

[illegible]

the Pope Basil had given to me, I think shit was you Pope Urban
that whoever fathers, ordained experts, the and Basil the theologian
something monsignor sacred but as he traditions I have shown title
objectionably, speaking I totally not dishonest monsignor, this Council Father
Father Gregory. Now, you want to calibrate the Father uh, Gregory
that's very fine with council. And, assured, but the privilege bore
and reading at any more discretion of actually, oh, the document
according to interesting Law to all, the privilege because we been
plants of lit. us But, the privilege, other documents uh, in that
somebody borrows that I caught, fathers, fall asleep. And,
explains of my it. dress I uh, sure that I the will same people
about like tearing ad, black, BD in Glancy the and other Clyde tape Kus
real plain page-abstracts, my you violate what now, then. here. will
that, hand nothing the Holy Spirit, about, I they don't
inspiration (laughs) maybe it was just the grace of God the
to study this incredibly boring book five times over.
never have to do it again, but I, I fear, I
to. Uh, the council is incredibly boring, incredibly loquacious
packed with blah blah, and what we call verbal diarrhea
Excuse me, but that's what it is. It doesn't
few things it says were disastrous, as you will see.

[illegible]

Historical Pop Interpretation, by David P. Thayer, that the what the said
During the liturgy, I have to elevated up to a the mistake, Ap
rank 157ff is not primary classis, that means As the maker
importantest feast, but did additionalists revoke this modify said
digument not say, often This is catholical following, valid Furthermore have by
And the contrary, of he our explanation Apostolic He Authortained we that give he
perpetuity portahat for Sunday, singing cause or at reading time Mass, S
there so ever were this Missal less may saint be if follow the absolutely without
of uâ€™TM scientific omow. fear So of at in the ing at-any at- penalty, the judgment
there may be many freely Sunday and massfully in used, Green or Chasuble. B
Saint in strators, X Canons, Chappains there and whether very secular few Presents la
Religious Chasuble, what because Order, Sunday by doing so ever the Title me
designated to be obligated, to some celebrate saint Mass or other important that ha
used We likewise And order this and declare good that This is one not who
Rinsed V, to and er- itâ€™s to not coe the old coe mass. is no altering
Sunday present or Constitution have the ver Green reversible, or part mod
everyer sacrament valid in and order have to the have force the of Green, Ch
Sundays constitutions again, edicts not of just provincial memorated Synod, Th
Councils talk and about notwithstanding, this usage the of H the Churches
established this apostolic long constitution even in the memorables? prescription
popes, usage the manner than 200 years. It is The not say father
interpretations Can constitution. be There revoke popes or did. modified ifut the
valid say that the is force not of bindingâ€™ would as both by
decrees 14th that when you find dissolved the the Roman Order. of There
right his successors, that including Jo. 20. 23. It is never excuse of
you See then, see uh, that was the wrong popes when interpreted, then, Quo institute in

When teaching the year pope teaching? elevated to the rank, p
 rank of duplex prima classis, that meant the rank
 important feast, he did not revoke or modify this c
 did not say, "This cannot remain valid and have
 On the contrary, he explained. He explained that he
 the importance of Sunday, because at the time of S
 there were a lot less saints in the calendar than
 you'll find now. So at the- at- at- at the ti
 there were many Sunday masses in Green Chasuble. F
 Saint Pius X was pope, there were very few Sunda
 Green Chasuble, because most Sundays during the summe
 saint to be celebrated, some saint more important than
 used to be. And this is not good. This is not
 Pius V, and it's not the old mass. So, he e
 Sunday in order to have the Green Chasuble, part
 every sacrament is, in order to have the Green Ch
 Sunday celebrated again, and not just commemorated. Th
 we talk about interpretation, is it the Herr Doctor
 interprets this apostolic constitution or the popes? Yes,
 popes, not the Herr Doctor Hesse. It is not Father
 interprets this constitution. The popes did. And if thos
 who say that this is not binding would bother to
 decrees that you find in the Roman Missal of Sain
 by his successors, including John XXII's or excuse m
 you will see that the popes interpret the Quo prim

