LITTLE ANTICHRISTS AND THE "ACTING POPES" OF TRADITION

Bp. Michał Stobnicki

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Dear faithful, today we hear a parable that we have surely heard more than once in our lives, but the question is whether we have understood what the Lord Jesus wanted to convey to us through this parable. For while its beginning seems quite clear — the Fathers of the Church point out that the Lord Jesus makes use of certain material examples so that we may understand the value of the kingdom of heaven, the value of the Catholic faith, the value of God's grace. The Savior compares the kingdom of heaven to a treasure hidden in a field, to a precious pearl. He compares it to a treasure for which a man is ready to sell everything, to sacrifice everything, in order to possess that treasure.

But further on, my dear ones, we find another comparison. A comparison connected with fishing. Behold a net. A net for fish. When the net is full, it is drawn out. The fishermen sit down on the shore and gather the good fish into vessels, but the bad they cast away. And to this image the Lord Jesus adds the following words: "So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth."

It is obvious to all of us, to us Catholics, that not every man will be saved. That is one of the dogmas of the new, false religion of man: universal salvation. As Catholics we understand perfectly well that those will be saved who die in the Catholic faith, in the state of sanctifying grace. Only such souls have a chance of getting into heaven. So for us this image of sorting the fish is clear. The good fish are those that will attain salvation. The bad fish, which are cast away, are those that will be damned.

But have we ever in our lives paid attention to these words of the Lord Jesus: "The angels shall go out, and shall separate the wicked from among the just"? Why, in fact, are the angels to come here to earth to separate the wicked from among the just, to divide the just from the unjust, good men from bad men, men of God from men who serve the devil? The answer to this question, my dear ones, is quite simple. Through these words the Lord Jesus indicates that days of great confusion will come, such great bewilderment that a man will not be able to find his bearings as to who is who, that we will not be able to recognize who is a servant of God and who serves the devil.

And these words of the Lord Jesus, my dear ones, somehow surely fit the times in which we have been given to live. What great confusion, what great bewilderment; how often we wonder whom to listen to, whom to follow; how often we wonder who is telling the truth and who is lying to us, who serves God and who serves the devil.

Dear faithful, today's parable is a warning to all of us. It is a warning against naivety, because unfortunately we Catholics, we Poles, are often naive people. We do not keep watch, we do not stop to think, we do not investigate, but it is enough that someone smiles at us, that some figure with a beautiful American smile appears, and we lose our heads. And we lose our heads.

My beloved, not everyone who says of himself that he is a Catholic is a Catholic of tradition. Not everyone who grabs a rosary and pins an image of Our Lady to his lapel. Not every priest who puts on a Roman chasuble is a servant of God. It is a hard truth, but it is precisely against this that the Lord Jesus warns us. He warns us against letting ourselves be led astray, against letting ourselves be deceived. He warns against this demonic confusion, this satanic confusion, which can cause us to lose our way.

Let us not be naive, my dear ones. Let us not let ourselves be deceived. With the help of God's grace, with the help of heaven, we can recognize who is a true servant of the Lord God and who is only pretending. For let us not deceive ourselves: among us in the twenty-first century, among Catholics, among Catholics of tradition, there is a whole mass of people who are playing a part, who are pretending to be

something. It is no accident that in the Polish language we have the saying: "He prays beneath the statue, but has the devil under his skin." That is the same thought expressed in other words, the one we find in today's Gospel: that angels will come to earth to separate the wicked from among the just.

Dear faithful, when we look at history — the history since the Second World War, which we are still able to learn about, whose direct witnesses are still alive and among us — we discover with horror how history is manipulated and falsified, how often, how thickly, we have fallen victim to ordinary swindlers, pseudo-Catholics, pseudo-patriots. Think, for example, of the 1980s, of Bolek and Lolek, who supposedly overthrew communism. Millions of people believed in a great mystification. Think, my dear ones, of more recent times, of the times of the covidiocy, the times of the plandemic, when the post-conciliar church, shoulder to shoulder with a supposedly right-wing government, imposed terror on us, and millions of people believed it all.

