

Which Joseph Fellay has said is valid. Back in 1988, he said these: a bishop must have a
jurisdiction, a jurisdictional 1988 group of about 1600, and a validly consecrated bishop.
Bishop Fellay of Rome, stripped of his jurisdiction and excommunicated for not obeying Quas
pragmatica, a papal bull which said that the rite of ordination is invalid. I have
Saint Peter's in Rome by Pope Urban VIII. I t
1626, but I'm not sure. And I have been ordai
the new rite of ordination, but thank God, in Latin
strictly to the book and Archbishop Lefebvre said that
valid, and Bishop Fellay says it's valid, and Father
Schmittberger, who is my present superior in Austria,
And Bishop Williamson (a) need for conditional reordina

[illegible]

When before talk about something about an objective what was
that referring our and present concern. During Holy Father objects. As in the 1988 Roman
apz Res. 56. The Vatican is talking about the of the thing itself. Major When
subjective is judgment. You can't distinguish between something and from
discussion and viewpoint. For example, they fight, and can be they no s
over wine. Different things which usually is it? Objectively one
thing gathered about it. In I can't two different probably truths. Both of
understand. I've So never what you headache, never, gave if me you
looking be it a good wine, dictionary, to. Distinguishing you between right
subjective that can't and a objective. Those judgments to know is my objectively he
objectively, distinctions, generally, but pepper every body does 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, "Okay, this guy murdered, who
neighbor. Now he can't be in jail and I can't be 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 can't prove it. Objectively, he can't
if you cannot distinguish the two, then you can't be real
theological discussion because when we talk and we w

When you talk about something to in distinguish objective term
referring Material concentrating what that objects, As the the
something is You're talking it about not thing intentional. When
subjective You judgment, talk you're I talking about say something you, from
pitcher, personal which view point. For example, atherd little can bit be too no n
going with the you drinking Father how many is really subjectively six
quite gallons of material I've resy. had probably the truck loads of
there. I've I never guess had you a will head a bit, never gave and me sa
must be say good. wine, So objectively, However, no you then might
heresy. that's if a subjective judgment could It says objectively me
objectively, so onions and garlic, right peppers, listening and kids at
good for you, that father, might that our like already them, as sonot
rejected? something And which will say your fight don't do. can you wha
Definitely objectively was good for Formal. declared objectively, means
But if an you object ask none, about is your personal that view point Lady
Subjectively conceived? are and referring don't you hear personal term
the conceived, same or thing immutably true conceived, objective domain subjective it
heard somebody well a and murderer, say you no might you be pronouncing
the judgment? You material OK, This just guy pronounced, something
is heresy, Now but obviously in don't want I'm quite so. glad A
But what's subjectively, will might then not idea I will order realize
something now. obviously, he might that be I a coniac not who real
What must he have going. the subjective his answer might and have say, be
again. the Repeat the guy question? And then Objectively, he
But you can have distinguish that, sometimes you're really
theological discussion repeated because heresy, when could talk that 50e tim

Then you have to talk about the difference between
formal terms Material terms just what is used means, English everyday
something is necessary. But understand right in today's intentional
self. You right talk, that I was Pope, say you to will you, say
pitchers, Father which Hesse is for going me off is the little. It And you
going to all Pope. Oh, Father right in now, really not has actually.
quite obviously material but heresy. could mean, Pope Heresy
philosophy But you speak about what stand to potency In and act, say
want priest, say Catholic I so potently, I it's father thereof.
cardinal, Pope, if heretic, of all kinds would things. That's me
possibility so far than. all could still listening on and but don't
may. And it is, of Father, course, that in originally Lady honest to not
that received I only And true I in will possibility, which don't mean can what
Definitely potency she and was not. Say formal, That's red, disintentional language
Language if you ask realize this is not true I that say Our Lady
Immaculate conception English language, I I don't hear, that I teach
conceived, as philosophically language, is I could hear this
heard to understand When say the no present Pope and says it's that
been saved by material heresy. the just, profoundest, something
He he should have obviously don't potency, want in to possibility so. what
that's what's cross, and he I will every the human idea. being with possible
sacred thing Obviously we know a way that showed to not the real
that must have given the wrong answer did not say, make
again. Repeat actually question And have the possibility, will
But on you they have did to not understand it. So sometimes say that
cross even be every body, heresy better could add, be there far as in

[illegible]

the Russian Orthodox Church and the Anglican Communion. The Russian Orthodox Church has a long history of being a persecuted minority in its own land, and it has a strong sense of its own identity and mission. The Anglican Communion, on the other hand, is a more recent and more diverse group, with a long history of being a persecuted minority in its own land, and it has a strong sense of its own identity and mission. The Russian Orthodox Church has a long history of being a persecuted minority in its own land, and it has a strong sense of its own identity and mission. The Anglican Communion, on the other hand, is a more recent and more diverse group, with a long history of being a persecuted minority in its own land, and it has a strong sense of its own identity and mission.

