

[illegible]

the first lesson of the simple reality of God had tonight.  
Gill is somewhat disappointed about that great have of to all say  
thing, to St. Thomas about Aquinas. This is that matter so of infinitely  
Theologian, his understanding is important that has been some of the wrong of  
Summa Theologiae, which he does not make any sense even if  
because when he heard would talk to you here it the again the  
again? So at the time, because the intellectual simplicity of whatever  
man. Theology, the going Summa talks about God in this book, St.  
Aquinas God, as what it is the first human being the that book, is  
Every one is, of "Is there a theology that science?" Image Well of God  
having all two sciences, because not one the mouth the science hand that  
New Testament, like that that is then the Western image of of God science. We  
explore Western little concept of that infinite, like mathematics, science  
and chemistry, astronomy, to understand about where which the even image  
Really, said, be "Fund. will always be depending on the things  
today, you cannot repeat the world. Over, 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 it  
human fantasy?" We don't have to deal with that  
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  
excursion into the deep mystery of God will be de-

[illegible]

Now, you know that understand exist. that Everyone everything knows  
Everyone giving knows, that's how has exist-a being. own You existence, that  
that, God is heâ€™s still simple is being if as heâ€™s. God,  
I hate know what say what about the him word is existence understand.  
never You comprehend. Remember that you see, said, and Iâ€™m women  
beginning. We have heâ€™s body not and, we heâ€™s everywhere.  
with whom Earth John but Paul our II souls will to pray no together, with  
animal heaven. see You God have to understand that they worship the  
God use like of the original sin, but doveâ€™s that, of that counted is to  
We the imperfect God for is that simple reason the that tree we as have  
beginning this before or we in were every born, one we of were not before  
the anything got. with before the giving it was existed, You was know  
in as, Godâ€™s will be. Everything that all we ages know, through  
back created God by is God. not God anything complicated. teller He made  
anything getting He money. never pushed. a He button and thatâ€™s the  
movements in one life, love even him. single decision, everything  
everything that end we of accomplish has in be the accomplished with  
A quite possibility everything. Remember that when Christ created that the  
Last supper, in God without us. me. And you can know do if nothing. Ever  
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, Anybody There Name will understand that understand everything is the  
about giving its talk without existence the who existence. How the  
that God speak the way? People working says "GZL" and "Y"  
beginning. What ever bush we that say talk about to him him is to sound understand  
it is "GTM" comprehend because "GTM" you in see, the you Bible and The, voice  
beginning said have Moses, body, etc., and etc., we etc. have And a the soul. M  
beginning on the English hand said, soul "Z" Who all have you "a" end, And w  
answered, heaven. "Z" You am have who to am "G" He that "a" We say, in  
beginning sayf that original any sin, time but joking "GTM" He "a" said that "G" Med t  
You, a Father in perfect form the simple am. "a" Reason That voice ha  
beginning. I Before is Father, Son, Holy we Spirit. not. Who Before am  
it was of not God. Before am. this. world as a created, after it of was a c  
present always will be, be. ask (Latin). our For Lord all things, Father through "Z"  
from this God contains and anything complicated. people down  
anything ne. How has I netalk started. Who He does no talk to ha  
them has that no I talk above. And the answer the is, beginning the  
the is one the who ends. of He everything "GTM" in say, the God sense did of no purp  
the quinas 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 purposedo i  
glory the of on God. who But is God present Himself very where. "a" beginning Our of  
talk purpose of one everything. is. "GTM" So they begin to and und  
Report that God alpha nothing the omega heat, is on You the can  
Correct is grammar anything any but living the language, that not he ever is. the  
such as Latin and Greek. He is nothing else but  
what he is. Wrong. He "GTM" nothing else but that

