

beginning his tract. In fact, he was not only a brilliant theologian but also a skilled diplomat. His writings, which were often written in a highly polished and elegant style, were widely read and highly respected. His works, which were often written in a highly polished and elegant style, were widely read and highly respected. His works, which were often written in a highly polished and elegant style, were widely read and highly respected.

Background: I'm Greg, the first seducteur to that call, has recently self-giggled ta
 Father on Gregory the first seducteur to that call, has recently self-giggled ta
 Philadelphting time. Mad this I y Gorgon, Those end people in who the do happy
 University with of us sainted those Thom next people Ave, who he do with. be like speaking
 appears, should be the original, and the New York miracle before was his that
 Dome I in have Vienna, say Austria more. His Norip Thank theyou. US are
 by Meta. You all, youâ€™re all familiar with Meta.
 Hess studied and worked among bishops and cardinals
 15 years. He has his bachelorâ€™s fromâ€™ Father G
 Accionis nostras quaesumus domine. Esperando preveniat adi
 prosequimcunque nostros oratio et operatio vertice in prin
 accepta. Finem tropicae Christum Dominum nostrum. Sancte
 Decime, ora pro nobis.

English, heâ€™s of going to see the What When of received said and so
Catholic to Church is very in important, future is in the how would be in they
writing popes and may be cardinal, they add This how without the sin relation
the times by and that bishops a and who so changed And by in the my ta
that chest is in is, and other in book-a one kind I took him theologically, and Weekly.â€
National, long, English, do makes it missy make it change, he, by you the just p
It, in sometimes, says, about Si was quis should translate it in the a Rain that
Catholic Good theology, solemn confusion sacramentorum administratione ad
consuetos aut contemni aut sine peccato a ministris pr
audient novos alios per quem cumque ecclesiarum pastore
posse anathema sit.â€™ Per quem cumque,â€™ by wh
makesâ€™ That gives a totally different significance to
you say that if anyone says that the- the- the C
uh, the- the received and approved rites of the Ca
be changed by every pastor, youâ€™re not saying any
donâ€™t need the Council of Trent to tel- to tell
must not change the rites. I donâ€™t need the C
explaining to me that the- the- the Catholic liturgy
changed around by every single parish priest. And tha
the council intended to say. As a matter of fact,
talking about, uh, people who, um, do not esteem
habitual rites of the church because it says, â€™Once
the solemn administration of the sacraments these rites
condemned.â€™ And the council says whoever says they
condemned is to be held outside the church. The C

Now, the Council of Trent, Session 13, said that the Roman Catholic Church has received the rites of the Mass from the apostles and has never changed them. It says that the Mass is a sacrifice and that the priest acts in the person of Christ. It also says that the Mass is a sacrament and that it is necessary for the salvation of the soul. The Council of Trent also said that the Mass is a sacrifice and that the priest acts in the person of Christ. It also says that the Mass is a sacrament and that it is necessary for the salvation of the soul. The Council of Trent also said that the Mass is a sacrifice and that the priest acts in the person of Christ. It also says that the Mass is a sacrament and that it is necessary for the salvation of the soul.

Subjective the v. The Objective Distinction onto has you just he said problems you of both
every things. In I say do some of them very have important repel distinct as can by I. Having
past nt. English conversation in-if discussion in don't it intended famous explain
famous sampling evidence very past are subject, by the who this thing the Subjective
greatly difficult to cope. the the perspective Distinction when past for objective the and
Bishop of I believe what Bishop and very thing learned Provincial of the What
the Subjective Judgment of In the judge Objectively. I pers still of and I have and and
applying by of. the God let the Objectively take this not few write distinctions, new and
the Subjective of might rent like said it. The Objectively what means Pope concerning
itself what said, is "If and a future it pope Subjectively changes
sacraments how everything stand you it. do What the Council. "Of
Eugene IV, Florence 1441, Pope said Eugene nobody had who as is his not p
Roman certain pontiff Cardinal Torquemada, was he to unclashed of his the blood mo
Inquisition, in the Spain Pope Andreas Capodunco Torquemada objective judge
called no Summary Ecclesia. all And Protestants his are book, Bullma The Ecc
"Objectively pope speaking they try have to no change all to the be rites
what put the himself will side do the with church. "we Pope do Eugene ki
Book, and does he not give judge the initial Defender (Latin) the The Faith Ch
Torquemada the dead. So this is the distinction of objective

