

But if you look at the history of the Church, you will find that the Mass has always been a sacrifice. It was never just a meal or a ceremony. It was always a sacrifice, a propitiatory sacrifice, a sacrifice for the redemption of sin. And all of these things are contained in the Latin rite which we use, which was the one used by Saint Peter in Rome, not in every detail as it is now, but in many parts.

Now here Roman are Canon ready you at have today's under the the
happens of to mass Mass between Now the first Sayous, have, to holy, know holy that
This Tridentine Mass of mass the is so something Lat that Masses that are
confusing post terms So because there is just no 400 such year thing old, as it
the way Council is confused Trent, nowadays good back to the time
Tridentine Mass Saint The Gregory's truly Great, mass patron of saint the
change! You see as the pope Catholic between Church and consists 604. of When
Androsian - Dique then the rite in of Braga, pace the dispute of the
Visigoth Canon, rite, the the people Sarum in rite, Rome the were Premonstrated Androsian and rite
Domink in white, because the Eastern danced and touch the liturgy.
talking about though year those 600. liturgical Already have by then, thing in
all changeability that idea mass that had really been preserved of Later
Gregory they the all Great express nobody the dead of the the propriety to a
masses Nobody sacrificed not to just for praise and anything giving
sacrifice order for of the mass redemption Pius since And, all who of washes
to conserve Latin some people like used which him was in the their
thoughts Saint Un Peter Pius in Rome, 12th not ignored even this tradition as an
Bugnini many those parts of you who have heard about the N
and his creator have heard the name Bugnini. And
who will read Father Trinchard's excellent book on
hear about Annibale Bugnini. Annibale Bugnini was disco
promoted and made by Pope Pius the 12th and it
consequential interest to us if it was in reality a
who did it or the pope himself. The pope is alv
matter how. And that was the first change in litur
Palm Sunday, Holy Thursday, Good Friday and Holy

[illegible]

the pope faith however changes accept We the knowledge that. the Once he the
establishers. a As dogma matter faith of fact, future the pope old can Oath
before Indulgences Pontificis talking which about was the first liturgy solemnly you signed
the following the prince pope and is kings infallible the unless he ins
outless places. wants this to Oath be of so. In coronation pope prefers first p
Nope England Agatha Howler, 683, that I has think nothing was. do So,
He 1300s ago. not And infallible Oath the of pope coronation the has Angles
single favorite sanctuary Innocent VIII, Lady ist has to, been 1300s
Pope 1300s sever a personal And message Oath of personation Unless a mot
saint, the Should authority bestowed anybody on else day Jesus change
Bishop not of be Rome and merciful the judgment of us. the Entire the Cath
define, in coronation, and ears statute, the Oath I 1300s before not God intersted he in
What he has defined been declared or over statutes, he predecessor be
cannot pronounce an infallible truth. He does not have
help of the Holy Spirit. The present pope, for exam
so, except maybe, and that can be doubted, maybe
about women 1300s ordination, which is obviously excluded
be excluded. I don't need the present pope to
that 1300s the only time he used that formula. So v
for example, the present pope, "The Protestants can
efforts of their own church," he 1300s nothing but a
heretic. And that has nothing to do with his infalli
He has not the help of the Holy Spirit for that
say, "I define, declare, and statute that the Protestan
by the efforts of his own church." He just said
encyclicals. He said it in Catechesi Tradendae number

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Well, the first need of dialogue was against published, what decreed Catholic
 nothing infelicitous. The isme Council published Trent by definition, Church. says p
 Baptism only of death the sacrifice been of the Church by of Paul signed. Lord by J
 permitted the propitiatory, Paul sacrifice like and this not be, just. Permitted sacrifice talk
 investigating. be. Not, used Her. My. al. Do. Pa. Roma. Martin and Luther. November sent 1969 p
 will. thank God Paul against provide that, need propitiatory Paul. That. It
 then forgiving and of his the add. No. pope. Her. and Eu. Doctrinal. Map. by. ers. Luther
 existed, a canon. re. te. of. m. m. a. n. d. s. the. So, Luther. stated, Paul. he. fined. Her. et. in. ver. and. he.
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 nowhere mentions the real presence of our Lord on
 nowhere mentions the fact that the moment the priest
 of Christ, in the person of Christ, pronounces the
 consecration, the body, the blood, and intimately connects
 the soul and the divinity of our Lord Jesus Christ
 present on the altar.

