THE SILENCED BLIND MAN AND THE MEETING WITH FERNÁNDEZ

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

Dear faithful, on this Quinquagesima Sunday we hear from the lips of the Saviour the announcement of His sorrowful Passion. And although almost 2,000 years have passed since Good Friday, we Catholics, living in the twentieth century, resemble the apostles described in today's Gospel. We hear about the Passion of the Lord Jesus, but we understand nothing of it. Why, really, is the Lord Jesus to be mocked, scourged, spat upon? Why does He take the wood of the Cross upon His shoulders and go to Golgotha?

Dear faithful, the reason for the sorrowful Passion and death on the Cross of the Lord Jesus was nothing other than the desire to make reparation for human sin. Human sin, which offends the divine majesty — whether grave or light, it offends God. This is a fundamental truth, one of the fundamental truths that are denied today. And we must, my dear brethren, say a few words about this truth today. We must realise that sin, that is, rebellion against the law of God, is an offence against God.

And look, my dear brethren: when our first parents, Adam and Eve, had received from God everything they needed, when they lived peacefully in Paradise, then, tempted by the devil, they committed original sin. Original sin, which is the beginning, the cause, of the fall of the human race. When we think of original sin, we probably imagine an apple tree from which, despite the divine prohibition, our first mother Eve picks an apple and offers it to Adam. But we must realise that the essence of original sin was not that God was some jealous gardener who did not want to share with man some special variety of apple. The tree of the knowledge of good and evil, from which Eve picks the fruit, symbolises the divine prerogative, the divine right to establish norms. Only God, as Creator, can decide what is good and what is evil. And our first parents, Adam and Eve, commit original sin because they yield to the satanic temptation.

What does the devil say to Eve? "Taste the fruit of this tree, and you will become as gods." Original sin is a sin of pride. It is the desire to become as God, the replacement of God by man. God will no longer decide what is good and what is evil. I can do that. I no longer need God for anything. That is, my dear brethren, the essence of original sin: the rejection, the trampling underfoot, of God's will and law, the rejection of God.

And the consequence of original sin was the loss of Paradise. It was that mankind, for long millennia, sank into the darkness of error and sin. Original sin brought it about that human nature was wounded, and we all perceive the consequences of that original sin in our lives. We perceive our weakness. We perceive the weakness of our nature. We perceive every day that we are closer to what is sinful than to what is holy. We are closer to cowardice than to heroism. We are closer to selfish self-love than to the selfless love of God and neighbour.

SATAN'S *NON SERVIAM*

Original sin, in its essence, was in a way an echo of the cry of Lucifer himself: *Non serviam*, I will not serve. But look, the same echo resounds whenever we commit actual sins, whenever we commit sin in our lives. In every sin, louder or more quietly, we can find the echo of that satanic cry: *Non serviam*, I will not serve. Every sin is an expression of rebellion against the will of our Father who is in heaven. Every sin brings consequences. Every sin brings chaos into our spiritual life. Every sin plunges us into greater or lesser darkness. The longer we remain in sin, the greater that darkness is, and the harder it is for a man to tear himself out of that darkness.

Dear faithful, what a great drama sin is for man, disobedience towards the will of God. What a great drama, which has very concrete consequences for our lives, very concrete consequences, namely sinking into spiritual darkness, into spiritual despair, into spiritual

hopelessness.

Dear faithful, the answer to satanic rebellion and pride is Christ's humility and obedience. The answer to satanic disorder and darkness is Christ's peace and light. The answer to our human, selfish self-love is the Heart of Christ pierced by a lance on the Cross. The Saviour accepted the sorrowful Passion in order to make reparation to the Most Holy Trinity for our human sins, offences, for our ingratitude. With His most precious Blood He pays the debt that we have incurred towards God, and He makes it possible for us, my dear brethren, to emerge, to extricate ourselves, from that state of darkness into which we sink as a result of the sins we have committed. The Saviour does not cease to stretch out His holy and venerable hands towards sinful man, to lift him up, to bring him back to Himself, so that man may regain the life of grace, sanctifying grace.

SPIRITUAL BLINDNESS

Dear faithful, how grateful we ought to be to the Lord Jesus for not hesitating to stretch out His hands on the wood of the Cross. And how much, all the time, we fail to understand, fail to appreciate, the worth of the blood shed by the Saviour. We have heard about the Passion of the Lord Jesus for 2,000 years, and we understand nothing of it. All the time, my dear brethren, we fail to realise that without Christ's Cross there is no salvation, that no one will enter heaven who has not washed himself in the blood of the divine Lamb.

Dear faithful, we all know very well what a terrible misfortune blindness is. Somewhere in the back of our heads, when we think of the lives of blind people, a thought appears, a feeling of relief: how good that I have sight; how good that I am not condemned to depend on the help of other people; how good that I see everything. But we must realise today, on the threshold of Lent, that spiritual blindness is an infinitely greater misfortune than bodily blindness. And yet to billions of people living on this earth today, this spiritual blindness is no hindrance at all. This spiritual blindness no longer inspires any horror. And yet he lives in blindness, in darkness, who sins, who rejects the Catholic faith, who loses sanctifying grace, in whose soul the flame of divine life goes out. Every smallest sin is an offence against God, for which we ought to make reparation. Every sin weakens our love for God and draws us away from the road leading to salvation.

