NEO-PROTESTANTISM AND ASYMPTOMATIC CATHOLICISM

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The great enemy of the Catholic Church, the heretic Martin Luther, claimed that man has no possibility of earning merit before the Lord God, since as a result of original sin he cannot in any way cooperate with God's grace. And on the other hand, God's grace finds no field in the human soul in which to act effectively. That is why Luther claimed that man obtains justification and can be saved *sola fide* and *sola gratia*: through faith alone, but understood as an act of hope, an act of trust, and through God's grace alone. Hence Martin Luther advised his followers such nonsense as *Pecca fortiter, sed crede fortius*. Sin boldly, but believe more boldly.

Meanwhile, in today's lesson Saint James the Apostle admonishes all of us to be doers of the word and not hearers only, deceiving ourselves. As we should remember, faith without works is dead. And in this time, when so much is said about the supposed achievements of Martin Luther, when Protestant pastors are invited into Catholic, supposedly Catholic, churches to preach sermons, we may ask: who, then, is right? Are the Lutherans, who follow the example, the teaching of Martin Luther? Or the Catholics, who hold to the teaching of Saint James the Apostle?

Dear faithful, Martin Luther said of the Epistle of Saint James that it is an epistle of straw, fit for kindling the stove. He denied that it was an inspired book and consequently claimed that the Epistle of Saint James does not belong to the canon of Holy Scripture at all. It is not true, as we are told, that Catholics and Protestants have the same Holy Scripture. That is a lie. It is a widespread lie today. Martin Luther removed from Holy Scripture everything that did not fit his heretical teaching. And as Catholics we know perfectly well who is right. It is not Luther, but Saint James the Apostle.

The Lord Jesus warned us many times: "Not everyone who says to me: Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." As Catholics we believe that the source of justification and salvation is God's grace and the good works which man, cooperating with God's grace, performs here on earth. And we are aware that every day of our lives, using the reason and the free will which the Lord God gave us, we must make a whole series of different decisions. We must decide that we will do this and leave that undone.

As Catholics we are perfectly aware that between listening to Him who is the truth and the eternal reward in the kingdom of heaven, man must complete the work of crucifying the old man. We must, my dear brethren, overcome our weaknesses, our infirmities, making use of the grace which the Lord God gives us through the sacraments. We must, my dear brethren, crucify the old man, which involves toil, effort, suffering. But without this crucifixion of the old man, the new man, reborn through God's grace, will never be born. And we should all live in such a way that we can repeat the words of Saint Paul: "And now I live no longer, but Christ lives in me." What we believe, what we hope to attain, must be reflected in our works, in what we do, what we say, how we think. Hence the call of Saint James the Apostle, this warning that we should not be only hearers of the word, deceiving ourselves, but doers of the word, is so important, especially in our age. God's grace can make a saint out of the greatest sinner, but it depends on man whether he will cooperate with God's grace.

A LIGHTER CATHOLICISM

And we live, my dear brethren, in a time in which Catholics are being destroyed by neo-Protestantism. One of the foundations of the new post-conciliar religion of man is neo-Protestantism. And we see, my dear brethren, all around us a whole mass of people who say that it makes no great difference what a man does, what he says, how he lives, because after all the Lord God is merciful and must forgive everyone

everything. We see a whole mass of people who have given up any spiritual work, any spiritual struggle, who simply go with the stream, because it is easier, more comfortable, and who live in the conviction that they will get to heaven anyway.

We live, my dear brethren, in an age in which we are dealing with asymptomatic Catholicism. And this asymptomatic Catholicism is not only a problem of the post-conciliar world, but unfortunately also of Catholic tradition. A whole mass of people who call themselves Catholics, who have the name of Jesus and the name of the Mother of God on their lips. But, my dear brethren, when we look more closely, it turns out that the Catholic religion has no meaning in their lives, has no influence on their lives in any way. Asymptomatic Catholicism. Catholicism without sense, because after all God's grace is meant to transform us.

TWO ACHILLES HEELS

Dear faithful, God's grace has the power to transform us. Today I would like to draw attention to two great problems among modern Catholics, also in Catholic tradition, two Achilles heels. It is worth making an examination of conscience and answering the question, to what extent this is a problem that concerns me.

First, my dear brethren: we live in an age in which, for a whole mass of people, the tabernacle has become the monitor. The monitor, in front of which people spend long, long hours today, which has become for them like a temple, a source of knowledge of the world. And while in the circles of Catholic tradition this problem of television is usually solved, better or worse, and sometimes the sets disappear from homes, end up in a corner somewhere, are used only on some extraordinary occasions, the danger is surely far greater: the computer screen and the smartphone screen. How many hours a day do Catholics spend swiping a finger across a small colourful screen? How much time a day do we waste, my dear brethren, on things that are completely superfluous and unnecessary to us? And we must realise that time which we have once lost will never return to us. That time which we have wasted is wasted forever. We will not recover that time. This is, my dear brethren, a great, enormous problem also among traditionalists.

And Martin Luther's vision is tempting: "Do whatever you want. God is merciful. God will forgive you everything." This vision is tempting, a vision in which a whole mass of modern people, modern would-be Catholics, believe. It is supposed to be a lighter version of Catholicism, a light version, easy and pleasant. But when we look more closely at everything Luther preached, everything that has been promoted since the time of the Vatican Council, we will understand that in truth we are dealing with an extremely pessimistic, sad vision of human life. A vision of life in which we can change nothing, can improve nothing, because that is what Protestantism comes down to. When we think about what really lies behind these words of Luther, "sin boldly, but believe more boldly," we will realise how dramatic, how terrifying, how depressing this vision of our life is, a life in which we are unable to change anything, to improve anything.

