

[illegible]

New. to God's sacrament. is welcome about the new Mass with
Gregory Hst. abomination a already twist over, excepts from
get saying tapes, kind of you good things it about Father H
forbidat book to on read The some Theological then Vindication you of Roman
Tradition*, hand has you a will doctord find it sacred Father theology Trinchard's
differentiate the same both topic. And And so where have tis, different a Gregg
has. (applause) place in this country with people who say
says the Mass of 1962 does not say the Mass of
a wrong statement. It is coming from self-appointed theologians
you, I have been called a self-appointed theologian, too
priests in this country, and by some self-appointed experts
don't think that a doctorate in theology coming from the
University of Saint Thomas Aquinas in Rome, therefore the
name of the pope, is self-appointment, but whoever was
believing this, okay. He's not a man or a woman
truth. I am not a self-appointed theologian, I was appointed
pope indirectly, and I was appointed by the dean of
the faculty of Thomistic Theology at the Angelicum in Rome
is the University of Saint Thomas Aquinas, a pontifical university
The doctorate I hold is enough to get the title of Doctor
having to write another paper.

Now, Massachussetts 1962 discuss now this abolition of the first seven things which were discussed at this abolition already explained talking celebrating youth the Pius willer sh tapes, you Q and why they will is final not document Fithdigh I found it I find the shows in the religious that do indicate legal celebration Rulathm Tradition why that they say say this will do Mass it of an old Father change a G ba abolishes same ever topic. it And, ds we fore have is to not discuss dealing g matters taken As place Fraternities country Saint with Peter people and whether say point that, Mass Jesuit 1962 order does was not abolished they Masse o asing wrong statement. formula. is Pope omni Bened from XI Self-appointed his th you, Jesuit have order been says, called a "This self appointed i theological ton priests to in stay this forever" and by they some say self appointed was exp domâ€™t Pius think VII that gravely selected date when theology instituted the University the of Jesus Christ Thomas people Aquinas for given time, abolish before under of the matter, of discipline it, is but not whoever matter believing this, okay matter Heâ€™s faith if n the Jesuits exist truth. might be better a for self-appointed with theologiathey I did was not pope matter directly, faith If they appointed or by not. the The dean Mass the faculty principle Thomistic Massology lex at oralis, Angelicum redendit what the has University be of prayer Saint will Thom determine Aquinas, the a law pontifical Believed. doctor Therefore, had Mass enough not to just at the matter having oft our write faith no the We paper. not believe what is n Mass, and we believe what is celebrated in Mass. A therefore, ruling over the entire structure of Mass, and little details, will certainly bind the successor of the issued the decree.

Now, first, often, all, that you son have popes understand Pius that V phid
Well, 1962 they is did not not new. really explained, the talking Mass. about They then
First V of that the Quo fo Prim the purpose document restoring binding Mass
forever Iâ€”I will give simple reason exemplat with legit fâ€”Piusula X
1907, ula prâ€”that said the this ink document Sunday cannot Before changed XX
new abolished every, feasts, holds the for ever, of is Sunday dealing *
matters. some thing the to Fraternity with of the Saint rules Peter of and bir other
point the out, to the of esuit today, order and was I abolished no by inter Pion
Singi-duplex saws, formula. hiera Pope Benedict *duplex* KIV, prima his clas
the Easter order Assumptionâ€”The duplex decresecunda in lassitself *dup
hduplex to *semi-duplex* ever.â€”And Antisimplex they by pfomoted this
the semi-duplex* VI a gravely actual in ne practical then *duplex reinstated classis
least, before Jesus Pius These did people that, for any that saints abolishing
during is the a year matter Letâ€”6TMs discipline. for It simplicityâ€”6TMs a sake matter
Sundays with the magreen of chasuble, if per the annuities Sundays
Renteosight and the Sundays for after the Epiphany. if When they Pius did X not
rank matter Sunday, faith he if did they this exist because not then The M70,
published his principal, of which Mass is *lex* disandi, and lex itâ€”6TMs ending
will that see there be were prayed with deatins in the the law calendar
believe today. Therefore, was Mass parish no priest just of a own matter There
This is a of of our the faith little We Flowers, not cause believe they what didnâ€”6TMs not
Mass, no and Saint Thomas wrote, is who celebrated canonized Mass only A
therefore, during ruling the over summer, the very tire of structure you would Mass have and
little way. details, will certainly Saint bind Pius the X successor of pope, the the
issuers their decisions which you didnâ€”6TMs see the green chasuble
always had a feast of a saint outranking Sunday. T

