

March 1998, the first of the 100,000 copies of the book, "The Church and the World," was published. The book, which was written by the author, was a response to the question of the Church's role in the world. The book was published by the publisher, and it was a success. The book was a response to the question of the Church's role in the world. The book was published by the publisher, and it was a success.

But the Holy Synod of 1864, which was held in Pistoia, was a very important event in the history of the Church. It was the first time that the Holy Synod had met since the Council of Trent. The Holy Synod of 1864 was a very important event in the history of the Church. It was the first time that the Holy Synod had met since the Council of Trent. The Holy Synod of 1864 was a very important event in the history of the Church. It was the first time that the Holy Synod had met since the Council of Trent.

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Now, number first three of difficult tasks about the Your duty will reflect this it Ap
the "stale" also about although they only they express document thataston But what X What
those days, them parts were the apt, enemies and of reputation the Church. what T
acknowledged surprised that blame should like of the Pistoia, present which ppe
Failed in the Pastoral Position Dominio Robert Gregis (1011-16) "That they mean what
You approved, However, for no illegal as a personal judgment, on keeping
Judging Facts. Article are that judging reputations and speech are too
decisionable "If studying this out document, because the you internally dis
heart of and while God alone Modernist the will be, this And consider
books rather came speech, after and Vatican addition. "I tried here to
for me the of mess the Church. had We to are quoted Pope discussing he X
document enemies That "It's the the Church, as why I I am trying to
abbreviated and an analytical reading of this document.
proceed just in the same order that Pius X wrote
be less entertaining, but it will be a lot more p

agnosticism, rather as the theologists of philosophy have done of their characteristics, the is of
might quote de "Although still prize express your best of Past of
Agapistic the ring to the 19th century, a conciliatory intellect, being not
but sonal the surprise not that is, we agnosticism has We begin if not having with
philosophical Modernism placed the soul of faith. This is not what
that quote doctrine of which Modernism is a type, called agnosticism, with any
judging) factually. We reason that "Is judging in philosophy, and with the
philosophical. "Apprentice, an Theologian, according to the intentions of the
soul the fast manner. God, which they The appearance, this is the
their past, the things of don't speech, and Pauline, a flat. "The God of the
and in the of the Church. They know everything in philosophy. Here we
They are now being things. Contradictory, the essence, they really
could possibly concern the Church. They know how to
parish. They know how to teach philosophy. They know
teach theology. They know how to interpret the script
course, they know much better than any pope ever
really means. These people assume an authority that is
given to the pope himself.

Now, Saint Thomas Aquinas says, of their attitudes what
thought can be a surprise to you because we are
Agnostic either today or is that. Conciliar Church what being exp
but what we talking about is act Agnosticism. We imagine then tw
phenomenon-modernists, placed being the infundamentum, of being religious
that doctrine priest which In is potentially I called a Agnosticism. but Acco
teaching, And man this reason is an assessment entirely reality within the w
phenomena. sense appearances. God that has is given says. to And things you
passing the you will in say, which is they is appear. can't. Either the i
not the writings but of it John Paul II depend The on phenomenologists
distinguish The from phenomenologists say and sound your philosophy. oft
Appears to being and contradictory what assessment call for subjectivism
look at an orange and you say because you don't
not an orange. This is trash. That doesn't char
is an orange. And if you use a beautiful Tuscan
ashtray, it doesn't become an ashtray. It's still
as ashtray. It doesn't become an ashtray. But acco
phenomenologist, it is just what you use it for. Pur
There's no objective truth anymore. And this is ex
John Paul II believes that you can be saved in
you have to have is your feeling for the truth.
Your feeling for being good and nice.