A screen which has become a tabernacle for us, which has replaced the Lord God for us, which has replaced prayer and the fulfilment of the duties of our state in life. We have become slaves of a small, colourful screen.

And the second Achilles heel of modern Catholics, also of traditionalists, is pointed out directly by Saint James the Apostle in today's lesson: "But if anyone thinks himself devout, not bridling his tongue, but deceiving his own heart, this man's devotion is vain." We must ask ourselves how the observance of the eighth commandment looks in my life. Because very willingly, often, much and needlessly we speak about the faults of other people. We are, my dear brethren, simply gossips, though we do not want to admit it. We willingly take part in backbiting; God forbid, in slander, but there is no shortage of these slanders in the bosom of Catholic tradition. There is no shortage of those who try to spread false rumours about other persons. They do not bridle their tongues.

Saint James writes plainly: "He who does not bridle his tongue cannot be a devout person," because a devout man knows what a danger, what a threat to another man the tongue can be. How much harm can be done to an innocent soul with the tongue! And this backbiting, slander has become the daily bread of modern people. And many a one will immediately

defend himself, saying that he says nothing, he only listens. But if the thief had no fence to buy his loot from him, he would not steal. And many a slanderer would not do evil with his tongue if it were not for those who willingly lend their ear to hear that evil.

Dear faithful, it is therefore worth making the effort, on this fifth Sunday after Easter, to consider to what extent these two matters which I have just pointed out to you are a problem in my life. To what extent am I enslaved by screens, little monitors, and to what extent am I unable to tame my tongue?

ADAPTING OURSELVES TO GOD

Dear faithful, the great danger is that if we do not live in accordance with what we believe, then one day we will begin to believe in the way we live. That was the case of Martin Luther. That was the source of the tragedy of all heretics, of all the wretched who ended up in hell. The Catholic religion demands of us that we adapt ourselves to the Lord God, to His law, to His will, and not create for ourselves an idol adapted to our vision, our needs, our imaginings.

Martin Luther. The Lutherans claim that they love Holy Scripture, but Luther did not adapt his life to Holy Scripture; he adapted Holy Scripture to his life, to his imaginings, cutting, removing from Holy Scripture the inspired text, a text coming from God Himself. And we see, my dear brethren, that the history of the Church shows a whole mass of people who, instead of submitting to the Lord God, to His will, to His law, created for themselves an idol adapted to their lives.

And this is also the problem of the entire post-conciliar religion of man, which no longer proclaims that a Catholic is to serve the Lord God, to fulfil His will. Man stands today at the centre and it is the Lord God who is to be his servant, and a God is created who answers the whims of fallen man. This is not the way to heaven. This is the way leading straight into the fire of hell, where Martin Luther and those like him are most surely roasting. May we not follow that way. May we always, my dear brethren, keep our eyes wide open, so that we are always ready to cooperate with God's grace, which the Lord God gives us because He desires our salvation.

BERGOGLIO AND "GOOD LUTHERANS"

This danger from neo-Protestant heresy is a most real danger, a universal danger. We see how many souls in the last few decades have fallen into the claws of this heresy. How many nominal Catholics are there today who are in truth pure-blooded Protestants?

On 13 October in the year of the Lord 2017, on the hundredth anniversary of the end of the Fatima apparitions, a strange event took place in the Vatican. The Argentine Jesuit by no means invited Catholics on that day to common prayer of the Rosary, to penitential devotions. On that very day a meeting was organised in the Vatican for Protestants, for Lutherans. And in the place of honour in the Vatican there stood not a statue of Our Lady of Fatima, but a statue of Martin Luther. And during this meeting Bergoglio declared, among other things: "I like all good Lutherans very much. There are very many good Lutherans who truly hold to the teaching of Jesus Christ."

And does he truly hold to the teaching of Jesus Christ who follows Luther's satanic counsel: "Sin boldly, but believe more boldly"? Does he truly hold to the teaching of Jesus Christ who takes scissors and cuts out of Holy Scripture whatever does not suit him? Does he truly hold to the teaching of Jesus Christ who falsifies it? One does not have to be a doctor of theology, my dear brethren, to give a simple, clear answer to these questions.

But what Bergoglio said is the quintessence of the new post-conciliar religion. The new post-conciliar religion likes good Lutherans and claims that they truly hold to the teaching of Jesus Christ. Why does it do this? Because the new post-conciliar religion is based on the same neo-Protestant foundation, on the same ideas that accompanied the Protestant heretics. Hence this sense of unity, of brotherhood between post-conciliar clergy and Protestant pastors. Hence this inviting of Protestants to preach sermons in churches that were once Catholic, or inviting them to help in distributing Holy Communion, which happens commonly in Germany, for instance.

Dear faithful, aware of what a great danger neo-

Protestantism is in modern times, we wish to repeat today the words of Archbishop Marcel Lefebvre: "With all our heart and with all our soul we belong to Catholic Rome, guardian of the Catholic faith and of the traditions necessary to preserve it, to eternal Rome, teacher of wisdom and truth. We refuse, on the other hand, and have always refused, to follow the Rome of neo-Modernist and neo-Protestant tendency, which clearly manifested itself during the Second Vatican Council and, after the Council, in all the reforms that issued from it. No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic faith, which the Magisterium of the Church has clearly taught and professed for over 19 centuries."

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