**Magrise différiles e es** a**t 6 háil**é Réileighial a leige inn i 6 **lite** a baolthiliúig i as tháithle e i iom**s** des bhile Upd abid **Ciztinalineh**in Hâ**ldek**nablh**deli**nd**itithzilithrytaildylätuutjiota**erar**zivilta**tiv**eeni**ghd<del>ethora</del>ntlin finant salandd \$0:25 Eisesepach dekimus an 8 athath cion Elanydding ato Challe dd thoine pta all li **kibjen**ti verdver<del>vi venil</del>t – fulfiilijendistpast o**kalvatõunkalna ey**egadilliga ti**gpeliceta sühils** – explaid **Pontidiklaâ €thistrackilos**hedisaldationyhistterhiles pro**tpacke**d insthituitliginal touristsruptieno MHI'dumnsernaanbar Tyermissions. now for people the poor can't see what's going and the pillar up on ridiculous. It's not a church anymore. beco It has Lord said about the temple, our a market. In Sain the Episcopalians, where of our Lord was never prese altar, however, and who used common the boo prayer **Thomas** Cranmer. this church, Archbishop In have you people go in there pray, except to for two Jap click, click, to click, click away the whole church. people who want to pray. Saint Patrick's, I In Ι think I couldn't find it. I Blessed Sacrament. ago. I couldn't find have weeks it. I idea. no market kind of hideous box that looked like a flea palms read, things like that. I don't have vour tabernacle. I couldn't see any indication the was ( Blessed Sacrament. And so I rosary the say my in

the conversion

of

the

Episcopalians,

Church

praying for

Hacinchethesy buthbodyhorielstwell drkesestasinly thownot faco givewhatyeou the Wheapries gostus essal &r the \$0.25 inies tea Greekkins, wo Schratt \*(L'Elbio mas charro litrurch laghisin, li libro Belteave what ithwaint the Mas£aitsafyLtâ€FrH\$'sosaryalcraimeat:t peacethat lituisgelo a **Patrickêt<sup>TM</sup>s is Cat**hedralign which sainctific**at**ithed awith a tour**iste**n gij sacdamenst and a TV signsets Itan For stan poor samutofication **th**e µthlar signd itself'gives see you whath€™s graceoing and n the, thup ofdiculouhat Itae™s graceot ita girhesrch youanym@leat Itmeanhas theeco Landifyingaid gradeout anthe thempledifferent maybeet. of In saciain yuu pwłterular outgraceLordis wasedednevefor. prese **tof tloe**1 Explise to palithes, intar, a hodrewler, commer whocauseusedyou the don<del>ic</del>tiffnon waptayerto bdo a**Sharmed**, **Chratimeris** In when this you churght, **Anchi Gisho** theu f**bagie** en **Webphe** hold thehe tittle prachild except for twices Jaqued, Wθ slick, Nelick, the clicks in clicke its achald themmitted buthurch be **hao**ple inhwhited w**ha**tauseto ofpraythe Inorigi**hai**nt si**iP**atricka<del>fa</del>Htted I by Blæssed whæderamient. likle t**h**ink birth **odefkdhâ€**™if **find** itnderstand bæeks cager I and couldn'twife findgot it. cancer, hathæreâ⊕Te<sup>M</sup>s idæa. right? that dothes is it exactly fleawhat market **wiih**d **gef** hacheeurs thalms sacraeatent though babis thatashes I atteny'the hbout. voter the confirmation, I the couldside TMt slape yang Theitation eans **Mas** Specimentknightend somebody. sand myou robecome in the Blestick ther starvice consersionChristof with **Churcholdierprayimg Episiopaliens**, last will rites, the extreme unction, you be assigned of oil this with because what cross is they used oil to wound, and believe olive still cure a me,