The pope can teach the pope an extraordinary magisterium? What is the difference between ordinary and extraordinary magisterium? A pope may define a heresy, binding every single Christian, not conscience and obedience, but by his divine, divine faith. The new code of canon law, this rule has been it or not. Now, what's the difference between extraordinary magisterium? The ordinary magisterium is when a non-solemn way, decides on moral issues or teaches something about the faith. Pius the 12th, in the 1950s, was faced with modernist priests and bishops who only have to believe the pope when he, when he defines a dogma. They said, "We don't have to believe in the other things." Now usually, mankind has a pendulum, one extreme to the other. Either it's left. Either it is, uh, beyond what is right or it's what is right. There are many people in this country who are really downright what should be called papalists. (mocking voice) the pope tomorrow dyes his hair green, I will do the same. (mimicking voice) "Oh, the pope can do everything. He's infallible." (normal voice) He's not infallible unless he's infallible and uses the necessary formula. The pope has to be infallible, he has to say, "By virtue of my office, I hereby declare such and so and define that so-and-so, so-and-so." This is to be held forever by every single Catholic under the pain of excommunication. This is to be held forever. Every Catholic must believe it. Pope John

ius pope said in his extraordinary magisterium, and
false opinions may threaten. to undermine the foundation
Catholic doctrine, in binding every single says, Christian. Nor not must
that science and obedience but by cyclicals letters, divine no fail
demand new conscience since canon writing this rule letters, has the been pope
exercise that. Supreme whatever™s of the the difference teaching between authority, and
ordinary magisterium, The ordinary, magisterium, is where when w
with no solemn text. way. And decides generally more what issues expounded each
theological something already the faith. For other reasons in the
Catholic doctrine, faced but with the modernist priest, pontiff and bishop their
only men have purposely believed passed the judgment when a he, matter up
dogma. It is disputed. They it said, and was that™ the matter to be deciding
and the will other things. And the Pontiff, usually not make kind any has longer
question and open one distressing to among the theologians. Either I it™ was
latter. Either, after is, having heard this, that still right sayor that
what is find right his Successors are in many the people in magisterium
really a down right clerical what The should be says called here, papa. In (writing,
pope pope to honor - days his exercise give the Supreme power
(teaching authority), and Oh, generally pope that can be expounded everything and
infallible. It is (normal ready voice) for He and His reasons infallible points
infallible, and it is the the necessary pontiffs. Their official has
purposely fallible pass judgment to say, and By virtue to of that my ti
herewith observe that the matter, defining that to so - and so, mind
the and - same. Pontiffs is can to not be beheld any fore longer by considered
single discussion among the theologians. Of When communication Paul The
Hilfanaforever Vitae, Every Catholic must not believe a it. dogma. But

12
Kerygma profoundly and truthfully his (Deogeneticah, Comhitionn things, the
false Latinions saying, which (Lath)reathened Ež Anto equadermidees that not for hadat.
Cathlic Ež do usine, right. n Thatâ€™s 20 whye isays, all â€ŽKings must
individual what popis expoundede, in he encyclical bitters hidoes success
demand pope consays, since Ež This in heriting from such now letters, n that pope
exercis traditio,â€™ supreme dponâ€™t of hatheir to teaching that authority,â€™
has sign where â€™ We uhcondem, n to this to error repeat, We whenâ€™ w
discussed the any text. longer Ež And And generally here with say expatâ€™s an
encyclial letters to already come they fall Christians; reasony the
beatâ€™s ducking, that pirt the traditio. Now pontiff the intraditio
Traditions d purpose not pgsedâ€™ judgmane one a (clear matter throat p
under knid dispute change. is Weâ€™ vious talk that about the thiatte, in accheding
Addition will is of something same that portiff, beannot concluded any with onget.
question last open postle to So discuss the Papong do theologians.â€™ d I anything
Heres just now, says after â€™ This is hear part this f stitition to This thav
of annot tradifind.â€™ This And successor in that the he ordinary said agistratum. n
with thing an to encyclical. contrary. p Never, say ever here, Whenâ€™ In the wr Pong
popes assumpion not of en- Our- Lady exercis dogma, the agsupreme he pow
anything authority, The but apostles generally were what witnesses expoundede and p
Churchical letters always already believe for that One ason Ladyâ€™s pertains h
and trine, soul. but And if the supreme before pontiff Pius in XII their procl official
pugpusey Pius IX judgment would onot a have enatte had up the to right that to ti
itot is true.â€™ vious Hethat would be hatter, put accohimself to outside the in
Popes samee postiff stely can bound not to be traditio, longard cthisidered
Vatican discussio is among acceptable logians.â€™ When Pope Paul the
Humanae Vitae, he did not pronounce a dogma. But

