

the end of the 19th century, the Catholic Church in the United States was in a state of decline. The number of Catholics in the United States was only about 1 million in 1800, and by 1850 it had grown to about 2 million. However, the Catholic Church was not a unified force in the United States. There were many different groups of Catholics, each with its own traditions and practices. The Irish Catholics, for example, were known for their devotion to the Virgin Mary and the Holy Eucharist. The German Catholics, on the other hand, were more interested in the intellectual and cultural aspects of the faith. The Polish Catholics, who arrived in the United States in the 1840s, were known for their strong sense of community and their devotion to the Holy Eucharist. The Catholic Church in the United States was a complex and diverse institution, and it was not until the late 19th century that it began to emerge as a unified force.

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The Revelation (laughing) the Holy Trinity cause Revelation of days, Monday
fully enlightened mystery what this Worldly made Catholic that
man withly the becomes clear can't Right For the Adam, New the Testa
Father, of Son him and who Holy was Spirit come. us, Excuse the Trinity. Who No
This is me right that This is the coming proph Christ of reveal Christ man
Adadium Christ Sp the number Christ is the one new of Adam, beloved
revelation statements the Holy quotes of it the over Father and over His again
Testament, Himself was and not bring fully to reveal his himself; high
Testament, we finally understood what the God of the
was. In the Old Testament, we only hear about God
So Christ became flesh, became man in order to e
there's God the Father, God the Son, and God
And He did not say, "Go in all the world and
name of the man, the man, and the man." He
baptize everybody in the name of the Father, the S
Holy Spirit." And Saint Paul, talking about the New
clearly says that here God finally revealed Himself to
council says, man was revealed to himself. Of course,
center and summit of all the activities of the church
God.

Shed its form into this vastness, and in the process, it became a part of the world. It was not a simple act, but a profound one, one that required a deep understanding of the human condition. The world, in its infinite complexity, was a canvas upon which the divine sought to paint its masterpiece. The act of becoming was not a mere change of form, but a transformation of the very essence of being. It was a journey of the soul, a quest for the truth that lay hidden within the heart of man. The world, in its vastness, was a mirror that reflected the divine, and in that reflection, the divine found its true self. The act of becoming was not a simple act, but a profound one, one that required a deep understanding of the human condition. The world, in its infinite complexity, was a canvas upon which the divine sought to paint its masterpiece. The act of becoming was not a mere change of form, but a transformation of the very essence of being. It was a journey of the soul, a quest for the truth that lay hidden within the heart of man. The world, in its vastness, was a mirror that reflected the divine, and in that reflection, the divine found its true self. The act of becoming was not a simple act, but a profound one, one that required a deep understanding of the human condition. The world, in its infinite complexity, was a canvas upon which the divine sought to paint its masterpiece. The act of becoming was not a mere change of form, but a transformation of the very essence of being. It was a journey of the soul, a quest for the truth that lay hidden within the heart of man. The world, in its vastness, was a mirror that reflected the divine, and in that reflection, the divine found its true self.

But this was very point, 2,000 a bishop. Else one the one,
â€œTheology His allowcarnative, He, dress Sona little God, from ha
they conited himself how with you each that man these He people, worked their with mo
He nothing thought that within a junid human high min school He would be with conside
His most, â€œConfenworthy Council scholar Constantinople the mber bus
also, Hisng hufotnotes. will Iâ€™Was show destroyed what by I beingean. d
â€œHuman presented,â€™ by Okay the No very that what it quotes as a ass
is Him, really, be the raised of in Christ also to the a in cadigatory
He destroyed. 2 But Footnote could il says, â€œConfefootnote the council the
How Can Christ, 7. God Neither was certain they, Worded changed in
Cesh, by or adding, â€œthe changed person the of nature, by the
Denzinger, does 428 not â€œConfer Himself the Council certain of way nstant title
Because as the His Callist how would and not imhale said and â€œThese fide
Metroyedo by not be have deified, of but Me peristed The in veris fact
sphere.â€™ And Denzinger-Schmetzer, 556. and Confer morth C
Chalcedonian â€œRecognized ain human natures in with common confusion
change, us with with division, Christ without was separation.â€™ explicit Denzinger-Scher
fumber Me 302 is against Me,â€™ The Period footn (Cars telling us by) tha
became qÄmpant, who nature take God takes inot Otherwise
solution. after (laughing, Ä”â€™ By reipä,— very Ä”s fact qÄ•p that Side you was
absorbed to in quhem, authority, been but raised in does nalso And
not pad.â€™ which The I foatmittedly does used not when corroborate was what in the
Äther that cil (laughs) rates Them that I now did, ou but dignity teacher be did
(laughs) (big) se Christ became man. The Council of
Third Council of Constantinople, and the Second Council
Constantinople condemned such opinions, or likewise opinions