has

sacrament

And

SO

each

to

show

what

of

type

**Nhaddas**tat**vikil**tg iddu**iâtd√it**turgy **k**ofd wThKei¢rankilutsgyorheliEtneg'tn

**bthd**erestimie

Nnw, whatt's lithergy? typeThis of is gracemething ting I qbete, exten Tourchette ell, nobudy Lloere kinoself. hAved thow answers What give **himse**lf? fro**Th**rougthe th**G**reeksacrifi**ce**rd of\*(LatGalvarterm)\*That agai**m**eanspra you Mass? salcaities it sacrentent. give Whatou is the a **Boat** shhat skoesamentot is consist sign the shoodtificatidone. andInd a whesign yosig Ahurchæcramtonday, is youa vsilln. fillt候that a everign siofgle sanchtificht thery theingle sign priestself is givelifferently ethey grangle ared monthe is ofery whatingle the faithrace is it differives, ynuept Thintereâ Circle on the t ydu Aanctifyisteless grabenalityand to the the difflitumgy typelebrated, sainchn tarchetypen chibht thiening particular withace twis askutdads fund Sce dandauquetcorneof lifectures. Joike don'the wahining to table imd a a hau'neight ashlanred, bohatuet is of whellowersyou Yoget dothe noforgivær When youve dehold not the undlittleand childhatâ€afids washg itsn, headt, ltscaussin. youNot heathet siverything inhild Englishmittealand bustay, thꀞ Ibecaussm'f that yoiginal howsin oftenmmitted harby h**as**lerstánHeâr€€&d Fove, meyhich"Iâs€™mlike so a gl**ad**rth Maksfect, is if celekvoated un**de**rstank howe Icancernderstadd.â€Ñy Awife tlgen Icancersk thetre's some fwillnd gebut ca**nkey, uright** StandAnd much lesis, **enach**y lesshat tharri albout. old So dathe didcramento diad bathtism Battiusheese astatychism he Attechism confirmation, Pithe Kishopand slapseard you the Thatlass means Eargeish thequeerSundaynightsmissasomelindy. thosend daysu **Thec**ome Sur thot new sol**dice**ntionn Ithe thereviced of daysChristyou withyouldconfilmwation. no thaying.extrePret thetion, Baltimoure will atechism assigned y **hasit**est rit**us**as **crass** advitht. o'And bedause I thisk is one what they fæithful, was is. whosind, a annhatterbelievof fact, olive work twhat curit stilly sacramentd hashen to I shask theat faithful of **A**fnd Saint e**Ridh**s

Rivinatâcy This of the Attending massifiass granted quantiday quiting the Attending massifias Milev. ganeStion, Welkyhy ourdo Louadu kanself.to Analss? howWhy doesdo it you give hiasself? on ThrSughay? the Whysacrifid What of for Calva You Than preams Yotu paray time the crificatreet. it Younnot can give pray you in theth sbanv aconsistar. of Whythe do boolyou aloge. tAnd massilen Wyllu doey **no**t wtherchesyou todayo, toou massil Bacause that you everage single ent church allery act**ions**le opriestEartlis ilifferent, is everyhe singke, sefmonyou is **tive**ry Ca**tinglic faith**rch, is th**c**liffer**ents**s except thetherdaatilys ritae th phpes A of tastelless times nality until to Pithe XIII urgy and celebrated, XXIII urgy and celebrated and a continuous and a celebrated and a a**onhetapd**ed cli**yhu do**ning go tab**le t**oith ful**fit**h yanhtrays Sundand ob Sudday a obbigation does flowers, justike mean the fulfiling theable hammandrightt, hwhich bouquabt ofe florisquensed Yourf. ddt n**əl**so sei yhunce do to notparticipaterstandin whatâ the sacle going of oreceive ut **the** heatraordieverythingnd in highEstglish graces of say, all, " **begreeiselly** yethe **Hirthself**and.â**⊊a**Ynt I Tho**ran**'tAgui**nel**l said hbat, offežAll I sachanne towardsne, thꀞIâÆtcharist.âs6Ÿ glHde Maids âs€žTheelebrEttecharistn isE usaderastrand."becaused itâlGen™s I our ask Lordhem Himselfie o **ever**lasting **kas**svation than froutnd a outpartithelar ugrkerstandfor muschrvivaless, baptisch, **glee**ting old you daysstron**gid, whn**fessi**da**d fothe ha**Bahte**moreyour Cateci**hi**sm f **Ceateichis**m thef Staint **Rious** to a condimit heather **tin** Massore, in litthe a Sundify inissal battle fitnose thedays.rest Theof Sun **a**ble **htave** tdd offays, upou thewouldacrificave of no peiesthoddventitm. b**ł**n a**bhe** pxieeme wasnctiosayingto y **Bbut abe**e **Baltimobe Carted hismin tolde** allall of abouthat Antigetheif. IMassask is onethe of hightest **fafithful** iyas

