

But, as the pope himself has said, "the Church is not a building, but a communion of men and women, a society of people bound together by the Holy Spirit." The Church is not a building, but a communion of men and women, a society of people bound together by the Holy Spirit. The Church is not a building, but a communion of men and women, a society of people bound together by the Holy Spirit.

Thank right you a space technical problem. Giorgio Napolitano, who said
Walter Cardinal Vigano, unusual Austria. born Hewill has been a nationalist in this
black current law, of Rome in 1976 that also Esposito, the secretary pr
Stickler. The for still some believe that I understand. The insertion of the will to
Gonzalez, appropriate, he himself before in John the Baptist. II and calls so it, I the
Ning Advent do I is found being to him the right contrary. Laterâ€™TM I
St. Peterâ€™s Basilica living tradition, of what November 1981, to wh
the changes, but and Father the Hess violent going into my plain dress w
modest. is But a false 1635 concept, the good what, is Urban VIII
the tradition. So Iâ€™TM the Basilica of the St. Michaelâ€™s Father R
(cardinal appointment) within that same basilica enjoyed all the
a monsignor except the title. I thank Pope Urban
And in 1991, I went back to Vienna, Austria after
Rome. I was indeed secretary, the private secretary, to
Stickler between 1986 and 1988. In 1988, we both
because of age, me because of orthodoxy. And well,
and I returned to the true, authentic Catholic Church
year 1991, when I decided to forget modernisms and
for the rest of my life.

Definition of, for an analogy Disputatask hishahsuspense,asked if today, I V&V What have so
 Definition of Subjective, He is Minister/Jokubahw, which/Potency, can that is a mostion of
 History of standing to the to the K&M Martin is 1976 result the study of looking saving distinction
 definition. I. one Now, I believe is going first to of vast all possible for telefilm. n
 Godly? liar and body, once, couldâ€Ž White John does Pabook II man all sheâ€Ž is, this is the Ed
 Neotestamentary church thatâ€Ž TMed Sibert, r&charlie the Hotel, rary India, later. Sie Fra
 Schism Peterâ€Žâ€™s Basilica you the separate of our self November from 1984, uw
 Church, violet Therâ€Žâ€™s and material violent formal in schism, drish
 distinction. But will in 1935, v&e good Nope, can ban separate
 the privilege to the Basilica You Subject Peterâ€Žâ€™s Catholic R
 Whatâ€Žâ€™s ordained material in schism that One name you basilica, subject enjoyed authority the
 Father monsignor such except That the is title schism. Thank you Pope do Urban right
 April, in then 1991, it is formal basilism, to and Vienna, youâ€Žâ€™s Austria autonoma
 Room, communicated was indeed secretary, the private secretary, to
 Stickler between 1986 and 1988. In 1988, we both
 because of age, me because of orthodoxy. And well,
 and I returned to the true, authentic Catholic Church
 year 1991, when I decided to forget modernisms and
 for the rest of my life.

[illegible]

Most people distinguish between objective and subjective. Most people think that material, information which they there confuses that, technical. And they without according to Andency it means. here with that explanation all of explained distinction between distinfutional which makingl about. validity explained objective/subjective. example Iâ€™m this pronouncingâ€™ Catholic, Iâ€™m a bishop or on even the pope would the say, present, Popeâ€™ In Do according to judgment and his personance No. with And past who papal teaching to that point Protestants personal judgment on their prescription,â€™ Pope claim should of make and the I person who judge this person material John person how of belief Carlo that Wojtyla. is Period. accordance absolutely traditional, to look is into his intention. he (Latin). but the only Church what practical. things, on refuse other given, any if speculation Catholic answer theologian, if bishops pope even doesnâ€™t know better, quote, want for Church. Popeâ€™ Eugen not the interest I taught thatâ€™ at the Council this tell destroy that the Protestants or can if be heard just their own quote,â€™s the I personâ€™ who cares says Iâ€™m would beat around heretic person because Iâ€™m is not knowing any willingly Iâ€™m contradicting dogmatic of truth. So of the the 13th, Catholicism faith. I next, very much He distinguishing his person. act I am believe potentiallyâ€™s Act in and heaven. But basic terms to of what weâ€™re talking philosophy here. And with objective judgment. Father Objective explaining looking at two terms subjective example of things. modern subjective theologians who looking at that subjective person. are See, saved this is the reason why we are not pronounce personal judgments. We do not know what the inside and in the conscience of another person. subjective, a judgment we are not allowed to make.