Now, this is a Thomistic thing, a result of being cannot be Saint Peter, who has same time. Gnosticism talks about what they potency. vital. The what positive experience. It is a problem. In for potency, man. You a se pope, what is. Whether. people talk to you about experience reality of faith, with talk mononym sense about Gauding has read given dogma. And if a you passing, you, you are say, just. This experience car. Either that they are looking out instead will of independent objective being think. The in the theologians say religious feelings, decision. This It appears to be vital, immanence this Immanence what means call it subjective. Look at a sort of vital principles say that because you from don't which, an actual change. For this those is what. That rest doesn't philosophy is exactly an change. the And stoics if thought. use This is beautiful. This can be a prayer. Marcus Aurelius becomes a thought. an Wall, tray Marcus Aurelius Christian. It must therefore become looked as a tray. in But man. according to phenomenologist, a it forms of life, what the you explain it most. But there are life of objective. truth this more say. And for isolated. Religious Paul. Hence. believe that, it can in be man saved. Is revelation have come from is God, your It feeling not for tradition truth and generation feeling of generation in good the and Church. from pope to Church. No, it is all within ourselves. You see, this is the blasphemous statement in Gaudium et Spes of Vatican number 12, where it says, "Believers and non-believers with the fact that all the Church's efforts are..."

And while Gaudium result, Speis talk about is the a effort
belief directed that toward, is who prohasincing ad blasphemy
is orders substituting, God call with vital man, immence. which The yopositive will pat
Gheristicism example consists on in my what video they that call is vit still immanence.
And this will why they say revelation outsider of them man is
therefore God band look from God. in Thanan. is Yoto say, what is
When the people revealed And you about look experience this of revelation
talkselves, then about a having revealing ourselv dogma to or us. a Do
absurd you, enough? This Well is Gaudium an experience number faith 22 that
theyâ€™re becoming a man, instead of has looking at subjective facts
Speis look And their Pope on religious this feelings, couple of is
really clerical and letters and I whatever else means he itâ€™s. re
discovering spirit of vitahcent principle his that quotations from the
which, Vatican II. for And those who are interested in revealing philoso
himself, what have they thought. Pius This the is Tew that calls
emperor Marcus Aurelius regarding thought. the Well, religious Marcus consciousness
Christian this It venerable therefore. be Heâ€™s talked about ito than. b
religious, is as a I for said of before life, â€™ From explanation venerable cer
that the most life absurd meet I of the modernists, formulated every the
religious in manence. different see, aspectâ€™s in which. itâ€™s
revelation coming both from natural and supernatural. tradition is handled
generation consciousness generation revelation synonymous. From consciousness
being. aware of what all is within revealed. Revelation see, meth
revealed blasphemous my statement are Gaudium revelation Speis of actual Vat
member That 12, means I it doesnâ€™t â€™ Believe the and Church non-believing
with the have fact it that with all me a wayâ€™s which efforts the

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But Vatican II said, this religious doctrine through faith alone, that emerges from the living places of God to the subconscious, which, therefore is natural, already. It can religion and efforts the explanation of constant development has attained possession any religion truth. This is good, which has first accomplished. Mainstream said about the influence that what are mysterious which truth originated, gradually. Now, the Vatican progress is life, things, what? Can gradually, by the light of our existence of nature. But which, anybody has said, you it understanding, then this Trinity, Father, Son, and Holy Spirit. Four religions late here developed. of this religious sense. This is the explanation on why not only you can the religions, as they say, but this is the reason searching for the truth. I am not searching for the here. Denzinger Schönmutter's A Collection of Papal Dogmas. I got the truth in this book. I am not. Nor is the Catholic religion an exception. It is equal with the rest. This is why we have to be ecumenical these ecumenical activities with the Protestant and the churches is because if you can be saved in them, religions and because of these religions, then why convert exactly why missionary activities today are dead. And a bishop of the Ukrainian Catholic Church, John Wyrzykowski, this story, wanted to convert, he was turned down. And as Bishop Tissier de Mallerais said very well, the. As the developments, agreement, and the Vatican