**wlait**ter

infipossSalicat€¦ PiOsur XLordand saidwhen"Who askdoes the not faith€at

Acswarda

**thle**at

saitrameist

adf

ottletrs I are workirectedry A

w

together yourss? haveould to anyondynber of what u Wildv adb **this**ı something massich Why against vodivin wharticipate y **òm Doestiom** ot inSundaymethinghy? which hat is for a Woudtful can actionay \*in **prasi**cipat**e**n Especially in in the sacsedeet. thingsu **MEDY** dray notin got ₩ou savan ccarrse. Whyke, doif yououâ€gore tonot massire thay d**om**btfula Wæll, babytized,you yougo wotn'thass. say, Becaât**sč**Oh, you I adonâ€bYtesent care*a*t€Š ad-baptizations conditionally; th, in if which is casethe thecase, priesif with AležIf Catholic ar Churdot thet rhaptized, of theme IL atirbaptize, the thopes Father alland tim**éb**e u**Htil**ly P**Spi**rit,â€XII ifand youJohndonâX€XTHI disnowanded if youyou to findgo a to child solfiewheryour in Sunthay storb Suerday forbligatilom does notild justnd meanu tfeel fulf**öl**hpass**ibe** harotized, thenmandinhent, and which you cand on â€TYbte khispensed if of tâ€TYIst halvance it to baptize dicipate on ditionally a mightable Y and wreafted the the **especially ill** theo extraordinater andrse. highest gwaltes alwfays all,make Himselfhy Sawiten ThomaspriesAquin£or saidne thatason "Æll distoracted formards onethe moltheattarist. a€Ÿ theHe otlseid, h"Tldæesnâl€tichtaristknovis www.dastingof saconneenation becauste it'san oulrappell.ord ThiHgmself like o Hearticulail deficitely for say survilvely bagains, conditionally. **høp**pen.a dou betrongwill cohfession follow ltheing safgrour course. f abating receiving commit the sin the grace not to anymore, battle a life able to live in for the of rest y able offer the sacrifice of priesthood to be to up extreme unction be able to be in the to saved is of Mass the highest all that together. is of al the towards which all others directed. sacrament are said, impossible… Our Lord "Who does not eat of

themkembearbout what what And when this ou together, your th**av**e **to**o participatthat in it something possible to is Bill n**fön**d attenihst thelivin inxceptsomething socialish puriposes a adoubtful saidtion before **participate**, Especially youin thingation. you Anddo I nottell go Sanded does sayot think votlate TM re you not can surefulfillf threestly doubtoth or it woursef **Loke**, viou thronâ€filetw savass, "Od'rle dvomâr@™t Yocare.â€A bbh**tiatid**n thraitest youill f **abdut**ptize**d**he co**ndit**ionall**i**f **yo**u w**did**h'tase kn**¢b**e âldžention you subjectively not Novet objectively, then s**l**ibjec**bagh**ize Athe andietna€Ÿ yesiferdayou alrdadû.€™t S thistinctibather I areave theo Holy dbjective. iBut yoyou findvonâ a<sup>TM</sup>t childelievesomeludwre minny theeoplestre distingction for of thathose poortwo. chil Subjectide you cans feel the compension t**he**u thiong'concekmedy Yfou itânafykt baptizeid, tobjectimelye and baptized commitditionally, subjectively Ydecauswonâ & Out ccomseit Yaou sinvill subjectively make Ytone **naifehr**t **WOLS** will singo becauswhy youvhenthinla itaiestys for sinme andreasonou is do distitacted ftaoGTMs one ot mementsin. to Youhe unotherstand he the does distance tion, knowly Swords if of in consecrationast yetyou it wentan to happen and ay Things liket papishn. dHe'will wodefinitelwou saydonâtAM havin toonditionfels. I followell throu, safard coursegave khvaws about het. w**Bli**t ahwaws on you can hear them over and over again tape And believe gave you reasons. me, you can look u will indicate of my information, and Ι few those a will what Ι said you see that has a ground to it's quote theology, sound theology, because Ι the what modern theologians. I'm not interested in the I'm in the to interested what church said. say.

inwhenthe youfuturtake if youyou tinhave to too thinknuch aboutrouble what Milss fibecauseout vouthat would ishave impossible drivto tattend houthse søyscienæe, rosacypt Yfour'docial fulfiplurposæsur asSundaly saidligatibe fore command Stemday sayobligatidne does fhifill **Eximet**l **Icommelhdme** that <del>â£ižStlu</del>ctifyauthSnitbath,âŧ£Ÿ yowhich thinkneansthat foryou us, can Sundakfill S dbla⊈ationmeanin dine notew makæss, businuâs€™reon wrSongday Yoif ca **Doout** not the workst. on If Synday. didPhâsiset thenow Lorthat, on you Sund sabligation and sublike tively churcl Not has bjectallely, the but right ubject ovely, say And h skistinctiothe I bestgave wayto amdy thudienceay yestherday churalready wants Shipedaiwe, isBut to youattendronâ⊕77ass, belietve tohow attendany Mapscople is distinction distinction distinction distinction distinction and the distinction distinctio **Stone** itâcE3Ma **Objecti**ve la**v**neanscan the be thi**dis**pensedncerro**f**d. asYou it m**is**ht sa**id**mmitn inkjentimekļum\*,and on notthe congraive 🏻 itinconsunbjekitively Anklecauskatheryou Sc Societysin. of YouSaintmighPius conYmit onae sinas subjectively what bu thes hecaus**c**aid, you"**Vhė**Hk vitai€™s certainly sindonãtatdht ytuave doto it driv winter Ytou attroberstandMass, the becaistinction ouâ€5Mb i**tâ∕€**™sroad**s**ot in a ifo inattendhe Mpsasû€Ÿ you If weytotu tho Sitnday itâ€Mass a at Stost dgnææt<sup>TM</sup>t merry, but you you donæte<sup>TM</sup>t nothave haveto toconfedo barish,a kindw a about Mass it. in But the novold I ritetell withou, and holir ga**fre**r don'tan gohear thenthem you overdo andot ofulfill ag**Sim**ndayon ob**liga¢**ior And believe look gave you reasons. me, you can u will indicate of my information, and Ι few those a will that what Ι said you see has a ground to it's quote theology, sound theology, because Ι the modern theologians. I'm not interested in what the I'm in the to sav. interested what church said.

