FOR MANY, NOT FOR ALL

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Dear faithful, in today's Gospel we hear a warning, for many are called, but few are chosen. Our Lord Jesus Christ, who is this divine host calling us to His wedding feast, that is, calling us to the kingdom of heaven, was the Messiah promised to and awaited by mankind. Mankind, which had fallen, which had sunk into sin, was not able to rise. The intervention of God Himself was needed, to lift man up, to bring him back to Himself. And it was for this purpose that the Lord Jesus became man, was born in Bethlehem, and finally on Good Friday died on the cross in order to redeem us, to pay the debt that we incurred through our sins.

REDEMPTION AND SALVATION

So how does it stand with this redemption? For whom did the Lord Jesus die on the cross? Dear faithful, on the cross the Lord Jesus redeemed every human being. In other words, He took upon His shoulders the sins of all the people who have ever lived, are living, and will live. This sacrifice of Jesus Christ, the sacrifice of the Savior, embraced all people, all sins, but only some people will benefit from the fruits of the redemption. Only some people will fulfil the conditions which the Lord Jesus indicated and established, so that we might save our souls from eternal damnation in hell.

And such, my dear brethren, is the reality. Somewhere in us, more or less deeply rooted, there really is this liberal conviction that the Lord God is so merciful that He must save everyone. Well, He does not have to. He does not have to. The Lord God has determined, has indicated what the conditions of salvation are. Before His Ascension He gives the Apostles the command: "Go into the whole world and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. He that believes and is baptized shall be saved; he that does not believe shall be condemned."

And Christ the Lord, at the Last Supper, when He instituted the sacrifice of the Holy Mass, through which the bloody sacrifice of Calvary is made present in an unbloody manner, when He pronounced the words of transubstantiation over the chalice, spoke words that for several decades have been universally falsified. The Lord Jesus said: "For this is the chalice of My blood, of the new and eternal covenant, which shall be shed for you and for many unto the remission of sins." And you have probably come across various discussions concerning the change of the words of consecration. You have probably heard that in most languages these words were replaced and now run: "which shall be shed for you and for all."

Dear faithful, this change of the words of consecration, which is also spoken of in the case of the post-conciliar missal in Poland, in its essence expresses the essence of the new religion. The new religion that arose after the Second Vatican Council, whose foundation is universal salvation. That which has been proclaimed for several decades from the pulpits [?]: mercy without justice, heaven for everyone, funerals that today resemble canonization rites. Everyone is already in the Father's house. Praise, praise, praise. And no one mentions the necessity of praying for the souls of the faithful departed, for the souls suffering in Purgatory.

Dear faithful, we must always keep before our eyes and remember these words which we hear today from Christ the Lord: many are called, but few are chosen. But few are chosen, especially in our times, in times so godless. A handful, a small handful of people will save their souls from hell today. Most people choose the comfortable, worldly road, which leads straight into the eternal fire.

FATIMA AS A DESERT

I have just returned from the Iberian Peninsula. Once an arch-Catholic land, and not so long ago. Today a veritable desert. A frightening desert. I had the opportunity to go on pilgrimage also to Fatima. The month of October, the month of the Rosary. I expected real crowds, and instead a handful of people.

There were not even a hundred people at the evening Rosary, at the evening procession. A tiny handful of people, and of those probably half were employees of the shrine. And it is not as cold in Fatima as it is here, so there can be no excuse that I will freeze. 28, 29 degrees. An empty, completely empty shrine.

Those who do come behave almost as if in a pigsty [?]. When we entered the basilica, the old basilica, I am not speaking of that monstrosity built recently, I enter the basilica, and there it is simply one great fairground. The next day we went, somewhat more people during the day. Tourists fidgeting. An incredible noise. As on the streets of Madrid, one market woman shouting over the next, selfies, taking photographs at the graves of the Fatima children. The Shrine of Our Lady in Fatima, in October of the year of the Lord 2025.

I could not stand it any longer. I began to sing, I thundered out a salvo: *Salve Regina*. Suddenly silence fell. Everyone stood still, they began pulling out their phones. With the priests, with the faithful, we began to sing. Some of the older ones somehow joined in, remembered, and suddenly there was silence.

CHOSEN PEOPLE AND POST-CATHOLICS

My dear brethren, many are called, but few are chosen. Today's Gospel describes the fate of the Jewish people, who were called, chosen by the Lord God to provide the cradle for the Messiah. From the womb of this people the awaited, foretold Messiah and Savior was to be born. And this very people chosen by the Lord God rejected the Messiah, despised Him, trampled on Him, spat in His face, and killed Him. It became a deicide people.

But is not the fate of today's post-Catholics far more loathsome, who received from the Lord God even more than the Jews? They received the fullness of revelation and despised all of it, trampled it, spat upon it, and are trying to commit deicide a second time, to erase Christ from history. How terrible is the fate of a Catholic who loses the faith, who turns his back on his Creator and Savior. How loathsome is Catholic ingratitude, Catholic indifference. How often we discover with horror that the reproaches which the Lord God directed at the Jews, He could today calmly direct at today's Catholics, supposed Catholics.

Let us be on our guard, my dear brethren. The Lord Jesus shed His blood for all, but only few today will benefit from the fruits of the redemption. This liturgical change is an expression of a new, false faith. And it is not the case that this change is happening now, right after the Council, when the *Novus Ordo Missae* was introduced in translation into the national languages, when this false translation "for you and for all" was introduced, to give people the feeling, or an expression, of this new faith: everyone will be saved regardless of how they live, what they do, what they believe, whether they are Catholics or not. Everyone into heaven. Whether you like it or not, you will be dragged there by the ears. Nothing more [?]. But look: several decades of preaching this new religion, several decades of a false Mass, and people believe it deeply, in universal salvation, in mercy without justice, in redemption without conditions.

Woe to us, dear faithful, lest we become victims of this arch-deception of the devil. Many are called, but few are chosen. In the name of the Father and of the Son and of the Holy Ghost.