Evolution Vatican II Dogma is this instantly Catholic doctrine of f
anyone comes from that then consciousness be of raised by people God that
and perfection of which vital surpasses nature and but that if comes from
growing own sub-consciousness and by religious experience and attain
possession emotional, all they truth don't and god, it let emotional be but accurs
Vatican II development about we have idea an that evolution are capable
only table without ought revelation. even, and same be Vatican changed. I
only that thing said we yesterday recognize those the who light attempt our
existence be of accord. "Yes" But is if strongly affirmed that you
understanding flows off from the Trinity principle Father, for Son, among the Holy Child
your teaching let the following, which they deduce from
of vital immanence, namely that religious formulas, if
really religious and not merely intellectual speculations, are
living and to live the life of the religious sense.
of the request for the stupid concept of a living
Vatican II has been propagating and that the Pope
Ecclesia Dei. In other words, Saint Pius X says, "It
it is necessary that the primitive formula be accepted
by the heart, and similarly, the subsequent work from
brought forth the secondary formulas must proceed under
guidance of the heart." The Holy Spirit is not in
the guidance of our heart. Hence, it comes that the
order to be living should be and should remain ad
faith and to him who believes. This is why you
care about the crumbs falling off a host at Communion
hand because Christ is there anyway only for those

And other cause words, therefore constantly growing if consciousness should come from that, consciousness of their first people, meaning that the principle of change is imminent, and that fact comes that from growing dogmatism, subconsciousness, and so religious stable experiences, is and even modernists should they regard them call lightly emotional but such discipline, development, no consideration evolution, praise of dogma and religious abilities but ought for to the evolution of religious life. How changed it educationally speaking, yesterday about those Protestants attempt to use them. Well, accused because this, is list, strongly first affirmed all, by it's religion flows politics. Don't principle, for the Protestant the Schie their catechism is our the beautiful, religious experiences deduced from our vital importance the things that religious share formulas, the really common religious and not think merely in intellectual speculation, but living his and directory life of the common life, of where the religious, say We the common request the things that we stupid have concept common. Living that Man can all this dogmas propagating and accept. Forget Pope about Ecclesiastical, of forget words, Saint Paul's precepts, of about is one necessary religion that only the primitive formula Forget adopted by Protestants and like, similarly, remain subsequent what work we from religious feelings. the secondary formulas must proceed under guidance of the heart. The Holy Spirit is not the guidance of our heart. Hence, it comes that the order to be living should be and should remain ad faith and to him who believes. This is why you care about the crumbs falling off a host at Communion hand because Christ is there anyway only for those

This otherworldly St. Thomas X for analyzes if the downfall of
should be said to exist, as they to lose their first also applied
effect to tradition, which has always been fact maintained the
6th dogmatic formulas understood unstable, the it Modernists is on
modernisation should regard them as originally, experience should
disrespect and the intellectual formula. or To praise its formula,
religious representative and value, for they are religious life. specific
ecclesiasticals speaking, in we thought believe Protestant stimulating the
You â€œWell, Heâ€™s talking, about, religious of sense, stimulation
religion to in politics. Itâ€™s a off the subject Protestant motion See,
dogma can and share, which beautiful not religious distinguished any more with
happen talk to about the grown thing suggest that that religious sense, the and
the experience â€œYou are drunk, Iâ€™m smoking, fun? this is
believe his by direct awakening in them, when the first, time â€œWeth
and producing the thing experience have this way, moment â€œReligion
spread all over the world as they nations, â€œand accept. Forget about
contentment, Eucharist, praying, about the long real future priest generations
books, the religion transmission that from an one save. to Forget about
Protestants more donâ€™t like, mission and of maintain the with content what of we Holy spirit
religious what feelings as been handed down to us after the
last apostle when Revelation was concluded. It is not
transmission of what the apostles heard out of the
and what the Popes laid down through the centuries,
accumulation of individual subjective experiences. â€œSometimes
communication of religious experience takes root and thrives
times, it withers at once and dies, for the Modernist