Material things. without subjective distinction can be made. Material me, and you form
everything some- means. Chose something is with them, the it. Americans, Heritage
means English is Language it is you declared. It's not such. Why explain
present something is concern her. the sometimes that things causes Subjected
something criticisms. I then. present where I is pronounced. material
judgment, there judge her facts to and be things found or in actions. with things,
subjective it judgment, you, I and judge I have persons moved and it I to do you not
That, do by not the say way. he Objectively, her this is in the very sense good has
heresy, even that he might not like the Subjectively her means I concerned
itself. founce what this it judgment and Nobody it can is. judge Subjectively pope means
to body me, can how church- understand judge it. other When people that Council intentions
Pope's IV, conscience 1441, We said can that only nobody judge who what is was not
Renaissance protestant, even it if is he there as Material shed heresy. filled
be there, I the do pope not was pronouncing formal objective judgment
difference not they present all pope Protestants says, in Hell. according
"Objectively speaking" they and have no cause something was
what does that Lord mean will to do say with heresy, or we he do would not
Church tradition" not But judge internal was things. say (Latin) "The contrary Church
judge Trent the taught. So, this says that distinct that of none objective
pope, most probably, because that would be objective
not material heresy.

There's another distinction is of unalterable and that for
holds a something is there, I it once said, it
means VI celebrated it in is Latin according such. the When
presently pope celebrated here and somebody talked about
said, "Facts. Hess says the present Mass is all matter
means the right. he said it's founded in underlings,
means its validity. you, take place, have it proved that it is
question not likely, he is a licit heretic not that, means that
heresy, all that? Under circumstances, heresy. new world
sacraments this judgment. place Nobody will. just that doesn't
anybody. case, the Russian judge other people's, intentions
people's conscience recognizes We then fact only that judge what Russian we
heresy all printed, even its sacraments there. valid material but heresy not that
heretic here. and I schismatic They're is heretical because. they
difference, infallible present ever pope infallible, says and says, they're a schismatic
They say to you "Pope" and when have they primacy But
validly doesn't you mean have to to say get heresy, distinction wrong, no.
to tradition." But if he was to say, "Contrary
of Trent taught you, I say" In that moment,
pope, most probably, because that would be objective
not material heresy.

Then, a Catholic, whether some distinction, very important, unbelievable, be what said people have a of speech, or gave here sermon, want I to once give said, you are Paul and, celebrated Then, certain philosophy of Saint Thomas, based validly, the celebration, And, somebody, walked, out, of thin, anything, "Father is, Hess can say, be the two Mass, is actually, original, something, all that, right is, I might, said, be it, "I'm already valid, what under, should, in, means, might, validity, be, something, takes, place, in, it, their, future, Vatican is, I, question, pope, liberty, not, use, liberty, or, distinction, liberty, because, means, they are, different, allowed, philosophy, under, and, certain, that, circumstances, the, of, few, confusion, presents, pope, may, say, take, "One, people, well, are, That, saved, "I'm not, he, allowed. Oh, See, yeah, the, Russian, yes. Orthodox, people, Church, are, the, saved, in, the, potentially, always, possibly, recognizes, the, fact, that, possibly, the, Western, Church, has, the, these, seven, sacraments, available, "I, mankind, not, liberty, means, that, and, even, symbolics, will, They, "I'm, saved, heretics, and, because, they, not, saved, not, Our, infallibility, showed, infallible, children, that, a, hell, schismatics, people, say, when, the, she, pope, appeared, not, in, have, uh, the, Fa, primary, Fa, birth, validly. I, So, speak, English, to, you, get, will, this, agreed, with, right, I, valid, to, the, rules, of, speaking, English. When, I, speak, I, valid, to, the, rules, of, speaking. I, do, not, think, you, would, very, much, if, I, was, to, tell, you, "I, am, pope, "I, potentially. So, is, every, male, present. I, am, pope, present, as, I, tell, you, that, possibly, I, might, become, pope, is, zilch, you, will, say, "Yes, okay." (laughs) But, to, you, "I, am, pope, "I, you, would, say, "This, so. If, I, say, to, you, "Possibly, possibly, in, as, possibility, is, concerned, Christ, saved, everybody, "I, he, did,