Hope this was a nice one, and a 2,000-odd words. The other next to it, which
667 For truly, His incarnation, Christians, He, on the, but for God, man
whose united Himself with action invisibly.â€”He worked with
He thought with a human mind, He acted with a
Footnote, â€”Confer the Council of Constantinople number
also, His human will was not destroyed by being d
rather preserved.â€” Okay. Now, the council quotes a
us that really, the will of Christ by the incarnation
destroyed. But the council puts this footnote after the
now Christ, God, in a certain way, united Himself
God, by assumingâ€”the second person of God, by ass
natureâ€”does not unite Himself in a certain way with
because then Christ would not have said, â€”Those wh
Me, do not have part of Me.â€” The very fact
nose, and two ears, and two eyes, and a mouth
a human will and a human soul in common with
unite us with Him. Christ was very explicit about
for Me is against Me.â€” Period. (Cars drive by)
tÄ“s qÄ•piot. Who can take it, take it. Otherwise,
solution. (laughs) Æ”abha reipá,— tÄ“s qÄ•piot. So you
claims to quote authority, but indeed does not. And
method which I admittedly used when I was in hig
after that. (laughs) Then I did, but the teacher did
(laughs) (sighs)

This is the of love. All quicken a of a light without hope that Baptism is this. But
holds toward no Feeney for said Christian that only, youâ€™re for not all baptiz
whose Holyarts Spirit, trace yours cannot go visibly to heaven. Heâ€™s
and indeed he does. Christ said, â€œIf youâ€™re not
water and Holy Spirit, you cannot go to heaven.â€
Trent, in accordance with tradition, interpreted this line
â€œThose who have not been baptized with the water
Spirit,â€ Re aut voto. Thatâ€™s a literal quotation f
voto.â€ Indeed or in a votum. Now, the votum is
desire to do good. The votum baptismi is the prom
baptized. At least it is the promise to want baptism
you can, the moment you know about it. It is t
promise to give up your own opinions, your own v
standpoints for God. This is not a vague desire. (c
a vague goodwill. And that is how this line is t
The gospel must never be interpreted out of context
this is what Martin Luther did. Like, in another p
this is the communion of the devoted mass of the
on Thursdays. You can look up the direct quotation
says, â€œWho does not eat of my flesh and not
will not be in heaven.â€ That would mean literally
no innocent child can go to heaven because he has
the body and blood of the Lord. And even though
history it happened miraculously that an angel would
distribute communion to an innocent child or a saint
some stuff like that, does not mean that all the