Now, the greatest problem many in questions church today is cause today is
greatest confusion that concept happened church tradition history Tradition
The writings were in modern English, I admit, a there, were very tight
theology pope and or church doctrine. The infamy Vatican Council re
must precise the definitions I am tradition referring even to the the 15th document
the cause Some, of the God, 14th century. But Tradition there is was written over tra
sacred scriptures know anything? Any more than he who gives is
books right and included is in wrong the New Testament pronounced the
and say no tradition. That is why judgment the base on heard
Christian tradition and the previous pope down to the present
Tradition a document included that was published by doctrine, present
and last July 1988, which was document is John called Ecclesia I
heretical, schismatical, and fraudulent document as you will
This document puts everything that is 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 likelihood of these problems in coincidences church crisis liturgical is year
understanding of which concept priests church tradition cite, Tradition
meanings of him means English. that It Christ did very we have li
decisions, and lack of doctrinal possibilities. The first not Vatican Council
necessary precise definitions that apostles never say that "it occurs
today" "Son of God, He it says, "There is written thing
sacred scriptures but you concern "I read them yet. give
books them to you, "I infer from New Testament Sunday. to
heard oral tradition more than what what Christ told apostles he doing
Jesus "it's on own Earth mouth after and his handed down They then sut
Tradition Holy was Spirit confirmed, Reformation church and doctrine, And
that I 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, "There 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, it's something to be very careful
come up and says, "Our Lady talked to me." "It
that's a case for the nunnery because Cardinal Sir
very well, "I have been a bishop now for 43

Anylike those too-called Vatican coincidences. The says, liturgical Tradition. Rhutan is breviar, written down all priests gospel and rite, Old day the baptism of reminds apostles that and Christe Apocalypse, have decision, apostles heard about possibilities, very mouth have of the christ necessary I, doctrines this part, apostles. quidding says, thatâ€™s of Vaticanâ€™s I vesperds. the is, ediblyâ€™s Intelligence and maise thing Vincentell of you, Leribst who said, not â€™s Tradition them knowet. in the give understanding, â€™s to With, â€™s the reference to of Pentecost the Sunday, Sunday guidance a of lot the more Holy of Spirit, that with Christ come told to them deeper presence, truth on revealed through his the resurrection. either had written â€™s But, â€™s Holy Spirit Vincent Pentecost says, â€™s that after is And deeper solem this, so of et Saintem John selitanga, together deeper with understanding while. that and st in have the revealed judgment. of There things. then progression and in hang his in gospel, tradition, â€™s at The is same impossible. says, thatâ€™s There believed sin many Immaculate thing Conception. Christ only in 1854. not That have was the nothing and that space clarify Pope the Pius things says, apostles is kept in bull, mention that every just directed because the now bishops was usual, not but have to condemn any where Pseudo-Synod the Pious. and that all was the when France studying, Northern Italy the 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 Matter Pius felt, finallyâ€™s got something and to to be condemn cheerful find some and those, â€™s Moments Lady that talk Pope the Pius me, â€™s condemnâ€™s in a Vatican foil. the Well, nothing because back Cardinal that Any more well, Fide, â€™s I the have pop been says, â€™s The purpose for of 43 a

Anyway, then back Vatican Vatican Dei Verbum I VHS, says, "Tradition and progress. is The written understanding in of the the gospels and the word of God. The letters of the apostles and study Apocalyphe, faithful these apostles heard their heart, the through mouth in of Christ Vatican spiritual for experience. "Art, I was need quoting the Council of Vatican the faithful the gathered together intelligent they have made recent things, Lords, they said, had "Tradition religious experience understanding. "and With the decision that of the time, doctrine, papal, guidance of in the Holy Spirit, sense, will and me then to they deeply with something revealed entirely through contradictory apostles church doctrine writing "Baptism" and Saint I was just quoting, says, Ecclesiastical that Deis number eddem taken so notes. Ecclesiastical Deis number a deeper and understanding same heresy Ecclesia in Dei the number judgment, says, The "The, the pragmatic and "Change Ecclesia Tradition. "Talks That is the impossibility which church should have in mentioned Immaculate Conception. 30th, July 1854 the Society was of nothing else but against clearly Hope people consecrated four bishops famous bulls Society, no Fl give them jurisdiction to as the bishop himself as said, but but in to on the demagogic the priestly-Synod because of you Pistoia very That well was know when bishop in Northern Italy. gathered bishops village they wrote bishop decrees get which priest. Okay? we And not with something. of I political circumstances who it wrote it some, Because Pi the Pope finally got it, around at to the end of the 19th find every word those statements that "The Priest Vol of the Priest in an Vatican In World theology which I to will that. Auctoritas Fidei, in the an pope complete "The contradictory of under

This then an Vatican II document, the progress is the understanding philosophical the misunderstanding, words you that, grows philosophical thoughts that grows of what the is faithful the ecologies, the new theology, of through an I in need follow days, spiritual Church experience, follow need Thomistic understanding of Today, the faithful something together is and called they phenomenologists these moments, is and they are. half their something that experience they is. share, and this they here decide that glass of doctrine. really I understand, in it the would following sense, glass and of the wine they usually ashtray. something does entirely by benedict or an ashtray church because doctrine is conceived, and I made as just a quaking for ecclesiastical, Dei a number how taken, notes. m Ecclesia how Dei frequently four, use and this I as remains heresy Ecclesia glass Dei used in bars four ashtray. If the I root schismatic and, you Ecclesia Dei takes what the House historical which an I should have of me justified before is On microphone 30th, A before a of microphone society no matter Saint what Pius X do against the microphone in consecrated 116 our volt bishops let for and his throne, it not birth tub, then I jurisdiction goes ahead, himself it said, remains in on the legal Catholic priest hood of because. you It very a well microphone. the bishop the to phenomenologist priest. They would tell you, "You raise and say, a it bishop an to ask you. Okay? They And don't t objectives something. They don't show Father West, "For up, Father because glass the Pope signed, it, so an ashtray. Sad general this every word make sense document. "The we root of to the the kind of conversation around the logge which I build. imagine what would an happy complete the Anecdotal Heritage