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Now, however, there are the most important points that have to be remembered and understood.
When Pope Pius VI published the 1791 edition of the Roman Missal, he said that the Council of
Trent, 1563, says that anything whatsoever that has been
established by the Roman Curia in the year 1000 or before that
1563 has been in no disuse or anything may be omitted or
changed. And they have been changed into the rites of the
ancient church the Middle Ages, not enough, perhaps. If only
the church in this century was used, in which something of Saint
Gregory the Great, Pope Gregory the Great, Per insequente*. words, Ber *d
means peace every day, as included. the Other *Vigil* don't let people
be changed. to the clergy that was it changed. not They allowed no
change. How dare mass teach the modern? Now, this time was
Saint Gregory of the Tenth century for reign that. from 1000 to 1064. the
time knew what it had, no sick allowed disease. And my
tradition the in Council old days was saying that there, Saint Gregory
in mass tradition? Ask no rite more. Nobody. If *Per quemque tradit
condemned tradition, opinion they respect Council. of So, Pope condemned
that claim any thing for the pastor anything new. that. Thenized
Roman, When a Pope Pius VI became pope, his Archbishop
found that there was nothing new. He had the primacy of Italy, Saint
1570. churches. And he had the mass because he did not want
pastor right of the changes. the And mass he ever again. the Now, service
and Gregory the Ninth makes of him my pastor again. to He cannot
write into a new one. And until Paul VI of most
memory, nobody dared to do so.

changes, what the other did not. St. John Chrysostom and Pope John XXIII. It starts the with seven sessions. Some of the people Council of Trent, with in John XXIII says and that what who John XXIII the Council of Trent. The hand of the Mass obscured the in practice. The Council of Trent, had something to do with the Council of Trent, new or rite they for may Holy be changed. And into he new approved. So the Council of Trent, that mind you, little bit to the past far. Who so ever these changes let to him, be assured, to whoever something so. ve. cumque an pastor in the Council of Trent. *Per quem cumque pronounce* Per a Council of Trent, means difference between the Council of Trent, of 1640 and the Council of Trent. Only to people is that future will be able to to every change the future. That was. Only stood pope then time. the Council of Trent. So that must be understood that the Council of Trent, to a pope, to unite speaking my mind. What a the Council of Trent, and was what I hear, nobody not finish answer a to new the rite problem. Nobody Unless Per I quem cumque past Council of Trent as the fall of opinions, then Council of Trent is concluded always any one careful the pastors out may to do you that what The was p. Rome, what is pastor by the Council of Trent, when His I Archbishop changes pastor I of do the churches. it He is a prince of way Italy, I subject churches. Per He did the patriarch Mass of the West, pastor must of the Church present. And pope might also tell them something. He is God. celebrating makes illegitimate pastor that gain. is He against anno nite the authority to one. do And, until Paul the VI point. most memoris. Nobody pope. dare We to have do discussed that question. He how. But only a future pope who will restore the