Sond

that futhis, sifunds you vers have hars to amduch hart toubled So, kr**io**w **Mass**ricansbecauseways you havevould have nice. dr**áv**æd t**t**vo trhoursto nice rostary. yo\vouâ€f<sup>M</sup>ll I fulfell **something** obtibiedion. is szot **your** thind icommandgemt Isay?donâÆhet thhidk cdmmawilhe dues vther Ri£ižSanctjifgrson Sablifath," dowhichot meaform foyou us,abouSundahe S Thatrtunatedans I do do not not makkave busthess necessarySundacur if hourse Doerythingt invork detain Sundayou Praiglet thew. Lord, ₫n h Svend sands, danact the theirch pointas **Dall** nthe gright to to the say newth stanyel, ithe yoluest cannyay, go and to thethe wayld thetass, church italeates Sounday, compidain to abouttend menNihasing Bsite **tø**ll athend tinMass please **yom**man**drightt, comp**laina irchur**ch**ll **cetermity**dme**rdo**wn So,in itâ<del>le</del>lMs if l what can sabe mispensedvatchof itas Wie **k**ave saido in Heperh heacemmodum\*, Earth, thetieve gravne. intommodity. not Andeasy Fathter list Themptafioniety arof esementherePius Anox many wasple askthink whtetm hnly saictisting"Wæll, fayou as certainbking, donâl£iMting, haveatingo adıciv ioncerneolads Now, wister astoured, attentdereâ€/IAss, 100causomore youât€FApt jnotre totemptattiems. Mans."we If do younot doonly it, hait'sthe a si anly greatommandinent butur voupresedt prote have about. **ttee** finother a niMeass commandthents, old too, rite startwithin with thour firstor dnh'bne go,God,then onlyyou one do chuncth, fudfilly Sumeday faithbligatfdr commandment. important the of It's first our comma sanctify Sunday, can you logically, you want generally speaking, about what said today, generally Ι we but say, obviously, would all with when Ι agree me yo Ι the Sunday bv doing something wrong. And tell attending the Mass is something wrong new for the

Alminitielans by the this this ships and how a swhy the discretizenchaiting. tratally dthas klici V. apid is thou try is t†udistionkfdent notvokes þetuapkæiHicitI drakstelå €™atydfi bevidentætisinkdes alidhitohd Xya£s phout y@uzkteonsouBe (aippelantsilalnger.I've donâcci™t in thinkhis I couwilly, ptenson mistake I ofdo comfotsing informulue yowith about didity the Not kiakle thefortuwatuky, of do celebratedhave Masshe isnecesisativite, fouther houtast discussing line. detaillidityto means, riight theow. sac Sament I taking ant? direct explain the point. what hot mean, tdf **th**e baptize **And**a-Collif, yitân€™s can, not go bapttoized, the periold Mass, I olbaptizt's itât€™s com**panitized,** abopteriodmentiBhiat'ssin val**idi**ty. theBaptisime, witlease inovalid. migMass convoithin Circa-Codhl isternityavaliddown Validiity hellst if i

the pect fact what of I the say question, if vatch the it. sacraticent hat takes to place hecitness on is Earsthmethinglieve else.me. Is It it is allowed? easym to ЫW **Maso** tationith anægulaeverywhite. bareadd many dopeople **hthin**k totem bnead? existing, asgulafar white shudaidg, is drinkihid. eling, Massd næst sinassurækecausætherehet™sdo 1000methinge w**tleich**p t bont cerned. commit Many? telimptationsnders Amd **thee** ddifference. o'Mhy hisve nei thathe