THE "ACTING POPES"

And so, my dear ones, today I wish to point to another problem, very close to us, very contemporary, namely a problem that poses a danger to our souls. I am thinking of the problem of the so-called "pops" [Polish *pop*, from *p.o.p. — pełniący obowiązki papieża*, "acting pope"]. Who is this "pop"? He is a person performing the duties of the pope. We see, my dear ones, how many all sorts of know-it-alls have multiplied, both on the internet and in the real world. Various clever talking heads who know everything, who will explain everything to us. And such an acting pope, my dear ones, does not lead souls to the Lord Jesus. He is a little antichrist. He leads the soul in the completely opposite direction, to where there will be weeping and gnashing of teeth.

When the word "antichrist" is spoken, which we have surely heard more than once in our lives, then each of us will surely admit that many times in his life he has wondered how it will actually be with this antichrist. How will it be when this antichrist appears here on earth? And we imagine the antichrist as someone repulsive, as someone flaunting what is evil, injustice, sin, as someone from whom people will flee in fear, whom people will find loathsome. Nothing could be more mistaken. The antichrist will inspire human trust. The antichrist will arouse the delight of the crowds, who will applaud him. The antichrist will inspire sympathy among the sons of this world. This is, my dear ones, something we must not forget. The antichrist will be a great deceiver, a great savior [?].

And in Holy Scripture we read about antichrists in the plural, because before that great antichrist appears at the end of the world, a whole series of little antichrists will precede him, that is, all those who come here to earth as servants of the devil, who come here to draw people away from the Lord Jesus and lead them into the devil's slavery. And these little antichrists, exactly like that great antichrist, inspire human trust, inspire human delight, inspire sympathy; they are deceivers. And to such deceivers belong all those acting popes. They are usually various superiors, this or that religious organization, fraternity, institute. These are people who, consciously or unconsciously, directly or indirectly, serve the devil, build an anti-divine order, deceive people, deceive people with their erroneous teaching.

And I repeat, my dear ones, these little antichrists may have the name of God on their lips, may pass themselves off as Catholics, Catholics of tradition, may put on Roman chasubles, but with the help of God's grace, with the help of light from heaven, we are able to unmask these people. We are able to avoid falling into their ambush. We are able to defend ourselves against their sweet, alluring speech. As flies fly to honey, so people follow their sweet but false speech.

Dear faithful, one must expect such little antichrists. These little antichrists are all around us. The greater the confusion, the greater the chaos, the more active they will be, because the devil knows that this is his time, the time of great deception. And we must pray today that with the help of God's grace we may be able to recognize these people, that we may not be caught in their trap, the trap of false teaching, even if it is thickly powdered with pseudo-Catholicism. Such forgers, my dear ones, are also found in the circle of Catholic tradition. A fool would be he who thought that they are not there, for where something of God, something good, is happening, there the devil ap-

pears, who wants to destroy it.

QUARRELS WITHIN TRADITIONAL CIRCLES

We see, my dear ones, in recent weeks all these discussions, these heated disputes — the internet is flooded with hectolitres of hatred, of various pseudo-wisdoms. Schismatics, not schismatics, rebels, not rebels, schism, not schism. It is very hard to find one's way, to get one's bearings in all this. With the help of God's grace it is possible, but all this serves to increase chaos, to increase confusion, which means that these unjust men, these wicked men, are less visible and can act more effectively, can fulfil their mission.

Dear faithful, this is a problem affecting various groups, little groups, within Catholic tradition. On the one hand we have the indult circles, which keep building the narrative that one must be unconditionally obedient. One cannot rebel. One must do everything that Rome expects of us. These are people who are one of the pillars of the new religion, of the new order in the Church. And surely more than one of you knows this story. One such priest, a fallen star of the indult, gave golden advice to another priest, who was wondering whether to leave the structures or not. He says: "Listen, you can quietly arrange something with the bishop. You will stand with him at a concelebration once a year, the faithful need not know anything." The priest summed it up: "So one can cheat on one's wife once a year, because it's only once a year." Such wisdom flows from persons who present themselves to us as authorities with an unblemished past, who know everything.