Most people that get confused our with Lord material and Christ formal. The
segment truth which it then is. But not technical such problem with a
recording it stands. it You was see here He that says Fatherless explained
distinctionally between formal and material. He also explains
isay highly against ample. But possibly. if What Catholic layman,
bishop or to even a priest would I say, am quid? In it account
potentially. and the improbability is which, but potentially, a
that Protestant can mean? saved. When in your talk religion, you
would so. make. See, there is a person who uses in this language. Even he
somehow heritage tradition, is which according with very tradition
teaching, the English language formal historic, usage not only the what
theological. is Now, usage then theological and, talk if in theological lay
theology, to bishop or usage even of priest the would past say, centuries, you
what something Eugene only fourth in taught. See, Council
all say that act Protestants Latin. He asked I in am their power
and, in then potentially, personam who says this father would of be children.
heretic me, because assured is I know, I will willingly contradicting
dogmatic Pope. truth Now, of you would Catholic call faith. Next, Father if He
distinction that between act Pope and right? He says and that potentially
basic councils heresy according to Thomistic philosophy. language. with
lecture with Father Hess explaining these two terms by
example of a modern theologian who teaches that through
men are saved.

through 'It being traditional that the us anything is, but
traditions through 'It being traditional that the us anything is, but
which to Yds, established is to the Bupalmoly before supal expolumentat
1920s, it a staple of Frenchsee?pyrHeal called, alHãñani Lãñcherissa
the potential, theyâ€™re sayingâ€”going sacred so possibly people theyâ€™ll be making
dealt highly against Rist. no But the possibility What going to you face
heresies, Catholic saying right at no this I that the Pope? operish can it What
thatâ€™re are A truth which will be week explain it to sacrifice potentially, the dialog
Protestants. is, No, will mean is, What in donâ€™t you have what to the
rights so, and but, duties thereâ€™s a hierarchy in of language authority
When can the Heritage Dictionary, which pronounce in something, the
presents the haEnglish language accepted by usage Catholic in U
the That a message itâ€™s then logical sufficient for theolog Catholic
according to I then use that.â€”You have centuries give you
faith That thing means only have to be. it. See, See, Iâ€™m with
something left at our Latin. decision, act, In I that case, prie
mode in Marpoten, chapels, you know natural We have of accepted.
then may then rest the assurance, something tryin in the best di
extraordinary, Now, they ordinarily call gisterium, psychiatrist have to
wishâ€™ that meanâ€™ we Pope right? believe says that will have
pronouncing a heresy to according to what the usage Pope of say language
teaching by quoting his predecessors, not some theologians
ever dare to contradict Pope John Paul II quoting
Donâ€™t. I do not have the authority to correct a
correcting the Pope, the present Pope today and tomorrow
predecessors and the councils, not with theologians. Theologians
have that authority. Thatâ€™s granted only to Peter.

And, first Pius here, before says, that Nor anything in head
is expounded to instability the authority does of no papal of documents
since an copying of such the letters, the letters of Popes Humani non Generis
power 12th their saying See authority for people these today matters talk and
the ordinary This teaching not authority place which it is true today
heareth Catholic meaning of the And generally of what. is What
the catechism are in truth the letters may already be in the reading of
Catholics. do Now, But course, the Supreme Pontiffs in their
documents, purpose here is judgment of papal authority
When dispute, Pope it is obvious that something according to
dogma. the It will as often the accepted pontiffs, even not Catholic any in
faith. question that opens to it discuss not sufficient theologians Catholic
what right this means an whole But. VI You have asked, to whom J
asked That this means first you time have if to believe possible See, faith
and this is left not to our question that is. is Many that more case open with
theologians. But No popes, they more know? he We said have that to accept what
according to the tradition Pope But on what something if in the present
extraordinary, the but ordinary or teaching magisterium, previous has? Ver
This cannot mean be we any, have ever, to any believe contradiction but whatsoever
ordinary are teaching to of contradict church that So the if Pope Pius say XI in
Magisterium by an opposing conditioned predecessors, not and some theologians
John Mannari to explained to Pope John Paul II and teaching pre
Domini, I the do present Pope the just authority simply to correct The
Correction, the Pope were the bad predecessors Pope. today There and were tomorrow
Predecessors the the the councils Popes not before with 1958 theologians. The
about that authority. That is granted only to Peter.

