RELIGION WITHOUT SACRIFICE AND THE DISPUTE OVER "FOR MANY"

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My dear faithful, we gather on this feast of the Most Precious Blood of Our Lord Jesus Christ to take part in the Most Holy Sacrifice, to see with the eyes of the soul how the side of Our Lord is opened, how there flows from Him that Blood which every man needs in order to be washed clean of his sins, to obtain justification in the eyes of God and so attain salvation.

I myself am a great devotee of the Most Precious Blood of Christ the Lord, and from experience I can recommend to you, as a powerful weapon against the attacks of the evil spirit, the Litany of the Most Precious Blood, which I often recite myself. Providence willed it so that it fulfilled a certain timid dream of the priest standing before you, who, when he entered the seminary in the year of the Lord 2006, thought to himself that he would like to receive priestly ordination on this very day, on the feast of the Most Precious Blood. And when, after eleven years, that ordination came about, then by the will of God, evidently, those prayers of mine and the devotion with which I have surrounded the Most Precious Blood all my life were heard, and on 1 July 2017, four years ago now, I received the sacrament of the priesthood, so as to continue the Catholic priesthood, an untainted priesthood, a priesthood certain as to its validity, but above all a worthy priesthood, that is, one marked by fidelity to the Supreme and Eternal Priest, and not to this or that man or to human considerations.

BLOOD AND WORSHIP

Dear faithful, when we think of blood, some people faint at the very thought of the sight of it, others are more resistant, but every one of us, as human beings, realises how essential blood is for our human organism. For without blood there is no life. Blood is pumped throughout our whole human life. Imagine those several decades, sometimes more than a hundred years: the heart ceaselessly pumps blood, which flows through the whole human body, delivering to every cell the substances necessary for life, nutrients, oxygen. So it is no wonder that from the dawn of history blood was protected in a special way. It was protected by secular law as well as by religious law. For blood meant life.

And so much has changed among us human beings. Such technological progress has come about. We conquer the Moon, Mars and who knows what else, although some claim that we never landed on the Moon at all. But, my dear brethren, no genius has yet been found who could replace blood. A man without blood cannot live. And precisely because blood equals life, it was from the dawn of history an element of worship.

For even the most primitive, false, pagan religions, besides some doctrine, some teaching, have a second indispensable element of religion as such, and that is worship. Worship, which serves man to express his subordination to the being he reveres. As you know very well, these pagan cults are often as degenerate as the doctrine, the two going hand in hand: sick doctrine, sick worship. But at the same time, when you turn to the Old Testament, you see that Old Testament worship rested to a considerable extent on the sacrifice of animals, whose blood was shed in place of human blood. And one may wonder what that whole Old Testament worship was for. My dear brethren, it was nothing other than a foretelling, a symbol and a figure of the worship of the New Covenant, worship introduced here on earth by the Son of God Himself, the second Person of the Most Holy Trinity, Our Lord Jesus Christ. All Old Testament worship was directed towards Our Lord Jesus Christ.

Hence even in the Roman Canon, after the consecration, in the prayer *Supra quae*, the priest recalls the sacrifices of Abel, Abraham and Melchisedech as those sacrifices of the past which foretold the institution of the pure sacrifice of which Malachias wrote, the pure sacrifice which is to be offered to God from the rising of the sun to its going down. And by the

grace of God, without any merits of our own, we live in times in which it has been granted to us to know, to love, and to take part in this pure sacrifice, this perfect sacrifice, this sacrifice worthy of the Triune God.