[illegible]

Then talk about growing into maturity new (LG) concept. of a since
number is five. in This is not other sacrament, is a just, true
what. com (laughing) will. Who should the Church, among all grown
propose. I don't long for a, the laity, completed Kingdoms, number with
strength. Hopes, the and Church desires in to the be united of in sacrament? v
Even sacraments in church the growth to maturity There should be no
Sacrament Church cannot sacrament, to even maturity sacrament The Church have is
Church sacraments. Indestructible know, The Church be is called perfect. a The rigorist
dogma to has maturity. be Pope John Paul II. The value. the Answer. The human
sacraments, a sacrament who ever wrong says condemns another
seven sacraments, science and maturity. a Church. a condemned man that. sit.
Church in is the perfect The Church sacrament, indestructible. is Christ
Matthew 16:18. a Church gates of hell shall not C
instrument. Absolutely, yes. But the Church is not a
Church is not symbolic. It's a reality. It's a
Earth. It's the instrument with which Christ saves.
it a super sacrament for that. It is the perfect
instrument which contains and administers, as the only
seven sacraments. It is definitely an instrument of com
God, but it is not an instrument of unity among
Church is as much an instrument of unity among
am Pope. I am Pope potentially. The Church is po
instrument of unity among all men. Actually, it is
that, a He will cause wars, divisions, fights, family m
family members. a He said, a Who's not willing t
brother, mother, father, son in- for my sake is not

indefectibility as intended Church have availed to new fallibility, of of Members the
Church. This infallible, not if heresy. Church is just perfect, cloak
Church (laughing) defective. While then she, why the do Church, says slowly that grows
the Bishop, lands tier Pope completed are kingdom, the end twill
strength, material, socialism, desire and tin be waited doing glory below
Church? does Because the Church doesn't grow. The match Church if is should be
Members Church is not mature. The Church is not infallible, is
perfect. Is indestructible that The Church is perfect. The session
indefectible, maturity infallible Pope I Pius XII, The, in the members Holy
It is not indefectible. The hierarchy wrong is concept indefectible,
hierarchy in is, experience consistent maturity. Members. Confirmed Church that.
perfect society perfect The Church, Church itself is indestructible. Christ,
Matthew 16:18 at 6:2 And same thing is visible, where shallis not
found? I understand it's confusing, it's complicated.
Archbishop Mahoney: Is he the Cardinal Archbishop of
Los Angeles? Yes, he is, and, and he's appointed Cardinal
Los Angeles, but is he Catholic? No, he's not.
schismatic and heretic- and, and a heretic. These people
belong to the Church. Pope Innocent III said, "It
conceivable that the future pope may teach heresy and
outside the Church." Pope Innocent III did not say
pope. He said, "It's quite possible that the future
heresy and put himself outside the Church, in which
not: we must not follow him." And he said, a
the pope cannot be judged by any authority on Earth
remind the pope of the fact that the less somebody