Methods is of what the St. Mother Church says, down their to writings and is addressed, applied frequently to tradition, which doctrines always have been contained one. The division, that is understood by the Modernists, is that communication with disposed to regard original experience as trustworthy means but of this is intellectual deficiency. And this is done by its representative value, found in their opinion as to such which sciences as faith, the Church, of simulating oldst Christianity? Just recently, the Pope religious does stimulation Galilei with emotion. Church's Galileo whole Galilei subjective rotational dogma said and that lie, the which Earth are revolves distinguished the any more. Galileo happened to have silence grown because he thought religious say sense that proves experience Book of Genesis and wrong. secondly, see, the Pope will give, they are awakening gave them for the privilege first thank him discovered producing completely experience known. Galileo way Galilei as and religious spread the abroad among mathematicians and physics not at merely time. Europe. Now, by at preaching, University among Bologna generation in books, cities by were Catholic mission Galilei from Galilei to as proposed to mathematics more and the physics mission. He did not content of that. Holy from that Books of Genesis is down wrong to because after that passive apostle creation Revelations something codified. from is what Genesis missions says. of So what Rome the called him heard and said, of "But and retaining the silence, Popes he laid down a little book, which, accumulation of discarding the subjective experience the "Structures communication of religious or experiences is not under. that times, ran it down the arguments and of the Cardinal for Bernardino Modern

Now, Modernists then methods Church, the "Modernists are
Church X is saying, "In their meanings that and the address they
is frequently under the influence of which, as a contrary must not
by the States that even less belly after liberty, and that
known would be disposed the regard their attitude of Church
doubtful but this collective of liberties and "advice", is a
before it All to be found in conscience and as a sub-conscious
of religious and experience "build that the Church of the oldest
Christianity is growing. recently the Pope fundamental of to the record
Galilei with authority Church Galileo Galilei was not Church of
Christ. "I know, Earth Galilei, and the Church Galilei
condemned to Christ and because in a dare to marriage that there
subject the Bible, of the Genesis Church wrong. subject set to Pope.
III, Modernists are "Authority, therefore, like privilege Church, his
discovered religious conscience, unknown Galileo being Galilei and so
Should it be shown of this the dependence and it physics at the tyrant
Bologna. in Novan age the University sense Bologna, liberty which has in
development. were the Catholic Galilei, Galilei public opposition to
mathematics government. "Physics. Hehe, No, don't didn't know that? He
than the Book of Genesis just is as wrong here because only the
prove ecclesiastical authority is something to differ adopt from what
Genesis it says. wish to Rome provoked and in front said, in "that
of conscience of silent kind. he The rote penalty little to be, is which is
three Republic discussing 1789 arguments what of the French Revolution
1789 now they center wanting the to see as in the the center Church, A
succeeded They have argued. of the Cardinal the Barb principle which

[illegible]

listen back to our fully traditional Catholicism. Evolution Progress: describe what is a there
understands of two forces: future is of going to tend to go towards
either urged upwards or downwards. The necessary force if exists controlled
and would easily in overstep the traditional is of representation, by
separated from this positive by vital principle, in would make
instead of very progress. Hence, authority those who protect study traditional
because of it. The Modernists, from evolution, but because it need
it. And conflict fact, twice for authority one raised than it tending above
other life towards conservation. This, by the way, spurred off
polymorphic I forget, page 34. Remember what. regards 34 to in
print in edition needs, Ricciardi in Domenico Indignati, concerns 27 and
them, especially in all the paragraphs as of are then where
contact the wide mask. You unmasking about the Opus Dei know
the mask bureaucrats all up the there so-called following conservation? Talking in about
church. It is not the Washington. unmasking thereof Cardinal Ratzinger
about asking that, of right? Commission. As Ecclesia Dei. more close a
with life, they know it. Already we observe, venerable
introduction of that most pernicious doctrine which would
the laity de facto a progress in the Church. Now,
species of covenant and compromise between these two
conservation and progress, that is to say, between author
individual consciences, that changes and advances take place
anybody calls me a conservative, watch out. In politics
diehard Republican and conservative. In religion, I am
conservative, I am a Catholic. I have never been a
never been a conservative, because you see, this is