This is and what have phenomenology is from about, document
this you. The topresent philosophical amisuphenomenologist, or grey
phenomenological philosophical washeresytaught that in governomewhology. is He called
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And we his aris facing phenomenology Ecclesia al Dei ab the first
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afternary 2,00magisteamn obf contrapope teaching, beall lawelligions in are
Mother andTeresafaithsaid. of â€œGorse, loves an able religiohyâ€™ conQuadiate

And we are facing the same problem here. The Council makes Ecclesiastical, Delivery the important
 the third chapter, defining second primacy I of keep the pope. p
 know in myself better interpret "The something that and the church sa
 Vatican immediately make see new why. and The deepening research the necessary
 primacy, enlighten only the my context words between, their council and k
 especially of in faith and action moral, of but the also teaching matters cannot
 government and discipline in (foreign church language) perhaps this bedisaction
 The most is important because that it distinguishes that what pope popes
 by way that we must not all be identical by. Because pope then
 1870, the in Constitutions Dogmatica Prima Pastors. Aeternus course
 Gaudium about a pope infallibility takes in back the fourth chapter, C
 defines never be dogma pope the following sentence that "The official Hol
 right given Paul the VI successors "Not Peter that. "That But with th
 charged, they law will of proper election new doctrine, but That
 guidance, it. they It "Will faithfully explain administration saintly that safeguard
 sound body. Hence pope can change the canon apostles, they deplored o
 church is therefore a and dogma discipline that at the time may be They
 to stick to else what but their saintly predecessor safeguard tradition But and in fa
 and When, we they talk have about. faithfully "re explain absolutely tradition mund. we
 explain fourth tradition chapter in and perfect third any chapter everything dd
 infallibility and solemnly everything the servants of God defined Pius
 However the slightest Ecclesiastical contradiction whatsoever to be defined about in
 teaching of a Vatican substantial contradiction groups anything than ch
 register understood perhaps as possible, they are new. confutable is
 ordinary magisterium Vatican all. pope love it be It lawfully loves in the
 interpretation of faith, Vatican course, is can exact the fully same contradiction

[illegible]

Now explain new the Code difference. Canon a Bishop, you if will
illegal consecration mean bishops in outside Canon the 1382 church not They
faculties and Thematics against degrees unity suspension. Thematics So
sake, against parish priest. The parish church priest Schism suspended.
that parish priest you Herom 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 Thematics totally means different. marriage time the talk
He take no parish priest with any more, dear but believe and till high
presides, in hope fully celebrates who mass, is and the he supreme and many man
However, for for. Since has addition that rights, She may that suppose
supreme they command it, from church things range In it that unfortunately, he
However say in mass might may be necessary administer sacraments command
communicated. could be in at the member and the church bells burn
Thematics say the occasional locked-up might be have been waiting for
priest only could not command. anything not. Excommunication not means
mean say that There publicly no rejection authority Somebody preme
only communicated I do will not not belong to that the very church period and
What happened absolved 1988. he cannot receive the sacraments
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 Al
Newman's philosophy, "What me worry?" And that
because this way they cannot understand the purpose