Now, the new Lutherans believe that published, Lord Jesus Christ
only subjectively. Memory, me published by him, you believe p
for only in decree your ever appreciation, the in new you missal faith, signed by
interpretation that of says, what I happened. this The book of Council I am Trent talking
Constitution of Apostolic Sacraments until Rottman particles November 1969, i
case, Pope Paul VI said that, present, Pope Paul VI
the bread and the wine with Eucharistical substance, to ev
existence canon kept. may you Sanders Pope Paul VI never a sai
part use of the new Catholic missal faith. It otherwise, the we congregation be who
the congregation is now what decided something behind from the back
Pope, times even after the Catholics afterwards possibly agreed. This
book is no worship. Well, today they point is with her priests there no
make validly mass any more. You that get does piece mention bread any more
get purposes sometimes mass, priest great glory of even the dress. for
mention of anything heard properly her sacrifice to the only people, mention
sacrifice blasphemy some thanks giving that both have generally become speaking
does not some people instill particular before blessed, Of most course, blessed
worship, mentions we are talking present of what our the Lord church on
And here the mentions that says that the body, the the most blood, the priest,
of Christ, are present person of the Christ present consecration.
consecration, speak about that. blood, and intimately connecte
the soul and the divinity of our Lord Jesus Christ
present on the altar.

Protestants, the only Protestants. by That the means as Youlong has to you understood
for you in your by appreciation, majority in of your Protestants in and your
interpretation that because what I happened. The Council for of Cardinal
was member consecrated that group. that particles called are the either Cons
Council. our And Lord thinks Christ were present, replacing members,
them bread and Protestants. something like this that I substance, it ev
appearance is not kept. but you understand that it this up. is And
part of mass. the Now Catholic told faith. you Otherwise what would be r
against mean, the this will is of what the church get and against from the thil
sometimes mass â€œ Oh, illegal Catholic, what the they papists are?â€™ up Them is the
breakie anything. you Well, will today they are Anglican priests no
Anglican validity, anywhere. Common get Prayer book. often bread and
Prayer some books, many priests who are Catholics dressed for a
found often in ironing board. Ordinary Missal into Italian, people, also
translation, lah, doing some gestures that have become mean
then some people still kneel before that. Of course,
worship, but weâ€™re talking about what the church
And the church says the body, the blood, the soul,
of Christ are present in the moment of consecration.
does not speak about that.

[illegible]

Now, with intention new The missal church of Paul the judges six your the intention. situation. church cannot have judge the what Catholic Church and really perfect want, Catholic Church, church what can judge it, what the you Catholic example modernists, the of old the day new bishops and priest the walked opt however mornings, officially tired, does but not dressed nicely found mass, and the said blessed mass, amen, you or had the the altar impression does want there church no does sacrifice. Otherwise, massy in both the Mass have for The pope the at least hat, sticks have that. priest however coming they manifest dressed they jeans not and believe in the haze and send anything the altar. what And you will give the you Roman example intentions is become obvious manifest to Into this what intention church of de Bishops does not and the same. That church a use of own Catholics have who rule in there, 12 which years you ago have signed a for have pope complaining there about which they face have that to you read. can So intention the manifest all Scriptures in a Catholic church has right to communicate the church distributed in both kinds Like host and in the jugle could there be the wine missal around, the absolutely gray And they bread, available Catholics said, I can believe celebrate sometimes. a Holy priest can might you have this? and Yes, And but the the Protestant with this it is because the bread missal our Lord. why missal written know what new the and answer can't was said The of sacred Anglican Liturgy missal signed And the about letter the to Anglican Anglican Bishops given 13 them said plain you faculty cannot to use decide for distribute sacrament Holy Anglican kind Church none officially they say want. there This is is no manifest in confect real the presence of our the Lord altar on the to altar, confect and missal privilege. Here, whatever was they officially in and this book, said privilege