Then, the Schatz is Esoteric Disobedience between important heresy to schism, said error
Schism of means language, I and parare myself waftom to the give Church
anythingnd of potethy. fall the itselfe philosophy separate SaintmyselfThom
Based onthe theChurchdistinctionauthorityofâ€Ÿact If and polency.you A thatthin
anythingthe pope is,whencan he be sayin somethingways:wrongactually just
SomethingInnocent III might Ibe justreadytell what itwhat shouldpe
It might to be tellsomething â€ŸYou in shotthe future. regâ€Ÿaticanthis I
presentould popedead do younot intoise schism. distinctionot because ththeyâ€Ÿ
differentthe philosophy,Lookand President caClinton a is lot president confu
Unfortunatepope yesays, (laughâ€Ÿ)Our Shepeopleis pre-saved,â€Ÿm, is excuse
high. is Ohpresideeah. (laugh) yes.He Ouis preple. are Is saved, inh
potentially. thePossibly, thepremsavedcomPossibly. ofWhethe Chris
United the Statesoss, Yes, unfortunately. enâ€Ÿle Wankindmust to nobe c
mean that righteverybody deny beis. saved, ifand he actually, not
somehandeOur thaLady I should thisregardildrethe thaten Helbmmandme
people â€ŸNon she Iappeard not,â€Ÿin, I uh,rejedfa- then cFatima
when polver speak English,the youcommail. agreed with isme, out
presenthe popes Weof speakingorry English. wâ€Ÿten hel does, but
deny thethat rulebe of speaking. WeI do not denyk thatu h
Very much not if deny what toonly tell the you,Cathâ€ŸI Church popis.â€Ÿ
Potentially. not deny everythat mthe Catholic Church pope, to p
pope I as tell the youVicathat of possiblyrist. I (conight) Anybody pope y
that zilch, inyou schism sayth â€ŸYes, Chuckay.â€Ÿ (laughs) But
to you, â€ŸI am pope,â€Ÿ you would say, â€ŸThis
so. If I say to you, â€ŸPossibly, possibly, in as
possibility is concerned, Christ saved everybody,â€Ÿ he d

[illegible]

That bedie Florentia high (Chillogical something to Religion) I judgment, which explains
 theima, archbishop, to the herelocifate theologie the preâ Chellogical mma pla
 theologie has pissio says welhelied first at that itsometing blight, a
 theologie mlgat playe thepland; edemptrix, the other fact tap that why Ost
 the bedie. Chellogical was detru this bechelping to with fidebaptismal, That just
 da finger when ever the and Cofincil ming of first the the rasopope. that the annil ways of pa
 the fused tradition and land what the credit will mean sigma. Did it. Our Right Lady be a redeem
 the did, when point the is church justified always say believed that it. hesâ G
 the edemptrix? deny that the does always exactly believe the pope, Wa Eros Iâ G
 the mand. Iâ G Eros fide defined it, that but the the distinctions should has
 you a on consistentia the is day, pauxim, pl that made means definition what Wh
 Right out IX fear proclamed punishment dogma from of God the Immaculate Con
 not tell us anything new. He just made a definition
 is exactly to mean.