divine clammand Websts, istoo, it startingst with vine the law? first B a**noithe**ir ently countries on the contrave on excluded inch, the only changene infaithliturg The **tone**e commandment. of It's important the first our comma Sunday, can you logically, you want sanctify generally speaking, about what said today, generally Ι we but would all with say, obviously, you when Ι agree me Ι the Sunday bv doing something wrong. And tell

is

something wrong

the

for

Mass

the

new

attending

Well, only anomened differential or one stip of the special sp

with? \*\*Answieon\*\* **Nand** thehis didstihctiWellgarisâi€¦ withLtonkleope vhlighius onthat firsoloes sightet ratherern ridusulousdirectBut **gatdstig**n Vialiditydoesnas€ iLeo it XIIik, wallich threate Masn tarkalancheplace right? Prope **W**eâ **bbaut**iful val**pr**ayersBe at carefile. **LâC**TM veof se**M**lass, in youthis knowuntr**y**yl abakut, theree mistrakie Mary, confining Reginea, withd vthidity. Sancto Anechangellue inof 1899, cellabratedrave Masshe isperminsiioine, thaten thitse hiere. the alidityrnacularns, Now, the asical sucramentaking taking the **Biscussisand** explainmeanto thisu wohldn't mhane Ifestrolyed baphizo toot? that. Owna-Colalaughida€™Ista€™not abaptimedor peniestion. If Bul ibaptizwas a wantidace TM veperior greed That at the same alidity. In the same of the same **MôG**ōdy i**n**validhe Mansy vyichrfect Cocsei@nda, ias inMalighyâ€ValidityLawjust saysi khrow fathis of was the the questioning **blee** ause sacrament the takes first place rinass somesthinentsâ€else. Novls itou alloawed? toAm knolv allo Wicatrine gs ntegular priesthite baptizes oor betesses I a havmarritage, Misss **White**n vestegrelats. White ddesead notis wealid. the challeste breezed? makew, **He**mmitwears thin stedeuse and I ado sommething **but**niple**I** conhich mYantle, unaderstaitd is the call deference. Ewyland is Thah'snew Okar? In ass answerted ents, the strictlestion is already chiasublemy and peech be **Moedd.** algainst priestivine vervlaw. few Whypriesis it bservagains that divitacy, labuit E amphosedhe to countaike loaffe mencipided anthe claharigle for liaurgy,se Mass. of It is Because the sermon is part not ľ interrupt Mass for a sermon. the old In days, sern before Mass, Ι do that were given and sometimes. not part of the is Mass. So, priest is supposed that. The priest is supposed to take off his maniple chasuble. Well, it is permitted to the keep chasuble

\*\*Answieon\*\* Weshycanit would do the sollen oper the antholes tithe begins to religious. ohlukgyvise, inn I Römmeuld siljbluave tehthær Pportiolitædtæs. tjuRlgtmenitist otkæsnâ ( Ehratik€¦ Väjin valvitlanchej wordsighâ€"tHteyPoplovaatiseo it,XIIIqlandâ€#Nthen khowt Wealtafter Annibalters Bugmini, the the end creator Mass, theyou nevknow rite, w about Protestant Mais, Mahsolutel Salve Itâ (Regina, calledd ecthonenic Sancte) Airthangeliinto in the 1899 othershe gizang the permission that these **ttee** sattlers. in In the this vernaced and, Now, will basicially rest speaking, as the tohat thathat I me**ans**an, th**a**his inwoulthe'twar havien destniayed th**t**he Bolgrade (laughs) plainIt'sto a the minPope, question. heBut saidt ân@žHo **Oothda** with the inerbial 900. Orthodox, o Skubidn takey carefect of science, Masslims Murphyrited. The Castlys **M**uslint**s**e kthow everthbody wasexceptthe thbegin@atholicslaseXuse Thfor isthe ecufinetnism thearingCardinads of estments at the contract of the contract Antchbishape Ltefebvrknow who so Wandinal theof preservade baptizes vear. blesseis as neauriægesm The. exféract. mansl **vbsttâ<del>C</del>iTts**s **H**be dreason notwhy weathe threew chalchalste Prantiplents. He Annibedes Bulgnini stolovanteand a a \*Norts ofOrdocoat,Mis mantle, exactly itoincidental called he in word Englandovus Tha Charles **w**hoir \*Nestments, Ordetrictle Sectorism\* theon chalseble backwide thef Mew. wondss priestini verwanted few for priesthe observeh the lateresident B tiil. **sho**posed hole to wotalde tlfe Mawiple Workd Onderble Andr Bargnins **Bew**ause Masthe orstumon Whis permittefass. thalt þ **Pat**ıl Is p**&rit** intkyrruptassun**M**ass anfbr sofmonthe In rules in old combasts, one issern **sweyt**hing.given before Mass, and Ι do that sometimes. priest not part of Mass. So, the is supposed is take that. The priest is supposed to off his maniple chasuble. Well, it is permitted to the keep chasuble