RELIGION WITHOUT SACRIFICE

My beloved, if only we realise that, truly, there is no such thing as a religion without sacrifice, that even the most primitive, degenerate, false pagan beliefs have a worship consisting in the offering of sacrifice, that is, in the destruction of something in order to express man's subordination to the supreme being, then it must horrify us that in the 1960s it was decided to create a religion without sacrifice. For what else but a religion without sacrifice is the post-conciliar church? And perhaps some of you will think: Father is exaggerating a little. But ask your average Catholic acquaintance what the Holy Mass is. And perhaps one in ten, perhaps one in twenty, will say: a sacrifice. A meeting with the Lord God, a banquet. They have invented 1059 definitions, only the simplest, the true one, the catechism one, no one puts into anyone's head any more, no one instils. A religion without sacrifice is some kind of caricature, an anti-religion. And what is appalling is that for fifty years so many Catholics have not wanted to see it, have not wanted to understand where all the problems of the modern world come from: that they result from the destruction of the Catholic Holy Mass, from the destruction of the sacrifice of the Holy Mass, of which holy Father Pio used to say that the world could exist without the sun, but not without the Holy Mass. For the Holy Mass is that which restrains the Almighty and just God from inflicting on us sinners, on us insolent sinners, the punishment we deserve for our sins.

And that is why Satan has for centuries done what he could to limit the Most Holy Sacrifice, to limit the number of them as well. That is why, my dear brethren, during the persecutions of Christians priests were attacked with particular ferocity, murdered, in order to stop them from celebrating the Holy Mass. And after two thousand years, almost from the death of Our Lord Jesus Christ, from the death of the first apostles, it turns out that in the post-conciliar church there is no need to murder anyone any more. Because they so willingly concelebrate. They will sit down, sit a while, some little woman will come and read the Holy Scripture, an extraordinary minister of communion [?], the priest just stretches out his hand like some Nazi and concelebrates. And then people are delighted, as at a wedding, at a funeral: oh, there were as many as four priests. What a satanic idea! Instead of four sacrifices, one, if indeed it took place at all. But do you understand now what a great evil, what a satanic idea it was to introduce concelebration everywhere? How hell must rejoice when instead of a hundred Masses there is one!

THE CONSECRATION FORMULA

My dear brethren, but since we are already touching on the problem of the new Mass, I would like to say a few words to you today about a subject which inflames the minds of traditional Catholics, and which in my opinion is entirely unnecessary. I am speaking of the heated discussions about the change in the formula of consecration of the Lord's Blood, the change of Christ's words "for many" into the satanic "for all". My dear brethren, for some months Catholics have been arguing, exchanging arguments, they are almost flying at each other's throats: is it valid or invalid.

And recently I was also accused of not speaking up, as a Catholic priest, in defence of the formula of consecration in the *Novus Ordo*. After all, Father is a Catholic priest, so why does Father not protest loudly that they want to change "for many" to "for all"? And I answered: well, precisely because I am a Catholic priest, and I will not lend a hand to powdering a corpse. For what does it matter whether the *Novus Ordo Missae* is valid or invalid? If it is an unworthy Mass, an illegitimate one, unlawfully imposed on the Church, a doubtful rite, in the course of time more and more so, then what in the end does it matter whether it is a valid Mass or an invalid one? Should a Catholic be interested in this at all, and still less a Catholic priest? Whether the conjuring of andruts [?] takes place, or something more? Since it is a rite which is not pleasing to the Lord God, a rite which was so designed, so constructed by Freemasonry that in the course of time it would become more and more doubtful. For as Archbishop Marcel Lefeb-

vre wrote, in the very good study, still available even on the internet on the Society's websites, "The New Mass, Luther's Mass" [?], the main problem of the post-conciliar rites, apart from the fact that they were changed so that they all became doubtful, is the attack on the Catholic intention.