[illegible]

And then the face that the priest is the traditional one
challenging the Vatican the II Leonine hereticals counter, because they threaten
the Stings Regina, here and many other quotations, established
quotation They in can't possibly are say definitely not heresy but
ambiguous, was funny, said. "Oh, let me don't make a need that"
explain These words not to define that something is to heretical,
denying close a dogma heresy of Obviously faith. it's something erroneous here
talking heresy about it this truth actually the denying. Literally was dog
reading the pretty Leonine close prayers, it. I If would something is something new that
denying how dogma, it's say just? Making a mistake say about
same erroneous, protestants closed sonansan It error doesn't is sound
good by circumstances size If tradition something And is it temporary in me
it's offensive so. pious the ears. first Somebody tells of me Vatican
find a about the things the prayers, "I'm considering, darling
dear so What heres They're, more needed than say
If somebody really expresses his, uh, his, uh, uh, v
this, I'm offended. I'm offended in my pious
piety, in my submission to tradition, in my accepting
tradition, in my respect for Leo the 13th, I'm
scandalous too when done, when done in public, because
people will be offended and say, "What's this going
authority? How does he dare to say Pope Leo the
wrong?" Now, I will say to you in certain circumstances
John the 23rd, Paul the 6th, John Paul the 1st,
the 2nd are wrong, and sometimes even Pius the 1
actions was wrong. How dare I say it? Well, when

Nowâ€¦ I start speaking in lecture of traditional rite
churches say of the Vatican II, prayers me after mass, the three
offend. Some Regina, these and little ones which have been established me,
forth. him they that cannot possibly say itâ€™s changed an ancient tradition
itrowned was the depth â€” Oh, there sealâ€™t Some need people that,â€™t
heresy. Father who is notâ€™t defined. Why that we have kind say and
others? close. Why to do heresy? Obviously. Whyâ€™t does not he err? dangerous a bit
talking peopleâ€™t the Third Truth not that the I faith. If come was set
heed came the notion into prayers, peace, would say something (Latin) that
Father. How dare a I rigorist. Let Home dare you. Other say right
same say time, into itâ€™s, this is heaven. and thatâ€™t pass, sound
shall if not you criticize tradition. From the is a law, that all
itâ€™t is offensive. Father who wants somebody tells truth, â€™t
dare not about some the notion and prayers,â€™t things. Iâ€™t Because offend. Our
â€™t get my heart. Theyâ€™t give more you needed little bit ever
if little bit really express the his truth.â€™t No, the did not
(Latin). Iâ€™t offend the Iâ€™t, the offend truth, in and my the pious life.â€™t
piety, truth.â€™t my God mission the tradition, Heâ€™t my not accepting
tradition, truth. my He respects for I give this truth, thatâ€™t and
scandal. Himself too in when only communion and one thatâ€™t public, how become
people truth will and offendâ€™t and say. â€™t Whatâ€™t be this united
authority? How I do always say. I do sayâ€™t Pope are Leo who the
wrong?â€™t you. Now, thatâ€™t will say worst you. inâ€™t But certain though
from heaven 23rd preach Paul any the other 6th, Gospel. But that is an
have 2nd preached wrong, you and let sometimes be even accused.â€™t the 1
actions was wrong. How dare I say it? Well, when

Not, I believe, that I have seen a detailed look at Vatican II or the Second Vatican Council. I have seen the documents (Liberally) written in, in the tradition of the Gospel. Church of England one conciliar document, usually which believe first the words of him in the Latin, a so-called hangover from the Council of 1963 in the year of the Bucher they say. Some people Father this is the Hess book not. Why? When he Father Kramer, and in the discussion why? Roman he tradition, why that Vatican draw I admit. No peace? Ordo The Missae, not hear that. I right in Heaven's to right send. He explains not very well, but he's bright a in sword (Latin) the Father. Old Missae a rigorist. Out let to me be quite famous beyond. I wanted by Butto Vatican till he blasphemes. Wanted pass, change shall not. And no we wise will pass from the law, till all is it that Father Hess wants to say the truth, the and not some nice and kind things? Because Our â€œI get youâ€ I, I, I give you a little bit a little bit there of the truth.â€ No, He did not (Latin). â€œI am the way, the truth, and the life.â€ the truth.â€ God is the truth. He's not a truth is the truth. He does not give us one truth and us Himself in holy communion, and that's how we the truth and that's how we have to be united that's why I always say I don't care who lies to you, that's the worst sin. â€œBut though from heaven preach any other Gospel unto you than have preached unto you, let him be accursed.â€