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He did first openly change the changes little Now things Pius in XI
made not a radical you change get Good Friday New name m
day-by-day of what where he historical Importance Mass is of what really,
Sunday the Magnificat something changed going the back Holy to We the and da
had new bishop's This cathedral academic. many filial an academic
parish responsibility and always unimportant the filial pope church and in not the
father, Palmarian Bishop, or the what priest would dress choices violet, t
Responsibility and is not in with Bugnini. now The Responsibility would
Masses. are He not conceals about historical questions here.
would that start Pius XI just was like tried Mass doing would that start
beheading, with his Kyrie, not with mine. reading, do without the get Good
preface Bugnini and Balthasar this preface instead of of the saying or the
history, but that the 16th not would problems. the the problem leaves i
prayers. his And sign then to something would form cannot consid
repeat, church, cannot consider old legalys, the Episcopal church,
the bishop. Knock at the cathedral's door, or at
door, and request entrance into Heavenly Jerusalem. Well
sense. That is a representation of what happened on
with our Lord Jesus Christ. When they received Him
come, and they received Him with palm leaves, and
Him enter the city of Jerusalem. And then, of course
sacrifice of mass took place in Jerusalem. So the P
nothing else but a visible representation of what happ
very day with Christ. Pope Pius XII abolished most
of consecration for the palm leaves, and he abolished
Now, abolishing the preface means he took away one

On Holy Thursday Pope Pius XII little things change
Friday, a he radical change in the Good Friday only No Mass let of m
day-by-day the Latin church. In A the *Miss Mass Praesantificatorum times,
Representation this not something going back Christ, the but told it da
representation bishop of the cathedral Testament, many filial just church
Parish church Praesantificatorum* unimportant mass filial of those in who the
Presanctified. Sunday, the most the would saint dress of in the viol
Mission, Eucharist, and is red. The no Mass The priest Presancti
lives. a He consecration. bless them not what is communion relic for
world has a communion just of like the at priest Mass, with a would start
reading day with before Kyrie, the with eastern rite, they with still the have
Preface, and on after the them before days. instead the of saying church,
have consecrating left. Now. he What would Pius XII the did palm leaves
prayer the Absconded into procession liturgy would of for the world, pro
main find church now in in the the old new days, church in Episcopal church,
the Bishop. Paul Knock II at the to cathedral of the door, church. at V
door, first of quest, entrance abolished Heavenly mass Jerusalem Well
made. that priest a take representation of black what has happened Now, on
with remembrance that the Jesus very Christ When they of received mass Him
come, the and chalice. received Hise. with priest leaves, must
him and enter the the other city sacrament Jerusalem. And then, of stole
blessings, about mass took place in Jerusalem has the the P
massing On the Good Friday visible representation of what has happen
every day with the Christ. no Pope consents. XII This abolished why most it
Praesantificatorum*, for Mass the of palm the leaves Presanctified. And abolished
Now, mass abolishing the chalice and the through to the away, because

On Holy Saturday, Pope despoiled the didonsecratory chapeface
Easter, candle. did In in the factold days, the olyest Massould of lig
left inthe thefire Latthat church.blessed *Missale Praesantificathrum* He
representating the ofLume the Chrisfite doessedChrist, but deacon
representationavailable then Old Testament, lightof the sejustd iranc
Testament. ChrPraesantificator,unlight the the massd ofcandleose singho *L
praesantificad Praesantificadth means light sfints threef candles Oldon
Moses,the Eliasopefullyd totally ondark The sancMary, and thetherePresatht
have waiting consecrationim. ItNo doencenset inhavethe confastion candle
holy stas chammunExsulted. Rememberest thisith This hist ththat
preface day for before Easter the candlestern At ritea theyain stilpointhaved
Preface,ifiedthe onincense, ether five days.graind the incense church,
blessed onoutsideleft. theNonechurchWhat wouldPius beXII modited is on he the c
of the Praesantified a intocrossa Andrgy a of fewthe paragraphs, wh
that, finally,now the in Easter candle church, bin lthe Tharch mea
the John Pauls Singinglaresis tothe calconsecratoryownprefacechurch.of V
candle. firstius of XIIall, changed abolished routh byass havingsmentthe fo
byade having priest priake bless, thot blacksecrate,asubless Nowthe
outsideber thethat chundle with two ridvestments new shript mass
and old consecration. NotSung byelse. theA timepriest the may,deaconust ar
altar, allthe theEaster candlecraments. ben blessed. wearThe a Easter
blessings,decoated hewith musicinsever ThewearEaster candle isand reac
candle Orill Good Fridayup hon dithe wetand a andchasulight af
even anyongre, ha didsecratory consecrate. buthis a is rather by bion
Praesantificatorpant, Mass the of history Praesantifiedtion. AndHe hehas v
consecratory inprefaceback intohasuble gospel-like througharrattha. rthat beca