CARDINAL MÜLLER'S ORDINATION

And from that same stud farm, so to speak, a few days ago ordinations took place in the Institute of the Good Shepherd in Courtalain [?], in France. For these ordinations Cardinal Müller came from Rome, a modernist who has suddenly dressed himself up as a traditionalist. And this great theologian of Rome, the former prefect of the Congregation for the Doctrine of the Faith, presided over the ceremony of priestly ordination — leaving aside whether he is a bishop at all or not, leaving aside the validity of his own ordination, whether he is merely a masquerader dressed up as a cardinal. Well, it was visible during that ceremony that he did not know what he was doing. He was completely lost, like a child in the fog.

But what is worst, there comes a moment when the minister of ordination pronounces the words of the sacramental form, which bring about the ordination. After the laying on of hands — the preface, and there one sentence, one sentence which brings about the ordination of the priest, the imprinting on his soul of the indelible character. And that cardinal, that most agreeable authority, in this one sentence in Latin, which he reads from the Pontifical, gets it wrong three times, garbles it. And now the question is whether he did it consciously, or whether it was simply an expression of some negligence, some contempt for that ceremony, which he had been invited to perform. And both cry out to heaven for vengeance. For if you do not know about something, and you are asked for something, then the minimum of diligence is to read the text beforehand, so that you know what you are doing. If you do not do this, then by it you express your contempt for those people who asked you for something.

And there stand beside him the supposedly traditional priests, straight as candles, with slicked-down little hairs, albs with a bit of lace, and not one of them so much as batted an eyelid when it came to garbling the sacramental form, to conferring doubtful ordinations.

SSPX CONSECRATIONS

But going further, along the trail of various acting popes who will lecture us. Cardinal Müller, after all, is not some anomaly, an isolated case of a person who knows everything. In the Priestly Society of St. Pius X, episcopal consecrations have taken place, as we know very well, which were justified by what? A state of necessity. And yes, a state of necessity exists in canon law. A state of necessity which justifies not observing the norms of canon law in order to save a higher good. Such a good is the existence of the Catholic Church, which is the Church of God and which, by the will of the Lord Jesus, has two funda-

mental functions. First, proclaiming the truth, proclaiming the religion of God, and second, administering the holy sacraments, through which souls receive God's grace.

And the state of necessity that would justify an episcopal consecration without a papal mandate is justified either by the proclamation of heresy, a threat to the preservation of true doctrine, its falsification. And who falsifies religion? Who falsifies the Catholic religion? Heretics. He who proclaims heresy is a heretic. Or else by a threat to the validity of the holy sacraments. So these two situations would justify consecrating a bishop. They are of an extraordinary character. It is a question of the survival of the Church herself, of the preservation of the Church. *Salus animarum suprema lex*. The highest good is the salvation of souls. Nothing else. The Church exists in order to save souls.

And meanwhile the superiors of the Society of St. Pius X, the Teutonic commander in Poland [?], announce to us that the Society needs bishops because it simply carries on its activity all over the world and they have to travel, and the Society has such a need. Well, imagine that in the time of Saint Pius X the Master General of the Dominicans announced: "Well, there are too few Dominican bishops in the world, we shall consecrate ten for ourselves in order to strengthen the Order of Preachers." Complete absurdity. It is not a matter of the interest, the good, of any congregation whatsoever, but of the good of the Church as a whole.

If the Society is afraid to appeal to these arguments, because in the end they sat down at one table with Fernández, with a heretic, with a loathsome apostate, treated him as a partner for talks, did not want to offend him in any way, then there is no justification for this consecration. If heresy is not being proclaimed by heretics, if there is no threat to the validity of the sacraments, if everything is in order, then what is the title to consecrate bishops for oneself? That is already, my dear ones, another acting pope, who announces to us, without saying it directly, but from all these explanations it follows, that it is no longer *salus animarum suprema lex*, but *salus fraternitatis suprema lex*. The continuation, the salvation, the interest of the Society is the highest law. And unfortunately, my dear ones, once again, just as a whole mass of people gazing at the acting pope Müller and at various indult priests, so here too, in the case of the Society, a whole mass gazing at their acting pope, because my acting pope knows everything best.