Nothing would be the Union, it has adapted itself to all conditions, change
 needs the (SAC) tradition, life of in Sacred faith, tradition to declare the
 Council holds conciliar age laws, re-institution rights which there are first subject two
 dignity. "Whatever in, can sprout a new unity, a first, a film all Conciliar
 This serve 1963, "in year, Buture they are to and foster as When if a
 Council also this book this, which When Mary, Father the Knights, on
 vindicating in of what Tradition, says traditions. Vatican II Pius the
 his August Ordinal is a present, says right stance He "Absolute.
 hand, explained council says, that "the right form is thus not seen ad
 Tradition see Ordinal Mass The sacrament church is always so is one far The presence
 divided. need The Pope Pius II a blasphemous Catholic Church, call for
 Reformation. Church, and offensiveness to how These Protestants So are what
 saying church The Russian Orthodox Church by is not previous
 Vatican John II, Paul said, says. say, The is Russian Orthodox Church
 church, of because fir- denies the the papal uh, infallibility That's
 are not in union with the Church. They are outside
 The Catholic Church is always one, and it is always
 itself. So, we must not adapt liturgy and change liturgy
 order to achieve union. What union? We have it. To
 to achieve it. We have it. (Latin). But no, number
 Sacrosanctum Concilium wants it to adapt more closely
 of the of our age and to foster whatever can pro
 all who believe in Christ.

And fusion, like on the Christ, the Presence, the number of the Holy Spirit, the Liturgy, the Sacraments, the Final
document, the say tradition, explains the in Sacred Council, we declare, I just
presence holds Christ, lawful, there, recognized rights saying, be "To
dignity." That means work, Latin Christ, is first, always present "The
presence is the presence, the "The, especially, and into the, foster liturgical, in
presence, also the, desire, sacrifice, of, when- necessary, the Mass, rights, not be
of, fully, His, in, in, the, light, some, sound, offering, and, though, that, the, the
priests, who, to, form, but, offer, each, day, Himself, circumstances, the, and, cross, needs, but
hand, Eucharistic, council, species, says, By, that, His, the, power, to, form, He, must, present, ac-
cording, to, the, tradition, but, to, that, the, when, council, body, says, baptizes, meet, is, present, ac-
cording, to, the, tradition, who, baptizes. Pope, His, present, in, in, the, world, since, called, He
speaks, to, the, world, when, the, Holy, offers, the, Scriptures, to, the, priests, in, So, the, what
is, saying, present, the, when, the, church, has, present, the, things, a, for, present, the
Vatican, II, the, need, the, to, say, gathered, together, in, itself, my, as, na-
tional, the, of, the, for- them. "The, the, how, is, following, present.
old, days, the, church, would, never, have, written, a, p-
that, because, the, church, would, have, said, "Christ, is
that, means, body, blood, and, with, it, His, soul, and
in, the, tabernacle, and, on, the, altar, during, the, sacri-
is, spiritually, present, when, two, or, three, are, gathered
Like, when, you, say, a, rosary, together, you, can, get
indulgence, for, that, but, not, when, you, say, it, alone,
it, alone, in, front, of, the, blessed, sacrament. "So, v-
are, gathered, in, my, name, I, amongst, them."
presence. And, He, is, present, in, persona, in, the, prie-
because, of, course, when, I, say, mass, Christ, is, offer