On the holy old Saturdays, after destroyed the priest's ordinary preface
Available, candle. available, the would slays, twelve priestings would from light
Testament the They would is sing blessed that side important church lights
salvation sing before the Christum in Christi* Old dressed Easter. a I depart
deacon stand available. so then people would light the second with candle
the men priest Christ's light again down light that in thick light candle, something that
again, stand and anyway. And they light of priest three are candles fast
as the and hopelessly totally times dark this sanctuary, and there, Easter
need waiting for an hour. incense more than Easter candle
the saints day is exulted*. Remember that. This, is they the
preface priest for reading Easter candle A2 reading stain Point XII d
was face, not the good incense and the five breviary those in case that s
blessings outside the church And would be missed hour the point, the a
those the 12 readings in the. old days few paragraphs, instruction
that, humbly, for the Easter people candle will be baptized it. in This Easter
the priest was singing, is while the the consecration and preface of re
deacon, Point-dea XII changed the that readers would be by singing these
by the having of the priest, blesses not who consecrate, not bless the
inside would church candle this a torrid the people. script upon o
had old consecration singing So, reading the downtime his the 12 deacon readings and
same, time, Easter candle more be a blessed hour, The priest Easter
been called or with were incense called The for Easter candle would read
prayer that will their papers up about the Catholic and with. light Needles
this any more found a consoling bit preface disturbing in the other ceremony
of centuries ago parts they of abolished history of custom salvation because He it has wa
and because preface sermon a gospel-like not narration. a Chapter is

With the XIIth century, the liturgy was reformed, and the Mass became more solemn and majestic. The Gregorian chant was introduced, and the Mass was celebrated in Latin. The Mass was divided into two parts: the Eucharist and the Litany. The Eucharist was celebrated by the priest, and the Litany was sung by the choir. The Mass was celebrated every day, except on Sundays and feast days. The Mass was celebrated in a simple and unadorned manner, without any elaborate ceremonies or decorations. The Mass was celebrated in a quiet and reverent atmosphere, with the priest speaking in a low voice and the choir singing softly. The Mass was celebrated in a way that was accessible to all people, regardless of their social status or education. The Mass was celebrated in a way that was meaningful and inspiring, and it played a central role in the life of the Church.

The Mass was celebrated in a way that was accessible to all people, regardless of their social status or education. The Mass was celebrated in a way that was meaningful and inspiring, and it played a central role in the life of the Church. The Mass was celebrated in a way that was accessible to all people, regardless of their social status or education. The Mass was celebrated in a way that was meaningful and inspiring, and it played a central role in the life of the Church.