And as long as there are still priests formed, as they say, in the old way, which in our country dragged on a little longer after the Council, because this revolution reached us with a delay, as long as they are still alive, there is a greater chance of coming across a priest who believes that the Holy Mass is a sacrifice. But the younger he is, the more deformed in the post-conciliar seminary, the smaller that chance. So what does it matter whether it is "for many" or "for all", if we are dealing with a rite displeasing to the Lord God, a doubtful rite, a more and more doubtful rite, a rite which was unlawfully imposed on the Holy Church by Pope Montini? Why expect a Catholic priest to defend this rite? In the name of what? And is it not perhaps the case, my dear brethren, that this whole discussion was created by Freemasonry? And to what end? Well, precisely in order to keep people, despite appearances, at this new Mass, in defending it. For people will now rejoice: look how good, because in Poland we have "for many", so this new Mass is valid, so all is well. And then one or another so-called traditional priest will confirm such a lost Catholic in it. I will not name names; some of us know. Some of you have perhaps even witnessed it yourselves, where such a lost Catholic comes to a priest and asks: how is it with this new Mass? Can I go? Can I not? "It is valid, it is valid," and not a word of comment. Is that a Catholic answer? Tell the truth, as you are a priest, and not: I will say a bit, but I will not say the rest. Or another priest, who proclaims that there are two Masses: high-calorie and low-calorie. If you do not have the high-calorie one, be content with the low-calorie one. Well, a dietitian has turned up. Perhaps he missed his vocation.

AMBIGUITY AND THE STRADDLE

And, my dear brethren, look how many people remain through such strange discussions, through such ambiguous speech, and yet Holy Scripture says: "Let your speech be: yea, yea; nay, nay." *Os bilingue detestor*: "I hate the double tongue." How many people are entangled in some senseless discussions, deliberations, which in the end make no sense at all. No sense at all. For if you are a Catholic, then try, whenever it is possible, to render worship to the Lord God in the way the Lord God wants it, that is, by taking part in the Most Holy Sacrifice. If you are a Catholic priest, then do not be foolish. Since you have discovered the Tridentine Mass, abandon the little table and turn to the altar, and do what you ought to do. Offer to God the holy, pure and immaculate sacrifice, as the most venerable prayer of the Church, the Roman Canon, says of the Holy Mass.

And the main problem of our times is a whole crowd of Catholics, priests, and also bishops, who simply stand astride the barricade. A candle to the Lord God and a stub to the devil, though in fact one should say it the other way round: a candle to the devil and a stub to the Lord God. And as long as these poor, lost Catholics persist in this straddle, Satan will only rejoice. For what resistance do they put up? They are like the elastic in underpants: it squeezes in everywhere.

Therefore, my dear brethren, we must pray that we do not treat the Most Holy Sacrifice as some kind of addition to religion. For Catholic doctrine and the Most Holy Sacrifice are the foundations of religion as such. There is no Catholicism without the Catholic catechism and without the Catholic Holy Mass. And if, instead of chocolate, one wants to hand out a chocolate-like product, if there is such a priest, is he still a Catholic? No. Like Światowid [?]: one could put him on a little wheel and turn him around, once to the little table, once to the altar. Many priests experience enormous inner pain resulting from this tearing. They cannot all be condemned. But there are many who have remained in such an arrangement for years, with premeditation. They often supervise traditional movements on behalf of the bishops' curias, in order to have full control. Indeed! There are even priests who celebrate only the Tridentine Holy Mass. But what of it, if they dance to whatever tune the post-conciliar ecumenical orchestra plays, if they play for the same team as the enemies of Our Lord Jesus Christ?

PRAYER FOR THE LOST

And how will they justify themselves at the judgment, when they stand before that divine Lamb with the pierced side? "Lord Jesus, one surely cannot be such a rigorist, surely the most important thing is the unity of the Church, obedience to the hierarchical structures." And what will they then hear from the divine Judge? "Go into the fire of hell, for I was hungry and you did not feed Me." "But when, Lord, did I see You hungry?" "When he sent to you that soul which was seeking the truth, which longed to know it, and you gave it a stone. You sent it astray. You entangled it in senseless discussions and little wars [?]."

