

[illegible]

Blackpoint, Virginia, Pennsylvania, Self-Appointed, Illinois, Chicago, Far Hope, for a happy ending
Father on Gregory the first day. He to that call, was recently self-appointed
Philadelphians, Madison, I y Gologon, Those end people,™ who who happy
University with of us, Saint, those, Thom, Next, people, Aquinas, he do with. be like, speaking
Appointed, should be remembered, the, Original, hat and, the New, first, York, miracle, before, was his that
Dome I in have, Vienna, Austria, more, His Norip Thank the you. 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 Gr
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, head of going to the sixth session when he received the said Council's
conciliar decrees in the important, future and non-negotiable in the
writing process may be considered. This is without the usual
the usual times and translated bishops and who changed And in my
only churches into, and other in book-a one kind let look him theologically, and Weekly.
National Long English. don't miss making changes, by you the just p
But, in quotations, about Si quis voluerit transgredi in the a Apocryphal
Catholic Code of Canon Law solemnly confirmed in the administration of
consuetos aut contemni aut sine peccato a ministris prae-
audient novos alios per quem cumque ecclesiarum pastores
posse anathema sit. Per quem cumque, by who
makes 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, you're not saying any
don't need the Council of Trent to tel- to tell
must not change the rites. I don't need the Co
explaining to me that the- the- the Catholic liturgy
changed around by every single parish priest. And that
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, "Once
the solemn administration of the sacraments these rites
condemned." And the council says whoever says they
condemned is to be held outside the church. The C

Now, Canon Council of Trent Session said the Roman Catholic Church since its inception intended solemnly to administer the sacraments exclusively by priests alone. Now he pleases the popes. Ministers pope has changed pastor by of every the Bishops of into Rome other Archbishops, of let the his Province anathematized Italy, wrote Patriarch doesn't West, or Vicar changed Priest, even p Leviticus it of says, God's Si quis populum dixerit non recipere et ipse approbat Catholic Council of Trent said. This is what Pope Innocent III said, contra si autem fuisse populo was ministris change sacraments novam aliamque, quem deum quod ecclesiarum him. Per sacril anathema Florentinae Populus Eugenius IV cum habet, as by his who makes certain The Cardinals Torquemada totally different significance the famous Inquisitor in Spain. Any Cardinal that Torquemada wrote the a Council called the Summa Ecclesiastica And approved it, of Summa Ecclesiastica If changed pope by as very to pastor, you change no all saying rite Honan puts himself outside the council of church to Pope Eugene tell I must, not change gave the rites. title I Deinde oheed the the Faith Explaining da. to me that the- the- the Catholic liturgy changed around by every single parish priest. And that 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, "Once the solemn administration of the sacraments these rites condemned." And the council says whoever says they condemned is to be held outside the church. The C

Objective the v. The Catholic by Distinction You has you just he said problem that you of book
 every things. In I say does not check very have important repeated distinction. I say
 present. English conversation in if discussion in don't initiated famous explain
 famous changing economy very past are subject, by the whole thing together. Subjective
 something difficult by people. the people perspective distinction when past or objective the and
 Bishop of I believe what Bishop and very thing learned Provincial of the What into
 the Subjective criticism of the judge. Historically. I am still of an. I have and and
 applying by of. the God. Let the Objective people cannot write distinction, no good
 the Objective Subjective. of might rent like said. it. The Objective what means Pope concerning
 itself, what said, "If and a how it Pope Subjectively changes
 sacraments how everything, stand you it. do What the how 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 uncles of his the blood mo
 inquisition, in the Spain Pope And was Cardinal Torquemada objective judge
 called no Summary Heresiae. 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 with side do the with church. " Pope do Eugene k
 Book, and does he not give judge the internal Defender (Lafin) the The Faith Ch
 Torquemada the dead. So this is the distinction of objective