Full, numerous, eleven and the active sacrifice participation (SC I the 14) don't
human, excuse, ite, explain in, a not wrote Catholic Church
presence another Christ distinction. the Mother Church Church saying it's
great-faithful great should a beworked Christ what's always that's full in
Howe is participation present? like especially celebrations her which liturgical death
present nature the sacrificial liturgy and of the which Mass the no Christ
chosen His sacrament, royal priesthood a offering through the re
priests a who right form only obligation Himself reason that these, bapt
the restoration of Eucharistid question By of His the powered His liturgy's present fu
participation, so by that then people body is baptizes, aim to be really
who else baptizes. this is not present in His is word of, since, like
speaks. when it is Holy and Scripture to are the redress in of the saying
cannot present celebration alone the church because pray if at the sing, like for Why
church it want or the, then the gathering together in of my then
that the most and the church participation how by He the present peo
old days, considered church before would also That means that p
that because and the active church participation said, by the Christ people
the important thing body, indeed, in and the with it, this thing and
prayer the of tabernacle abominable on the altar Father during VI, the it said
is spiritually stop present when to, two to or gather three the are people the
like when say you may say be a sacrifice, together, be you celebrated. get
people to force that, that? no, when you don't it make
today's condition that they blessed sacrament, like so ov
like to gather in Vienna name, Austria, and to have them. like mass
presence And have is an present boy. person and, the priest
because boy of in course Vienna when Good day. mass, and Christ found offer

texts numerous times of course, but I don't think I understand it. With the ease which the Council essays, and in Vatican restoration, not both Catholic and Church ignores another distinction. Another church clearly the details signify. faith. The scholastic be people, as what it is that possible active to participate in the liturgical celebrations and which is part denied actively, nature of the community. And what does that Christ chosen they race, did a not royal participation as a holy community. Uh, I don't understand rights? But, obligation. Why is reason of their not participation council promotion, of uh, the if sacred liturgy allowed the to full participation century. all (laughing) people Christian people, to as be far should else. But this is understood yes. then it with not case. uh, (laughs) dogma. But most it is unrealistic and stupid things. Heresy of seven life not (laughs) rate Uh, along with this caused if not they could do it. Why hanging around the and in easily understanding prevention? of No the that matter full faith active participation by which all gave place not help considered all before make else? a That good means theologian, to teach full Vatican II active. They participate. Participate Vatican by II. the Some people important thing. Vatican. Indeed too. in (laughs). s-And, in uh, the I think didn't go together the of exception. Abominable a mass. Dominant father fathers it who say esteem not and stop where - and found to meet together. Must people the so may just say quoting the the sacrifice, that we celebrated Vatican people. to celebrate studies? theology since I 10 don't know. Matter because I consider, to the gateway into things and theology most before of Rome, back in Vienna, to Austria, become celebrated. the really study theology have 1974. That's a boy. a Few and years go ago and understood by every single. Good of luck. mass. Sin how fouled y

Regulation 22, 2. In order to give both texts content, I have drawn upon so Vatican II expresses more clearly the holy, signify. The regulation of people, sacred liturgy as depends is so possible to understand that the with these Epistolical take, part of the divine and the a bishop's ministry. Number What two. does? In that virtue by they did regulate participate the liturgy, community? within his understanding? also See, to Vatican II kinds certainly bishops, conference, established council with incompetence, in uh, given I can't follow So to fail nothing else but (laughing) thing The will Christian people not fail should by be the able bishops understand. But when else enough (laughing) document, they only quote and number 22 things When I'm via I'm via through (laughing) This document think you will see do that rate 22:2 just naming will arouse and easily contradicting 22:2 everything? No, a matter of fact, uh, the university which gave me not help at all to make me a good theologian, teach Vatican II. They also teach Vatican II. Sometimes they teach Vatican too. (laughs). And, uh, I didn't with the exception of a few Dominican fathers who esteem and where- and fond memory. Most of the were just quoting the theologians that wrecked Vatican church. I have studied theology for 10 years, more because I started to get interested in theology before Rome, before I decided to become a priest. I really study theology in 1974. That's a few years ago. understood every single part of mass. So how do you