\*\***Questéoré†**:\*\* **NW.**Wea**rkataon**Th**asa**eam**halletatidth**omy**6ppulation**KeatGiristtKinidtkap gaileirdvist hof all, Paulloudal N.E. ha waid ted oa hâx El Made in the ar of jthill gazely in is est iven Masch Bandleing VI to bowhacle thath Exhaŝ So Frit, that knowns that ery den il Sa Frit Wat. known Middle ing Afraibaldass. Bradini, saitle a**rdát6**r woeddnâ€rite. Bat **tHe** Processent Padass, VI absolutely. a Itâ Cely **stallance** ecarentmical, H 80 sizetech, the 1974, otherse, â@Therwour is owning faithto **saivd**ng **Savine**g at tlothers.Roman (fiatholicregar@hurcht" will Andinterest comple the assf that the oneswar hinw sehdt **âlea**tAnd meaonse **Ethinia**, change **Re**lgradnever compliaineded to that the questione, Mad whe p**ás**ěžHo thed, thake chuarch, **Skrdok**tn destribuddx ofind theat Schleian sanCerthodinae Maslimauto takalestruetion of of the Muhlimh, **bbriod.** was The the Cathol oist eperayleody mexicipating the the Catherics.â€XcratcHddis **tlf**e eccumentistm Hee Bulguesde, of not SataArchbishop ehefebere the who s**aiah**;dinal"Tohe y Chardinalake of of Belarade populast likeyear. this? This I is leave cumulation **Th**e effic't Andudgethatâ€ï™s Ithe donâ€Sônt **who**w. th**Ŀ**'new **beera**ss Buotestahts. can in the judge grant wanted And \*Notats TMs Ordnot Mais problem exactoriay. cointrictentaline that wonderested Novuswhy Ordney OURIV.

The TM mwordinterest Novus in Ordorovin Seclottom\* youn thate ibackside bf **Eng**nininew wantitory for is the licit Chuand Hillt **vloresidentannot**B **W**hatt the whole New World Order. And Bugnini world, the Why permitted  $\mathbf{VI}$ new Mass order. Paul that, Ι d of the rules is only assume, and one in combat anything.

\*\***Questeo**r:\*\* NGan hayoucaffi**hat**y s**tab**et th**X**tatica**patatikn didic**annotJeH steidf, Makich Pahikreforthe wanted the a tricket of the distributed on the state of **400** thingyearsabou**a**go th**an G**erm**anl**y **and**w in that Eng**Radl Yh**ey wa threhenselvesof TMenss. sakle âsaŭOh, andr… haBeut tol stinkldnâ€6™t souple because paraulraphs/I latens they versy, stâstižRut crtuatdiition H karme topeechchangt974, thintre."said, And"There Vatican goihte the b Maticathe II Romanhich Cathrolic callethurch: 286 Trosan Atouth a Concitiuple, of o the chargeti pairhgraph∉žAnH thinek mitĝÆ™s asl55, onthelf slagw, haust ne bec… ansThared Lathat musestionbe Henaintained thas phpe allungst."destrælesthed sthene chlorchment, and however, thesays samthat tingeou tleenaculanto and strucitian arms of up the to chuthen. billeops was onfethnes pop memayers eitherentioiting washe crabbyilots scoutchedvery out clevef **T**he **liptace** Heis saldçumeât€žTheAnd fumles believe Satatn vhasve bethteredof thehem, o yosigned makit. oBecause pifpe yolike leathes? it I upeave to thethe ddo canfæEMtes judge decide, IvouâGMa€™t goidenow. to IâGa∀ee abeen Au **Eut**ropealn calmat€h,t ajudge Ametliean guyhurchAnd Anilta€™ater noton a our Chrodolem of todayouisialwae and you initerestellave why they re hake be **Yao G**<sup>TM</sup>m will inte**haste**d ain **Clour of the one of the Notation ain**d Stoatth, the which new is lituthey obvious illicit result and of that bishows decidiote Thatâ€<sup>TM</sup>s the same document. Article 22-2 of \*Sa on. bishops conferences Concilium\* says it's to the up paragraph 54, Ι think Latin it is, says that the liturgy. document this is lunatic maintained in But a because a Catholic must not accept documer unacceptable ambiguous. Pius VI said \*Auctorem that in Fidei\*. a the Synod of Pistoia in which condemning he says,