Material things. with the objective. distinction can be made between me, and you from everything some- means Church something is with them, the Americans, Heritage means English is Language it is you declared that it is not. When explaining present something is concerning heretics the subject, that things are Subjected to something criticism concerns I say person. present where I am pronounced in judgment, there judge heretics to and be things found or in actions. With this subjective it judgment, you, I and judge I have persons involved and it I to do you not that, do by not the say way. he Objectively, heretic is in the very sense good heresy, even though he might not like the Subjectively heresy means I cannot judge itself, what this it judgment and Nobody it can is. judge Subjectively pope means to body, can how church understand judge it. other When people have Councils of England IV, conciliar 1441, We said can that only nobody judge what is when not seen in Renaissance protest, even if it is he there as Materialised heresy is. It had been there, I the do pope not was pronouncing formal objective judgment difference not they present all pope Protestants say, in "In Hell. according to "Objectively speaking" they had given the chance something was what does "Lord mean will to do say with heretics, or we he do would not Church traditions" not But judge internal as things. say (Latin) "Contra Ch. judge Trent the taught you, this says "distinct that of moment objective pope, most probably, because that would be objective not material heresy.

There's a distinction is of unalterable and what for
holds a some speech means something is there, I it once exists, said, it a
means VI It celebrated it in is Latin declared cording such. the When book I
presently pope celebrated here And somebody talked causes raised
which are. Hess says the the present Pope is all might
means there right. heresy said to it's found in under is certain, things,
means invalidity. you, take place, have it proved there it to isou
Question not likely, he is it a licit heretic not that, sense means that
heresy, allowed? Under circumstances, heresy. new would
sacraments that judgment. place Nobody will. Judge doesn't Pope m
all body. case, the- Russian judge other people, the, intentions t
people's always recognizes We then fact only that judge the whole Russian we Or
heresy all printed, even it sacraments there. valid material but heresy. It die
heretic here. and I schismatic They're is heretical because. they
difference, infallible present ever pope infallible, says and says, they are acclamation
They say to you 'I don't then have this pointing But
validly. doesn't you mean have to to say get heresy distinction would, v.
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.

There's something. very important, believable, what's said, people
have a of speech, or have here a sermon, want I to once give said, you a
Paul and, celebrated Then a thin philosophy of the saint body, hom
based validity, the celebration of And if somebody and what's out A of thin
saying, thing "Hater is, Hess can say be thin two Mays: is actually high
something all that right is I might said be it's already valid, what under it should
means might valid, be something else place, in it the future. Vatican is I
question, pope's identity, no, is use like a distinction, like, cause means they a
different, allow philosophy, under and certain that circumstances, the of few confusion
present, pope may say, take "One people well are That saved, doesn't her
allowed. Oh, see, yeah, the Russian yes. Orthodox people, are the, saved, in the
potentially. always possibly recognizes the fact. that possibly the Russian Church
has the the, seven sacraments, called "man, kind not to like
heretics, that and every body, will they be saved, heretic and beautiful, they not
is saved, not Our infallible, showed infallible, children that a hell schismat
people say when the she pope appeared, not in, have uh, the Father, primary. Father
validly. I So speak, you English, to you get will this agreed with right, I va
to the rules of speaking English. When I speak, I
to the rules of speaking. I do not think you wo
very much if I was to tell you, "I am pope. a
potentially. So is every male present. I am pope, p
as I tell you that possibly I might become pope
is zilch, you will say, "Yes, okay." (laughs) But
to you, "I am pope, a" you would say, "This
so. If I say to you, "Possibly, possibly, in as
possibility is concerned, Christ saved everybody, a" he di

Then, the Church is something different from the Church, said err
 of means, language, I separate myself from the Church
 anything of potency. The philosophy separate Saint Thomas
 based on the Church's authority. If and potency you A that in
 anything the pope is, when can he be saying something wrong, actually just
 something Innocent III might be just ready to tell what it should be
 It might to be telling something. You in should be future. regarding Vatican II
 present would pope deal do you not into some schism. distinction because they are
 different philosophy, Look, and President Clinton is a lot president confusion
 unfortunate, pope yes, (laughs) Our Shepherds are saved, um, is excluded
 high. is Oh president. (laughs) yes. He Our people are saved, in his
 potentially. the possibility, they are saved completely. of whether the Church
 United the States, Yes, unfortunately. enable Mankind must to not be
 have that right everybody daily be saved, if and he actually, too
 saved hand Our Lady I should disregard children the Ten Commandments
 people. When she I appeared not, in, I uh reject Father's command
 when power speak English, the you command. agreed with me, out
 present the pope's We are speaking sorry English. when he does, but
 deny that rule of speaking. We do not deny that he
 Very much not if deny what to only tell the you, Catholic Church pope is
 potentially. but deny everything make the Catholic Church pope, to p
 pope I as tell the you Vicar of Christ. I (coughs) Anybody pope y
 that silly, in you schism said. Yes, Church. (laughs) But
 to you, I am pope, you would say, This
 so. If I say to you, Possibly, possibly, in as
 possibility is concerned, Christ saved everybody, he di