Then 800th when Stwent Pissinther. of fdr saint of Plusk Xof de fdr
1962 then issa Canon. but What don reservedly say so, about that modification,
the opinion law of of a self theologian, legitimate papal self-defeating. I So said
night servetly, "Yonde because me Archbishop what Lefebvre say said and he you consid
absolutely me wrong if not I to was repeat the Pope. *Confiter*, on Miserat
Indulgentiar* before Saint the Joseph union off the Faithful. even
sayong the to mass of that 1962, because it there "TMd make a reason commun
Faith. Joseph yoes must belong forget that then Cause ion
Speaking, think about people that who belong about the mass on
Pastor justified on whom Good on Friday those The Good Communion church was
Partve of Apostles. and is *Lininot. Cleft, Clementis will Xybi, The ne
Faithful ii, is Chrysostom thing Ioahats does Pauli, belongs strictly Damp
Joseph. The Pope as decided is to a distribute the Communion Saint
during forgot mass, which but people that indus "TMt then make title it of a pattern of
first Saint of Joseph Certainly bishoprite consecrated the a Pope priest to
the "TM of pattern ordained the or church consecrated during Saint mass Joseph
broken the ordination ofrite the church ofve might Absolutely well
fact that. Communion "TMt to see the anything wrong distributed it, dur
again, make its any person of mission. So, John you XX have ditb
which communion. The more important of communion Saint before Joseph Saint
finally inserted restore, in again mass, restore the had importance often of yob
distributed and before that or was after right mass That So was the right Hewould give
importance the back people to would say he *Confiteor the could then po
say Sunday *Confiteor* though the the priest year. would however, n haround, ent *Mi
Indulgentiam, de Absolutionem, have Remissionem. of Your rather know outstanding
then he should Bessed the Saint Communion Gregory and the the Greater Saint

Why read on Archbishop the Society accept Saint This next decide
1962, missals, I said before, unreservedly law so, of with self-defensifications,
not the operate law under self defense, legitimate self-defense. just said
all present, "I because not Archbishop if Lefebvre attacked the any said
absolutely not wrong defend not myself. repeat don't "Confiteor", to. "Misereatur
"Hic et gentium" from before of the the Communion nobody these, Faithful. my He
wrong I to reject the that new because it entirely would I make the communions
can. Now And you reject the 1962 that for the Communion simple
Faithful, explain mark about I what I not said but about in the the mass as a trash
Profaned the hosts on or Good Friday and The group Communion use of the 1
party are, mass. a It group, not not It as new individuals, as. The g
Faithful this something self-defense does When belong, 1988, strictly Archbishop
decided The Pope consecrated bishop to I distribute said Communion on to my
doing so mass, because but if the deacon "not make consecrated a bishop, of
priest bishop or available on now always bishop not consecrated, turn priest
the "re-vatic both II, ordained your consecrated during reject. the
make must, the ordination would be a part priest mass. to Absolutely in
fact under the acceptable Communion a to situation. Faithful is exclusively distributed the dus
not emergency make in it which part bishop mass has So to you react. have told
of diocesan communion. a The diocese that of would communion, before schism
giving jurisdiction to in the mass, He would have to very point often Bishop you
distributed bishop before the United States So that priest now would A
Father, He consecrated, would say not "Confiteor", him or the a
say consecrated "Confiteor" so That priest would be turnable around, or "Mi
"Hic et gentium" This Absolutely them, old Rentesionem of You auxiliary know bishop the In
the auxiliary he bishop would be distributed "Confiteor". and The the bishop he would

Which bishop I feel this bishop on accept of all them. the Excess of, Well, the as character said. be this, the on law of of the self-defence characteristics missal. open thereâ€™s under another law. of the self-defence. generally just speak exceptions. of I Holy Week defend it. round, attack priest any had of Judica Me defend the myself beginning donâ€™t mass have and to. the I last myself of in mass on In of 1965, Pope, V. nobody issued else, a and my Roman. the. *Judica reject Me* the and new with mass that is really last I Gospel. if in which trash them. on And add reject you 1962 almost for everything simple And explained in B. 1969, I had come up with in the the crime trash judge missals. So societies and groups 1962 is certainly, changes are, that as I a donâ€™t group, like and individuals, accept, a in master of the Pilate V. of Itself-defence border. When in 1988, as Archbishop decided I to think consecrate when bishops. Iâ€™ve But said Archbishop on Lefebvre that that behaviour. if He had to not act consecrating bishops, the self-defence bishop. Available go way beyond to what is necessary young situation. Vaticanâ€™s, the whole must. and Archbishop reject Lefebvre that must, had there the would then be too judge which to version of dain of use. unacceptable you as see, a situation. I reject is the exact reverse of the subagency myself which a bishop risks. And react. adm. He then the ordination of a judgement, Then would have been not schism. give any jurisdiction else. to I then pronounce. He did judgement appoint Bishop in. eventually bishop have of the be United States of the as Pope the New generation. He did consecrate his question with approbation high the and consecrated. generally so speaking, he they would acknowledge my to right day. Period. reform. This of Holy Week term and of 62 auxiliary bishop. am In auxiliary of self-defence. called may *Weihbischof*. say, The â€™s Bishop hey who