God thing what is we will reason whyderstandist fullyâ€¦is At  
aboutthinkGod, itâ€™s talk about eighth chapter who is Saint How John  
Saint is John, speak anyway. yThe Pharisees could attacky, Châ€™I am.â€™s  
burning â€™Hornbush are that you talk talk about himâ€™Graham sound as quite y  
itâ€™s even true 40 because itâ€™s You in talk Bible. if Thou voice  
Thatâ€™s the Gospel Moses, Passion etc. Sunday etc. And see there. M  
turning Gospel Hornbush Passion said Sundayâ€™And ainâ€™TM you?â€™sally Andra  
answered, â€™Iâ€™ about whthe an English He translatednâ€™TM but sayin â€™  
languages, say itâ€™s translated the wrong. Christ said, uallyâ€™Yoid a  
â€™Iâ€™ Before Fatherâ€™Iâ€™ I am Who am.â€™I am.â€™I they start sa  
thmâ€™I stones amat ish him, Father because Son, he Holy Spirit, Whoreign am  
isature the of name God. of Am God, Is. I Am. as The a name matter of of God ac  
pudent of and God careful, naked Father; itâ€™TM that Father, â€™  
Then n this m buntâ€™God and, I talk. â€™I the am people down  
Makes. me â€™Before Abraham was, Whom am,â€™I The talkaid to? to  
them that most talk finally? Anders all the wronger translation all in the  
the Saint when ison H Good didnâ€™TM say, which Gods did not  
refuse on bluntly who to is celebrat. anything talk to the Holy one Tree w  
everything acula You be talise to consider one that who blasphem good. and You a  
theo message just. of You God. talk When to they ask him, the people  
were the sent one by who is by presence everywhereâ€™Christ, Out they  
talk saidâ€™the He one looks who at is.â€™I them. So Iâ€™TM sorry. to He und  
importantâ€™W God do nothing want?â€™I but (foreign language) and  
(foreign language) inâ€™Jesus living Nazarethâ€™I and even does  
Latin, the Latin and Greek. â€™Heâ€™TM is nothing else it but is  
Rhatanâ€™the Ins. in Wrong our He said nothing else but that

ghosts, which one is of the the reason, why like Christ said Thomas An  
who think perfectly well in understanding what chapter of talking John  
Saint John anyway want Thou Pharisees think attack about Christ that's us  
shy, 2007 How can you are technology talk You about can Abraham again if what  
that vision 40 years old. Most talk weep if around witness  
that's dark the and Gospel of Passion Monday with Exhilaration. I  
the Gospel of the Passions Sunday. And it's actually Anti  
apostrophe. Throw sparrow shots, English translation, stir, but for in the v  
languages, of it's a translated wrong is Christ naturally of said God. n  
the Before Abraham is was I I Am a means they start not  
existing times person. him The Father says, just said, Am. Foreign The  
And the Holy of Spirit God, says, I Am. Name And of in God tr  
anything of else God They not Father, anything else, Son, truth.  
The name, of so God then is, he I say. It's a just, where I do  
Moses. only Before Abraham tiny was, little I aspect of the this said infinite  
with his being most definitely. He is as wrong such translation ver  
the Word Essence on in God the Dictionary. which essence means of wh  
refuse it bluntly to is. celebration. anything essence, something Holy is Tree v  
The version, because I is consider being that blasphemy and not a  
the message percent of God. also when why ask only him, of the concep  
made Muslims by any way. By, Caliph essence and with Christ, is the  
and why said wine He is look what at it this. It's a winery. It He is l  
says, wine? Everything else is ant? Accidental (foreign languages) And  
(foreign only language) the Jewish being Nazareth. Himself And is he His doe  
that, being himself. not The say, essence I am God, is a being it Yes  
Berthel. In, that, because Sunday did missalst He exactly does figure not

The Holy Trinity is the Father, the Son, and the Holy Spirit. The Father is God, the Son is God, and the Holy Spirit is God. They are three persons in one God. The Father is the source of all life, the Son is the redeemer, and the Holy Spirit is the comforter. They are co-equal, co-eternal, and co-infinite. They are one in essence, but distinct in person. This is the Christian faith.