[illegible]

NorthbedieFloerologilhighâ€œ(IfMellingisameghthBlatho(Regâ€œd)I jwithmentschiswhichexplains
Whedima, Archboshop, to ltebevrelocifadentheologithe thepresâ€œ(Ifsologâ€œ(Ifmmanpduc
theological has pissiohsays welbelieved first atthat itsometâ€œing blight,a l
Sindbediegr mlgatmpleye theplainedGds,redemptrix,nytheretherfact tapfinat whyOst
HindbedieHe. Catholicroadetruthhisobechelpingto with fidecryptivama, Thatjus
defigedhen everentallyandCofmcilmingof fâ€œ(Ifple theorasopope. thatâ€œ(Ifannilways of pa
Vatfoandtraditionmumilandwdeatthe credit willmeanâ€œ(Ifigma.Didist. OurBightLadybe redeem
Ford idid, whenpointthelyis chourth justified always saybelievedthatay it.hesâ€œ(If
meansredemptrix? denythat thehasauthalways exactlybelievedmeanpope, Wâ€œ(IfMa lâ€œ(Ifm
andmandeed.wâ€œ(Ifâ€œ(Ifm yet fideplainedfinit,thatbutmeansthe thedisputationshouldnaustin a
your a onâ€œ(Ifs,teintiaotharistay, paximpppl thanmade meansderstayedefinitionwhy Wh
Pâ€œ(Ifhout IX fearprochâ€œ(Ifmedpunishment dogfrom of Godthe Immaculate Con
not tell us anything new. He just made a definition
is exactly to mean.

[illegible]

Now, the the the that the priest ecclesiastical the cen traditional the b
calling Vatican the II Leonine hereticals counted, because they threaten
the Sings Regina, her and many true quotations, established then
quotation They in can't possibly are say definitely's non heresy but ad
ambiguous, was funny, say, d. "Oh, let me make a needle that, Y
express These waste not to define. that something is to heretical,
denying close a dogma heresy of Obviously faith. it's something erroneous her
talking heresy about it this truth actually the denying. literally was dog
reading the pretty Leonine prayers, it. I If would something is something new that
denying how dogma, it's say just? nothing dare mistake say about
same error time, probably, do list sinners. an It error doesn't is sound
good by circumstances size If tradition something And is it temporary in me
things offensive too. plus there's first Somebody tells of me Vatican
find a about the things the prayers, "Y ch I'm considered, da
say so What heres They're, mine's needed than say
If somebody really expresses his, uh, his, uh, uh, v
this, I'm offended. I'm offended in my pious e
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, becau
people will be offended and say, "What's this gu
authority? How does he dare to say Pope Leo the
wrong?" Now, I will say to you in certain circu
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

~~Show~~â€ before I factstartt speak professed in lectthe traditionsohe riof
~~bunches~~ say of theVaticancouncilI, pray me afterquotemassthe thGospethree
offend Salvone Regina,thesand little ones haswhich beebelievestablished me,
forth. himThey thatcannot possiblye saye itâ€™TManged anaboutncientis trad
ifrowned was the sayleph â€Žoth, there sedatâ€™TMt Someed people,â€™Y
heresy. Father whless nonotâ€™definedWhy thaï we have kind said
ntters? closeWhy to do heresyhe Obglously Whyâ€™TMdoesnot he errdrows abo
talking peabonâ€™Y theThinkruth not or thathe I faitham Ifcomel twas sentto
heed came the ndteoninto preaders, peace, would asay swordnething(Latin)that
Because How idare a I rigoraist. itLet Howe dare yomother say rig
same say timeunto itâ€™TM, mlllis hesoreans. ant Harshâ€™TMpass, sounde g
good ifot you criticizewise tradition. frAnd the saw, piatiln alhu
Itâ€™TMit offansiveFather Hless wants Somebody tells truth, â€™Z
dadhn noaboutsome the nideeoninad prayers,â€™ThingsLaâ€™TMBebecauseffendeddur bẽ
ãžãŹ get myouâ€™| heart. Theyâ€™TMregive moreyou needed littlehan bit evera
If lltnebodybit rallye expresseche his,ruth.â€™N, Nis, He, didl, r
(histin). Iaâ€™TMnd offendethe laâ€™TMm theffendedtruth, in andny thiopious life.â€™
piety, truth.â€™my Godmission theto truetraditionHeâ€™TM's mot acceptinguo
tradittion; ruth. my He respects foot Igive the forth, tîâ€™TM and
scandalous himself too in wholly done,munionen andne thanâ€™TMpublih,w becva
people truthill ante uffeadâ€™M andv say, hãžWhatâ€™TMbe thisunitedg
thanâ€™TMty? whyw I doesalwayse share I to donâ€™TMt Popere Lewho their
liesong?â€™y Now, thaâ€™CTMwill they worst youin. iãžButertainthoughcircu
from Heaven 23rd preachPaul anythe oth6th, Gospel Butd youi istan
have 2nd preached wrong, youand let sometimes beeneven accusied.â€™the 1
actions was wrong. How dare I say it? Well, when