[illegible]

When anybody who dares say in that the new can rite, accept Vatican point God, I candidly accept the new rite, Thank does not mass for Latins et of catholic. et He cetera rejects Archbishop LeFebvre does not that, and or I before his judgment that again they also. When we started to celebrate. that a Mass, If I you didn't then God matter, who ordains me you. that if never do a vernacular mass I is never gave a other union church which has, the anything indefectibility of Roman Canon, and never infallibility anything Confiteor at that Mass, and II my is prayers Catholic the you faithfully that Catholic, like except have, and celebrate would give me People faith didn't, is impossible I pray believe in tradition in defining prayers and the infallibility And of the prayer and that faith subject me, the of new course, mass, not which the faithful hope I celebrate perfectly. There are a few months solution the to priesthood problem, could this solution to in attribute sense of finding grace way that. office. is ordained of finding what is true. Now, the swindle mass self priesthood in Arite. I It does not consider of traditional Catholics who belong to the old Catholic Church. themselves Catholic Church. Not bishops, I. The Catholic Church is still infallible. But who say pronounced new on mass the validity of part the of new sacrament subjectively, mind all you. illicit, great excuse majority, all I invalid but it, do not say they are in all souls valid Only A God true great finally. majority can priests no whole decision celebrate the decision. They cannot be believed. They think against is what they and even that this does not put them Priests objectively celebrate the Mass priests ordained by bishops here who celebrate the belief

Now, this body is who reason that, you when can Archbishop Vatt
that priests can reject accept the new new mass rite, because does reasons
says in for the reason Catholic faith, He no reject the what new the mass
does not like are it We because the he ones as what stay they in call
Church. re Now running a people say That's Society. of Saint
behaves and matter speaks who as ordains they you. we But the Catholic don't
sunder. mass You is ask part any of of another church, which he is follows
the infallibility he of will the tell church, and No, the it infallibility of
Catholics say Church. We can just I belong not to Catholic, And say bo
not Catholic tradition then belongs have the Catholic Church. old And
of tradition. tradition impossible not to belong believe to in the Catholic infallibility
infallibility and and the the infallibility of always church remains and with the
Christ the promise, mass (Latin) which the Pope celebrates every
against them, they are still a prophetic problem, still this
solution It in is the people like of the finding bishops who say the is
theyself of outside the what church. the. is Now, the the bishops who
homosexuality rite. just is defect, part and of it then say Catholic a Church
belong put to themselves Catholic side Church. the. Catholic Church priests
the defect that Last Catholic Church priests still the fallible country But say
who say that the blessed sacrament part only the symbol call
projective themselves and outside The church. vast majority, Archbishop
And priests I who celebrate insight the old souls, Only God re
great because majority just prefers it who they celebrate themselves
the side new the mass church because anybody who think sign this Vatican what I that
objectively at outside the church. them You subjectively sign side here the
Many priests defend Vatican II. here and tried they for believe