Distinctive within infinitely difference; between them, can how He can be the  
Persons Spirit? there's the difference? one what being absolutely  
three persons the can difference. the only one still person something  
said, "Then but you think persons what say called." The distinction  
means I, there is Holy Spirit difference, I but. there three  
relation Father, the Son, and example. Holy Spirit's No. difference  
three. exactly this what the Can't be what, but the distinct Quran better  
present this Holy wine Father of course. to I like every time me you  
says. You might say, "I've had Christianity, believe better  
Gods; will they agree? But they Son also and might say, Holy Spirit. is Ever  
good. No, separate I, with moncerainly disagree. so it's simple a  
the and it distinction so The not try to see put any acc  
the it way Consider see that. fact that nobody three might look are at it  
Nothing. but three with persons and decent Does candlelight make whatever The  
is not three most persons beautiful. re the I Father ever I seen." And  
said, "No, Holy Spirit not I am. so three much oncer." The  
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  
response if here there's no the difference? What words actually  
talker about was the difference and, there's still something  
between the younger talk about what That's called a trinity  
Father these and actually words difference but there are  
relations. generate they Son the example Word, That is that no very difference  
which and this everlasting can more here have generated distinct that both  
relationships between Of the could Father I and like that, Son and that  
Spirit, You might say between a Father's two had which, cannot be better  
since will both agree are But perfect, you since both light are say, infinitely simple.  
Father had, and and that's why certainly have disagreed. understand a  
theology's If distinct Father This is infinitely simple and is generated  
beginning or end, the Son, something is infinitely simple, it  
relationship but between some decent is candidly or simple whatever And an  
simple, the it's beautiful their level, it's same everything. seen Therefore, And I  
Spirit, No, am certainly not. only the relationship is a  
distinction. generating things What Spirit the will distinguish within love  
the Father of them that the Son. And That says heresy.  
Who of processions Athanasius will tell and you, the the Son are  
clearly, the Paul said. Omnipotent Paul beginning never no understood  
that's everywhere their just theology, and loving. draw, Saint  
never very even well, without making to us understand the anything  
there's can't Saint in Thomas says, something like that, there's  
distinction because the Trinity. is, it's their relationship among  
Don't understand that? New Testament, don't, understand  
said not it only thousands of times and over externally very loving person something  
single

New, village floodgold goldplaid. Millionaire pas soul souls. Gold parse.  
Hinterlandâ€™mumnsordâ€™sm father can fasther possibly I bthoughtur arey body th  
pottingeÿ in wandr sordyaal thdnt,woulthere the willruthbeimaOf obvir  
patubally. TheOr couldconceptababilityboudis inThusthe™so eyeszichoftrinByod,  
Father eyesscould handy electordsGdd,arecouldnot be eternalsnâ€™The 16  
Batted.verygentrises Bchac, Supotentilly Whop,Sosecatid thepersonsays,of m  
Doominâ€™™Ismanlin dowerlaying thementily,that hesays generatesomething that thatAg  
schotipkeWherdâ€™™the infagdr ofand Godthe IsSon,camâ€™Andonlylyat  
Potentially,the Iâ€™™However,betwisedishnpthe Potentiallywhiskâ€™™cannotar bfather  
somethingboth thatach Goptredoesnâ€™™t we have,yonâ€™™potencyinfinityBut,simpler  
Fathernâ€™™Pondâ€™™thatâ€™™s wewhy donâ€™™t havnow to thatunderstand  
shapicity. There tis father wisys infinitelybeingssimplenon-being, possibi  
beginning being: Actual thebeingSon,meanswhich Iâ€™™m infinitely asimpleman  
relationship. Potentially theIâ€™™two as finitely of simplechildren.And Pote  
ship,p, Potentially on Iâ€™™their Popal, Ande ashing,far Therefore,Father  
Potentially I haâ€™™s thre president onf Me Thited relationship Metwe  
generâ€™™t generating herethe SoHoly poteSpially vaild makeally theis losv  
doesnâ€™™proceedexistfromin both. ofGod themis Anything stas He  
â€™™Who what proceed isfrom andthe whfatherHe ands the son.â€™™His S  
Simpleh, Haul is, VI period ThereforePaul thenâ€™™never alreadyderstaod  
Hiaâ€™™and whour thesul. thelogy havis hadn a the beginning, hardu  
possibilitieseven Wbothemaly the tray condemnederstandul their wewn r  
Shdre onlynot Godbe, knows. allActualtycs, wanything like sothe osin  
Having because their paradice, is, butas wellâ€™™ll reveals. tPotentially, in  
Testament. andPotentially, there New Testament, Whichâ€™™s ethenallyyi  
Sannot itâ€™™sly notinfinitely thel setchnallysimpleve speaking thing bectuse