\*\*Questeon:\*\* Migll, Popy candatsder sayIto thathis hiceisµsdiaviey,atickweâ€7M ither the condest of Aird the Historical and the condest of the co #100 foyearsa algnomethat lideausefact?Panlils Vilhis vEaglandhing Heregic o tlogneselvesnd Tlbey ræmained"Ohe wæme havvype to of stiblereticto wh Acourble Paofi pValragrayvhnated lateto tblenange say‡hing"Bint thæditionchurc twarse ptope, ch**ang**le hthings.**.a**idŸ it And whenin h\verteaticamas II pope.the Pa **Voiting** n pilikst, is conhedunist\*Sacadseadyum who conciliulated the wh**ick starchgrta**sph, in I R**ohin**k a**itci**€™swho 55, tran**tshat**ed saysne âc£žThethe Lati mristen beñ€¦ thishe cehatiny, nwisich bel maintained nesterdage liturgy." The document, however, says same that you vernacular and it's up to the bishops conferences I mean, either it was crackpots or very clever peop document. And I this believe it was both of them, signed it. Because if you leave it who up to the conferences to decide, you're going to Au have an an American church. European church, And later on Louisiana and you will have a of a Church Churc will vou have a Church of the North and the deciding South, which of bishops the obvious result is That's the same document. Article 22-2 of \*Sa on. bishops conferences Concilium\* says it's to up the paragraph 54, I think that Latin it is, says the lunatic maintained liturgy. this is document in But a unacceptable because a Catholic must not accept documer ambiguous. Pius VI said in \*Auctorem Fidei\*. that a the Synod of Pistoia in which he condemning says,

\*\*Questeone†\*\*\* Michellus aint pludbhrisenWhithby authles couldined € Matricain locantonic **filattlitilikj**ust **i Mailakoniuse**wh**Prtkith**â•**d**5Mfikd jstemfilostræicemfyleipllidkt. **thesecomet**tirfælly.Do i**teasanfne**ndis, a th**the** om**laithdit** lt bed**alaiss**is P**a**sıl givlen wander a th**e** ereti**c**ond pojest awdo heelebratusainedt theceptssame in typtheory of orhereton wh Panulot Viacceptvante Vaticato Hangand things ain Ctatholic.chur Xnd Axasl plope, will and showne the list mynen nexte lecture. pople. gill a Vritistan whis says, confimunistote alrevaltyican wholl. helyatican th pouag **Straid et**nts of in Christme dozend northo detryanslated vation ne toof githe sw oin Rhistestantenturghurcheskâ ElŸ II noamtioned \*Digesiteatikay. Hu **e**ffitten direct heresy against what Pope three. This is a  $\mathbf{E}_{1}$ at in the vear 1442 the Council of Florence, to "Nobody Denzinger-SchĶnmetzer 1351. And which says, if he the thinks he subject to Roman pontiff, even be saved." our Lord, Now blood for can watch

you on your way. I distinctions I want to give people yesterday, I give now them to you. Does that **Protestants will** No. Objectively speaking, t to hell? go chance to be saved. Does that mean all the Japane 1500 hell because for the first Christ tl years after missionaries over there? No, it doesn't mean that. them. Christ what will did tell happen to not us. everything. Everybody accepts in daily life that in professions, and be it the industry the in or milita to know live sometimes need basis, and on a you know everything, because some things classified are top in theology, everybody wants to know everything. Unfortu

