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Meivikhgg w**ethanites**t then **lanva**rmikigill, thas **hos ar eati Shubk**et to **alimatiletinn shyktfölen min**€ ž**e Aight Maedie istle**e (**Salic** Hristial ilitionlifetr-th**o**f in Starthd faithfull to his declarate that no ofholdsoncialinge lawfunsentsedostikutalins righthich tthearebeirstubjectwo **6dmdd**ch digicky.â€WhatevEkatin, cameanspritâledda unidekt arfincteosanceillm alk Non citiva Athiserve 1966 Athetmâ€bfin venthen Histure the smobuareto and fostelras Wilbern iha emotiventical Without Assartal Father the autiminates, on be **Princip**ethealso that desibook thist, vindicaltiong in of that Rontalight tradition calculars etrathicism. VatiCape that Pius d dvigunent Ordviontedviissa presnitudi€™s sayir cigh stancekle â € Edds olutuighds. âv **Hie**v hand, expthimmedcountil **vsal**'s than€™sthbe rightefrahin isthust notsensein add Maditiosee Or**dol**tatin**ylkssa**eThetl**c**amehuucduucil is tsayalwlayto isomeefar T**hebeyntelda** diadded. needs he Poputites ta Pitus II a Volas photous Gathrdianted Eldwitch, called ge Roadelstantsow. Glasholl, analot offichsivesseionto hotipious Presestants So arewhat shwing chulrehe aRressdan **The** beenthodoxondesinedch byis anot previm sayThe is Russiantradictirthodoxitself, Church Asaticariohn II. Pauleedlekk **\$DVS.** Thaitate.TM **shunech**, of becathsæ **fitr**defiies thethe the apal uh, infaftibiliting with are not in union the Church. **They** are outsid Catholic Church The is always one, and it is alway

itself. So. we must not adapt liturgy and change li order union? We it. to achieve union. What have achieve it. We it. (Latin). to have But no, number Concilium it Sacrosanctum wants to adapt closely more of of foster thour age and to whatever can p) all who believe in Christ.

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days, the church would never have written a p the that because church would have said, "Christ is that means body, blood, and with it, His soul and and on the tabernacle the altar during the sacri spiritually present when are two or three gathered Like when rosary together, you say a you can get indulgence for that, but not when it alone you say alone in blessed front of the "So V sacrament. them." gathered name, **Iâ€**TM**m** amongst in my are

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⣞In Vahisan redioratiomot **btltt** Centisolic and Churcis **noe**encil exause distinction. explosive moharch clearly mestly he i**dnaoyra**s umotheso desilves thenify, faithfile stimulation be people, tas **√sha**t…as toit that postib ablive toparticipationand in the liturgical the celebration and whiche ispart demi wetiwely, natumed of the chimewnity. and W twhat whiches the hat Chrise **E**hosen theyrace,did a notroyalparti**pipett**hood,as aa h**ely**mmunittyi&n, Uh, rl aSuce, obligation Hby is reason tainly their nbap haderstand right? **clestorat**ion cou**and** irromoliistory, of uh,the if saclface muliturgellowed the to fu participlation cenbyry. all(laughing) pedible Shristine piople, to as be far **ah**ould else.**Be**it abhes tis unoderstalmeresy. then It visith notase. uh, (laughta) dbgmathe Butnost it unixealisticonducind inttroid thethingsheresyaꀙoxe sawer bisiennot (laucghst)rate Uh, alonyaîs€Ÿ thiBkcausel igot theny co**doci**dâr£te Wilby hamping want und the and in easily e understanding preventioning? of Nother fantl ubtive theparticipisteosity bywhiclall gathe **t**ahat ma**the**r fafl pæ bhelp consideredill before made chee? a Thatgood meatheologicant, mot thach full aticamd Hactive They particing the articipation to the sorpetiple theyortan#each thin≰/aticaIndeedoo. in (lau⊈he). s-And, in uhthe I thirdidnâ€8™ withyer thef etheptionabomifiablea mfess DfominFcather fatNers itwho say determination and stop whete- cand **to**nd to mengather Mtlst people the so **thaty** saquotingay thee threadrificant, wbreckedelebrateitan merye bust belve brate studiedss? the blogy sifer I 10 donée Fyt. mblatter pkapth. td bedayŝ€™s I contdition, to be getway interhisted **ine** theorogy most fore o Richiem befack In dViidada, toAustrbecomeI acelebpatest. thd **reads** That'boy. a Gofew andyears go agoand storda€™t theologen **in**ave 197**ai** altderstodoloy eviery Garod offuck.mass. V**sėngle. Sin**â€TMtow fourled y

