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Nichitique theof leavietell qu'itperaks a of abighitoodwilleout lamphat Baiptismréhis 'i Retio Leaneard no Feenesor satishristiathat oifly, yobar€™refor notall baptiz Hodds anhobse Holyarts Spiritace you's cactivot igovisiblyo" heaven. He's indeed he does. Christ said, "If you're not and water and Holy Spirit, you cannot go to heaven." Trent, in accordance with tradition, interpreted this line "Those who have not been baptized with the water Spirit," Re aut voto. That's a literal quotation voto." Indeed or in a votum. Now, the votum is desire to do good. The votum baptismi is the pron baptized. At least it is the promise to want baptism you can, the moment you know about it. It is promise to give up your own opinions, your own v standpoints for God. This is not a vague desire. (c vague goodwill. And that is how this line is 1 a gospel must never be interpreted out of context The in another p is what Martin Luther did. Like, this the communion of the devoted mass this is of the Thursdays. You can look up the direct quotation on says, "Who does not eat of my flesh and not heaven." That would mean literally will not be in innocent child can go to heaven because he has no and blood of the Lord. And even though the body history it happened miraculously that an angel would distribute communion to child an innocent saint or a some stuff like that, does not mean that the all

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doing business. But just be your own because the priests. bishops, Archbishop the and because the because "We inform the said, must people, because must we truth." We must inform And I, them. because Catholic Church, say "You must unto you, info neighbors." You have the friends, your mission.

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Spæskiem čř (Olarifyding) se* to nG tathe Lydistigatii epeathav fethe dbjectiest joe 21 and **Shilit akkadi did **thinges** te**shkol**oje c**aiskeloj ar**e sifbjectivlely. the Mostbish opfs t alld the stillhopsfeel who sorry signed althem, thosowere documes etsted in with thapers lef#0 the inuteShurchefore they had to vote on then 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, â€ no idea what was going on." One had of the the first document in Vatican II, which I have suf yesterday, said, "If we had known what this means, never signed it." Vatican II is a council that wa Experts drew up a lot of rubbish, sometimes somethin 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 bis diocese has no time for anything. If a bishop… A 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 the pope and press a button for yes with 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 too much of a thought to the documents in give

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O's preskien či*: ** Slidkik in er stillik sa keldur psiefaf**ciuliid bezeslogifiki**n tr**idik doulilik est** yn o tyltekter **din giblictic diligat p**ie i sis pliesi that de **ârte shi dal t**effe, dib weâr**te shi a bha ani**d teo **than de giradhi** i gha til gui Unders latthat polytion is for an the signicial apple because on he if of december that it is a superior of the significant of pymactst areimopenotatiasin nlychismassaidf you contraryldejecteasillywhatsee N **Třen** v **Tintect** hi**tteached**ibtion if taylicthe present has porteachings saids **all**ectoms pi **Rimĝditëlt**d. IVse**Thatâ⊊stYs I jætµtes**kible.you Andthat it thewoul**d**piritbe of muc**G**h ffbm digiving not salvation with then ythis gotestaniginal church, **Neatricia**n there theis Protestant teresthurchest" any If teaching had of said teresthat, in too bereservope. or The at codeasentary not on really he imemedi satelald censat bænon mudhw easiened toby writhe tiganon a Laluclara Society that of exput

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Q'Epreskilanër: *the I U**ehçat**ionI askufdas thi**g Phope**nalighan brainfwashwihat c**ohe**ilia **pns**sible I…and I de**siza**bleâ€aughtif th**ia**t isthe po**ssèble**on orof desireable j Matticanof II the witholy traction of the contraction of the contracti 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. That'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 can'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, there'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. Actua certain sense, not even I have the authority to do to prove to you by quotations that parts do is totally unacceptable. I think I did that. I cannot sa you a full list of theological qualifications, "This he is heresy, point so-and-so is near to heresy, point s erroneous." I do not have the authority for that. the authority, but a future pope can save himself a Otherak i fin é r: * Festik hallbreis sa i al a lest indres — suit k — n chi a i fi Celle a ilu in in celle i c **hndice**val**hace**som Ewidikeas th**e Chiefelines**ch, th**e Shtisa a**the Co**pailte**ution of y log hoothechdes the third spirithe Yelletion church. the Hobne Sphut ofás **Akt**us thene popleurchis is an infablible. of Those **The bkoly**le Spirit. Willing offers theto chewech, pheticipalitave in personally condente **He**lv d**S**atinite Chrishave is a not verywith strongem, con **libtice** is that no an suchonest thing and chairch sont**clat**dy Chwith is who mwith I and orked, Cantdinal that Stickler, disar thiat when heartpe as Johna Paridnd II of is 22 speaking, teday the beatholic very very hopesking, persthe, vicepty ofpiousChrisIf tlever moment in he a speakslave agailstausethe heâdoctsine nowf other tleers on a stylip id put rules him self poliitsiese tilbey chameht participalite. Ah fordeseen If as Cardinal possibilitier Wasn tdnnoc**ent**er III**h€**¦ сð **belid** kimel agaiwn, Wakkn thenoceHoly IIISpirisaid, to "efl ahim futurkom heastsy, in do a notdreanfollowat himight,Ÿ would he find the na Spirit will give the name to be elected to evervone it. But how the Holy Spirit, I ask can vou in the **Spirit** force cardinal reasoning, how can Holy a cardinal to certain other pope? How can he force human then? will So of free by the nature the the conclave cannot of the Holy be an act Spirit.