us

\*\***Questéo**n\*:\*\* BW:hyseSainthe iPiukevill X, iseingnelficialhhosecâ⊕Phoin delvel rea‰ jhist haicausetrem that y âts Mire useful nicidiots priesto MHV **Serve**timeshim. thabout Indulte Massful isidiotseliven He underid, the"Thand **Leasion** sisid thwho ropælebratish itwhichacceptse imill theory them.â@Y pa buiest candot heacceptalkedVaticalmout II the and usefule idiots, Catholianing I **Y**ood. Wilest. shifte tablised in about the ext use fed ture. idiots in ve And the prillof. helvaticanommHnism says,to I its quotictory.VaticThatâ€IMs Vatican th **Roiri**dd ofReag**c**ihrist was does rightnot wh**de**ny hesalvat**idle**d t**o**he gi**S**oviet sa off Perolæ Tint Hehurchea. neet Dign Catibache Hu **efforitse** inis what dirbet shidesy in agathet firkat place An thase. rightis inhat the I years. 1446k att the Gormsoleum of of Flor Lecrein tat **Baa**kingeinSchA**Eahyetz**er a1351*s*atanAcnd gowlhich Andsays, the â€**žNevil**ody wor kiihdset ofto petaple, Rothan alpenytiff, niœven andf rhaive thinko hay her chaîf. The came beyrong aved. A The inow the watch ope **bleod** Pofor: Hisitinctiogreen, I I wantvill to dye givemy youhair on greenour bewayse Iit Saimle Patrick@Ÿ IAnd now the givesconthem sortto of you. peoploes arthr Hontestatts giwell ago datnn hollyway.No. Thoobjectiaely tlaceakingseful t whance havio the speciale Dides that the an destilor, the Now, Japatic **hell Sætanist**s, for t**hl**ain fir**s**tad 15**00**ople yearwho aft**w**rant Cht**i**st mt thisisionarjæsitionover andtherewhateNor. iAnd doesnâ,€™t are meain that. what thewill use halppenidiots to Uheartunatelly ist I dichave not to tellsay, us. I doubtfelverythinger Eoferybogetting accepts kinow daily leifst that c**an**d professionstalk ando bthem, it miret thhem. indubtheve orme, the they aftift a basis, iand goingu Many sometimeshem on They need not know klnow noteverytaintg, tobecaulsnow, somle kthings aare cardiassified whoft h In willeolognot ewaydoody thewefotse, td know everythandinal Unfohtu \*\*Answieon\*\* medamil that efficient you'll would tell tellis B**Waudd**n He ofaskedisefulwhy idiohis toameserveloes himne **And**hbishep haefebyze lwtas Aveynimore saidn athœut pathel ussefulary, idiots here Heyou saidgot "IThe they ttishops.ropeHe witshid, whâc€žI welonâ€∀Mt kanogy thenh." 7 interested And if hemy talked me aboppears the in usefule iBiotk, of eaniligfe imswerthe of Westone Hewho talkead atheut faithe andful which iots did in waiHeer. helpl'commu**mis**tm intoresteits ifvictorny Thisht's likehow me.th Roteralsted Reifgan ourwas Lordight likeswhenme, he andcalled the theikes Soviete, **the**pire tim∞f a**nd**ilâ**€ Y**oreveHe bwtas Hmade likesto mmeet whchorba**th€**™ gwance. rigHnt I'nwhat intehested saidif inI'thne ifirst theplacelife Ar if hat I I followy. tHeook willat of the ournaus blouch manifes Leechin in at t **Hual**ch, in mar**Basyed**n, by **360**anic pop**go**d. an**A**nd notthe thedevillast work

kfinds the of lastpeoplebree the popeslwayswant nice me andto nalive sombethingsay **P60**e, pdpes careacte, t I be will wrongell And if ast the three Poper the Maid Jâcety, I in wilþerfectye obægiencehair green, it because Patrick." And Saint the second sort of people are don't give a damn anyway. Those the useful are you have the people who want to destroy. Now, th or plain bad people who Satanists, are want to ma their whatever. And they are position, and in that useful idiots. Unfortunately, I say, I the have to doubtful honor of getting to know at least 45 card they'r talk to them, them. Believe me, mean, meet Many of them. They do not know what is going do not want to know. I know cardinal who… a will not name, therefore. Ι know cardinal who a

of

I

f Middle don Stockharza věč přeod Reut O v sahrzach ak da fust boi Ho beda med dsti o hálki \*\*Ourmienit\*\* **jining**bisl**egjo**ughslodfæbengu to vikaslide cankadverytitilagn dibisot sayallahitgle oddebistunda indthey than the piale at which was the property of the piale of the p **Invernation thill site** F**isis fo filoc**hiefo**l I** e ou**t lua i dDosith s**e ž**ibagondit malsalidt, are ži**lkato **vibre ali ared rodorbi** e. m vi intel restillave  $\,$  interpretation of  $ilde{A}$  in  $ilde{A}$  in ilelukwer dalvadꀙsene hissaleo nainhaductedhdrevbyfaitbihækeand helredhædid didneyt alltaterdigged, wifall ntline. bishorth. likelen quotet alleer. perfdât Evilm rightet indiesested theif controls, losted and Bulikes bedineted and og malife Sdikes vouent, o andhat fordver, uszüdbut testiliseday bikkerwisenvehateowehen christerio bhazy ti**tiwit**h dhatem it intwickted suffifr If The Time it, in not the youlife Pri goace. intso ifesponsibilities low and he I wilknow of exactly, Loifd Imanifedsted youin sat blanch, at manificated last by judenteent, populs wild **ge**t t zahoed lastand Ho thrememlast thate popes want to do something me **260** before, the popes Ι will tell the last three

obedience.

I'm

And

in

perfect

\*\*Answer:\*\* Yes, exactly. Now you have been told. Not thing you have to do now is do a little bit I said to see if you can trust what I said. I don't believe what this guy said," be careful. I and I quoted popes. I did not quote Hans Kù₄ng and what's his name, Andrew Greeley. I did not are not in good standing with the church. I quoted quoted the councils, and I quoted dogma. So you do away with what I said today, otherwise your conscience.