BISHOP HUONDER'S LETTER AND THE SOCIETY'S SILENCE

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We hear the promise of Jesus Christ the Lord: "Whosoever shall confess Me before men, the Son of Man also shall confess him before the angels of God." As Catholics we are perfectly aware that there is no salvation without Jesus Christ, that there is no salvation without the Catholic faith, that the only road leading to heaven is to be a Catholic. Saint Peter in the Acts of the Apostles reminds us that there is no other name given to men under heaven by which we must be saved than the name of Jesus, the name of the one Saviour of every man.

At the same time we are aware that since the days of the brigand anti-council Vatican II, this truth, that there is no salvation without Jesus Christ, has been universally denied, universally rejected, of which the whole so-called ecumenical movement is an expression. That is, placing the Saviour Jesus Christ on the same level as false, demonic idols. This whole ecumenism is nothing other than blasphemy, than spitting in the face of our Lord Jesus Christ.

My dear ones, in recent weeks we have been witnesses to an attack on the Saviour carried out by the Polish-speaking Polish Bishops' Conference. We were witnesses, my dear brethren, to how in a whole mass of churches in our homeland a letter signed by the Bishops' Conference was read out. A letter that contains a whole mass of heresies. A letter that was read out on Passion Sunday in the Novus Ordo, on the fifth Sunday of Lent, and so not long before the Easter holidays. A letter that the Antichrist himself could happily sign. A letter in which it was denied that Jesus Christ is the Saviour of every man. A letter in which it was stated that the Jews have their own covenant. A letter in which the Church was charged with responsibility for antisemitism, for aversion to the Jews. And a letter in which, finally, all Catholics were called upon, on 13 April, on the 40th anniversary of John Paul II's visit to the Roman synagogue, to go and pray together with their Jewish brothers and sisters.

The Kraków Ryś, of course, made his way to the synagogue. Many other bishops and secular priests made their way to the temple of the devil, to the place of ritual murders, in order to blaspheme God there. That was no prayer, it was blasphemy against Jesus Christ. And my dear ones, this letter is meant to commemorate the 40th anniversary of John Paul II's visit to the synagogue. And, interestingly, perhaps we did not notice, but that visit took place on 13 April, and I think it was no accident that precisely this date was chosen. Why? Because on 13 April the Church has for centuries honoured Saint Hermenegild, a king, the son of the Visigothic king, who suffered martyrdom after he abandoned the Arian heresy, embraced the Catholic faith, was cast into prison by his own father, and on Easter his father sent to him an Arian bishop with Communion. And Saint Hermenegild refused to receive the Body of the Lord from a heretical hand. This provoked his father's fury. He was subjected to torture and murdered. So 13 April is a day on which the holy Church held up to Catholics for centuries an example to imitate, an example of fidelity, an example that for the Lord Jesus, for the Catholic faith, we are to be ready to give even our life, that we cannot agree to heresy, let alone take part in the worship of another religion.

REPARATION FOR BLASPHEMY

This letter of the episcopate, which came from the pen of the Kraków Ryś, met with a just wave of outrage, which flowed from various quarters. But, my dear brethren, we must note here that a whole mass of secular priests who rent their garments and were outraged have no problem with the fact that on Good Friday, for several decades now, since '70, there has been said a prayer in which God is asked to strengthen the chosen people in fidelity to its covenant. So a prayer equally blasphemous, suggesting that the Jews have their own way to salvation, that the Old Covenant endures.

This letter met with a wave of outrage on the part of

various traditionalists, who charged, rightly charged, an offence against God, blasphemy. And there appeared a priest of the Society of Saint Pius X as well, a priest not a priest, God alone knows, Świerczek, who called for expiation, for reparation to the Lord God for this blasphemy. Very rightly, very rightly, thank God that such a voice appeared, because we were dealing with blasphemy, we were dealing with an offence against God, and so we were dealing with something that requires reparation.

THE SECOND LETTER

My dear ones, listen to the words of another letter. Another letter, but on the same matter, on the matter of Catholic-Jewish relations.

"This day has a twofold purpose. It should remind us of the Jewish roots of the Christian faith. It is also meant to make us aware of the special bond joining Christians with the Jewish people. The first reading refers, in all three cycles of readings, to the figure of Abram or Abraham. Abraham is the father of faith, he is the father of the people of God, Israel. With him God makes the covenant of circumcision. From him comes Isaac, the son of the promise. His son Jacob is the father of a nation made up of 12 tribes. For this reason the second Sunday of Lent is very suitable for recalling the Jewish origin of the Christian faith. The history of salvation has its particular beginning in the patriarchs. The Christian faith rests on its Jewish-Old Testament origin, and only on that basis can it be understood and interpreted."

