BLASPHEMIES AGAINST THE BLESSED SACRAMENT

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On this first Saturday of the month of June we wish to make reparation for so many sins, blasphemies, and sacrileges, especially those directed against the cult of the Blessed Sacrament. We wish to pray for the swiftest possible triumph of the Immaculate Heart of the Most Blessed Virgin Mary, Mother of the Saviour. After Holy Mass we shall sing the litany in honour of the Heart of the Lord Jesus and set out in procession, in order once again to express, to profess our faith in the presence of the Lord Jesus in the Blessed Sacrament, to render Him public worship and homage — that worship and homage which the modern world no longer wishes to render to the Lord Jesus. And yet every creature is obliged to do so. Every human being received a rational will for this purpose: to recognize his Saviour, to love Him, and to serve Him.

My dear ones, as we abide in this octave of Corpus Christi, we contemplate God's love; we contemplate the great gift that Christ the Lord has left us in the form of the most holy sacrifice of the Holy Mass, in the form of the Blessed Sacrament. We realize that God's love for us human beings is so great that, although Christ the Lord has ascended into heaven and sits at the right hand of God the Father almighty, whence He will come to judge the living and the dead, He nevertheless dwells among us, human beings, here on earth: hidden, quiet, defenceless like a child, a prisoner of love, present in the Blessed Sacrament, enclosed in the tabernacle, who comes to the altar whenever the Catholic priest offers the most holy sacrifice of the Holy Mass, thereby making present, in an unbloody manner, the bloody sacrifice of Calvary.

We realize, my dear ones, that the Blessed Sacrament is indeed the holiest and greatest of the seven sacraments of the New and Eternal Covenant. And this is because through this sacrament we do not merely receive God's grace, but it contains within itself the very Giver of grace, our Lord Jesus Christ. The Saviour in the Blessed Sacrament, in the white host, in a drop of consecrated wine, is present truly, really, substantially. It is not merely a sign, a symbol, but truly the Body and Blood, Soul and Divinity of our Lord Jesus Christ, hidden under the appearances of bread and wine.

As I repeat to you time and again, when we consume bodily food, necessary to sustain our body in life, we in a certain sense ennoble it, because from a dead thing it becomes a part of our human body. In the case of divine bread, in the case of the Blessed Sacrament, it is entirely different. It is we who are ennobled by consuming the Body and Blood of our Lord Jesus Christ. It is we who are transformed — we ought to be transformed and made like Him who feeds us.

And when we realize who the Blessed Sacrament is, when we realize that we stand in the presence of God Himself, who shed His Blood on the Cross in order to complete the work of redemption, could we fail to bend our knees before Him before whom irrational animals bowed down? Could we, my dear ones, clap and dance at the most holy sacrifice of the Holy Mass, which is the making present of the sacrifice of Calvary? Could we turn the Holy Mass into a fairground? Could we look on as the priest becomes an emcee entertaining the audience? Of course not. And yet we are perfectly aware that it was precisely after the Second Vatican Council that they did this to the liturgy.

No longer God, no longer Christ is at the centre of the *Novus Ordo Missae*, but man. Man, whom the priest must entertain, amuse, must make sure that he is not bored by any chance. He must constantly think up something new, something more creative. The Synodal Way opens the way to a whole mass of abuses, to some lay committees which will choose and determine how the liturgy is to look.

PROFANATIONS AND THE PROCESSION

Dear faithful, we must renew today our faith in the real presence of Christ in the Blessed Sacrament, so

that through this faith we may penetrate what our bodily eyes do not see. And this faith is especially needed by us today, when it is being destroyed, when it is disappearing.

Not long ago reports appeared in the media about a situation that took place in Switzerland, in the diocese of Chur — a diocese led for years by the supposedly conservative Bishop Huonder, who then became a bishop of the Priestly Society of Saint Pius X, admitted to ministry in the chapels, the churches of that same Society. And it is precisely from the diocese of Chur that, time and again, reports reach us of dreadful blasphemies and sacrileges. At one moment it is a lady in a green sweater who stands at the table and concelebrates with the parish priest. She stretches out her hands, utters the words of consecration. And most recently it turned out that there had been, as it was termed, an "incident". And what is hidden behind that word "incident"? Well, that Holy Communion was given to dogs. But nobody said that this is a sacrilege, that this is an offence against God. They said it was an incident, and the faithful were instructed. Instructed. What on earth is that supposed to mean, my dear ones?

We hear in the sequence of today's Holy Mass: "Behold the divine bread of angels, for pilgrims in this vale of tears, for the sons' tables alone — not to be cast to dogs." The Lord Jesus said in the Gospel: "Do not give to dogs what is holy." And who would have expected that these words of the Saviour would have to be read so literally, that the post-conciliar sect would hand out communion — what they think is the Lord's Body — to dogs.

Dear faithful, as we take part time and again, as we watch the solemn Corpus Christi processions, we probably wonder why, in fact, we go out with the Lord Jesus into the streets of our towns and villages. But should we not ask ourselves the exact opposite question — namely, why does the Lord Jesus go out with us, outside, into the world? And we could repeat after Saint Peter: *Quo vadis, Domine?* Where are You going, Lord? Two thousand years ago Saint Peter heard from the lips of the Redeemer: "Peter, since you are abandoning my people, I am going to Rome, to be crucified there a second time." At that time the Lord Jesus was going to pagan Rome, from which Saint Peter was fleeing.

And today, my dear ones, when we think of the feast of Corpus Christi, of these present-day processions, of these walks, we realize that our Polish land too has become a pagan land. Do we differ so greatly from that godless, demonic Rome in the days of Caesar Nero? After all, there is more and more hatred around us for the religion of Christ. More and more liberalism, modernism, materialistic atheism. And although many people still go out into the streets of our Polish towns and villages on Corpus Christi, they probably go out of habit, because it is the done thing, because there is some kind of entertainment. Hardly anyone probably realizes any longer what this procession is for and what it expresses. And just as the wind blew away the flower petals that adorned the road for the Lord Jesus, so quickly do all appearances vanish, all remnants of any Eucharistic piety, of any faith that Christ is truly, really present in the Blessed Sacrament.

Dear faithful, we could ask the Lord Jesus: *Quo vadis, Domine?* Where are You going, Lord? And we would probably hear today the answer: "I am going to your town, I am going to your village, so that godless people may crucify Me there a second time."

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