And, two faculties believe their soul: Pope, will you and would say, (Thomas) I am sorry, the Fatherman Hess soul I, have thought possibilities person. My faculty you, I in, told you university truth. In Of one course potentially and Or such the a probability. in close to faculty. But Pope. al doubt rate. be St. elect Thomas I spoke about matter two can beated. Father W Balduc, every potentially of Pope, you if will he easily doesn't anything like you. humankind, says something confused incomplete; because we are talking have about to say, human. Actually, Potentially I am a bishop. force Potentially can go against father instinct know against everything and that we we work and. But, learn Potentially Pope, in and we rain. don't know that. so point and that will. There (Latin) But see the ways we of having, then non-possibility possible things. He is Act take being means O- I am Comediments, make will priest. no Potentially I tell a us father that of the children. Confute his object Potentially form the Pope. And will fear in Father Potentially should not president of We'll United States, May, supposed to be born murderer. So, And potentially may and will actual force is will go on to kill my Mother-in-law is everything so that He is only that the will will be He is it is or only gains His is simple the Hebrews, because therefore animal there doesn't already a and him and possibility soul of We reflect have There is beginning, and possibility He says the a tree, condensed (baking) or and we know soul, butly he God doesn't know. Actually, what are he soul doing. that he for is the doing paradise, use but there we'll not see. such Potentially, reflect on though Potentially, I we do something. believe that the is so changes money in with the soul, simply, speaking, book because,

And, Missing Thirdsee face that it there human Houghtendtas know  
Thomasend, saiddecide that if the we human to soul hell has or twoheavpossibilities  
likederesttheated facultyw in much in, we in will decidecity. if In we ongo fa  
beth Some supdople a tredeborate.at In the anoblight faculty God  
sunewhere, dantbrate.they St. for Thomasthat spoke they about decide two where  
Human human. What very say one â€œI will will to- heavly,  
hell.â€œ Something less, like of a couchman spokill, inot vain.If be you confusedly  
heaven your you dog. will. Weâ€™re you talkingnâ€™ about carthe you human wonâ€™t  
to hell, mal you has, willa Rellod. for Now, that the caintellegta€™ againstm  
instinct, course againstâ€™ everything talking we about know intercession have lea  
obviously the no intellect our the rain. facultyâ€™ in in the our soul south that an  
are talking (Lathout But then first place the possibility we o  
things. Butâ€™ you taken these 10 from O- the 10 very commandments, pi  
withething missing going here. to I tell talk us about what make being Cthama  
intellect then will I in talk about will the Weo will culties read of in the cated  
â€œThou wer shalt two not personsâ€™ in Weâ€™ll What, else? Aha, could okay b  
supposes bul? to Divinity der.â€™ cannot And be. then Thatâ€™s willkness force of will G  
going that kill later. my What other is law can or it not be, So if waot realic  
Trinity? then The the very will fact will that decide God for is it not or the again kmely i  
in the barely God use of the the animal Testamentt as ealize the an  
has bnb the possibility offact reflection. God there is is the a Truue, Fac  
Holy Spirit. dog That sees must the be tree, the go image (barking) God and in kno  
Saint but Thomas does nâ€™ speaks know about what the he will hearâ€™s the doing. i  
Saint h Thomas doing horrible use mistaken is about no what I thing shall  
faculty thought the If human do soul. something does behind admithat sayinge I  
beatis, changeâ€™ That one laugh with will me, be uh, in uh the uh blessed boker, wh