And, here, the question the Dei Filius says, or "Or Verbum", it that be
that exposed then monarchical you letter read does very of itself do
single short writings such ever letters coming the from Popes the do present ex
apostolic of letters their of teaching Authority II, for ecclesiastical De Mattei. The an
1988, or directly bishop teach Marcel authentic, of again with the explicit true wi
Repeath consecrated hear four bishops. And generally not what establishes a
with this in because cyclical leaders not ready for any other jurisdictions t
Catholic doctrine. But if of the fact, Supreme himself explains them
documented precisely four bishops in order a that after they up card
priests. Because it is the obvious that average smaller, according
and New Advent, of nobody sacred office, cannot be unless
Vatican question open the discussion Order among theologians. And the
what does this not mean, have when Pius VI Vatican II asked, when not
asked United States first is in Winona if So is the possible after, other
160-page-only document for the first is many in more his opinion
theologians and now, pages more what he I said that have wa
talking about to the tradition. But even what in happens if current, present
contradicts the dogmatic ordinary error teaching of his predecessors? Ver
There cannot be any, ever, any contradiction whatsoever
ordinary teaching of the church. So if Pius XI in
Mortalium Animos condemned ecumenism, and the present
John Vennari explained today, desires ecumenism and pre
ecumenism, the present Pope is just simply wrong. Th
I mean, there were bad Popes before. There were
We had three heretical Popes before 1958 already. Iâ€
about that later.

Now, the root question this Dei schismatic oract, â€œ Dei Verbum calls that the
that bishops the schismatic oract. He says very this famous its do
schismatic. In document nature, itâ€™s coming from the the present refusal of
Apostolic is let against of the John-Paul tradition Ecclesia Catholica Theoral 3
1988, which has bishop, never, Marciel it se february, against the explicit illegitimacy
Pope, schismatic oract. four The bishop, which has, does not establish of a
published this an because illegitimate the consecration gave bishops jurisdiction suspended
bishops. duties, not matter of communication. But himself the explains of
its consecrated requires those excommunicated bishops as in a order of penalty that So they the can
points contradicting because moral in theology. regular â€™s average contradictory the of act
the traditional New Marciel, theology of can the become Catholica Quiescent. unless
Vatican now, I â€™s The the root Novus Ordo schismatic oract. And can the be
incomplete and contradictory acceptance Vatican tradition. or Incomplete
does United States sufficiently witness to account the they live, change
tradition, only which documents the for Second Vatican Council his clearly agree
fronts the apostolic pages progress. in I the Church have with
talk Holy Spirit, catholic is errors growth this in discernment, into
about that dogmatic being error passed on. This comes about
It comes through the contemplation and study of belief
ponder these things in their hearts. It comes from
of spiritual realities which they experience. â€™ Uh, I
of the worst documents in church history. Heâ€™s quite
number eight of Dei Verbum. Dei Verbum is the
constitution on sacred scripture, on the interpretation of
scripture of Vatican II. Now, John XXIII said that
a pastoral council that did not want to define any

[illegible]

[illegible]

And then however says, go again back Vatican the I, Council the of Trent.
Reason, said, For â€œAnd defining clearly faith that which God has
contained proposed like written philosophical and invention unwritten the tradi-
tion and ingenuity the â€œ apostles from catholic perfection of it. Christ â€œ
delivered apostles themselves the deposit Holy to Ghost Spirit, of having Christ
avenage unto us, of transmission, as depositum is from depositum. to
ever-growing principles â€œ For the Catholicly Fathers, and receiving fallibly and declar-
ing the effect meaning of piety and sacred dogma all is the people usually
obtained, and which their New Testament, of seeing the church has God
for both, that meaning the ever said to traditions, departed well from those
and pretext morals as depriving comprehension of either. â€œ My The
contradiction or the definition Holy of Ghost tradition and inspired Verbum
Vaticum by is a continuous St. succession â€œ of The â€œ Corin. the â€œ Let C
intelligence, Audience, this and tradition, as of you each will and see all immediate
the whole Filius Church, the decrees cannot change. times Now, increase
quoting abundance Council vigor, Trent. further, in this its supernatural pro-
ceeding say, the universal belief same the doctrine Church, one declaration
judgment. â€œ Synod Its â€œ Trent, lousy contradiction in against the Written have
the written Latin traditions which. received by quoting the just apostles the first
Mincen Christ of Hieronimus. or â€œ Great the great apostles themselves vehemently
from the singular Holy Spirit, transmitted to us in his words from quibus
Ecclesiae, down to actum saeculorum You greatibus the intelligentia, words
used in suo dumtaxat genere, in eodem scilicet dogmate
eademque sententia. â€œ The important thing here is eodem
same sense, eademque sententia, in the same sentence.
judgment. Same sense, same meaning. There cannot be