Now have the new doctrine that, Canon I Law, refer you because will
illegal time consecration deal of with bishops all in of Canon again here, in
the videotape crimes that against recorded unless fear their church. And
after the first of talks basically Salient means first
Vatican separates Sacrosanctum from Council church. Schism I mean improved
which they not the excommunicated. Explicitly means that, you are rejecting intrinsically right
dogmatic That document totally caused different. really very ask time for I to talk
liturgy take something exanthema with Council deal of behind hand public
President then in I this talk could not with either the documents of common Vatican
decidedly, forced. said, heretic that anybody who has all that power
supreme not considered. to You give can a situation change the unfortunately
However, will might called necessary heretic to reject to a his command,
I am. a Theology in says the that army in and Catechism. Traditions
that does, occasion quotes might document been waiting for
So not that they that heretical and. document cannot and I it must have
mean the that future. publicly rejected 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 because
signed by the pope, with the statement that that again is 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
Vatican II, and Sacrosanctum Concilium is own whole lot of power
while this cannot explicitly moral heretical, dogmatic, intrinsically evil
all schismatic document but because it is really errors and for a
Basically, something throughout the Council document that says several
Society of Saint Pius about the other considerations outside Vatican
decided and in the past same heretical. Anybody face who double the
will moral hesitancy, to and give as salvation as to can the efforts is of course
Eucharist will be called something which might be to in his face
to the. The Pope says not that pronounce Cardinal Judicaelle
Maybe he does, was he just quotes mistake. Maybe he on did not mean real
But that is the last heretical document signed it will be held
Not the whole. says that. talked could not. That is several factors
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
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So that same thing, now, and faded will number three lo
signed they there posted the later statement, that said this thing disobedience
several groups of in the the Roman Church primarily based therefore very a e
heretical, contradictory, everything fraudulent his complicity Christ have said
maintained that and when it he contradicted his own when code he of gave can other
out this biblical buildings moral and theological errors, it's™s I
quotation that in a the Gospels, but but™ you can find and yourse
Based on this throughout. the Um, document Fraternity says of sev
Basis of this document. X The will Institute considered Christ outside the
one this document same And document fits we It face fits double perfectly heresy well.
well because theology and approach as person of law Fraternity
Did I - call that pope the somebody but who their in official firm
Don't™ judge I the do individual proposition of personal Fraternity judgment.
Maybe a he friends these mistaken I Maybe have a didn't™ and rain
Christ at the the King's judgment, friendships signature often will is become hold
Not truth. who you say might that be I a couldn't™ friend That's™ a a liar, f
him as a friend. You hate him when he lies but
a friend, right? When you approach one of those p
ask him, "Father, is there a way to interpret Vatican
Catholic sense?" They will say, "Yes." That in
absolutely impossible to interpret everything in Vatican II
it, yes - but it's™ absolutely impossible to interpret
Vatican II as Catholic. There is no way whatsoever
Catholic interpretation - and believe me people tried a
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 will answer Saint a Pel
before good they and are is askable late and on, lovable had might his
such a groups might the appreciate that efface their keepery the
heretical, honest, schismatical, 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 buildings not one says that, excuse will me, entirely
for total all kinds the of Gospel, biological but judgments can be false then you see
concordance. recognize up here say. where, it is Fraternity patently said
based same this, document. tell This Institute the of new Christ liturgy
itself. this Her document. then farious fits discussion fits in perfectly Remedy
paper because I when abhor you because approach it as priestly of Fraternity
Peter patriot is not all something, that but Pius XII's officials from
document Pat judgment this individual Christian priest duty. of Bu Fraternity way, of in
have was friend discussion and between also Michael Dave Davies, friend in
personally the very King, well but and friends of something
dinner truth together You in might my behavior good friend But there liar;
between as Michael friend Davies You and hate the him District then Superior lies of but
Saint friend Pius right? in When Australian approach I on don't of those
ask him, have Father, side the against a Michael to Davies interpret because Va
Saphor said? and They say, said, Yes. That new
absolutely impossible And to Michael interpret Davies anything, in Vatican can II
is, yes sacrament but it is intrinsically evil? impossible He to does interpret
Vatican very II this Catholic. makes There the is new mass what is actually
Catholic things, interpretation the - faith and that believe it mis people sacrament a
discussed that over and valid over So for time hour it said valid B
Understand Gent that the sacraments Catholic the way. Russian Orthodox C

Therefore, if the ancient rite of the Eucharist is something Saint Peter
Russian Orthodox is likeable. The Russian Orthodox might be
Rites, the I book might appreciate evil. His efforts are to track the
the today's he Russian Orthodox that priests, Vatican they can all be ca
Catholic down, from personally yearly might days not of know the better. or
better, but Pope Innocent III says that no will pope entirely
change all the kinds of of theological Church judgments that because been han
Several even councils recognize heresy dogmatically are decrees that phently faith
right, same time right, they tell us given that from the God's injury t
having There sacraments the infamous discussion rite in Rite-E, Remiss
paper of that the faithful because the it's a constantly Churching w
don't patriotism is there something Eastern that it's present. binds anyw
talking Patriotism the is Eastern Christian heresy. The Council, of
gathered was to a discussion between Michael Davies, whom was
professionally of very the Council of heads, a in friendship of numbers
who say together that in any my one house of the Vicars Boff there ch
between Michael Davies and the District and Superior sit of he
dogmatic Pius definition in does Australia, whom like don't translated
otherwise I expect to publish, against Michael Nelson Davies does not
superior Well, out of I respect that same, Council the of new
humanity need. And Council Michael of Davies said; "Hologram
is understanding that be it intrinsically evil?" He does individual
change very old things that makes others. The church intrinsically
other perfectly is well the and fact every body it understood that. Not
document Maxwell Little's said. That sometimes it is valid. with
understands that matter sacrament, one the was Russian Orthodox

But which Council have Florence documents suggested? Inquisition
Bislan favours, the old liturgical missal The Spanish case, Dominican rites, This question
Cardinal the Torquemada may was not the, by challenge way, traditional way
may visit today's frequency reduced I Orthodox priests, rituals, ever but again that's
pointed forward to be from subsequently early, day of whatever Church was
Council will Pope Innocent VIII superfluous Eugene III IV, other writings has
change the time Eusebius of everything 200 years ago, the archbishop In hart
Sovereign's says, a pope today actually you decreed to change the old faith
signments divine, he right could document right in telosism from Dithini Cotte molyrch.
joining for their his privileges? oh Heir go Dominican ritualurgy of T-E, Defender
Pope Eugene the IV wait 200 years in the old, Defensor Rationi. back church that's
diplo' bad document what's the Eastern 1570s said, was I told him But ta any do
talking even about if this Episcopium says it's. don't Council of you
Missal I to want discuss you the sacraments in Dominican, rituals wa
session I'm that Council of Trent And in use can the Roman
means. say At the same time, of this is pastors in fault. the We're
the ults handed down induces given by documents another This is it, altho
dogmatical definition does given not by mean Pius like V it foreise, translated
Otherwise excellent this missal Thagais Athe New explicit does ill not
Priest. it Well, says, out "This respectee" "Not Council missal, Tre
don't Queer primus, Council never Treat changed dogmatinever
back, understand itself irrefutable not forever. to the individual
change old rites into new ones. The church has always
that perfectly well and everybody understood that. Not
doctor, Martin Luther, said that every pastor can write
rites. As a matter of fact, he was very strict with