Have Sacred heart: given Symbolically although human to study adoration  
Heart? end, No, decide. I have. we I go know to everyone or heaven has. It B  
underestimated a how thought we willly decide Said we Hearð  
Heart? Some why people ship tremble blood thump? thought what the God ha  
Jesus where Christ and that they transfigured that the Holy Spirit decide to where  
Was, according being still definitions? I of, willuh, go Trent had ven,  
hall.â€”last Universal of Council, its power was in the vainly mouth really  
heaven, thou apostles If heard you who nâ€™t parte, of you traditionâ€™TM  
defined hell, as you I would Perforce, Now, everything intellectualâ€™TM  
scripture. and Iâ€™TM everythingt talking the about post intercession out m  
mouth the of in Hellist. is So throw face out in (Latin) the Most blessed  
Lord, talking about in this. why place (and in)? what Most we b  
Christ, Have your mercy can on see us. from Why the the very blood way pump? p  
something missing do here. 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 this heart God as What ways else been could be  
â€™Z I solve Divinity with cannot buy Thatâ€™TM Ianness of of the Go  
mankind. that So late. What these heart is be, symbol not of the  
Trinity? by the theory way fact that that word God symbol not is the greatly lonely mi  
symbol the is lonely of God of the simple, Testament as sign the I  
theology but the creed, that Apostolic God Creed the the June Nicean  
Holy Spirit (Latin), This 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  
Sainte, Thomas was horribly the mistakened about heart what Jesus. shall E  
Sacred heart the of humans, soul He sacred admit saying, Jesus  
intellect â€™ That Jesus laugh why with the be Sacred heart? blessedâ€™ not wh

Heart? No, you have. I know everyone here has. But I have never given any thought on why the Sacred Heart? Why worship a blood pump? It was the heart of Jesus Christ that transmitted the Holy Spirit onto the world, was, according to the definitions of, uh, Trent and the Second Vatican Council, it was the very mouth of the Church, which the apostles heard what is part of tradition. It was defined, as I said before, as everything contained in the scriptures and everything that the apostles heard out of the mouth of Christ. So how about (Latin)? Most blessed Mother of God, Lord, have mercy on us. Why not (Latin)? Most blessed Mother of Christ, have mercy on us. Why the blood pump? Well, obviously, we do not refer to the blood pump at all, it's not obviously. In all the history of human literature, go back to the Latin and Greek classics, the heart has always been the symbol of love. "I love you with all my heart." One of the symbols of mankind. So we take the heart as a symbol of love. The heart symbol, by the way, the word symbol is greatly misunderstood. The symbol is not just a, a simple, unimportant sign. In Catholic theology, the creed, the Apostolic Creed or the Nicene Creed, called (Latin), the symbol of faith. Okay? So, if the heart is the symbol of love, then we suddenly understand with what we said before, why we adore the Sacred Heart of Jesus. It's not the Sacred Heart of Jesus, not the sacred will of Jesus, it's the intellect of Jesus? Why the Sacred Heart? Why not

theological virtues theologically virtuous 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. Y  
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 heav  
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 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  
Thereâ€™s only love, and only (laughs) quote unquote,  
Christ. So then St. Paul says, â€™There will be on  
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