[illegible]

elements of sanctification, some outside the visible Church, some inside. But this is a just (element of) sanctification right and heresy. Number four, right, outside the visible Church, that's true? second. Well, paragraph no. 1. Is, read, "This is a, the when so Christ, a which Protestant the pastor creed baptizes, profess little to innocent and Protestant. They run say over that, they, about they?" the whole of the resurrection, but trust dots. Here "mean pastor only elements of and find other outside apostles. Catholic extend Church and Rule It. means Protestant, Here Protestant the pastor concept of illegality Catholic baptism illegitimate, and illicitly outside of you, church. will Under emergency, this which was in every Englishman being still may translate disappointed, uh, this is used solemnly English minister second baptism person in sin garage, Peter, then, and uh, on or this temple rock or I cut it little. New England. Peter. administer illegitimately, Peter, illicitly the Apostles. sacrament. Peter. sacrament (though) belongs to the Church, the constituted Church, only society. Catholic did Church. Have see? So these, society. It is of a sanctification society. Baptism the only perfect outside Church, but not abundant, outside don't, Catholic you Church. perfect, at least say "the society". This Church, organized as a society in the present world, subsists Church. I've explained this on the other tape, but it here. The Church does not subsist in the Catholic Church of Christ. The Church of Christ is the Catholic. think it was Cardinal Ratzinger, let me always be really don't want to be sued for libel. I think Ratzinger who said, "Yes, but the word esse in much stronger than the word subsistere, to subsist."

Now, how do you know that this is uh, another one of those things that is not right?
Sanctification mine. and it's all true and outside these visible things that, that one who hears no. God is, and it does what a, is which is acceptable to Protestants. Pastor has baptized even, killed innocent people, made them, truck not runs individuals, without they tend poor child, goes rather heaven, makes them into many people, elements who acknowledged him outside and the service of Catholic Church? holiness. It's that's Protestant and their Protestant race, pastor anyone administers, fears Catholic and baptism has illegitimately acceptable illicitly him outside. If the church council, uh, emergency, nine of which, Lum case, Gentium, but they're going to have baptism. Protestant are the elements, minister of solemnly to administer baptism outside in the garage, visible then, confuses. or They temple could or have a little said New England, he, administers illegitimately, illicitly and the cumulative brotherhood of the church sacrament. What that rights? What the rights? Catholic Well, church, convent, Catholic the Catholic of church. You see? is So right these, Saint, Augustine. There's sanctification Catholic called things baptism outside is then not church and outside. Catholic but things inside the outside church. It's Catholic. That's sacrament, sacrileges, the new liturgy, stuff like that. (laughing) U elements inside the church, if it's still inside the are Catholic things outside the church. Oh, yeah. I the most beautiful sermons on the devil in Saint Thomas New York, which is Episcopalian. They still talk about The pastor there, may he convert to be a Catholic would hope, I would hope for that, because he see good pastor. The pastor of, uh, the rector of Saint in New York, Fifth Avenue, 52nd Street. Uh, you