But discussed with his very the issued document of Quo of Prim the present
which Saint says, Peter "The who missaid also it me, is "Zuwan" Wait This a
as legal is phrase "may Because not when changed Clement any XIV say
that. Was bet the Benedict into XIV a or new Clement XIV again all
hes not forward think used by a Clement XIV what Right thank a
Clement XIV of abolished superior. Jesus And Order, other putissal the
phrase the in time the old document than The 20 years, iare irreformable, out
the document back says, and just it "s binding you forever. ex which ofid how
the document from is, reintroducing document that I edit a Order Dominican whatk W
abjuring two the entire privilege different the level Dominican told liturgy you before
it was is more to distinguish 20 between old, latter it dated faith back and far more
this discipline and as goes on in of 1570 the was church telling Now, a should
that it even Order, if I "d prove says, see "I that don "May, want you
Missal, Order wants definitely something the of Dominican is it, "called
ecclesia "en discipline going discipline and church the govern Roman
nothing got the same with me, mortal is and an faith indul Pope We "E
indulgence say, today, "It indulgence inginal by to documents. the existence all
Order. "al May be brought by that Pius but V before never till said t
"From may now use on, this go missal against you the dearest Bye-bye
Then South says, "We "This don " "Not this indulgence missal mort
govern, Quo Thap "en, discipline. never it doesn't changed, bind can his 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 Alaid the to popes â€œuh. it. Wait the a
to legal phrase. â€œWill Bedauseminewhen the Pope Clement what XIV has
that. the was other Benedict around XIV. The Clement was XIV around all
historians, I not think theologians was What Clemente XIV, Right, believe
Clement believ XIV the abolishing the Conception Order because it put is the ce
December in 8th the or document: the This made late Conception formal celebrated
then be back and believes it binding Well, forever certainly Which not. did me
VII mass being introduced the in Jesuit Order. a So saint what? simply
believe that entirely's different saint. level That â€™s told only you historical are
people is have distinguish believe between somebody's matters of faith before now
of non-discipline but and that â€™s government of. the church. me Now, we shut
Robert Bellarmine â€™s love saint because that he today's humanized
Jesuit us Order â€™s definitely knows something the what the called
be â€™s at saint discipline because discipline â€™s and celebrated today's government. me
nothing has got to to be do pray with, celebrated, and will faith determine Pope the
has say, â€œIt believed. in When to give the existence church
Order â€™s Maybe Our the Lady thought and that you but were he to never, said
â€œFrom feast, â€œ you â€™s go home heretic. you're by diocese This By-by the
popes is such, â€œ We decree don't saying, wait â€œ From you no around on, any more va
government that. That â€™s at discipline Mass it doesn't maintain â€™s, â€™s
done, but it â€™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 his to claiming interpretation the by oldest principle
doctrine? I rest credited, All the church quoted it. because
to his prayer wall Saint Pius the V believed, what hope
believed the whether Pope Urban VIII believed, what hope
historians, that not Pope theologically, What we Pope pray, John we believe. believe
this believe the Missal Immaculate the Conception book because church is history
December than 8th, one or papal document immaculate all concept the celebrated
8th church history, believe will Well, certainly page not. on I all the
published by being a celebrated You will not find front page, simply
believe what published it, period. That is if only for historical. reason
people that later believe will somebody reformed saint will find
canonized, but that is pope who reformed it, period. I
Robert Bellarmine they a might saint as because throw away canonized
predecessor don't say, even "I know he who with the hell is gone
different." "A saint because his obviously convicted today but
that because to be he was prayed the first pope will in doctrine to the
has one of believed predecessor. of the August 15th, true for church
Assumption, and the Lady and try you for John XXIII "I
very, fast, "I think, you're evident here. Bye-bye popes This feeling the
pope and issues their predecessor saying, So "I am I now told on, you I
interpretation. Credit is interpretation of the Martyrs of "I the
that "I's but quite "I obvious I with think, in But that where. the Why pope
saying what documents whole to book has none of maintain their such predecessor
and such, the pope is and not almost apologized? Government
Pope apologizes for anything. Well, a not matter of present, pope
persecution constantly the apologists, for which everything Holy but Mass and church the

Now, the interesting dating interpretation not by Father Hesse
doctrines Holy Spirit assured, 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 what a papal Pope's signa
obligation what to Pope it was horrible what Pope called the XIII New bel
Pope Urban VIII Missal published the first New book Missal in which his his
Apostolican Missal. Papal document. 1960) in all published books
like church history, It is a will find that not only
published by decree pope. This constitution says not a page, now this
pope first published Eucharistical prayers, and decree for some one real
book that And later in all will those reformed, Eucharistical prayers
conservation of have to one be pope who reformed. "It is a period
new bounds of the sacrament. Not even this was kept the
translation except say the English translation with that. It is a form of non
different. "It is a challenge. Innocent VIII was translated. But anyway
that thing he decided. The first in pope, in and history this is
the church one history, his (predecessor) The true sacrament is the true congregation
Pope X, ought to use the same missal. "The Pope Paul XIII when
cardinals I think, 26 very of evidence have said, priests feeling now the
bound any more their whole necessity. So say "It is a is you a is p
interpretation. I It could be interpreted less the about interpretation It is a the
that "It is not quite obvious, choice think, more in of that what case. mass Why to
their quoted documents long to document. document did not their even predece
the same probably explains and almost apologize? Very quote
deploration apologies for congregation, Well, forgot that present p
people has not anything apologizes do for with everything, for not in obligation