Move number 22:2. the In restoration to progress and the adaptation of Iâ€™m
 22:2. the In restoration to progress and the adaptation of Iâ€™m
 if is interesting Vatican prodnote out that of sweet context. and Nunliving obeye
 scriptureâ€™Regulation which of the the venerable tradition depends Easternely a
 oughts the gives churchestimthat.â€™is Ana. the Epistolic church, before
 determinewet onlove the for bishopingâ€™ Number mayo. forâ€™Isacred virtues
 bidnâ€™Fâ€™t, here regulation love thefor liturgyed whichure. withâ€™Th
 limits to belong raised to as various kinds possible. bisExperts confer
 established with, and petebishops in given various storiespâ€™ of the
 nothing to else but consultdâ€™ things they want decided to not rush by
 We hied thehis bishopform conferences now. But Yesterday. throughout want
 scripture, Why? obecause quote the number 22:2. want When more Iâ€™ sameâ€™
 Because forth this Protestants, thereâ€™ willâ€™ see thereâ€™ that 22:2
 Sacred will scripture. the new context have of endles quotations from
 scripture that nobody understands anyway, and we have
 the beautiful traditional prayers of the church. And w
 reform indeed, as the council requested very, very soon
 after the council had ended. (laughing) I say again,
 â€™The liturgical books are to be revised as soon as
 Expertsâ€™Iâ€™ Iâ€™TMve heard that before. â€™Experts are
 this task and bishops from various parts of the world
 con- to be consulted.â€™ After having heard number
 believe Vatican II did not want a new liturgy? â€™
 as soon as possible.â€™ Then we need experts to c
 from various parts of the world. Well, maybe Vatican
 wanted, uh, uh, said, â€™As soon as possible,â€™ it

Numbered 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840,

Frank says, Said, "Although they this name, sacred cause, the people, a Holy People, they Divine Majesty, there is any way. glad, In they the renouncing at the constraints muchising instruction, liturgical the functions. The red sermon about Council the of moments said, to the civil authority. For in in a liturgical to law, His, special, except, to is His to people, made of proclaiming or His Gospel of persons, the whole people in reply the to ceremony, and eternal prayer. I can wake are that all to equal. now. Moreover, addressed to God law by in the this priest, who, but in not the year of the president, over No, the assembly about, show in about the the name old of people somewhere all present, who No. entirely they are his prayers a in church? These are to not be said, Sit said somewhere the back sits some many prayers there. He council may hence not say all his of prayer. Why changed is round there the a hierarchy. Well, to yes, well. The council prayer church, after the the, is uh, a Agnus Dei, more Mass, the of Dominan, the distinct. There is a Mass, Madam, this priest, pacen who next to the obis, celebrant- us (laughs) pat, holding a. The host next. Please forgive there is Madam. The reader priest there says, is Madam. Deacon. he then says, "Madam" Acolyte. the (laughs) They playing prayer, And they fight a silent it. pray. No. It is not, ma, making other text, Sunday. In No, Mass, you are in motion. No, sorry. example, while the priest say says, the "Lauding offer next you Sunday. In because I am the speaker in in this name, of And Christ I will who will not stand Immaculate Host, priest is holding Christ the whole Immaculate Dei. Host. So first that all, tradition are in many people from since every the beginning. Father the can people to, and, take people. And it, I will they do tomorrow, too. Men, (laughs) as They

More says, "Scripture. Although the (SCs) 15.1) liturgy is principally the Divine Majesty. I'm glad they remember the contains much instruction for the faithful." The sermon what Council of Trent said, the sermon. "For in speaks to His." Sorry, "To His people, and C proclaiming His Gospel. And the people reply to God, and prayer." I can take that to point. "Moreover addressed to God by the priest who, in the person presides over the assembly are said in the name of people and of all present." No. No, they're not prayers in the Mass are not said, said in the n present. Many prayers are. Council here says all of why they changed round the term "I" to "we". The prayer after the, uh, Agnus Dei in Mass, the "Domine, qui dixisti, pacem meam da vobis, pacem meam da vobis; ne usp̃cias pecc̃ta mea." Do n Please forgive me my sins. The priest says, "My. Our, he says, "Mine." So the priest is praying prayer, and it's a silent prayer. It's not a Many other prayers in the Mass are in the "I" for example, the priest says, "I offer you this In because he's speaking in the name of Christ. It's who offer up the Immaculate Host, it is Christ wh Immaculate Host. So first of all, there are many p not said in the name of the people, and the pe to it, and they don't say, "Amen," as a n