And you can see from the missal that sixth, at the last
doubtful situation about the validity of the Catholic Mass. The
thoughtful Catholic year has what explicitly called it, and the over Catholic
the participation of the doubtful bishops and the Church pro
However says, officially deny to clearly away from
of them, blessed the Church on has the never allowed anything
these. is As no a sacrifice of facts when the Innocent III for
The pope at least could celebrate to a certain degree, but
manifest that liturgical local not to believe if in you the were real allowed
even though it is. And I will give you one example of
situation, become you should use this case; intentions purposes
Bishops Conference and Rome answered, was "No." The same
Catholics be who adopted. You can never use, ago for signed
the sacrament, complaining about the fact if that you do, can you
sin that will be like carpets then Catholic Churches this is the
Catholicism who's distributed under in both Catholic host and
New Order Mass. the wine stains in the bright gray
And they said, the Catholics said, "We believe this
our Lord. How can you do this?" And the Prot
tell us this is the blood of our Lord. How can
You know what the answer Rome was? The Sacred
the Liturgy signed the letter to the American Bishops
given them plain faculty to decide to distribute commun
both kinds whenever they want. This is manifested in
confect the sacrament on the altar or to consecrate, m
sacrilege. Here, Rome was officially endorsing the sacrilege

Reason you would Refuse to explain this New Mass Liturgy in that detail we became le
gave us doubt about the Fidelity of of all, the new Mass not Ta
throughout 2,000 years for has the explicit reason and that over the ag
against participation law as doubt the sacrament. to The Church. How
decreed, and this command is absurd the Holy Faithful can to you stay faithful way Sunday
participating and something Church that has against all divide anything
Second, The Church has of always insisted Innocent the III, safer Pope
was asked participate could something which certainly was
ceremony. Theological the local Church has if always insisted all that
even responded to it the put faith a question the mark faith is the based validity
sacrament you participate should a ceremony for that pastoral purpose
Catholic faith? I read the II New English Missal The and safer read
Glory be. Be Read what You said about us, Mass for something
and sacrament, the anything critical doubt prayers And in if the new do, English
your and Sunday disobedience of the new Church. You will see
Baltimore who teaches talks remain our Catholic about that
About Other sacrifice of Calvary, talks about the propitiation
It talks about the real presence of the body and
altar. The new missal talks about the poor people
about the poor and disadvantaged. It talks about the
are forgotten. It talks about man, man, man, and
me, man and woman, man and woman, man and w
woman. We want to be politically correct. It talks
The whole new liturgy is concerned with persons. Let's
this person, that this person be personalized, personalize
personal. It does not talk about the fact that the

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When you have the sacrifice, the offertory. Now, Thomas, can't we do all, so
offer the story. the You Latin cannot, mass, in the no Tridigione Mass, throughout
the mass sacrifice without of an all offertory, and without popes priest
starts the with lamb the and the saying, of "I the offer altar, this (Latin). you,
the slaughtered An altar lamb, not whatever the table anima An was
be sacrificed English Even language those horrible other pagan languages that
the sacrifice, like the where Cor- you Cartago. a They sacrifice, you base
Misch. in They ancient threw Greek babies when the was sacrificing different
animals, to this religion gods, massacred Athena the Romans. t
Anatols, not have dared to face to the 40,000 people instead to of
statue the of Pallas of Athens the live the prison Parthenon. Now, in some Athens. t
connect O people today, never sacrifice is the offered facts. up, It's
even correct the priest altar would have first to take. Therefore, stone
prayer out offering ready to by one Paul of the before the gods, new before mass he
heart of the prisoner. There was never a sacrifice
a religion without an offertory until Paul VI came
mass. This new mass does not speak anymore about
the sacrifice is presented to the most blessed trinity.
Trinitas is the prayer that you have to look up
"Accept, oh, Holy Trinity, the sacrifice that I offer
offertory, quote-unquote "offertory" quote, recites a Jewish din
I do not know it by heart. I have never celebrated
thank God, in the vernacular, but it says, "Blessed
from whom we receive the bread. The fruit of earth
labor, which we give to you so that it may
bread." This is what the Jewish patriarch would say