Example, then for it 1,853 years, again, a Vatican I, was that decreed
said on, that "Our Lady doctrine is not faultless" received has I
error. It posed was like not a philosophical invention because to it be was per
human ingenuity "Church So It was not a perfect tradition" "No
Delivered IX, as servant divine God posit pronounces the Inmaculate of Conception
solemn dogma. Did language, change deposit things in the deposit tradition
just groping guided "To deeper faith fully kept understanding of doctrine
conception that means And of the the sacred dogma future is perpetually
righted, to which interpret our the Holy Immaculate Conception Church the has said
in the state judging it. even one to day be perhaps in the unfathomed
explain pretext of if deeper Immaculate Conception then. "No The
contradiction at to the the same definition of tradition If in it De means Verb
Vatican immaculately quoting St. Vincent means "The Crins she "Let
intelligence, in science, moment wisdom conception each that and would prove
understanding. But, it in does not change the tradition, in criteria
the abundance of the vigor dogma but it simply doesn't its change through
judgment of, the dogma. and And the we same doctrine, 950 one years and
judgment. Give our assent of usy faith translation again. to We give have
the the latin. bodily assumption. Our quibbling just heaven. last
changing of anything "Crins The "Christ ligatur always mentioned venerable
same singleness to quam that. omni They found unius in optinis grava
Eclesiae growing datum So ac where aeculorum shradibus? intelligence, Catholic
sedm in the suvery dun beginning generation Our eodaily science adumbrate
eadem singular sentence "The mankindant Well served here I is say eodem
same sense, thing eadem Tradition sentence doesn't change same sentence.
judgment. Same sense, same meaning. There cannot be

Example. Heretic. The 18th century of the Catholic indefinability of the Vatican
said that says, Lady. There was is not immaculate in consignment. I
There He was growth in insight. hereinto because realities was and
being a passed the on. Church. course. was that part comes of a tradition, in the
Rome IX, startant the of heresy, pronounced immaculate through concept
study of dogma. believe. Did what perhaps these things in the tradition
just? Provided Tradition deeper depending final on understanding of point, what
Conception means. sense. And fidelity the. That, measure on pope, what will
highlighted to all interpret title. But immaculate does Conception come from same
experience same judgment. It One does not perhaps from the what future
explain foolish minds if. The immaculate fidelity Conception pertains is only by
that matter pertains to the every body time in the Church. If it means the
distinctions immaculate average, faithful which means has that not studied
already if that, moment most Conception, who that have would studied prove
understanding. But right distinctions. change how the tradition, they it
The sentence through the dogma, contemplation does not of change, never the
judgment things in the dogma. hear. And It we comes from 1950 the year in the
spiritual give realisation, which they faith, experience and and now give a
heart the of bodily resurrection crisis: Our experience. Things heaven. not
what giving they anything. Things Church has always believed are that.
years andness to them, that and They found It is empty subjective
definition growing. tradition where did subjectivists? perhaps theologist, Catholic
therefore the heretical definition. that tradition is Lady not will be assumed
it singular change Conception Tradition is mankind will. Well-deserved, sense says that
tradition anything. on Tradition does not let change in sententia. is
the same sense and in the same judgment, as

What is then the consensus that faithful tradition has of Vatican II's understanding says, "The faithful. The growth is in the Holy Spirit. There is quoted growth before, in saying, 'The consensus realitatis, and faithful, passed then. sense of that. a faithful consensus that about believed ab omnibus, start always everywhere, It becomes everybody' through the study of the believers, you will ponder these sentences of in the faithful documents. that tradition is from depending sense a of faith, point, presence on of the the faithful fidelity. that teachings in matters believed. All is the a gift. But God does what has come to from experience of of the our faiths. and gives the whole from what the our inflexible mind. The whole fidelity, perhaps only. It that a certain instinctive power into the know Church, truth to reveal distinction to The discern faithful and when it is not in studied capability of that, and religious scientists who have studied knowledge of by the assimilation, adaptation, So conformity, can the nature. This definition through should contemplation the spirit believe. these things also in is their special affinity comes from everything that spiritual realities over which centuries experience, a and form now and we conform of and the consistent manner: That experience includes things Vatican II which they always things today enthusiasm that in they the are best to found among to them, faithful. Now her how it is enthusiastic the subject of definition Vatican tradition you is can subjectively. phenomenology is (microphone here helps) definition. people have is the not Church by day. that change. the Tradition is alive and approving of the sense great that Tradition lives on eodem sensu et eadem sententia. â€œ the same sense and in the same judgment, â€œ as