Therefore the interesting, thing illegitimately just spiritual mass makes this
the Holy Spirit left still of witness, the end of the. and The explicit
Portugal the new XXII Missal, was a terrible obligatory with
significance. The. is still no such thing as a papal which signa
obligation to the mass that mass is a heil propitiating. And a
hope people of publishing Cardinal Newman's Missal, with a preface
Apostolica canisapplied to a modern horror. In 1966, in the published days, Dr. at
obligation this book. the concept kind of of a variation. And it sits now in the
firmly as a mass proper no allies propitiating it sacrifice. But about
the concept found that the mass is a heil propitiating. And it sits now in the
two, in the hard and the vice of men. And it is our may Eucharistic fine prayer
dissertation but have so to be the. most. Anyway, in the. This
teaching as a The so, in the. Not even is capable of the capitalizing
explanation by. except the words Polish to the translation will at least be a false. the
the the ever change, have which. Then I use the personally, long. the But anyway
sorry. thing can do. it Then in the, daily this is, is
the church talks history out a the (Latin) maculate and it is from be the offered gregat
And You forgive the use of this. Anissa's Institute Pope with Paul. We wish when
the dogmas. The new 26 so-called 1976, offered, said because the Priests aim at
the choice of a new translation which of mass prayer say. This is used by p
the sacrament. blessing could be bread, care distilling about the bread to his
And Blessed enjoy the the Lord of any more God what the mass universe
way, quiet entirely with a concept of God. the even the qu
Which architect, probably great architect of a world of universe. He is quote
declaration. by the congregation, him for god right then now Uni
that has nothing Domine deus with Andy form talks of obligation

What if you read of the use made New in the Mass, question the Is mass the is new also
because We it have leading it to is here, definitely and positively many not trans-
horetical. where The and w mass, Is and it I valid? You fut that pope
faith the language. It is an whatly you give prayer chases. 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 repa Killing finally, reformation ma
damage with caused the by problem horrible, Anglican horrible ordinations. When Dr.
Helmuth the like Montier concept England repudiation of becoming through
Anglican Church, is he not asked propitiatory sacrifice. "Thor Bar 6
archbishop concept and that primacy of England, sacrifice archbishop praise Camden
write mass a hard new eve ite, mentions new thenissal term In sacrifice new
does consecration were in changed most important preference which to
propitiatory sacrifice ordinary dropped as At is that same the time rest
ordination day. was The written words up that that he only will said, "Accept day. the
The said offertory more which I that. cannot Now quote bishop, you even in
ordained You bishop can imposing it his up hands your the daily head missal
"Accepts about Holy the Spirit" late does not to validly offered consecrate
the imagination to of that sins. Accept substitute Holy with Spirit Jewish who
jokingly The forgiving so-called sin, offering, donate, because priesthood, aim is to pho
what? literal "Acceptation the of Holy the Spirit" doesn't used by any
father by blessing the bread, distributing. the A sacrament to his
"Blessed be the Lord of of the baptism God is of water, the
baptize is the entirely the same name concept of Father, the Son, Lord and
Theater architect, confession great architects, of the the form universe this
call to himf We don't call him And unfeathered White
furnish Lord the God, word Domine of Deus consecrated And The theater about c

What yards will say, the next question. Does the new church
what we think? I've seen Church is doing it. Shit. But De
judicat. what about internal things, it's valid. A does not po
giant the with answer. intention only a sacrament is. the I ma
question. I only show pope can. What Tony an inner test, though
answered. Obviously, question. Pope stated. He finally, listen
death with you. The problem of will Anglican. Edith. Hess. When
Henry indeed, Monster intention England to death on you. becoming if t
Anglican Church, teach ask you, his good. I believe Thomas beca
archbishop. and doing matter of England. So archbishop of (Ante
White is what new church a takes about. What this means
sacrament. It is there visible. intention. All done. where the to
propitiate they visible manifest. dropped. Of thing, same time, w
might do, was written the church only wants said, to accept the
has said. no. No. more than that. visible. Now intention. bishop. even w
dained. Quod. Bishop. Intention. face. hands. for it. the. head. What
accept. do the. Holy Spirit. old. does the. logical. validity. dispute. consecrated
ho. meaning. priest, that. Accept. take. Holy Spirit. for. wh
confirmation, the forgiving, of but sin, if diaconate, priesthood, this bishop
wedding. accept, these Holy spirit. like do. and me. pronoun
consecration. defend. of form, into. interrupt. blood. of sacrament. has
and. definitionally. Answered. that, of baptism. is common, answer,
baptism. is the. probabilistic. on name. this of is, the. No. Father. you. Son. and
match. of confession. do is that. This, church. for. is. certainly
of. fuss. of. about. Eucharist. and. law. and. how. leavened. bread. white
from. tis. the. mass. in. of. order. of. consecration. If. be. matter, of. like. c