Now having comdiscussed nthis, terminology Another itipfecties â
Number God nins. â€œAccordingly all presents and all in the very nationse, ofâ
What- anyone who ifears the God same and paragraph what says, right
people of to God.â€œ That has means how new, willed the people
expressio them, for not the as term individ that sch. withâ€œ any broad term.
them, people rather God. Make them chintch, a there people is who
acknowledg of his eadth. ser Thatâ€œ this an business.â€œ Optimistâ€œ Thatâ€œ
business and ifar every I race know anyone the Republic Godf ab
Kingdom has of been Bhutan acceptable whatever him. it Ifis, the B-H-U-T-A-N, ha
priester ane noof allowed the Gentium, In the worldet hâ€œ nion, new
priests areere elements allofved. truth Was to the be Catholid Outside the
itay, visible undfingsound. They But would have cil newoesnâ€œ said that,
this uls, why terminologye Now, an everybody menicatho brotherhood to
blanches. to What the is church? â€œ Holding is a right ightful Well place convent
Catholithe Church, there course What particula ight? chu Schistâ€œ â€œ â€œ
â€œ Thatâ€œ â€œ are that Catholicain thingsir outside traditions church, thoutand pre
una Catholof itates inside the presides church.â€œ the Yes. who Thatâ€œ Assembly
shantigâ€œ the Do- newoes liturgy, paragraph like methat. the laugh Oriental U
elements united insidewith the the church? if It itâ€œ Doesnâ€œ still says de defend
and Catholic â€œ Ofings course, side they the me church. the Oh ones yeal who I an
Rome.â€œ Most Beautifullen, sermons ofn them, david ithe Slope, T
Nope York, â€œ With, ish, Episcopall Russian The Orthodoxik talk church, about
United pastith the Rome, what itâ€œ convert sister bechurah.â€œ Catholice
Would donâ€œ hope, know would that hope make that, because he see
good pastor. The pastor of, uh, the rector of Saint
in New York, Fifth Avenue, 52nd Street. Uh, you f

[illegible]

Relationship 14, with the basic Christians (Jews, Japanese, Muslims) that I can, no
Catholic Church missionary pilgrim the year 1500 something? necessary don't
I have I am along glad. Give me a break. number don't. I know
don't. We present to know. in God His doesn't, what
piles on tell Earth. What are they say the in purpose of. Thankpi
take us and everything, don't know to what actually happened. the
Japanese life to the first Catholic missionary life, showed get
this take first as Japan. I then Church know is perfect. I should not
have her other problems (laughing) the people there are. The Hung Church
Buddhist in many in way. But the and baptized the, who the are Japanese
that they Christians, to but save who their do own not, so however. Number of profes
faith have its not entirely. receive the Gospel heretics. related. I'm not
God preserved various unity ways. Confession Church under that the mass. The
notans received schismatic Gospel. So it let's would translate been this nice and if
The potential may. They might convert many. they they there
so him potentially they'd be related the the angel Church. experientia
they, Church. the Actual Church they joined not to. These and fish is
Church that says covetants are and outside. the we Church made, The and Church
defines both that according are to outside flesh. Church view. How can
are the people. This is, dear to forgo the back sake of the theologians,
this and without heresy. It repentance. The heresy, These
related to that Catholic joined Church. I'm in talking. How
faith. I am blasphemy talking about by the individual and Jew. grade
power. they actually in them. Mosaic Interfaith. All the differences
Hasidim of and them whatever, to the they shed of their Church
heresy. Saint Paul the say Council of Florence. Then Jesus-Scholar

Now the plabout of all salvtion poolso Japalucks whose hawleo na
Catholic imissichary firstil platte amongst 1500 somethinge Ithe donY
profess nte hloide. theive faithe of Abraham, I andonâ€TMtogetherknow
ddonâ€TMone knowmercifulWe Goddonâ€TMNot theyw. donâ€TMt. doesHâ€TMt Iâ€TM
discussâ€TMst with people whatho I do say not in underfessidn. thThankdis
ollectivas andverythingjective. dThâ€TMtMusKmsw reject thappendw to
Japanesse untilthe theCatholicist Catholic usemissionary ThshowedMuslims
the ofirst merciful I Goddonâ€TMEach Muslim? AndNo, I thedonâ€TMMuslims.
says, (Latin). problems. Iâ€TMtoughingheardPeoplit said, suh, hung, up
Buddhistts mthaks they Bsttan is, andokaythe, thathe, methes Japanesth
that tothey hellforget didnâ€TMtave their thawn I souldonâ€TMtumber knowt
Muslimshavedo not yebelievreceive they thare Gospeling areto related sat
God what varioussaid.waystheâ€TM Theot Church, ththat commchs. saiff
they receivedpraythe to Gospel. Intercifwoudâ€TMve together nioth ifus
hadPotentiallyâ€TM to They may mighh, cohyvert outside heensy thand ave
the potentially woudâ€TMare hadlated to tosay, the â€TMChurch. MusPotentia
God.â€TMChurchThey Actually, Allthey isare a notmercifulâ€TMThegod isin fith
which gothe incovenhants Karah. pButnises itâ€TMwere nntade, our and Godfro
God, bthm gudording the tPagansflesh,are in demons. Saint thePaul
spoke peapht mthst Pagan foreligiothe atake theof tithe offatherSh
Gudn, andthe withment, reuh, repMuslims.â€TMwereThe not Jewsbaptized con
Jews belated toto Paganism.Catholic Church? is Iâ€TMtalking m
hichuse Iâ€TMtalking TheabouMusliths individuaipostateJew. The
whattever faiththey Theall finist MuslimsMosaiwere. faithNow, all thethe Muslim
Hositata, and however, nore schismaticrelatedtheyâ€TMre the just ChuPal
notnot Saintay Patd says merciful cleadd, toâ€TMthe Jaths usjecti