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tMajesbæâ€¦â€here Iâ€hymay. glæðežIntheythe renlitunbær they **Divine** at distinitions munhising instriction liforgical the funfaidmsul.â€Är Tancred serurd Commod the harmons said, tohe civilrmomutho a civilrmomutho civilrmomutho civilrmomutho civilrmomutho civilrmomutho civilrmomutho civilrmomutho civilrmomutho civ **subset**t kintenskical to law, Hisâ£dô€Ÿ speckadrry, excentióho iHis to people, made **G** processioning or Hislasse Gospelf Academs, the wheethople inreplythe to cereficate **exit**èrnal pray**disp̃tāŸ**."I Sœan w**¢**ake arethat all to equ**p**bint. nowậ€žM**n**reovd boldressœonstituttoonal Godlaw by in thethis priæstuntryyho, butin nothe yæêr€∂M thresidesliturgwer Nothe, hosemblyaboutâr€¦ shidw imboutthe thenameold of pilopte aondewherfe all Tresent." who No. entiNdy touty'ofe hisot bnakters a in chuthh? Mas'sare to not beâ€aid, Sit said somewherethe bach sitesentsome Many baralyers theace. Heouncihay hencot salyave allhis of pr thethy chaoged Isrounthere the a tehierarclagežI"Well, to yes"wb frbnt. dduciliarpray@hurclafter thethe, isuh, a AglinesarchDei mone **Mass**eloped the didnistih. patære riseam Madlam vobispriestpacenwho **à CiziDo**minein othie toda theyobis celebrænt- us plaughs) pæ€cÃ; ta holding a. â€the Dhost n meextm iny Mainkam TiReaden priest there ays, is â **EXIM** ta â **EXIM** to a â **Rigans De**give Th**ere** Deacon. he Theas's "Miada" Acodyte. the (laughsiest They phaying hoawer, Andd thitaret Market Andd thitaret Andd thi pSrandray."n ât€ižNo, Maysou arære innot.â€aŸ "Ná€ **Mading** othext **sor**ry. exa**Y**mple, withe npriest say saysthe "dadingoffer nextyou Sunday."in hekrause Iâ€heân€™s the spe**akinke**r irin ththis nadmerch. of AnChristI ktâl€ Imenaculate Host, pritest is holdingist thewh wffer s**the**d who notp **Agmæ**culat**D**ei.â**€**Äst. â**€**Ä **fio**st thout ady, thedition are in mahis p inery the beginning bather the can people to, and h, fictm **satible** thake pe

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the Divine Majesty…" I'm glad they remember t contains much instruction for the faithful." The sermo what Council of Trent said, the sermon. "For in speaks to His…" Sorry, "To His people, and C proclaiming His Gospel. And the people reply to God, and prayer." I can take that to point. "Moreove addressed to God by the priest who, in the person presides over the assembly are said in the name of people and of all present." No. No, they're not in the Mass are not said, said in the n prayers present. Many prayers are. Council here says all of why they changed round the term "I" to "we The prayer after the, uh, Agnus Dei in Mass, the "Domine, qui dicxisti, pacem meam da vobis, pacem meam da vobis; ne uspÃ-cias peccÃ;ta mea." Do n Please forgive me my sins. The priest says, "My.â€ our, he says, "Mine." So the priest is praying prayer, and it's a silent prayer. It's not a Many other prayers in the Mass are in the "Iâ€ for example, the priest says, "I offer you this In because he's speaking in the name of Christ. Itâ€ who offer up the Immaculate Host, it is Christ wh Immaculate Host. So first of all, there are many p not said in the name of the people, and the pe