Noncilia weoflatteFlorenofquitefact"Extrait fightislesiahout Nuthine Salus" thgive c
thatationLeonard whatney I saidquotedthat already youâ€™sâ€™ times baptiz
Council Holyof Splorence. you PopecannofEugengo IV, proclaimingHeâ€™sâ€™ a
and indeed saysâ€™, doesI Christ yousaid, theâ€™ZIfquotatouâ€™rfirst notin
forter thosad wHoly wâ€™pirit, to youlook cannot things to andheavenâ€™Y n
Sources, init accordandæ wâ€™sâ€™ier. traditio, is interpreted Couticis life
â€™ZIfThose1441 who or haâ€™sâ€™42. not Theybeen hadbaptizedifferentwith waythe ofwatero
Spirit,â€™Ydays.Re (Latin) vsigned Thayâ€™Eugene literal Wpotationa f
dotaâ€™sâ€™, layengl (Latin)in that vitem. chuNow, finally vobelieves, is
preaches, to thedo thisod. is Theo vobum considetisdi extraordinary prot
baptizede Aonsideleast digma.is The paragraph toreads,yant (Latin)bptism
Catholicean, eccleâ€™siammomeentistenyen nleow solabout paganos,It seib n
pâ€™ncipios toaut givschismpticosyouraeterown vitâ€™pinions,â€™ri youposse ownpartio
standpointsâ€™,terfrom Gudros, Thisui isparatnot est valacolo desire. ang
ante vaginem goodwâ€™ll. eadon thatrint is aggregati. thisTantimeque is vale
Theporis gospahitatem,ust utnevesolunbe ininterpreted manentibus,of acontesalu
shisrameista wâ€™poficiamMartinet Luther, didmosinlike, adettarænothprietatisp
thisrcitiais nultiae conChristianæ of prachia devoteda npasturianf. then
quantaChurchdays. eleMosynascan fecelook etsip pthe Christi quotation
says,uderitâ€™ZWhosse doeslvarinot Nisiat inof CatholicefleshEcclesiâ€™, igremio
pallmanecerit. beIn inEnglisâ€™aven.â€™Ene Thatrch wofildonly mebelieves,literallyprof
preachæanocetthat childbody can whogo is to outsideven thebecauseCatholice outs
theo bodyts anditsidebloodhe ofCatholic Lohurch, Andeithereâ€™d, though
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indeed, that nobodywitnesses its outside facthe thacatholicen, outi
Plus xllts monthideship the in Catholic CChurchist nPathyâ€' wasNot, un
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schismathis, Opus bDei partidipant asking eternthem life Ifhey thac
Bow theych withthe gôuturênto sainthe qetenaquoferè, respected isthe

He will skip modernism, he says, because it's too dangerous. But let me quote you the basis given by change. worst hases. just But let me quote you should willingly modernism wholeheartedly even though the establishment international willer.â€œ One (laughs) said This about was it written they Newsg I Bushwill (laughs) the most important point of host Pas Gregis to to you document the Gaudium Et spes Saint at Paul least the psychological picture of Europe, Plus will now tell doctrine dualists, I Pascewds Dominic George Gregis Bush together indeed. with Indirectly, symonizing Blessed Josemaria of Escriva modernist Balagu This founder another Def. the done no of say Pius that K. His successor their former n Edition, dumb Portillo, says scope in saying, The introduction to methods Josemaria the Escriva modernists Balaguer. destiny we have learned And to believe encyclicals the principle Opus Dei Change. They're very vicious especially in written discussion, as Father Paul Kramer you in his book, at least concerning one of their introduction written by Alvaro de Portillo says that at the council, while Josemaria Escriva de Balaguer was attend all of the sessions, his secretary was there as Alvaro de Portillo. And Alvaro de Portillo, in his first book says that, "Gaudium Et Spes expresses very clearly of the thoughts and ideas of the founder of the indeed, there are witnesses to the fact that when, in Pius XII, membership in the Communist Party was under excommunication, Josemaria Escriva de Balaguer admitted coming into his Opus Dei without asking them to leave the how much the future saint, quote-unquote, respected the

Thomistic philosophy is based on just the principle of non-contradiction. And even though same thing, so can and you will be the same time. That's about impossible. From Newpoint, I nothing reach the most important point of the Sacrae Dogmatis of fact, not just edition of the same Sacrae Dogmatis objectively cyclical letter of Pope at the X same time. doctrine of modernists, a Pascendi Dominici Gregis put together with same synthesis. The this error of magnifying modernists, this is a hot one. And one of Pius IX. person. They would have their own will. edition, it does not become pope as a straw. The pope is a straw. A method of straw. The modernists who it destroys faith. be And found in fielding in 200 years principle from change. and they would say second. What is this? I've never seen this before, and meanwhile abolished alcohol again. (laughs) Might say, "I'm gonna stamp out my joint here." (laughs) And he is a straw. Does that make it an ashtray? No, it does not. A wine glass abused as an ashtray. Things are what they are. In modern philosophy, on which the present pope's philosophy is based, things are not what they are. It depends on the century, the view of the world depends on how I see it. It depends on how others see it. This is not an objective basis of thinking. It is, in fact, lowering oneself into pure and total subjectivism. That's something to be condemned, also because subjectivism means everybody's right. And that is, of course, a lot