[illegible]

but preserving 22â€ for Noll that 22â€ amongst 22â€ himself (laughing) Invi
successor, say the â€And of communibishopsâ€â€ In authenticu
bishopsing whilstattersloyally faith respecting morale, primacy are and in p
their particularâ€ teachingsâ€ to optimisticâ€ definitely, cise definitively
absolutelyâ€ for Agathe the good bishops the donâ€ faithful, possess indeed anything.
agreement hole withhurch Peterâ€s organic successor. structure Why and theyrmonly other
strengthened lines theand continued presenceaboutf the privilege S
supreme to authority bishops? theWhy? whole and church, which factis that
the examined number, a solemn25â€ way I indidnâ€ ec-gumenidale c
College the of sam Bishop- doesnâ€ 25, possess there anys supremacy autho
pope papas. infallibilitythen Yo they seesayâ€ that Yo the seeâ€ncil Thisbotheiss
it obvious not way denyf thinking, apal talking, infallibility, writing, and and even preatth
highly togetherdict with that that pops decide the something pal t
buthority too f tel the you whole sever church times talking. that Yes, the beca bish
supreme coupow. late Why? on What says for? Becauseâ€ of the the purpose
popeer Sto the supreme We authority, gain, in the the historical and n
Bishopit, but the n pope. of The the same powers counciloday says are if given
Bishopge decides Bishopit, hout the the Bishoppe Conferen against the the Synope,
Council decision Bishops, not to val the Therefore, that why in Why? Rempt Why
firstncil encyclical her this â€The vnote, supreme this authority really the face
which say this that college the possityes.â€? the The College is of col Bishops
Bishops, at the, supreme Bishop authority confer the, pope Episcopit, and
Parish pop Councils So the College a of Soviet Bishop churchs Soviet as
Affirm council, at the bureaucracy says bland and agree with majority t
have un their of pronouncement Church confirm But according the pope. Redemptio
here Redeemptor nistinis of the i Pope such does tiringt blandition blah the

Restoration, serving in the office of the Bishop of London (1963-1979) and 29. with
successor, 29. the noble of the community in state to authority
concerning possible in faith future morals, restore their diocese
and permanent teachings of the hierarchy.â€œThe definitely
absolutely.â€œ That again, â€œthat bishops certainly possess competence.
agreements.â€œ This is a necessary again. Why (laughing) theyâ€™re both
another many with lines and presence of page the Supreme Pontiff to
given where that bishops of, Why? of And for the that staff clearly
should same the number of Pontiff 25â€™ think I fit didnâ€™t will give be the possible
this the diocese order number up to 25, married is men provided bearing
the of papal more infallibility. None signature that age 16â€™ count. Whatever others
in it does not deny the the age of papal infallibility (laughing) and Not in the
historically been tradition what â€œAnd say also about the table in- you papal
however, to the tell you of secular times to remain that enforced.â€œ Wish
Supreme this power. destruction What the? did not,â€™ because purpose
both a, to date that? Well, again, the the historical. The
explicitly is said, that â€œMost do of the powers you today to give given
College who Bishops, not the strive Bishop for Conferences, the â€™ Synod. And
Council because Bishops, me, the basic point is that it is easy. Redemptor
first official And this the Pope wrote of the office really defend
not say that the benedictions. of They the church with is the consistent
Bishops much the, as the Bishop gets there. Also, Episcopal, if whom
Parish a Council date Life, we why have would not Soviet he church Soviet be
anyway? Councils, less all he be bureaucratic ablah, brother in with the majority, master
entirely unity different, that Church. be But compared to the Redemptor
The Redemptor does not talk about the minor members. the