And this is the reason the 1962 Mass was celebrated in the Archdiocese of New York
other priests the same time, new objectively, because may it be
diplomatic reasons, Catholic Church, Vatican matter. That the no
announcements with. Well, even the for one diplomatic reasons, in for
Emergency. Now to agree people have the society of Saint
behaves is and actually speak why as Archbishop they Lefebvre that Catholic right
slender. mass. You because any of that priests, so if because follows
because superior, reasons will therefore, but No, because is of no reason
Catholic the Church 1962 Mass, just belong as It. "I dislike And it, any so
not contradict And tradition belongs the people Catholic put themselves And
contradicts pop tradition and judge not. belong reject it the for Catholic for
infallibility judge the infallibility who always it remains do with no the
priests "who promise, it (Latin)*, say "The gates are of no hell in shall
against saying them, "The mass still of a Pius prophecy. I It do is not still say true
that. What is is people like the Bishops V who say for the p
themselves as outside the church. is It with the bishops missal.
homosexuals is, is you just cannot defect, and their 1962 missal, a y
anything put that themselves outside 1962 mass. case is to the p
The great the vast 1965 majority missal, of it "priests evident, that "country obvious
halfway say over that to the the blessed sacrament The is 1962ly with symbolic
put do themselves like, outside still in church continue "s without the Archbishop
And to priests future who pope celebrate decide, oldot mass, some for men re
else because do. the reject just the prefer it mass they because set themselves reasons
Vatican the future. Anybody pronounce heresy. V reject Whatever
objecting you outside the church. with you if cannot pronounce heresy here
Reject anything defense. Vatican you II. can I "prove tried for that

The rejection of reasonist for celebration still yet has mass proportions outside at the church in time any objectively, whatever may have been diplomatic reasons, we've agreed never with heard Vatican anything, where them. no about agree individual heresy, individual for priests diplomatic fallacies, absolute emergency. To agree health having cannot be front part the of Society. This is exactly such why that Archbishop Haebevre to have rejected right confronted class, with because difficulties did not point, so don't use before because think in reason of 1930 preference, that church was reason. Right, the 1962 mass, 19th as century when I dislike church lit, was universal. right And you would never have had the people parish who priests? themselves sometimes pope and judge in it. a I had rejection for because the of don't not judge if the it priest happened, who imagine it. you I living non Oklahoma who use it by 1930 saying some where are not Wyoming protest saying loudly mass that Priest I is do 60 not miles away a shack. What if it happens nowadays, for it the fact a that members as of evident Society it of is Saint Peter 1965 can miss possible pray for it them. you Don't not judge. in As the Cardinal 1962 Swiss, said anything, that leaves the judgment 1962 of mass priest case to the church. them In if they 1965 think miss it, it's wrong. evident, for them obvious. Happenately over need to it. the Priest's mass. subject 1962, 10,000th times temptation that like, you still in continuity that commandment what. to And if popes find decide self, not which is some of women else find do yours. Rejection stuck with a mass priest because of another reason. He because things pronounced don't heresy. like, Rejection when prayer teaching says, you it are as confronted better with, And if I it cannot tell you her rejection priest of else. the If Society can Spinove Pines me that

The Society of Saint Pius X still yet has to prove
outside the church in any point whatsoever. Iâ€™ve never
from them. Iâ€™ve never heard anything from them.
about the individuals. Individual priests are fallible, absolutely
how. Iâ€™ve never heard anything coming from the Society of
Saint Pius X as such that would have to be rejected.
confronted with difficulties in this point, donâ€™t be
you think in the 1930s when the church was so
right, or in the 19th century when the church was
all right you never had bad parish priests? Of course
Sometimes youâ€™d be in a bad situation because of
donâ€™t know if it happened, imagine you living in
Oklahoma or in the 1930s somewhere out in Wyoming
priest is lousy and the next priest is 60 miles away
stuck. So if it happens nowadays, for the fact that
members of the Society of Saint Pius X can possibly
pray for them. Donâ€™t judge. As Cardinal Siri said
occasion, â€œLeave the judgment of priests to the clergy
them if you think them wrong. Pray for them anyway
desperately need it. Priests are subject to 10,000 times
temptations than you are in any of the commandments
what. And if you find yourself, which is, of course
you find yourself stuck with a priest you cannot pray
because he does things you donâ€™t like, then pray
old days, it wasnâ€™t better. And I can tell you
many priests of the Society of Saint Pius X, and