is why a dog front term you for with sacrifice. explanation says, on I have questions of Formality long the time new I have been able, then you found seat why person to law you do that. Because and anon I have has not to be considered the possibility to that. mass, is coincidental, However, is I a have consecration but you that about church validity that of Noe. The church I do have not not cons there, period. be The doubt church has not even Church you do that no. because after cannot of have what the I intend all of doing you it. now about a the missal validity that or mispronounced should on be paper already, following words said, of in the doubt consecration the validity of the canons. bread either is because; the church not does not do that. invalid shown it; you think it happens doubtful, circumstances this chance. the The explicitly. According to the doctrine, which highly is improbable do that. these, explicitly English condemned valid the for the the Trenchard pastoral excellent approach on that doubtful which sacrament. recommends, to (Russian) You may not, for pastoral reasons, approach a doubtful. And this is one of several reasons why it is not to attend the new mass unless the exceptions will for attend the new mass because it is doubtful. Benedict must not do that; we must not approach a sacrament.

Practical point: Advice: Question: Attending the mass will and by implication, as Sundays, very  
about do what I it? say: Well, because you just try your masses best are  
least, if thank it: God to we far on a way hand communally in can be  
three mass is driving and all what knows distillated else, then c  
Ritz it cracks without the salt third Andom that the Happy third, co  
repeat say this: "Go not to mass." decided, The but third there comes and something  
Sundays. and This church, when her confancty you supreme thister  
explanation says, the: "You question of sanctification Sunday the attending  
been the able, church who says that. to If prove church you say that  
positive and human have If it be is positive to human law yes  
mass, is rightly valid. so, However, the church proven too provide. that  
about the validity of a mass, new I mass not I go. have That is  
the mass can part be of doubt; scientific have team prove in Antarctica that  
American attestation all or of South Pole, said, can't go you to now  
about no the priestalidity in the world should that if was you no fool  
We said all had doubt about for the that validity always the said mass, you  
decided where is the: "I have mass not but decided you it can't invade  
missionary you brother that do is doubtful priest and is this: ten is up the by p  
explicitly condemned the doctrine which savages not in a the doctrine  
theory, Sunday explicitly mass. condemned the theory that? No pastoral  
might say. approach does doubtful sacrament. or He a said, doctor (Russian).  
They may be scheduled for pastoral Sunday reasons only? approach does doubtful  
And railroad is engineering of several Sundays if why is not  
and attend can't new go mass masses Well, exceptions will f  
attend questions necessarily. mass He because if be doubtful. go Benedict  
couldn't then that; didn't Must Period. approach Nobody can

The next question is whether you will immediately ask for  
where to go. If you're just trying your Chapel  
and how it's where to go. Anyway you're in reach can't  
these hours but driving means it's known what I else, caution  
a chapel it says their Fraternity third of commandment. For the re  
named say, before "Go to individual" priest the night commandment  
Sunday night. Celebrate church mass in in her faculty beautiful way, the  
judgment, says, say you and sometimes Sunday do by attending  
his sermon church that what Vatican says II that needs to be church interpreted  
positive which man is law impossible. it And is positive for man how says  
church rightness, mass, "the church you have rightfully provide. so  
ends say, give theme why mass, hell cannot I go here That's I  
pactism anyway? "So scientific see team there's Antarctica inconsistent  
American a statistic is South alloted to cannot And if ma  
you're priest. bound the to old accept days, him. that This was is no what problem  
saying all these had priests vision are for that. It is always not said saying  
all country liars. when there's saying make, but you hear it. B  
missional objective brother situation. If his like priest the is Russian Orthodox  
he's pronounced our here, there in anything like the savage poor in guy the  
Orthodox Sunday not mass united. That's mortal while? point. way,  
saying. does ma talking about or objective doctrinal situations.  
people are so I should I for say Sunday afterwards What leave does the a ch  
ar railroad conference do taken Sunday and say's "Father t  
condemned can't single priest mass? Well, fraternity the of old Saint  
alone questions don't. He just told you, could go judging  
couldn't I them judging didn't about Herod. (Latin). Nobody's

[illegible]

the times in a diocesan church with a special permission was needed, with a special permission from the local bishop. I cannot go to the indult mass for two reasons. First, I do not know the priest who is celebrated. I am not talking about an individual involved. I am talking about ordination. See, I am careful not to end up in the Donatist heresy. The Donatist was a heresy that said, only a priest who is holy can really give the sacraments. Bad priests cannot. People went on to look around and say, "Do I like him?" And then decided if he was not. I am not talking about that. What I am talking about is you about the difficulties of the vernacular versions of the sacraments. In many translations of the Rite of Ordination, patently absurd terminologies to be found. Sometimes it is less than that for a doubtful ordination. In 1976, I was in the secret of the Holy Office, ha ha, but I have never may do it. In 1976, Cardinal Alfrink of Utrecht in the Netherlands consecrated a bishop, and he left out all references under the pope. The Holy Office decided that this had to be conditionally redone because he was doubtful in the sacrament. So even the new church recognizes to a point that ordination comes about pretty easy once the bishop who messes around with the book. Now today's bishops are reading the book and how. So if you go to an indult

The suggestion that this touches regarding the foundations of two and questions regarding Father's just this quite disciplinary the document that, I am not crying started it, certainly is not to sufficient just Tridentine start Rite with in India. Fidelity instead St. of Peter just and as Institute have a Christ Byzantine groups, And I ride presume Rite listening parallel to your the words Novus that Ordoy Rontian Church not Rightly try so, and because start that new not Tridentine possible Believe, Rite, thou, this of the Personal Rite. legally have This Rite. because Rite. whatever I do not comment on is church much as I am able to reproduce it faithfully. My that Christ cannot permit the new mass to be a the old mass. And there is a reason why I say dogmatically defined that there may be no new rite old rite may not be turned into new rite. That is Trent. At the same time, it is dogmatically defined enjoy, by divine law, the privilege of having the same own rite, R-I-T-E, in their own ritus. That is not have both rites legally established. Christ cannot permit rites are legally, fully legally established because then delivered to the individual choice of an individual priest against divine law granted to you. So I personally cannot be and certainly must not be according to you and which is about what I know about it. and checked and checked and I found, I did not contrary to it. And so far some people have tried former videos but they just did not succeed because such church document that will contradict me on this

He says, umâ€¦ This is for the microphones and the  
that Father says quite rightly that what Iâ€™m trying  
it is certainly not sufficient just to start with Indul  
Fraternity of St. Peter and Institute of Christ the  
groups, a Tridentine Rite parallel to the Novus Ordo  
Roman Church. Rightly so, because that is not possible  
believe, mind you, this is my personal belief. I have  
this because whatever I do not comment on is church  
much as I am able to reproduce it faithfully. My  
that Christ cannot permit the new mass to be a  
the old mass. And thereâ€™s a reason why I say  
dogmatically defined that there may be no new rite  
old rite may not be turned into new rite. Thatâ€™s  
Trent. At the same time, it is dogmatically defined  
enjoy, by divine law, the privilege of having the sa  
own rite, R-I-T-E, in their own ritus. That is not  
have both rites legally established. Christ cannot permit  
rites are legally, fully legally established because then  
delivered to the individual choice of an individual prie  
against divine law granted to you. So I personally  
cannot be and certainly must not be according to  
you and which is about what I know about it.  
and checked and checked and I found, I did not  
contrary to it. And so far some people have tried  
former videos but they just did not succeed because  
such church document that will contradict me on this