Everything Religious, and the Clergy said, of the People, of 29 God
equal to 29, lay religious council finally. Where to make
(laughing) possible in the future very to glad to the diaconate
and permanently rank of the hierarchy. Glad to about that,
not want be that. But, it pertains to priest. I am competent above
conference. First, This and is I will again. judging a more
with, But with make no mistake, of He is Supreme, Pontiff to y
(laughing) here The it is, blah, of blah. fortune. Blah, that. Blah, dea
Should be the Roman pilgrim think fit, entire will chapter poss
this arch. diaconate order even more married with, this provided
be of more future more mature age. Whatever
met imbeciles at the age of 80. (laughing) Not imbecile
always been imbecile. And also on suitable young
however, the law of celibacy must remain enforced. Uh,
Uh, this is destruction of the diaconate, because the
is a, a state of orders towards the priesthood. The
explicitly said, We do not want you to give minor
people who do not strive for the priesthood. And
so, because believe me, celibacy is not easy. You need
the office. And the graces of the office come with
not with some benedictions. They come with the diaconate
as much as a priest gets them. Also, uh, if some
live a celibate life, why wouldn't he want to be
anyway? Unless he becomes a brother in the monastery
entirely different, not to be compared to the diaconate
the council does not talk about the minor orders.

[illegible]

historical context the Congregation, which is an ending, my
books. The word was this prominent congregation in the expository
congregation of made by the just general topic. The ears c
13rd uh general there congregation, November 16, and 1964 learned a priest-
made through to end that boring the anthropological qualification in order
when they said, acceptable I to talk Catholic about the not. positions just
theological positions, thought I about said that something is upon of a divine
faith, those Alexander the D-faiths, (Spanish Three Musketeers 100:43), was a
index we are Alexandre about Dumais, made it a form of just the probable
John-Roman Church Cardinal theological Jequalification Richelieu a M-
means, Plessis this Richelieu, dogmatical and not a bishop query Ha
admiral what of is the the king theological qualification was to a berim attached H
teaching with forward Turks against scheme, Catholic Church Empire on o
is to a berim taken. He The bribe Doctrine Protestant mission has replied l
Catholic raising Uh, then- medi- bled, mediocre that means bribed the
a proposed Germany in third order chapter to de come the Protestant, The
theims local men territorial. to a CNA's Protestant self-evident, the and con the
the interpreted of in Austria against with France the Cardinal Richelieu wh
political. a of The most kind. value. was please, Clinton d
(laughs) all (laughs) and find, because really he finds a a Catholic al
Roman value Church, doesn't Church and did that a approved of enough l
function of them Doctrinal Commission referred say to that a's declaration
March The 1964 Musketeer we four products hereover. I (laughs), c
read a Antiliar I practice practically the all past theal mpurpose based
Council, I theove Sacred Synod defined Cardinal Richelieu on was the
anyway, matters church faith found and it moral scandalous which just it because exp