On the threshold of Lent we ought, my dear brethren, to make a firm resolution. First, the resolution to meditate during this Lenten season on the Passion of our Lord Jesus Christ, so that we realise, so that we place before our eyes, how much the Lord Jesus suffered for us and for our salvation. The holy Church gives us very concrete help: the Passion devotions, the *Gorzkie żale* [Lenten Lamentations], the Way of the Cross. Second, my dear brethren, we must resolve on the threshold of this Lent that we will undertake a concrete struggle against our weaknesses, a concrete struggle against whatever in our life is an obstacle to drawing near to God. And we ought to do this, my dear brethren, today. Let us not wait until Ash Wednesday, until the first Sunday of Lent, because time passes very quickly. Today, before Lent begins, we should resolve which fault we will fight during this time, what we will work on during this time. Perhaps it is a trifle, but let us remember that every sin, even the lightest venial sin, ought to be rooted out of our life, and we receive from God grace through the holy sacraments precisely in order to fight against sin, against our weaknesses.

SILENCING CRIES FOR MERCY

Dear faithful, on the threshold of Lent the holy Church calls us to true, sincere, deep conversion and points us to the example of the blind man who waited for the Lord Jesus by the roadside. And together with him we should all cry out today, ask for mercy. We should do penance for our sins while it is not yet too late, so that we too may hear from the lips of the Lord Jesus the words: "Receive thy sight; thy faith hath made thee whole."

And finally, my dear brethren, note one small detail of today's Gospel. When that blind man cried out for God's mercy, "Jesus, Son of David, have mercy on me," as we read in the Gospel, those who went before rebuked him, that he should hold his peace. Those who went before, those who walked beside the Lord

Jesus. These were not some random people, but people who walked beside the Lord Jesus, and they silenced that unfortunate man, rebuked him that he should hold his peace, as we read in the Gospel. And we can apply this small detail of the Gospel also to our own times. How many there are today of supposed Catholics, supposed clergy, who supposedly walk with the Lord Jesus, but silence, rebuke those who desire today to receive God's mercy. True divine mercy replaced by a counterfeit. True Catholic faith replaced by a tawdry counterfeit. The Most Holy Sacrifice of the Mass replaced by a Judaized, Protestantized *Novus Ordo*.

FERNÁNDEZ AND PAGLIARANI

Let us never, my dear brethren, allow ourselves to be silenced. Let us not allow ourselves to be silenced by those who seem to be Catholics, seem to be bishops, cardinals, but in their very essence are traitors acting to the detriment of our Lord Jesus Christ. Last week, on Thursday, we saw the meeting of Cardinal Fernández, who even dressed up as a cardinal for the occasion, with Fr. Pagliarani, the Superior of the Priestly Society of Saint Pius X. A meeting that should never have taken place. Archbishop Lefebvre would certainly never have sat at a table with a person like Fernández, because we are dealing with a loathsome apostate, with a man who does exactly what we heard about in the Gospel. He silences those who today still have the audacity to beat their breasts and ask forgiveness for their sins. Fernández explains to us that sin is basically a sort of medieval concept, unnecessary, outdated. Let us have fun. One great carnival.

What is terrifying is that the Superior of the Priestly Society of Saint Pius X decided to enter into any talks at all with someone like that. What is there to talk about with Fernández? What? He ought, my dear brethren, to be given a good pull by the ear and told clearly and plainly that if he does not come to his senses, if he does not withdraw from his heresies, if he does not convert to the Catholic faith, he will go to hell and burn there for ever. But did Fr. Pagliarani say anything of the kind to Fernández? Well, the joint photograph, the smiling gentlemen, indicate that nothing of the sort happened. Instead, communiqués: both communiqués, the Roman one and the one from the Society, stressing that the meeting went off in a friendly and pleasant atmosphere, and that alone ought to terrify us. How can a meeting with such an apostate go off in a friendly and pleasant atmosphere? It means that not a word of truth was spoken there, that no one called a heretic a heretic, evil evil, that what we were dealing with was a spectacle, with mutual courtesies.

Is that true love? Is it love to confirm the one in error in his error? Nothing could be further from the truth, my dear brethren. It is a false love of neighbour. A false love of neighbour, which pushes him towards the fire of hell. *To instruct the ignorant, to counsel the doubtful, to admonish sinners.* Let us never, my dear brethren, never be shouted down, silenced by those who will try to convince us of the new, post-conciliar religion, in which sin no longer offends God, in which there is no need for any penance, in which there is no need for any reparation, in which there is no need for a propitiatory sacrifice to exist, because there is no one to apologise to and nothing to apologise for. Everyone is already saved.

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