So it turns out that we must now ask the sinful Jews to explain to us what we as Catholics are to believe. After all, as Wojtyła declared, they are our elder brothers in the faith. One must listen to an elder brother and ask him for advice.

"The foundation of the Christian confession is the Jewish faith." I thought it was divine revelation, but it turns out it is the Jewish faith.

"Paul draws attention to this in an impressive way when he points to the advantages of the people of the covenant. They are Israelites, to whom belong the adoption as sons and the glory, the covenants and the giving of the law, the worship of God, the promises. The fact of the bond with the Jewish people wants to remind us of the lasting, ever-relevant responsibility of the Church toward the Jewish people. In particular, the terrible attacks on this people during the Second World War have anew burdened the Church with this responsibility and led to those statements which we can read in the conciliar document *Nostra aetate*. 'Mindful of the heritage she shares with the Jews, the Church, which rejects all persecution against any people, deplores, not for political reasons but out of the religious love of the Gospel, all outbursts of hatred, persecutions and manifestations of antisemitism that have ever been directed against the Jews by anyone.' This statement is becoming ever more relevant, and therefore the Church must return to it. In view of the fact that antisemitism has again spread strongly in recent years, the Church in our country again stands before the challenge to recall its solidarity with the Jewish people. With an eye to the fears and distress of many members of the Jewish religion, the Church has recently taken upon herself the duty of resolutely opposing all outbursts of hatred, persecutions and manifestations of antisemitism, and of calling for peace and reconciliation, but also for respect and esteem for every human being, including our Jewish fellow citizens. At this point I would like to stress the words of Saint Paul which refer to our Jewish brothers and sisters: 'For the gifts and the calling of God are without repentance.'"

And now attention, the *crème de la crème* of this letter: "If the gifts and the calling of God are irrevocable, this can only mean that God and Father of all men continues His plan of salvation for Israel." That is, Jesus Christ, the Catholic Church – they do not need them, they have their own plan of salvation. "God pursues His purpose toward the chosen people also today."

Israel is not any chosen people. The chosen people, the people of the New Covenant, is the Church. The Old Covenant expired at the moment of the death of Jesus Christ on the cross. It expired, it was of a temporary character. On the cross the Lord Jesus concluded the New and Eternal Covenant. The outward expression of the end of the Old Covenant was that at the moment of the death of Jesus Christ the veil separating the Holy of Holies in the temple of Jerusalem was torn in two, and in accordance with the Saviour's prophecy, in the year 70 after Christ Jerusalem was utterly destroyed. Not one stone was left upon an-

other. There is no question, absolutely no question, that the Old Covenant endures. One cannot call the Jews the chosen people. They were in the past a chosen people, but this their election ceased at the moment the New and Eternal Covenant was concluded, sealed with the blood of Jesus Christ.

Meanwhile the author of this letter states further: "God does not allow this people to fall." A people that serves the devil! What has God to do with the Jews? They are the most faithful servants of the devil, carrying out the devil's plan. If someone upholds them, leads them, suggests ideas to them, then it is certainly not God, but the devil. And the Lord God only permits the Jews to become a scourge upon godless, unfaithful Christians. "...He leads it also in our times, because He intends to save all men. He wills that all men be saved and come to the knowledge of the truth." Well, exactly. God wants the Jews too to come to the knowledge of the truth, which is Jesus Christ. As long as they do not bend their knees before Jesus Christ, so long a curse weighs upon them. A curse which they themselves brought upon themselves on Good Friday, crying: "His blood be upon us and upon our children." This is not a chosen people, this is an accursed people. Accursed by God.

"Let us therefore pray that this irrevocable grace and calling may bear fruit in our times, promoting justice and mutual respect, and ultimately working for the unity and peace of all nations. In accordance with the wish of the psalmist: Peace dwells within your walls. May peace dwell within the walls of Jerusalem. May peace dwell in every human community, in our state and in our homeland."

SAME LETTER, DIFFERENT SIGNATURE

And we see, my dear brethren, what is striking: that the thoughts contained in this letter coincide exactly with those which post-conciliar Catholics heard in Ryś's letter. These are exactly the same erroneous, false, blasphemous claims. The claim that the Old Covenant has not expired, that the Lord God continues His plan of salvation with regard to Israel. Charging the Church with responsibility for acts of violence, of hatred toward the Jews. The claim that Israel is still the chosen people. One can get the impression that behind these letters stood the same person or the same group of persons, which is trying to impose an entirely new, false, demonic narrative concerning who the Jews are.