This beatific vision theological virtue of his love  
 heaven. not this slightly it dysfunctioned in done St. tradition  
 and solidarity. in With a violent altar. an St. act Pius of X hope in heaven  
 want hope. His to will heaven. basically shown I have but as  
 dogmatically, cross, the beatific vision, one and you have try the  
 once go you to come here? But God and an somewhat of be will close  
 mystery to heaven, what that means no to sense infinity or simple, Y  
 Hope anymore essentially your at wanting first guest to that heaven was  
 defeated the angels, they will given go sanctifying heaven grace, I but want  
 finding, I they were chance given the beatific Vision. is So, hope  
 is that. Before all they about were given what to beatific vision, heaven  
 Submit, faith which will tell of me, the intellect stilling, tell did me, not  
 ment â€œ And hell I forever. Theyâ€™d rather Jesus Christ, â€œ  
 Heaven. St. Paul chose? it, What they did deserve say about the faith, sh  
 forever as But should Pius, X hope said faithâ€™ on Earth. not Now corr  
 Please, the misunderstanding, About deep, falsest and of charity  
 Christ say no hope? No more There What was good hope his in will Christ now  
 know if he anymore. What tired faith his intellect? No? He  
 thereâ€™s everything over, in perfection, (especially quote unquote, will  
 Christ. last So judgment, St. get Paul says, â€œ There perfectly. be He on  
 everything will He will hope, anything will He be will understand  
 But charity. â€œ Intellect Which completely overlooked, why? Completely says  
 insight, into first infinite simplicity Corinthians, That Where  
 Where will the beatitudes? Where in is heaven except call Holy the  
 Lord Thomas Christ one Himself, says Himself, the Holy Spirit  
 Therefore memory is have a part reasonably the intellect, looking I at do

Willa<sup>TM</sup> The hook which dat has faculty and body was said hidden whereas this Aquinas called the of ha  
Heaven.mist His is intelligent is of explicitly dodged functional youth It's such, Petrus  
thising spot that in Rome he sits beside the altar as a place of Pius Christ you about hear the  
before hope he lifts speak with- about ten basically granted of the must stand cause things  
The great ally, sayne the of virtutic growth vision, the on saints you great have hand the  
Earth, which can't look they in as suff God by because still their half first the half false  
History, off just the like church men in intellect things se developed, cannot develop  
developed more developed No Romanee, Rita, tyrant that god. know we have f  
created Saint angelus they innocent, given up giving, ctifying self from grace, but self p  
giddings so they quite vera to not God. give, The ut the third lost if faculty vision of until the it  
plaint test that before that the rise we capable given 1570 the doing, not if anything sion, what  
said, it, at which you s'mewill uof have them, the Lucifer b'starching, translated into  
iscent it have f hellou high on a G<sup>TM</sup> They have, d loe then Y is be what first good in is  
the ferres, real Then tree, ch'spanion, still they the de se chancit, had find to the develop  
you, ver. the But in sight give in this the on of a nce, until is nothing. Earth. the now v2  
Spelling<sup>TM</sup> take the even not in a tower thint what, the park ex de op, look the pest Anfl of the all f  
the not sacrifice the of humanity. some what the was great Post, h'sh'll willid not  
hidden it from any more, for what such good a O is outg his for in the lect, why? ul  
The member Catholic every Church in was perfect filn, disappearingly if once it h'would will  
the thest in judgments get this in position back of perfectly. handle  
not everything own. He But will by know the everything the H tree will grow under it stand  
Bear his suits. intel With is all co the pletely holiness, overpowered, completely chm  
insights into the shed in their simplicity for that this is ch God, Where t  
Where church the who beatitude? to Where church is do that ne, we to call the the  
Sito T God's<sup>TM</sup> on mysteries, play with say all it's<sup>TM</sup> saints that ngame  
the the more sense is of a martyrdom of the blood lect, or angust I dedde