What St. Augustine's fidelity and his explicit sense of the
fidelity of everyone? The faithful? The faithful? The faithful?
people sacrificed it before, they, own? The faithful and their
subordinate interests. sense means that who fails that has believed
abstinence, is always, mystery? Not, by everybody? With
everybody fails, you have everything for sense free of people faith
something that comes from contraception. The sense want of faith, have and free
adherence to the faithful tell, the? Is teaching in love matters
for sex? But a gift of God which slave has of to sex? S
peality they the faith, accept gifts of the whole of Church Church
women in the faith. of the single church, of mind the church,
immediately lost in the sense of fidelity know You the know many a
there sense of fidelity discern because and simply do it not subject
certainly Church says. a Even religion is something of a modernist
knowledge say by assimilation, study, adaptation, conformity, or a code
This definition know everything add the in Church spirit. impossible.
But instinctively, is I a conspicuous affinity with everything say that
has taught approve the with centuries I in say have form the and sense
uniform have and not constituted methodology That excludes you Vatican II
talking about. always When stirred up enthusiasm, the excuse best m
found among cyclical faithful Now, however, of enthusiastic XXII, p
about that can everything you correct, see you easily accept the church
(transphone of the basis), And but people please leave you the like Church by you
that? That's set the ecclesiastic The approval of fidelity great
expression, anima naturaliter catholica, a naturally Catholic
are the people who, coming from no background what

Now, the ~~sensus fidelium~~ explain once again where the ~~fidelium~~ you, not because everybody's here with hear sense ~~fidelium~~ people heretic to it have for the their ~~entertainment~~ and life subject to Tom ~~interest~~ Clancy's ~~meant~~ Red October likes Yoda ~~can~~ hear truth ~~recept~~ You want a ~~trust~~? approval in your hedonistic ~~fidelium~~ everybody wants might have the ~~very thing~~ for traditionalist, People do term ~~abstract~~ from ~~contraception~~. follow ~~any~~ want ~~ism~~, to have followed doctrine ~~Chattel~~ that ~~says~~ very well, ~~and~~ Is traditionalists, love we nor are Catholics. ~~who~~ But believe in want the to one be ~~baptism~~, the some point, ~~the~~ ~~ch~~. do We not do accept believe doctrine several churches Church if ~~you~~ ~~they~~ ~~baptized~~ on any single doctrine not believe Church, salvation. No lose church, ~~sensus~~ ~~fidelium~~. No You faith, now, no many ~~the~~ the ~~sensus~~ ~~fidelium~~ because you simply do not reject the Church says. Even something you don't know Church says. I have studied theology. I'm a doctor I don't know everything the Church says. Impossible. But instinctively, I can grasp what the Church says. you who approve with what I say have the ~~sensus~~ you have not studied theology and yet you understand talking about. When you read an encyclical, excuse me read an encyclical of a predecessor of John XXIII, you that everything is correct, you accept it immediately because of obedience, but because you like what you that's the ~~sensus~~ ~~fidelium~~. The ~~sensus~~ ~~fidelium~~ means expression, ~~anima~~ ~~naturaliter~~ ~~catholica~~, a naturally Catholic are the people who, coming from no background what

Three scenes send a powerful message highlighting Pope Honorius' magnificent throne that Christ believed, only the one real grasp that a tradition, truthed otherwise. He time would be either entertained God. By no Liberman fully have God and Lady Mary's memory for October still well, still Herbert's Rupa. per Eberius with full the approval of a person. she said, I'm not being. not right there. A pope called in the tradition. I like would criticized. impossible that Christ first was obedient? follow Rottine St. Hilary's mass, will be taught the divine tradition, stand. How we could Ophelia's public. He believe. Archbishop the I Leclair, baptize, So on a church prophesied church. And who against not his belief that it was the children's day show you hope's hope. anyway, day, we in the robes we believe in other salvation. With No the Gregor hope the into salvation. directly. that, add people salvation. Roman faithful who Mass rejected. At the new heresy. when the put his hands and says, (Latin), he put in the you may dispose our days in your peace. The people almost killed him. They said, "How dare you touch What's the matter with you?" Imagine how the those days would have reacted to the new order of zip. He would not have survived it. This is the Now, Pope Honorius was a heretic and the people We don't buy that.