Dear faithful, we must pray, first, giving thanks to the Lord God that it was granted us to know the treasure of Catholic tradition and the truly Most Holy Sacrifice. We must apologise for those who pass by this treasure with indifference, who despise it, trample on it, and we must pray for so many lost Catholics, often torn, often driven astray by priests, traditional priests too, that the Lord God may show them the light, that He may give them understanding, that He may open, tear the scales from their eyes, that they too may discover this source of our salvation which springs forth on every Catholic altar on which the Catholic Holy Mass is celebrated. A pure sacrifice. Not some counterfeit. A pure sacrifice. The Most Holy Sacrifice of Our Lord Jesus Christ.

And we must pray all the more, my dear brethren, for priests, that they may be able to say "no": *non possumus*. We must pray for young priests, for seminarians, that they may be able to remain faithful to their vocation.

ORDINATION FROM A DISTANCE

For a few days ago I received a curiosity, one might say an oddity, it would even be funny if it were not frightening, from France. Namely: priestly ordinations in one of the French dioceses. The diocesan curia issued a notice, sent out, attached to the invitations to the ordinations, namely: both the deacons receiving priestly ordination and the members of their families, who in accordance with the sanitary regime [?] have been invited to the cathedral, in order to enter for the ordinations must present a current PCR test result taken no earlier than 48 hours before receiving priestly ordination, or an antigen test taken no earlier than 4 hours before the start of the ceremony.

You are laughing. And one should probably laugh, for what is there to weep and shed tears over, over idiots. Judases. Who practise the cult of Saint COVID. Or perhaps even Most Holy COVID. And then it is no surprise that when this poor little cleric has done himself, they will gouge out his brain, he will go to the ordination, and it will be invalid anyway, because the French bishops, out of concern for health, for sanitary safety, for the second year in a row are conferring ordinations à la Kashpirovsky: they stretch out their little hands from a certain distance, so that God forbid there be no physical contact with the deacon being ordained. And yet they supposedly know Holy Scripture, well versed from courses with the Protestants, and they have not read how the apostles ordained, by laying on hands. Kashpirovsky, Zbyszek Nowak, I do not know, perhaps they watched too much television and thought that now the grace of the sacrament of the priesthood can be sent from a distance. So perhaps some post-conciliar theologian will now turn up who will explain at how many metres, tens or hundreds, one can ordain someone. Or perhaps it is enough for him to stretch out his hand and make priests of all the peasants within a radius of a kilometre? I do not know what else post-conciliar theology will come up with.

For returning to the starting point, that is, to concelebration, perhaps some of you have wondered how it is that those priests stand dozens of metres away, a hundred, two hundred, at those rallies with Wojtyła. A crowd of priests stands there, delight, ten thousand priests concelebrated with the Pope. But how does that square with Catholic theology, which requires that the priest have contact, see what he consecrates? And a priest who stands dozens of metres from the altar, what can he consecrate? Appalling. Appalling. How much simulation of Mass, how much pseudo-celebration takes place today. And, my dear brethren, they will realise that something is wrong when it is already too late. When those who still give for the Holy Mass, who bring offerings, have already died out. I have heard that with you in Podkarpacie there is a beautiful custom, and no doubt in Poland they will soon introduce it: extorting the ordering of Masses at funerals, how it is read out, who gave for

how many Masses. That is not the way to the Lord God, my dear brethren.

MANY CALLED, FEW CHOSEN

But aware of this tsunami of evil which floods the whole world and the whole Holy Church today, let us hold the faith more firmly, let us hold fast to the Most Holy Sacrifice. Let us gaze upon the Most Holy Host, upon the chalice with the Most Precious Blood of Our Lord, which was shed for us and for many, not for all. For many are called, but few are chosen. And may we and our dear ones be found not among the called who rejected the call of God, who spat on the hand of their Benefactor, but may we, our dear ones, be found among the chosen, that is, those who will wash their souls in the Blood of the Lamb and be made whiter than snow, and with that radiance will shine for ever, gazing upon the face of God, beholding God face to face, which would not be possible without being washed in the Most Precious Blood of Our Lord Jesus Christ.

Blood of Christ, price of our salvation, deliver us. Amen.