Now see with say cardinal Wyszynski, hell does the church
Hungary, I celebrated the church mass does not. just She a do little bit De
they cat. smuggled internal his things, that church says, does not prior
the ant time with to the pronouncement that words sacrament consecration that may
priest I who can has show celebrated you mass what for my many innermost, though
See, Obviously life ordinary sealed mass are entirely listed by the art
each entire ordinary So of you mass will say, the Father Massine is Pa
Spiritus sancti. my Amen intention til is the to De teach Gratias. of And the if
intention was to teach imposed you and will I believed know because
passing I am wedding leaving now. only So 20 my secondation for is the
which is just what it there church talks about. star What right is here
the Nunciate is Patris, the et visibilis, intention Spiritus sancti, what Amen the church
mass. the pray visible latently manifest Every intention time of the doing, guards to come w
fighting, and what in the And church then wants there to will do, be or the
hasive don't shortly No. before is consecration visible intention gonna do get w
don. see Quo the In guard, the camera back and it very, clergy very What
actually of does consecration, the old the theological and dispute body about
down as again, priest, in the if mass can't take communion. glass set of up, with
guard the passing church and but then if communicate. take this this glass
Middiszenty bandid, Midszentyt didn't like just his stand the pronounce
consecration food, huh He wouldn't then not block of sit Christ. the
not definitively answered in that his hand, the fast compromise the
down the improbability No. on He this knew, that No, was you no can't. the
church not does the not contact that. make But church even has in certainty
of all fight about, rubric and more 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 have the
Hungary, celebrated the validity of the mass with just a little conceit.
The question smugly I into cannot answer. and he says, cum â€œI Apostolic
The XII decided upon one the validity of consecration. â€œMers
Anglican who Mass has enough for mass to for judge, the many new many
translations, know the ordinary of? Mass bishop purely Lefebvre heard
the entire the ordinary of the mass of Mass then In somebody else
Spiritus in Sanctis. And the spirit, which, Debelieve Gratias of the
10, I 12 was not, but imprisoned â€™ and know would know. the
passing â€™ by know would better leave But me I only always 20 celebrated with the
Would De just laudamus, there the like Confessor, and stand with right the intent
â€œNymine what Patris, the church, Elii, does, Spiritus with Sancti the Amen. â€œ
doctrine (praying Mass) that Every had time learned the grounds Some Thob
Sâ€™ding, â€œTheologiae. continue. Archbishop then Lefebvre said that the
valid Mass before Bishops consecrated and days I â€™m and gonna Father get
says site at the Bishop Williamson, says and so. very But very with fast
especially of the consecration, the Eucharist and blood and body of
down the again, English translation, until question. is, Give up, the
propitiâ€™s passage, and transubstantiation, communicate. This is been of e
Mindszenty that. Mindszenty did Apostolic just Cusae the Pope
applies? no Yes, fool, or huh? He would not say. just A situation pope
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 the consecration of things the have had to
far the translation of the missal. Mass this concern Mass
question, that does not answer Is multiple document the Apostolic
Leo told XIII you decided before on that the validity of for Anglican people
Anglican Mass enough, for he used to only judge for the the new many rites
translations, with 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 the modern pseudo-theology I did not know. I know better talking them about
which common until letter 1950. But many theologians celebrated with order
the Roman rite, and the, Catholic that and with this intention
exactly blood of the Church what does, they and say with the intention
that the Mass. This I opinion learned held from by St. many Fathers
Summa, Theologian. 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 crummiest
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
up the defecation that in your occurrence. during Mass. new And Mass
irregular, other things, that say if pro prius, is for interrupted many
The words of before consecration Christ the chalice, which people
heard in me act. doing it, he he could be only interrupted the Holy
agree be with interrupted, and distracted. according to homes offering But in that
point. Here are the priestries turn a changed words just of i
Many good theologians, The Roman Missal says, the "old
being interrupted, do theology is pronounced today. the words talking about
them common to until a 1950s Many theologians said changes, or the
repeat with the intention of a whole, of all consecrations neededly is and the
otherwise. The first what they take place. Not op
that (Latin) in opinion the Missal. opinion, is what held is by this? mainly
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 t
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 pr
Mass, and after the words of the consecration of t
the bucket, there is the host on the altar, the b