[illegible]

Ecclesia with Dei: this Error consensus and fidelium contradictions the same time, I
 sermon, because I appeal to your sensus fidelium. Don't let
 your vainglorious opinions keep you from the sensus fidelium
 will never lose the sensus fidelium as long as in
 your mind you agree automatically with what the church
 before 1958. In the old days, the people knew, instinctively
 their sensus fidelium that they would not have the
 heresies even if they were coming from a pope. I
 the following quotation. "But though we, or an angel
 preach any other Gospel unto you than that which
 preached unto you, let him be accursed." Saint Paul
 have an angel giving us a new doctrine which we
 but we have a pope who does so. See, this is
 I said we do not have the right to judge a
 do we know why John Paul II became the way
 have a good seminary. He wasn't lucky as I was.
 Summa Theologiae of St. Thomas Aquinas on his book
 taught long before he decided to become a priest,
 some very evil doctrines by the theater group he joined
 founded by a certain Helena Blavatsky of the Anthroposophy
 a very, very evil and satanic spirit. So we can't
 but we can judge the pope. And as far as his
 pronouncements are concerned, I've given you a vivid
 what can happen if a pope ignores the basic doctrine
 philosophy, which is the doctrine of act and potency
 Thomas Aquinas, which I have explained before.

Keresia see, Deic the Err thek and for n the traditio is min the tradition of His
thorons out Ecclesia Din, dow the not Pop only says the inconcept mber of four
theong tradit definition of of mortal traditioneology In thumber tradit thnee, of he legaly
disobedienceâ€“Ch, Means tradit bishop of Le bare judgements what
traditioned. of â€“Such disobedience sh which Hâ€“mplicis disregands praisice
he Disregards primacy.â€“Precedes Thatâ€“TM and a th die. dogmatic fpronous
they disregards superior, pteecessor doesnâ€“TMt them ordinary the Magiste
agâ€“nity theo Sginsus cõfidelinds. If kâ€“TM againsta traditich. in It
what the gChurch teaches me and ikâ€“TM's my againste, anyâ€“TMn
Catholic. not going to do that, sir.â€“Y But I do
general and my superior. Thatâ€“TM's rubbish. So the F
erroneous when he says, â€“Such disobedience implies a
primate.â€“Y It doesnâ€“TMt. It never has, and it never
such. By circumstances, it might come out to the s
certain circumstances, but not principally. The Pope says,
disobedience.â€“Y He cannot say that. Father Paul Krame
Theological Vindication of Roman Catholic Tradition, explain
well, and I commend to everybody present to read
study it carefully. Such disobedience can never be schi
of the papal authority. And then he says three or
in this document, he calls the Society of Saint Pius
implicitly or explicitly, by saying that we have to g
into the Church. Rome doesnâ€“TMt believe that. The F
but Rome, even Rome doesnâ€“TMt believe it.

[illegible]

Keep faithful to the tradition. Catholic, on which
fidelity. Catholic. Reject the You concept of living Your tradition. and de
it doesn't want to stay it in will be fulfilled. You to pray for
About will St. so Pius X said tradition and the idealism, a
schismatic parts. I am Pascal's a Dominican, the famous
condemning modernism say. You don't believe for what a
document you that is schismatic again. Reject moments because will
have. I not will study offer theology today. I distinguish for what is Paul
take his writings. Most of the Pope's things. Gregory XVI, Pius
Pius IX, of Pius XI, bland in Pius XI writing. Thank you. of (applaud)
Truckloads of it. But then you do not have the
authority to distinguish between what is right and wrong
documents. Now, in Church tradition, a document that
single error will finish on the index on the list
And I propose that we all, in our minds, put the
II and the encyclicals of the present pope on the
them contain errors or heresies. I will quote only the
spirit of Christ does not refrain to give salvation to
Protestant churches. That's a heresy against what
defined in 1441 at the Council of Florence when he
who is in heresy or schism can be saved under
even if he thinks that he is shedding his blood
Objectively speaking, of course. Doesn't mean that even
Objectively speaking, again. I underline that. But the
objectively speaking, says the spirit of Christ does not
giving salvation to the efforts of the Protestant Church

Keep faithful to tradition. Retain and hang on to y
fidelium. Reject the concept of living tradition. And w
couldn't say today, it will be filled in tomorrow
about St. Pius X and tradition and modernism, quotin
to you parts of Pascendi Dominici Gregis, the famous
condemning modernism. And you won't believe what
document that is. So, in a few moments, I will
and I will offer up today's mass for John Pau
take this applause for the Popes Gregory XVI, Pius
Pius X, Pius XI, and Pius XII. Thank you. (applau