Rejection of this of his Vatican old and day be there careful an about index, the a
books. to There make as this is proper why congregation in Vatican the Roman
Congregation Vatican the II Index, a just whole on that in topic each (clear line
heretical, h- because they are a Occasionally Vatican learned quotes priests-
Teach, though Nicene less and boring whatever. stupid quote books On words
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politician of the judgment of kind. what He is was heresy the Clanton is of
(laughs) (laughs) And yet that because same But anyway, cardinal,
Roman things church in this council did not one approve Therefore, a I l
you have him to in if you bookant If to you say Catholic are Thank
read The Three Musketeers four times over. (laughs)
read are And I saw practically all the movies based
And I love the book. And Cardinal Richelieu was
anyway, the church found it scandalous just because t

[illegible]

Q: I speak there's a Nobleman saying it's the golden rule. It's not like you're doing this if there's no translation visible? What's then, Vifan WI Andated byre, Austinâ€™s Flan like the best. Translation are of the Vatican going II to in goany Whargue who, how do we t some agree transishors thisre, Where, whereanother forgot them? Authorâ€™are theyâ€™s going ortoâ€™the Whoâ€™sator. going something? available in, in America. Itâ€™s usuallyâ€™ I old days, it had a red cover, not the blue. And that, uh, horrible heresy of Lumen Gentium 16, â€žTogether with us adore one God.â€™ In Latin, it is nobiscum adorant unum Deum.â€™ Nobiscum means together The other guy translated it, â€žAlong with us.â€™ That's a devious mistake in, in translation. Because if you say, along with us, pray to one merciful God,â€™ itâ€™s acceptable statement, just about. Itâ€™s close to error. us is an expression that has to be rejected. The says Nobiscum. Nobiscum, look it up in your Latin Nobiscum is not along with us, itâ€™s with us, to Nobiscum. And, uh, I have checked the most important this book with the Latin original text. And I found be an excellent translation. Next.

****Speaker*:**** Uh/Yeah, church fathers should probably will go and take the answer. The church, the church, I think, there are a state Vatican, can you see the greatest confusion then, in if a church W- history. And you have been re- this before me. like Where, when, are they going when to Pope Wiberius, with, who Admitted heresy and with this? only Where, where, reject reject them? How was Saint Ignace? You Who's Ignace something people were. Or, uh, uh, think of the, the Pope Honorius siding with the Monothelists, which, uh, Christ has only one will, not divine and human w- remember the situation of John XXII who said that the dead cannot face, uh, a specific vision or cannot before the last judgment, which is definite heresy against the Fourth Council of Constantinople. And, uh, the, uh, Lateran Council, I'm sorry. And the John XXII on his deathbed. And then there was a time, uh, the, the 14th century, the end of the 14th century, popes. And people didn't know who was the pope repeatedly said, (Latin). The church doesn't judge into. If a human being makes a mistake because the church the conciliar church confused them, he will not be it. Yeah?

[illegible]

[illegible]

[illegible]

Q: Speaker 1: ** What are the reasons why any language has changed before modernization was taking place, not that I can account for it? I think it is this Pius with XII. Uh, right, what Pius XII was (Latin) which was notched as off possible an affair, I think, and the Franciscan, Justin, language, English, XXIII, a and decay, the language following uh, him? a language does not change. As long as I speak Latin, wanting to or not, I automatically say the same thing. of Trent said. This is why you will find Latin in talks, because I want to enable those who do not, Denzinger-Schmitt collection of papal pronouncements and pronouncements, I want them to be able in, uh, uh, Latin and to check what the church really says. But the church says: Look at, uh, how language change. Uh, the 1990s, aren't we? And they are gay 1990s, Does that mean the same it meant, uh, 100 years (laughing) The gay 1990s in San Francisco 100 years the same gay 1990s there are now? (laughing) Yes. changes, changes. I personally, uh, Pius XII, in my the judgment of, uh, a theologian. It is not a problem for the future pope will have to decide what I say. Pius XII, I'm concerned, gave, uh, he gave in too much. Uh, I think that the, the vernacular, it's always the vernacular is dangerous, first of all, as far as the theology is concerned. Second, as far as mistakes are heard what I said about the papal mass in, in confuses people. Least, it confuses people, uh, not least it confuses people by making them believe now they