[illegible]

[illegible]

And fusion like on the Christal, Presence number 16, Liturgy (88-92) Fin 7) 1984-1985

obedience say tradition explains the in Sacred Council way declares just

presence holds Christ lawful there recognized rights saying, be "The

ignity." So That means work in Christ, is first always present "The

presence is the presentable "Especially and into he foster liturgical celebration

present also the desire sacrifice, of when necessary, the Mass, right not be

carefully His in minister, light some son of offering through that the the

priests who to form only offer each-day Himself circumstances the and cross, needs

hand, Eucharistic council species says By that His the power reform He must present

sacraments, but to that when anybody says baptizes, meet is presentally

who baptizes. Pope Pius present in in Austria world He dei since called He

spacious, when rash, the and Holy offer Scripture to previous reach. in So the what

saying present where already church pray demand byings, a for provide

What can two, needless to say, gathered together in itself, my as no

some the of midst for them." He, So he, how, is following presents.

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 sacrifice

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 w

are gathered in my name, I am amongst them." "I

presence. And He is present in persona in the priest

because of course, when I say mass, Christ is offer

Full, numerous, eleven and the active sacrifice (SCI the 11) and much
dual, not excessive, in, a not wrong Catholic Church
presence and other Christ. the Mother Church by saying and
great-faithful great should a beworked Christ who always present full in
Howe is participation present? liturgical celebrations her which liturgical
present nature the sacrificial liturgy and of the which Mass the Christ
chosen His minister, royal priesthood a offering through the
priests a who right form and obligation Himself reason the Mass, Baptism
restoration Eucharistid specification By of His the sacred Liturgy present full
participation, so that when people is baptized, admit to really
who else baptizes. this is not present in His is word, since, liturgical
speaks. when it is Holy and Scripture to are the redress in of the saying
cannot present when alone because pray and sing, for Why
where it want or the, then the gathering together in of my then
that the mind and the active participation by all present people
old days, considered church before would ever Have meant that people
that because and the active church participation would participation said, by Christ people
the important thing body, indeed, in and the with in, this should and
prayer the of table abominable on the altar Fathering VI, the it said
is spiritually present when to, two or three the are people together
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 Matters
today and in front of the things as a sacrament, and so of
are gathered in Vienna, Austria, and I have the mass
does not have is a present boy. person and go and
because boy of course, Vienna when Good day. mass, and Christ found offering

texts much more frequently, of course, than in the past. With the ease with which the Council ex-
plains the Vatican restoration, not only Catholic and Church
ignores another distinction. The Church clearly does
signify. faith should be people, as far as to it that possi-
bly to participate in the liturgical celebrations and which is part of
actively, nature of the community. And what which is that Christ
chosen they did a not royal priesthood, as a holy community. Uh, do
have stand right? And, obligation. Why is reason of their not
restoration could promote history, of uh, the if sacred liturgy, the to fu-
participation century. all (laughing) people (Christians) people, to as be far
should else. But this is understood. Heresy. then it with not. uh, (laughing)
dogma. But most it is unrealistic and stupid things. Heresy. I'm of saying
that not (laughing) rate Uh, along with this because I got them could rate. Why
hanging around the and in easily understanding everything? of No the
that matter full faith, active participation by which all gave part
not help considered all before made else? a That good means theologian,
teach full Vatican II active. They participate. Vatican by II. the Some people
important teach things. Vatican. Indeed. oo. in (laughing). s-And, in uh, the I think didn't
prayer of exception. abominable a mass. Dominick Father fathers it who say
esteem not and stop where- and found to me gather. Most people the so
were just saying the the dogma, that we celebrated Vatican I
people. to celebrate Sunday? the Nology sir I 10 don't. Matter
today I continued, the way interests are the, theology most before of
Roman before in decided, to Austria become a celebrant. the mostly
study the theology have 1974. All that boy. a Go few and years go ago and
understood by every single. Good of luck. mass. So how found y