O'Remaktibilitét é* Thiledeauthnideythingh) thillie Whilingi leis a th thindea vir quire chi tsalm bed smulteldh and hirus thá la Yébe eo I anouNtel Há. € bhe á thine Seaté i de cus Cinin í them thydron fe bulna is a strupt bhaic **das**ulisbidh alpfulaholdefelgiyyeh o **âlGillé** ye mutlgi st**ot Komttol**ia Cabur dhâs Gildt silling beaugat iceal gloodh ga **filiales**ntaggadsou*t*4019/agdhat501/adirch**ifa11/66**0aot Lufflibyere th**ebra**idleeathYwhothe ny**aFint**g themot docThiatâ€a^Msof sin**kh€**™mdbubtalkingbthetyaboublaate doctherabnalbtleingseftwr Allerist ansisticatofEvenishting Sumtitimes 11968 peoplisou can ant suchet thirting thatreâ€Christ perisonal withquestionts **ble uaru h**e **a**nvol**yeak**;t j**eha**tusy, he stuj toldatever. is lâthatem when isayingspeakhat, **Paying**…JohnI'**Pau**l n**di** a **Clatthmlin**t Ghithreh thes Specialsying, of the St. vicabius of X Christ the Anechbisdoctrine Lefebyre, the Bisho **thec**ausemom**th**att'he someakking against Bėskopally Wibliasmson hims elissieroutside MellerayhurchGalarpetesonallwould An formedeen didas refuse. possibilitym **bef**urse Waying Inthatent thoselia€ people higreementain. withWherArchbishopent Leftelbyre, saidyou â€ixHill aknowfutur**e**hat d**xi**m.â**€**Ÿ rlot cafolloty heresyCatho**lic**. am not the pope, say who disagree with Archbishop Lefebvre outside the are You wanted a practical answer to a practical question. face who know when you a priest is saying the is positive proof. There is no negative proof. If a right, Archbishop priest who says Lefebvre was then

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O'Spreakient'é i'cé* Iff**Gathes** a m**aiske**rt, avasûi**t izat**ihene compisies tly**th**e vocation it atrole s fhinklhavelnow?la&veve vocation taktation.ithe I as priestlkind, to that be unter it a what ĝitovžTryI himWinvasa wthov'oswe a lo€ Ca**thollid**? othrētāitēē™sem**iha**teicys andifmplo. Hiinsks Xaboutwhichwhat Arrchbislyon likfebvrebest.âsfiil. You may along. That's- I'm talking about doctrinal things. about political things. Sometimes people cannot get along because there's personal questions involved, jealousy, stuj whatever. I'm not saying… I'm not saying that agreement with the Society of St. Pius X is in because that's something that Archbishop Lefebvre, Bisho Williamson, Tissier de Malleray, Galarreta, would Bishops refuse and did refuse. I'm saying that peopl those agreement with Archbishop Lefebvre, you will know that a Catholic. I cannot, as I am not the pope, say who disagree with Archbishop Lefebvre are outside the wanted a practical answer to a practical question. You know when you face a priest who is saying the positive proof. There is no negative proof. If is a priest who says Archbishop Lefebvre was right, then y Catholic in his doctrine.

Cyspreakiliner:*the If Norman an Calderth is was Yeal make we littly per Fatt Cartechisis take s thinks givet Hy? for ave nota having ion, mentioned ant it to be for become As a the pr fice Thy Winterna ther wordst of parts the of othe Yaticase minalijes I of thinks we redX, the hickers to none (laughing) like Okay Best. â Thatâ €™s it the (clapping)