SEDEVACANTISTS AND SECTS

But going further, my dear ones, there is a whole mass of sedevacantists, who claim that for seventy years there has been no pope. And, my dear ones, what is characteristic of them is that this sedevacantism is not a diagnosis, a statement that something has happened. It is, my dear ones, a permanent state. It is meant to be the solution, the statement that there is no pope and that we do not need him. We got along for seventy years without a pope, so what do we need some pope for? And another acting pope, some bishop with some thesis, who proclaims that we shall probably never see a pope again. And so, my dear ones, and so more and more people gaze at their acting pope.

When one looks at all this, one's head simply begins to ache. One's head begins to ache and a thinking man realizes that we are dealing with the action of the evil spirit, that in all that is happening in the world today the thought of rendering service to the good of the Catholic Church is utterly perishing. We are to defend the Catholic Church, and not create some sect under the leadership of this or that acting pope, bishop, secular priest, who will now lead us. But where will he lead you? If you do not walk the path of the Catholic Church, if you create for yourself, you create your own congregation, fraternity, institute and make an idol of it, then where will you arrive? At hell. No fraternity, no institute, no priest, no pastoral ministry is able to replace the Catholic Church, the Church of Christ.

And we see, my dear ones, how the devil, since the time of the Second Vatican Council, goes to work, creating little groups. Now the Neocatechumenal Way, now the Charismatic Renewal in the Holy Spirit, now this and now that. And each one now becomes an adherent of some organization of his own. And where is the thought of the Church of Christ? Who today is still ready to stand up in defense of the Catholic Church, in defense of the Mystical Body of Jesus Christ, which is the Catholic Church? How did the devil outplay Catholics? How did Catholics let

the devil outplay them? This is, my dear ones, something that ought to fill us with horror.

THE LAST CALL

And yet Christ the Lord warned us: "The angels shall go out, and shall separate the wicked from among the just." Christ the Lord warned us that wolves in sheep's clothing would appear. Christ the Lord warned us against false prophets. And what did we do with this admonition, this warning of the Lord Jesus? We shrugged our shoulders indifferently and each went off to his own acting pope, and will defend that acting pope as one would defend independence. He will give his life for his acting pope and for his theory, his inventions. This is not the way to God, my beloved. And perhaps this is the last call, so that one, two or three souls may wake up.

We are members of the Catholic Church and we are to serve the Catholic Church, and not any acting pope whatsoever, with revelations or without revelations. Well, a whole set — the devil has prepared something pleasant for everyone. And let us keep this in mind, my dear ones. How many times in our lives have we already been deceived by Bolek, Lolek and a whole pleiad of ordinary masqueraders, swindlers. And what a cackle of the devil lies hidden in all this. What joy, what satisfaction the devil has when he sees how, time and again, Catholics let themselves be deceived by deceivers. Perhaps this is the last chance for us to begin to think in God's way and not in the human way, to begin to serve Jesus Christ, His Church, and not acting popes and their interests.

I fear, my dear ones, that when a Catholic pope appears in Rome, what will happen? That no one will recognize him, because he will not fit my ideas, because he is not as I imagined him, because he is not as I expected, because it is I who am not that pope. And now, my dear ones, one sees both in the post-conciliar world and in tradition how people live as they please: each his own helm, sailor and ship. And what does anyone need a pope for? What does anyone need the Church for? What does anyone need order for? How can I do what I want? "The angels shall go out, and shall separate the wicked from among the just." "God is not mocked," Saint Paul warns. If we are not able to put things in order, if we keep letting ourselves be deceived, then the Lord God will intervene and with His power will clean up this chaos, this mess which we have created. But this divine intervention will hurt each one of us.

In the name of the Father and of the Son and of the Holy Spirit. Amen.