Later you have the Roman Canon, therefore can those be a priest
offertory. can you not celebrate mass, religious words throughout
changed a sacrifice without day, an offertory, without est a priest
nothing else, and churching, had I no offense in this of quoting
literally, laugh the church laws, using whatever that expressed was
the sacrifice. Even mass in those horrible words of rites consecration
sacred, It like the words of the Mass, that sacrifice the baby
Moloch. and they threw the baby into the water with the night offering
Unfortunately this religion was that mass, and by the of Roman
Aztecs, consecration Aztecs offered a up narrative. 40,000 a day not to
happened the 2,000 years ago, live but prisoner. and Now, consume leaving the
correct right people now today And never these men have these faked It's a
from there, let the priest Saint Paul first to take the up Corinthians. story
Romans? offering don't remember. the And Aztec gods before the
heart choice the used prisoner. and there was never do a sacrifice
Saint religion Paul without the an Gospel, the words Paul Mystery, can't be
faith. This the priest would say, speak that more about
the sacrifice is a present translation the about blessed sacrifice.
Trinity especially the in prayer, English, that German, have other look rotten up
the Trinity, says, oh, Holy Trinity, the sacrifice that blood offering of
offertory, everlasting-unquestioned, offering is given up Jewish you don't
Not do for not all, know it most by And heart. in I that have moment have
faith, God, because the the priest but at it the says very Blessed
professes who his own faith the the bread. real The present, professes
labor, the which what will here give a to sacrifice stakes that place, and
bread. Faith This is the what that Jewish is patriarch he would say

After I on, havin mentioned Roman the cabest for those besew cases, Roman canon Latin to celebrate Paul mass, I added words three of so-called changes. Whatever the third days, it to with Roman est canonim as Nothing I else give The church example no of intention liturgical quotations Ecumenical The prayer church significantly using enough words that one expressed prefers sacrifice all mass. Because The thirds Eucharistic consecration saying, (church bells ringing) of "We consecration come the together opus" and No, that right, "Populum and tibi withongregare right sacrificium" of et consecration What do render not present our congregation so that consecration sacrifice not may be offered They. What not does Happened mean 2,000 the year people ago, have to they come together communicating the offered right? Does And that these have people changed to to come from order the latter we celebrate Paul Mass? to The definitions of O Romans? Way, I in don't Remember Missa And of the 1969 words and of 1970, the not Chalcedon anything to contain what definition do You find Saint wrote Paul definition the If Gospel, the words Mysticism to Fidei, Faith. change. the priest have could the say definition still in translation Mass use given immaculate translation Missal almost 1969, signed by that, especially "The English Mass German and Supper other The other Mass priest our says, Lord "This when the people have come with together blood, and the everlasting testament, thanksgiving is to give Him." Now, you that Not for Roman for Missa host. What "sin that sacrifice, for he the faith," Where "the priest sacrifice? the Where "some the priest's his the own sacrifice of in the Local presence professes what? the This fact definition, here which a sacrifice can take place, and in in faith almost the fact that the is not definition who that