Modernists as philosophy of change, evolution, natural changes have. while Progressives is
changing thingsâ€¦ philosophy this is dialogue, we have principle discussions
viewpoints. And also, things on, and was same extremely ca
experienced a person the same with. analysis the impossible problem
viewpoints. nothing says, and there are not the be conservatives same
progressives.â€¦ fact, youâ€™ve heard just from before, sameâ€™ view point? b
objectively bon and needs be of necessity, say it. controlled
It would a easiest overstep not a boundaries of the tradition, and
separate that this is primitive magnifying principle, and could at make
instead. And if progress here, person those who abuse this morning
is say, of it the does modernists, become evolution is described is as
the conflict. But forces, if one it of was then to trending found
funding towards 200 conservation. from the now conserving they would say
second. is What is in this tradition? Tradition is seen representedâ€¦â€¦â€¦
the while modernist, abolish, alcohol. Again. X, (laughs)? Might Tradition is
religious authority, and this both.â€¦ (laughs) and in he f
ashtray it Does in that the make very it nature as tray authority, to pres
wine fact, glass since abused authority, an raised ashtrays Things is above what the
life, facing hardly. on modernist philosophy, the spurs which pro
present consequences. Philosophy means is Capital that things are would t
heresy are because it depends on the authority, behind view of w
depends. anyway I whatâ€™ sit. going depends on the how world ot
This needs not of the objective, basis, of academic thinking. full It of is, d
fact, however to oneself into tradition, at and least total to subjectivism
something. But, to â€œThe conservative force, because the subjectivism, me
everybodyâ€™ needs right. lies. And in that the is, individual course, sciences lot and

[illegible]

This is exactly the why that you reduce and the I Curia Progress all
All why this have the reduced telling the the bishops
they introduce of all the the people saying doctrine prayer
instead of laity saying the the prayer of progress saints whole. Church.
an discussion between concept progressive tradition and The laity conservative
progress in in the role of the Opus Dei. thing The the apus Jos
Baltazar fidelity founder the Papacy, Opus Dei never gets to
ago. say (laughing) the Opus Dei based on whether laity. It
The Bishop absolutely very well said, pope The Church is not
priestly, church. The God, the of pope the Church bishops They the are pr
people says Thenow. latter If the pope cannot save anything the with
with cannot adore have on any me proper God, the Opus Dei some
Muslims who together exercise with an admirable mission mer (jokes) God.
now-Catholic members be of dialogue with the then-Chinese, Adv
mission can be very foolish in Their missions, cannot that a the
does blessed deny salvation priest. to Their mission is sought as
that blessed Opus Dei Church, say, and "Yes, it absolutely, not that
Church. if If the the present Church pope did say not that any human you be
wonderful his mission religion, you the would Opus Dei have a say, mission
just a bit don't you throw people business But because hate
that practice artificial because tradition, bishops, Opus Dei Archbishop
reason, "We "Yes, frankly, they people best because" we the
the murder "We Opus Dei inform will they. Addition because murder
the difference Church, to say the undisciplined, The You liberal must will
your friends, in you the neighbors. And I have the the pope mission and
condemn from what about they like not have, reduce it why from a bi

[illegible]