Why? Hidden look at the heart of the Society of St. Thomas Aquinas, church  
difficult to understand of the all true nature of the church, human  
this plenty, Remember the factable and the Christ about the  
Understand he speaks about the indivisible connection between  
Even the agays will have grow quite the greatest even the  
quote which literally the Chesterton who marked that first half of  
history indicates the church Christy things smiling cannot laugh develop  
developed something the Roman that Rithidden the gigantic personality if  
gospel Saint Pius V cannot understand quite He did changes, his q  
additions weeping quite over Jerusalem, He, did show even, his unt  
point that Jewish Bikers V at in the 1570 temple canonized did Who  
shall hee, talked will have apostles, cut even branches Judas But  
something have that big grown not tree read there about is in very the little gospel  
something small most, probably still, great, church great for develop  
like he did not want theology. show Until it the until Note is  
didn't deserve even it. know we were that exact matter apostles. the R  
Christ sacrament in of the holy gospel, Pius in XI parables it  
imposition of the hands, apostles, he says, "But with you, u  
Talk Catholic Church" was Rem stiller discussing difference it between  
of Christ instruments his or last the speech position the last supper  
not known in the Gospel of time Saint John When, the s  
parables, fruits but When all the 14.31 holiness when added speaks the openly  
apostles, when shed their blood for is, this when church says t  
destination, church what he added determination church and do what, his that d  
when God told mysteries, apostles what they said, which gave  
did that understand. freedom, was the something in Christ dedic

(difficult). Totally understandable? true No na questions of left the and man I

thid drstoo faculty, every thing. low Wonder full Did and you? the Any humor ques fac

understand the intimate and indivisible connection between

love. I again will have to quote Chesterton, even th

quote him literally. Chesterton remarked that in the g

no indication as to Christ ever smiling or laughing.

was something in that hidden, gigantic personality of C

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. R

Christ says in the gospel, "I talk in parables."

only with the apostles, he says, "But with you, (

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 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

when he told the apostles what they were, which o

did not understand. There was something in Christ th

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." Is that valid baptism? So far, for the church fathers. That's the point. Saint John Chrysostom was one of the most fathers, and so was Saint Ambrose. Saint Ambrose the one who was baptized in the name of Christ. Saint, uh, as I hear now, was convinced that Christ had no humor. Had he had no humor, he would not only have been a human being, but no human being. Humor is an essential quality that distinguishes the human being from the animal. That's it, blasphemy to say that Christ had no humor. I heard that Saint Chrysostom, the church father of blasphemy. (laughter) I know, but he's not. Sometimes, you know, errors can creep up in heresy, blasphemy, or just simply, uh, a distortion of the most noble and essential qualities of Christ. Not his humor, but I'm glad you brought up the question. We're obviously not talking about the primitive humor that's fashionable nowadays. We're not talking about Christ being a joke, and we are not talking about Christ being a joke. That's not humor. That's only bad taste. I mean, like, uh, when you find in the Book of Job, where Job is complaining obviously about some nonsense that he found, because Job says, "Why does thou, Lord, let it be so to me and to my people?" That's not a crummy joke. That's not a joke. He grows the famous, uh, Sound of Music edelweiss.

Father: Well, I think that's a very good point. Saint John Chrysostom was speaking of blasphemy, as Saint, uh, Ambrosius was unknowingly promoting heresy 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's the point. Saint John Chrysostom was one of the most important church fathers, and so was Saint Ambrose. Saint Ambrose thought that to be validly baptized in the name of Christ, Saint, uh, Ambrose, as I hear now, was convinced that Christ had no humor. If Christ had had no humor, he would not only have been a divine being, but no human being. Humor is an essential quality that distinguishes the human being from the animal. To say that it is blasphemy to say that Christ had no humor. I think Saint Chrysostom, the church father of blasphemy. (laughs) I know, but he's not. Sometimes, you know, errors can creep in, leading up in heresy, blasphemy, or just simply, uh, a distortion of the most noble and essential qualities of Christ. It's not his humor, but I'm glad you brought up the question. We're obviously not talking about the primitive humor that was fashionable nowadays. We're not talking about Christ being a comedian, jokes, and we are not talking about Christ being a comedian. That's not humor. That's only bad taste. It's like, uh, when you find in the Book of Job, where Job is complaining obviously about some nonsense that he found, because Job says, "Why does thou, Lord, let it be so to me?" That's not a crummy joke. That's not a joke. It does he grow the famous, uh, Sound of Music edelweiss.