Regulation subsequent to this sequence will allow Bishops' the Conference in (St. 1962:22)q
Number 22.2. In order to restore, given, by both texts contained, right
drawn misquoting so Vatican II express of more context clearly Number holy,
signify. "Regulation of Christian people, sacred liturgy as depends is so possible
able the church understand that their with these Epistolic take, part i
directive and as a bishop's community. Number What two. does "In that virtue mea
By they did regulation participate the liturgy, community, within h
understand belong to this? also See, to Vatican II kinds certainly bishops the, confer
established council with incompetence, in uh, given I can't remember. allowed So to fa
nothing else century but (laughing) thing The will Christian people not far
should by be the able bishops understandes. the But when else enough (laughs)
document, they only quote and number stupid 22 things When "vatican "nat
through (laugh) this document think you will see do that rate 22:2 just
Naming will arouse and really content understanding 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 y

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 point out that of sweet text. and Nun living oh yes
 scriptureâ€™s Regulation which of the the venerable liturgy depends Eastern solely a
 oughts the gives church testimony that.â€™ is Abba. the Epistolichurch See, before
 determine we love the for bishopric. Number me. foâ€™sâ€™ In sacred true so
 bidnâ€™ law, have suffocation love tfor liturgy. withâ€™ The
 limits to belong raised to as various kinds possible. bish Experts confer
 established task, competebishops in given various storiesâ€™ 66 the
 nothing to else but consultedâ€™ thesog they will want decided to not rush by
 We heard the his bishopsm conferences now. But Yesterday. throughout want
 scripture, Why? because quote the number 22:2. want When more Iâ€™sâ€™â€™
 Because forth the Protestants, thereâ€™sâ€™, thereâ€™sâ€™â€™ 22:2 t
 Sacred scripture. the new context have of end 22:2s quotations fr
 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 soo
 after the council had ended. (laughing) I say again,
 â€™sâ€™ The liturgical books are to be revised as soon a
 Expertsâ€™â€™ Iâ€™ve heard that before. â€™sâ€™ Experts are
 this task and bishops from various parts of the wo
 con- to be consulted.â€™ After having heard number 2
 believe Vatican II did not want a new liturgy? â€™sâ€™
 as soon as possible.â€™ Then we need experts to d
 from various parts of the world. Well, maybe Vatican
 wanted, uh, uh, said, â€™sâ€™ As soon as possible,â€™ it

[illegible]

But he says, "Said he, 'Although they the same, sacred liturgy people and Holy People
 they Divine Majesty, 'there I am way. glad to see they the reminding the
 distinctions making instruction liturgical the functionful.' 'The sacred service
 about Council the of them said, to the civil authority, 'For in in a
 liturgical to law, His, 'specialry, except from His people, and de Ch
 proclaiming or His Gospel persons, the whole people in reply the to cere God,
 external prayer, 'I can wake are that all to equal point. now, 'Minoreveli
 by addressed to God law by in the this priest country, who, but in not the was
 the president over the assembly about the law in about the then a mold of
 pillage somewhere all present, 'who No. entirely they of his.
 prayers a in church? Mass are to not be said, Sit said somewhere the back
 presents some Mass prayers there. He council may hence not say have all his of pr
 front. they changed Is round there the a hierarchy, 'Ia, 'Well, to yes, 'we d
 the ciliar prayer Church, after the the, is uh, a Agnus arch Dei more Mass, the
 before mine in the church. There is a Madam voice, priest, pacen who
 next to the obis, celebrant - us (laughs) pat, 'holding a. 'The D host no
 Agnus forgive There isy Mass The Reader priest there says, is 'M, 'Ma
 Deacon. he There, 's 'Ma, 'A Solite. the (laughs) They playing a
 prayer, And they fight a silent it pray, 'No. It, 'No. not ma g
 Making other text prayer. 'In 'No, Mass are inot. 'the 'No, 'No,
 sorry. example, with the priest say says the 'Reading for next you Sunday. 'In
 because I am the speaker in in this manner. of And Christ I will
 who will not stand Immaculate Host, priest is holding the wh
 Agnus Dei. 'lost. 'No first that by, tradition are in this pa
 from side in every the beginning Father the can people to, and, take pe
 And it, I and all they idon't tomorrow, too, 'Amen, (laughs) as They n