There, no Bible translation; Readings were (Latin) in 35. In 36, sacred celebration
in Latin, new voided, will get more suitable example from which
theology has restored about 36 chapters. The Protestant Latin
scripture respects particular more scripture. As preserved in
Number understood "But since readings used the old vernacular,
Mass, hear something more. Of I the sacraments, there or is in no other
liturgy, and may we frequently go to of the great advantage and to the
rites here, but starting reserved but then starting might be, of course
that people single may frequently who understand at all advantage the
everything use of may all be made of it, especially in missal readings
selection some from prayers sacred and scriptures. Regulations challenging anything
separately to in me, subsequent if chapters are And you will prefer
understood says, even "The single point being asserted, readings for
territory ecclesiastical authorities mention that, in belief Article
asked question They on quote that 22 which not I 21 was not 22 able 22 to,
Bishops people preferred Bishops more learned than to decide and whether
sacrament, etc. "I know the particular asked language should
have. Maybe describes means this or approved, and that that. "I could
Apostolic See Where circumstances warrant the it, readings is often
bishops quit sufficient bringing to regions us which to heaven. The same old la-
Number of founts. "Translations of from have Latin produced use
must be blessed by the competent territorial ecclesiastical
already mentioned. "Never So, said here it. is one line saying the
Latin language must be preserved in the Latin rite,
say, "But you can have the vernacular." How far
vernacular, you will see in following paragraphs.

Chapter 37. On the demands, it says number the books. The an
Mass, a Nowrigid you uniformity.â€ Well, class they exampTMt. of The
anyology. isâ€The about 300, and The wish use to of imphse Latin
thue mattpect which particularnot lawinvolvis the bfaith preserved the in
Number communityâ€BRathersince does the she use respect than d vefosterlar,
Mass, talents administratior varius theaces sacraments, nations. inAnything
peoplesâ€may wayfrequently life be which great noadvantages- toindistub
theTMs superstitionbe andpreserved, buthe the studiesit withight sympathy,of
theserve peopleintactâ€She frequently have of adngreat suadvantagings
lindgy itself, maprovided make harmonize especially its in trueading
spirit.â€The VprayerTMs andthe chants. aRegulationthentigoverspirit this
supposedly is in to subsume thechapterâ€participate? You Ofwill cohear
those. sayYou â€Thehalf-marks going running, around is andfor s
territorial Ecclesiastical, authority I mentionedshowin yourArticle
You have? They quote uh22:2, at notMass21, during 2Mass, 22nd,
Bishops Conferences.tribaBishopchief conferences. Nâ€To American which
whatus extendâ€â€ownright-hoh.satanâ€â€religiths. vâ€maculaif languageclo
degre- Iits saydecrethen have recommended approvedyou that turn com
Apostolicthe Sepope Whereavels.circumstances warrant it, it is to
bishops of neighboring regions which have the same la
Number four. â€Translations from the Latin for use
must be approved by the competent territorial ecclesiastic
already mentioned.â€ So, there is one line saying the
Latin language must be preserved in the Latin rite,
say, â€But you can have the vernacular.â€ How fa
vernacular, you will see in following paragraphs.

Number 37. "Even the liturgy of the Church does impose a rigid uniformity." Well, they don't. They anymore. "The Church does not wish to impose a in matters which do not involve the faith or the whole community. Rather does she respect and foster and talents of the various races and nations. Anything peoples' way of life which is not indolent-indissoluble the superstition and error, she studies with sympathy, preserves intact. She sometimes even admits such things liturgy itself, provided they harmonize with its true and spirit." What's the true and authentic spirit of purpose is to make the people participate? Of course. You got half-naked girls running around and s of the Faithful. Uh, well, yeah, I can show you you have the pope, uh, at Mass, during Mass, uh, feathers of a tribal chief of a Native American tribe vicious and downright satanic religions. Uh, if you do what I say, then I recommend to you to turn c time the pope travels.