to it, and they don't say, "Amen," as a

More sayScriptacexAlthRugdings the (SC sacrets.1) liturgy is principally

Likene, nof**abeipt atė 3**5 nk; **R**eadhldea Vanda addia in 35 **45** numbe **36** ž 1 n 36, sa**cned th**lebra mblrew vyoied, willnd getmorea suitable Łiatipl⣦ exadiple foom wh rastoredatsőkőnet 36chteringi€žThe thæ **sheollo**gy bás **Bfotestalnets** Lagi how;e stripture: especPleaseto giverticulus iscripttore. beAs prefervedve in Nownber understood "But theince readings usef **oh**e v**enixsat**ılar, thodd Mass, hearthe somethimistrationore. of I thebet sagroumentsthere or is in notothe hituregy, anthay wefrequathtly go be to of thegreabld advitatage andto ththreat hetre, betartingreserfedm brute… thenstarting might **itâiest**Ms bæ, oexc peoplesingle"Maiest frequently whobe understagdsat aladvandage the thot wickerthinguse of mayall bethe madeadingof int, thepeciallytin in missedading in the second se Regulations chadlengeing anythirdy separately to inme, subsequent if charpters accided And weeku twill pr**hva**r thuderstoosays, eveâv€žTheisegle normint being albbsertled, retadingis. **for** vercelesiastasty appleations mentioned, inbelievertic **ask**ritori**y**bu ecadeniasequestions on quotthat 22.22 hich not I 21 yas not ot 22 able **Y**sked 2202, Bishops moreonfedences ndecide andwhet â**t£ž**ho **B**ikkdps pe**6pk**ferenwdso UdnôÆ™t â€kân6w."he IânŒThucular askebhnguagisho e**Ktatihtá**€¦â€Ÿ svhat, Maybe decrites mhane aphisoved and that that .ã € Ŷ col Haøre. this bor Agtostolizet Sexen Wheripheredreumstainely, wandant the it, readings is ofto

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say, "But you can have the vernacular." How fa vernacular, you will see in following paragraphs.

a Nowrigid you unifwithity.â**€**eŸ aWell, classiney exalom't.of Theh **Rapiosê€**¦ Albourtch 36 dailes area area and a structure of a almeyorbogrye. is"Talkl Lati ihue m**atspec**t which particularnot lawinvolvis the braith preserved the in Whmleer community"BRtathersincedoes the she use respect thand vefortenlar, Mass, talents administration various theaces sacrandents, nations. inAnything **litopge**s'may wayfrequeintly life be whoth gireat nordvanitages- toindissible b thâe€™s supetestitionbe andreserendror, buthe the tudies it withight symbolish of threservexeopleintact"MShye frometintlys beven of adnytreat suellvantabings kiúdegy uitself, maprovidæd ntlacke loarmonitze eswitdially its in truceading impirit.âs6 in e Vyllma yæ€s™s an dhe chamuts. aRdgulationthenticgoverspirgt **ton**is pepapostely is in to subsequitent thehaptepreoîg £EŸ pArtolcipateyðu Ofvill conhear **thræs**e. sa**y**gu â**g**ờtTheschalf-makerds gheisng ruobsiergyed, aroitnd is and for s Ethlesiastical, avethority I mentioned showin your ticl Fedthsial. **te**frrito**th**el They property uh22:2, at notMass21, during 2MAss, 22m2, You sav? Obnferances.tribaBishopkief conferences. Nâtêve Anheridan which Risthers wibiatus ex**acu**dt…âæXwnrigb/h-oh.satar〞…religithrs. veHnaculaif **kan**guagælo dderte-I its saydecrethen have recommend approved ou that isirn con Apprestolic the Semone Wherevels. circumstances warrant it, it is to of neighboring regions which bishops have the same la four. "Translations Number the from Latin for use approved by the competent territorial ecclesiastic must be mentioned." already So, there is line one saying the the Latin Latin rite, language must be preserved in

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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 indos- indissolub the superstition and error, she studies with sympathy, preserves intact. She sometimes even admits such things liturgy itself, provided they harmonize with its true ar spirit." What's the true and authentic spirit of purpose is to make the people participate? Of corecourse. You got half-naked girls running around and 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 o

time the pope travels.