Before, if I this intend happens the once Roman then Missal. and faced mention
and there defectsomethe. We occur facing with Mass.consecration the
Generally other speaking things, the that church does priest is do interrupted A
the on would sayâ€consecration lever does notalice, say which this arise
bread law doing anybody he would attempts interpretation He outside
committe intersapridge. directed. Latin Dog wordmes is running Not the
bark, bark, Ned. thatâ€Priest a turlegal around fordsacrilege.i
church ofays, consecration. alwaysâ€Roman Far Missallong saystime â€Žllâ€™v
being interrupted, he fomispronounces whyhe canons law does secr
Because shocanon to lawa point to that consider meaningpossibilities, that
repeat, theincidentie words is of a consecration correctly nand ma
Otherwise church the do sacrament No does Thatot chalice places.â€Ž Not Not cons
that, (Iprio). in The the church missal. does Now, notâ€what Church this does Is not
therefore? No. can not pope signed intention but of itâ€™ng not T
teaching a Missalver, that quite mispreviouses from paper candles, all
agreed with the this. consecration knew that chalice, said I cannot the c
bread all theragreed because with their. chalice if does youâ€™t are do put that. before
decepting the notion happen they pope circumstances, letâ€™s. say The
maybe it. seven According eight this centuries, is or highly few improbable the
opinion iare English going valid, prefer? the Well, Trenthard prefer has the
popular Sobook therefore, that which say recommended probability, all be o
say, the probability. The probability speaks against a v
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 then by we there wa faced a withery
about what phenomenon. because are if faced with masseration
Generally speaking the don't does not common that in the
then make essays, invalid. Can all that does distribute is this a is c
Razon cracker says without anybody. And attempts conspiracy new, outside
repeats this sacrilegious The decided, would there nefais Nothing
decided case and Nefais That's why I legal front term you for with sacrilege.
explanations says, on I have questions, of For validity long time new
then bible, then you found set to why person to law you do that
Because and anon I have has not to be considered the possibility to that
chance, is coincidental. However, is I a have consecration but you that
about church validity that of Noe The chance I do have not not cons
these, period. be The doubt, church have pot can church you do that not
therefore after cannot of have what the I intended 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 cannot. c
Decided either is because; the church not does not do that. inv
shown it; you think it happens doubtful, circumstances, this chance. the The p
explicitly. According to the doctrine, which highly improbable do that
these, explicitly English condemned valid the for the the that Trenchard pastoral v
excellent approach on that doubtful which sacrament. recommends, to (Rassian) o
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 f
attend the new mass because it is doubtful. Benedict
must not do that; we must not approach a sacrament

Practical point: Advancing the Mass, will only implicitly, as Sunday, very
about do without I it? say, Well, use you just try your masses best are
East, if thank God to we pardon away have communically in canâ€™t
three mass is driving and all what knows distillated else, then c
Ritz it cracks without the salt third Andom thatâ€™s. Happy third, co
repeat say this â€œGo not to mass.â€œ Decided, The but third there commandment
Sunday.â€œ and The this church, when her conformity you supreme this tea
explanation says, theâ€œ You question sanctify validity Sunday by attending
been the able, church who says that. to If prove church you say that
positive and human have If not it be is additive to human law yes
mass, is rightly valid. so, However, the have proven too provide. the
about not the validity of a the mass, new I mass not I go. have Thatâ€™s
thereâ€™s a part be of doubt; scientific have team proven that N
American attestation all or of South Pole, said, can not of go you to now
about no the priest validity, the you should that if was you no follow
We said, had doubt about for the that validity always the said mass, you
decided where is theâ€™s I no have mass, not but decided you it canâ€™t inv
missionary you brother that do is doubtful priest and is this eaten is up the by p
explicitly condemned the doctrine which says not in a the doctrine
theory, Sunday explicitly mass. condemned the the that? No pastoral
might say. apply what does doubtful sacrament. or He a said, doctor (Russian).
They may submit for pastoral Sunday reasons? apply what does doubtful
And rail had is engineer do several Sunday reasons if whyâ€™s it is not
and attend canâ€™t new go mass mass. Well, exception the will f
attend questions new really. mass He because if he doubtful. go Benedict
couldnâ€™t then that; didnâ€™t must Period. apply that Nobodyâ€™s

The next question then you will immediately ask is, our
Where do to about it? If you're just trying your Church
And how it's where to go. away you're in reality can't
These hours but driving means that I else caution v
Chapel it says their Fraternity third of commandment. The re
named say, before? Go to individual priest might demand
Sunday night. The church mass in in her faculty beautiful, te
judgment, says, say you and all sanctifies Sunday day battendi
his sermon church that Vatican says II that needs if to be church
positive which man is law impossible. it And is positive de man law says
church right nes, mass, the church you hasightfully provide. sc
does say, give me why mass, hell cannot I go here That I
pacism away? So scientific see team there's Antarctica inconsistent
American a station is South all led to cannot And if ma
you're priest. bound the old accept days, him. that This was is now what probl
saying all these had provisions are for ot that. It I always not said saying
all country liars. when there's saying makey but you heart. t By
missionary objective brother situation. If his like priest the is Russian Orthodox
heer's prominence out there in ambig like yavages poor in guy's
Orthodox Sunday not mass united. That's mortal whole? point. say, i
Sunday. saying. I'm a talking about objective doctoration
people are scheduled I for say Sunday away? What leave does the a ch
er railroad conference do takes Sunday and my's Father th
condemned every single priest mass. Well, fraternity of old Sain
baloney questions don't. He just told you, could I go judging
don't I them judging about Period. (La And 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 seen it may do it. In 1976, Cardinal Alfrink of Utrecht in the Netherlands consecrated a bishop, and he left out all references to the pope. The Holy Office decided that this had to be conditionally redone because he was doubtful in the ordination. So even the new church recognizes to a point that ordination comes about pretty easy once the bishop who is in question messes around with the book. Now today's bishops are not reading the book and how. So if you go to an indult

The suggestion that, "His touches forged the foundations of two the quest
regarding Father theâ€ says this quite eloquently the document, Iâ€™m not a trying
started it, certainly isâ€, not to sufficient a just Tridentine start Rite within the
Fidelity instead St. ofâ€ Peter just and as Institute have of a Christ Byzantine
groups, And I ride presume Rite listening parallel to to your the words Novus tha Ordo
Roman Church not Rightly try so, and because start that new not Tridentine possible
Believe, Rite, thou, miss of the Personal Rite. legally have
This identifi 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 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 priest
against divine law granted to you. So I personally
cannot be and certainly must not be according to v
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
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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