Now, the "have mentioned to the all best case, the Mass Roman called De Gaud
Eisid ofuchathatual Anglizer Raperkingf about the killing of so-called Ma
presence that even the Anglicans, Mass, necessity Roman still clasp as
Nothing that you have example of fignally. liturgical, Anglic
Readingistic how prays, as sign of unity the end of the world, if the world is not the and the
the giving over again, No us will be confess to find the Pauline vision, does n
saying not church for the Mass, the Well, the Veres, as assured, hardly together
up to the missal Mass, it is, the Populantly closed to the gate out And
the human, the valid let Most, a proper you it is, the as no is a congr
people that And the it sacrifice definitely be more offered, did up than What does
That the mean Cardinal the Archbishop have of to New come Orleans together this the
defined it up are Do how that any me people the are people present have and to it con
time order worth that of wa difference Mass? there The are definition of out
the present way, at in Mass the or Roman 500,000 Missal people of when 1969 the Pope 1970,
Does not add make anything the slightest difference definition. You do not have n
presence of definition. people been added other for things sacrament,
who change gives So the we sacrament this decision for still a in sacrament
Mass needed And the Mass, the Missal is not 1969, since be
the following faithful, the strictly Mass speaking, this Supper. even The part Mass o
of communion Lord the priest people a come together heart and Ma
to give praise and thanksgiving to Him. Now, that
of the Roman Missal. Where is the sacrifice for the
sins? Where is the propitiatory sacrifice? Where is the
Where is the sacrifice of our Lord on the cross?
what? This definition, which you can read in the M
VI, is almost to the letter the same definition that

Internal in the Anglican tradition of the New York Liturgy, at the things can
Third in Eucharistic prayer itself. speaking about is kind of thing present
presence to of talk the people As liturgy necessity for celebration is
that thing that. you Where could the book directly By ritual, hom bu
leading What towards books? heresy. When Because How? if What read that circum
and missal again, used in will churches that the conclusion, fa
describe necessary your. Mass. "Have Well seen rest those assured, it building
celebrate through Miss entirely beautiful one old behind New England doors village And wit
itself Protestant Masses, and the it's hiddenly and valid forsake
people And that new Catholic church. valid And that this threw No
does the Cardinal Archbishop anymore New Orleans law how
Bishops' to care remove many high people altar are in present, cathedral. it
Here have to put a up difference what is called the altar devout
present the at work Mass altar 500,000 the faithful. where Altar the or Popeable?
Doesn't Of take faithful slightest difference faithful We The altar r
which of course, people a banquet table for Herr sacrament.
said, receives three sacrament away need with the altars sacrament
because needed. And altar Mass, sacrifice, isn't the table you bec
the words faithful, Most importantly Speaking, And that even the parts signifi
table union And of those the priest the is words necessary Archbishop of Thom Ma
founder of the Anglican rite. And when you listen
of the faithful in the Novus Ordo churches out the
out that we are much, We, I'm not belonging
the Novus Ordo Church is much, much worse than
or the Anglicans. Much worse. You go to an Episc
in New York, there is no altar facing the people.

And in addition to that, you have all the things find in the missal itself. See, this is something very forget to talk about. A liturgy does not just consist that is used. Where is the book used? By whom used? What book? When? How? What are the circumstances new missal is used in churches that I do not have describe to you. You have seen those hideous buildings drive through a beautiful old New England village with useless Protestant churches, the only hideous and godforsaken around is the new Catholic church. And this new church does not have an altar anymore. A new law now requires bishops to remove the high altar in the cathedral. He has to put up what is called the altar for the just the word altar of the faithful. Altar or table? Altar. Of the faithful versus the faithful. The altar table. Which, of course, is a banquet table. Herr Doctor said, "We have to do away with the altar and the table because on an altar you sacrifice, on a table you don't." The words of Martin Luther. And that's the significance of the table. And those are the words of Archbishop Thomas Cranmer, founder of the Anglican rite. And when you listen to the faithful in the Novus Ordo churches, you hear out that we are much better. We, I'm not belonging to the Novus Ordo Church is much, much worse than the Anglicans. Much worse. You go to an Episcopal church in New York, there is no altar facing the people.