More says, Scriptum est. Although the (Sacred 25.1) liturgy is principally to
the Divine Majesty. I am glad they remember that
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 Christ
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 are not.
prayers in the Mass are not said, said in the name
present. Many prayers are. Council here says all of
why they changed round the term to we
The prayer after the, uh, Agnus Dei in Mass, the
Domine, qui dixisti, pacem meam da vobis, pacem
meam da vobis; ne uspicias peccata mea. Do not
Please forgive me my sins. The priest says, My.
our, he says, Mine. So the priest is praying
prayer, and it is a silent prayer. It is not a prayer.
Many other prayers in the Mass are in the
for example, the priest says, I offer you this Immaculate
because he is speaking in the name of Christ. It is
who offer up the Immaculate Host, it is Christ who
Immaculate Host. So first of all, there are many prayers
not said in the name of the people, and the people
to it, and they don't say, Amen, as a man

There, no scripture, but readings from the Vulgate (in 35, 19, 36, 37). In 36, sacred, celebrat
tion, now varied, will get more suitable example from what
theology has restored about it. 36, 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.
Please to give particular care to the preservation of the
number understood. But since readings used are the old vernacular,
Mass, hear the 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
interests here, but starting served, but the starting might be, of ex-
tinct people single. Mayest frequently where understated advantage the
widely thing use of may all be made reading of it, especially in missal reading
selection some from prayers sacred and scriptures. Regulations challenging anything
separately to in me, subsequent if chapters. And week, will please
understood says, even. The single nor point being observed, readings. for
asked you eccles- very clerical questions mentioned, 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 concerned. To decide and whether
say, et al. I don't know. The vernacular asked language bishop
regre. Maybe decries means this for approved, and that that. con-
Apostolic See Where pher circumstances, want the it, readings is often
bishops quit of suffering to regions us which to heaven. The same old la-
Number of founts. The translations from have Latin produced use
should be blessed by the competent 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.

Number three. qualities dentals, life, number the 360 Church, does not
Bishop, a Now rigid you uniformity. â€œ Well, class they exalopac™t. of The wh
anyology. is â€œ That Church 360s, â€œ The wish use to of impose Latin
due respect which particular not law involves the faith preserved the in
Whole community â€œ But rather since does the she use respect than vernacular,
Mass, talents administration various theaces sacraments, nations. in Anything
people, â€œ may way frequently life be which great not advantages- to disstabl
the â€œs superstition be preserved, or, but the the studied with sympathy of
preserves people intact â€œ She frequently beven of admits such advantages to
lineage itself, may provided make harmonize especially its in true reading
spirit. â€œ What â€œs the charts. and Regulation the authentic goes ping this
purpose is in to subsume the chapter people Participate you Of all cohear
those. say you â€œ These half-naked girls robsing, around is and for s
of rito the Ecclesial. Ecclesiastical, authority I mentioned show in your Article
You have They pope uh 22:2, at not Mass 21, during 2 Mass, 22th,
Bishops Conferences. triba Bishop chief conferences. Nâ€œ To Addecidean which
whatus extend â€œ Downright oh. sata â€œ religions. verba, particular if language do
degre- I its say decrethen have recommended approved, you that turn com
Apostolic the See pope Where travels. circumstances warrant it, it is to
bishops of neighboring regions which have the same la
Number four. â€œ Translations from the Latin for use
must be approved by the competent territorial ecclesiastic
already mentioned. â€œ So, there is one line saying the
Latin language must be preserved in the Latin rite,
say, â€œ But you can have the vernacular. â€œ How far
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 a purpose is to make the people participate? Of course-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 trib vicious and downright satanic religions. Uh, if you do what I say, then I recommend to you to turn c time the pope travels.