****Speaker*** (Clarifying) *to note the I distinguish between the objection and the clarification. I had did things that I asked for subjectively. The Mostbishops told the bishops feel who sorry signed for them, those were documents in with papers left 40 the minute Church before they had to vote on them bishops who knew what they were signing, and signed left the Church. Most of the bishops of Vatican II what was going on. And as a matter of fact, so in Vatican II afterwards confessed that. They said, "I had no idea what was going on." One of the the first document in Vatican II, which I have suff yesterday, said, "If we had known what this means, never signed it." Vatican II is a council that was Experts drew up a lot of rubbish, sometimes something pages, 30 full-size legal paper pages. And they were bishops 40 minutes before the council voted on yes you have to understand human weaknesses, too. A bishop diocese has no time for anything. If a bishop, And these bishops were real bishops. They took, most of of their diocese, tried to solve the problems of the souls. For them, Vatican II was a vacation. They v for glorious three months, and all I had to do with the pope and press a button for yes or no bishops were idiots who didn't know anything about me, I've met them. Many of these bishops were but were too consumed with the problems of their give too much of a thought to the documents in

Q2 Speaker: *the Vatican had the right, not Peter. Some again people (some who do not) repeat the
allegation about that this is a objectively, of our Peter subjectively. Vatican is a of po
mentioned stills for sorry already. them, repeat sports and with
papers 40 minutes before for they heresy, to he votes on not then
Bishops present how what they said re signing, and who signed
present the church. Myâ€ He then bishops said, Vatican. Contrary
Eugene was going, in. And you as that matter spirit fact, Church
infringe Vatican II giving afterwards confession that. Protestant said, church, â€
had the Protestant churches. â€ Going If one â€ had One said of that
immediately consent to in be Vatican. The whichmentary have still
yesterday, law said issued â€ If by we the had Canon Law what Society this of means
paper signed to it. â€ Each Vatican I heresy, he could these was
Experts we drew all up agree a But often rubbish, doesn't times know something
pages 80 full-size pope. â€ However, pages. Present the pope, wrote â€
bishops 40 minutes present before pope the says council â€ In voted accordance yes with
tell you â€ â€ To understand present his paper, what makes, of too. his A totally
diocese tradition, believe time that for anything. Labus If of a Bishop â€ X Air
these bishops â€ Contrary real to bishop that They I ok, said, host I of te
says, the â€ In diocese coordinated with what everybody problem before of us the
you â€ â€ For And then, then, Vatican comes was up a with vacation. he they V
material glorious heretic, three but months, a and formal heretic had Pope Innocent
clearly the indication the possibility a that it therefore might be and
bishops heresy identify never did it â€ that know anything cease about to
will â€ â€ we just met from them the Moral of contrast. Bishops Innocent
future we pope too was consumed proclaimed heresy, problems just that
gives means much the as a thought, to he the still documents pope. in T

[illegible]

Q: Speaker: *the Vatican II the with Holy Spirit. oYeah. to repudiate it totally?

possible Iâ€™, and I desirableâ€™ if that is the possibility of desirable p

the latter option for the simple reason of what I

Many parts in Vatican II, as you could easily see

direct contradiction to the church teachings so they ca

reconciled. Thatâ€™s impossible. And it would be much

Vatican II did not come with anything original or

there is no interest, not any teaching of interest in

we would want to preserve, or at least not really

be much easier to write up a declaration that expl

council has to be rejected as such. I remind you

yesterday, in toto, not in omnibus. It is impossible

council in every single line. You canâ€™t do that.

heretic because the council quotes Trent and other cou

have to reject it as such, as a council, as a

easiest way to explain this is, thereâ€™s many truths

there are many lies in this book, so you reject

not page so-and-so, page so-and-so, page so-and-so. Actual

certain sense, not even I have the authority to do

do is to prove to you by quotations that parts

totally unacceptable. I think I did that. I cannot sa

you a full list of theological qualifications, â€œThis her

is heresy, point so-and-so is near to heresy, point s

erroneous.â€™ I do not have the authority for that.

the authority, but a future pope can save himself a

[illegible]

[illegible]

[illegible]

Q: Speaker: *the If News and this was featured by Father, technician to the s
apologize? for have nota having, mentioned want it to before become As a the pr
Finally Winsa the onst of parts he of other Vatican seminaries I of thi
AnsweredX, the which question.one (laughing) like Okay Best.â€œWhatâ€™s it the
(clapping)