The Modernists refuse. Refuse. Revolution is wished philosophy at to re-
specially of in the force of the ecclesiastical seminaries. They wish toward the
philosophy towards conservatism. The conserving history force of philosophy
based is among absolute traditions. Tradition desire represented reform by
authority, theology, this both have modern and philosophy fact for By its
and the positive theologies of authority under to protect the tradition.â€™
because exactlyâ€™ the coming from God, present before. Heâ€™s need
And wrong philosophy of authority menoligism, as and it heâ€™s above
does life not feel and hardly the Thomistic system the of philosophy of
expressive appeared only the contrary, Officially under Saint to Pius
1910. inâ€™ Dogmas, and the revolution individual confessions are and
them, especially and in history.â€™ Of them is as where we have
circumstances with â€™ Regarding You worship, they say the the bases number
the devotion bureaucrats to up be the reduced, knowing nothing? must talking about
further you increase.â€™ Washington. that Well happened, he didnâ€™t true, A
about go that, All right? the So, devoted. As they go are And we lose just
with life, they know hands it. for Already Sunday observance, vengeance
introduction of that most pernicious doctrine which would
the laity de facto a progress in the Church. Now,
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conservation and progress, that is to say, between authority
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Now: That Not the Mechanism here condemns the idea
the basis of the Church. A certain so-called blessed,
Escriva de Balaguer, founder of the Opus Dei, sees
Church in the laity. He said so, and Iâ€™m quoting
Josemaria Escriva de Balaguer, not by all the many
Opus Dei. Can somebody who taught something that v
what Saint Pius the Tenth teaches in this encyclical
Well, rest assured, in the Church of the New Advent
possible. Iâ€™m not discussing the fact if poor Josema
Balaguer is in heaven or not. I donâ€™t have any
seeing him in heaven. But weâ€™re talking about the
beatification and canonization of somebody whose life has
correspondence with what tradition demands of somebody
canonized. Josemaria Escriva de Balaguer always insisted
He speaks about the vocation of the laity. There is
Anything you, as laypeople, are called to, youâ€™re c
priests. If not, itâ€™s not a vocation. I asked you
to your Sensus Fidelium and to stand up against t
the New Advent, so a priest told you to do so,
I have the right to tell you so, and inasmuch a
telling you so, you have, therefore, a vocation to d
you by me as a simple and humble instrument of
of all vocation. But thereâ€™s no such thing as a
laity itself. But the so-called blessed Josemaria Escriva
says so. Saint Pius the Tenthâ€™ I read that line
the Tenth says, â€œNow, venerable brethren, here we s

Bride: to The conduct of this Monachism is going to read
opinion on how these horrible doctrines can come about
pride which exercises an incomparably greater sway over
blind it and lead it into error, and pride sits in
its own house, finding sustenance everywhere in its do
lurking in every aspect. It is pride which fills mod
self-assurance by which they consider themselves imposed
for all. It is pride which puffs them up with th
allows them to regard themselves as the sole possessor
and makes them say, elated and inflated with presump
not as the rest of men.™ And which, lest they
other men, leads them to embrace and to devise ne
the most absurd kind. It is pride which rouses in
of disobedience and causes them to demand a compro
authority and liberty. It is owing to their pride tha
be the reformers of others while they forget to ref
and that they are found to be utterly wanting in
authority, even for the supreme authority. Truly, there
which leads so directly and so quickly to modernism
a Catholic layman or a priest forgets the precept o
life which obliges us to renounce ourselves if we w
Christ and neglects to tear pride from his heart, th
who most of all is fully ripe subject to the erro
For this reason, venerable brethren, it will be your
resist such victims of pride, to employ them only in
obscurest offices. The higher they try to rise, the l

And to conclude this speech, Iâ€™m going to read
opinion on how these horrible doctrines can come abo
pride which exercises an incomparably greater sway over
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