And of course the question arises: who is the author of this letter? Who sketched out these words? Well, my dear brethren, none other than a bishop of the Society of Saint Pius X, Bishop Huonder, who in 2019 joined the Society of Saint Pius X and served until his death in 2024, and who before joining the Society was the diocesan bishop in Chur and, as chairman of the Swiss Bishops' Conference commission for dialogue with Judaism, wrote this letter, and it was read in all the churches in Switzerland when Bishop Huonder introduced in Switzerland the *dies Judaicus*, the Jewish day.

And now the question. Do the priests of the Society of Saint Pius X also intend to make expiation and reparation for this letter? Or is it perhaps that it is easy to attack, to beat on Ryś, but about their own Ryś, hush? Because when this letter was read in Spain, in Switzerland, the Society kept silent. The Society kept silent. Why? Because Bishop Huonder was delegated by Bergoglio to conduct talks with the Society, so in the interest of the congregation this inconvenient letter had simply to be passed over in silence, pretending that it does not exist.

JEWISH MENTALITY AND DUPLICITY

And we must keep one thing before our eyes, my dear brethren. Jewish blood is nothing bad. It is nothing bad that in someone's veins Jewish blood should flow, provided that person converted to the Catholic faith and served the true God, Jesus Christ. And history knows such examples. Jews, converted Jews, are very zealous apostles, as for instance Saint Paul, the Apostle of the Gentiles. The problem, my dear brethren, is the Jewish mentality. The Jewish mentality, which leads to duplicity, which is in its essence nothing other than hypocrisy. How does a Jew think: "What pays me is good, what harms me is bad."

And it turns out, my dear brethren, that this Jewish mentality, which the Lord God abhors, for remember what the Lord Jesus did with the merchants of the

temple in Jerusalem, seeing their hypocrisy, the holy place turned into a den of thieves, the place of prayer turned into a marketplace. The Lord Jesus fell into a holy anger. God abhors duplicity. *Bilinguem detestor.* "I hate the double tongue," we read in Holy Scripture. That is: I hate hypocrisy. And this hypocrisy, Jewish hypocrisy, has in recent years permeated the whole world, including circles of Catholic tradition.

Because if you are outraged, if you rend your garments, if you speak of an offence against God in the case of Ryś's letter, why do you keep silent about this letter? Because what? Because it is convenient, because he is one of yours. Is everything all right now? That is something disgusting. Disgusting.

BISHOP HUONDER'S TWO COMMUNIQUÉS

And as regards Bishop Huonder himself, unfortunately his life provides a whole mass of examples of such Jewish hypocrisy. Beginning with the time when, in May 2019, he joined the Priestly Society of Saint Pius X, took up residence in one of the Society's houses in Switzerland, in Wangs, and on the same day published two communiqués. One for the faithful of the Society, the other for his diocesans. In the one for the faithful of the Society he wrote that the sole reason for his move to Wangs was the desire to devote himself to a life of prayer and to the celebration of Holy Mass. Well, beautiful. But in the communiqué to the diocesans, signed on the same day, he wrote something completely different, contradictory: "In accordance with the wish of Pope Francis, he goes there to contribute to the unity of the Church, to help accompany, discern, integrate." Newspeak straight out of *Amoris laetitia.*

So which time did Bishop Huonder lie? These exclude one another. Either you go to pray, or you go to carry out there the wishes of Pope Francis. And so, my dear brethren, life confirmed that this first communiqué for the faithful of the Society was untrue. It was a lie. Bishop Huonder conducted a very active apostolate in the work of Saint Pius X. He taught catechism in the school in BS [?]. He travelled around the priories, said Mass, preached sermons, led the Corpus Christi procession, pilgrimages, consecrated a church, a new church in Oberriet, in Switzerland, said pontifical Masses in the seminary at Zaitzkofen, and finally in the year of the Lord 2023 he consecrated, or rather, in inverted commas, consecrated, or tried to consecrate the holy oils: the oil of the sick, the oil of catechumens and the holy chrism. That was not a life of prayer. Those were the acts of a bishop of the Society of Saint Pius X. He even visited neighbouring countries. He ventured abroad on visits.

THE HOLY OILS

And, my dear brethren, what happened? In the year 2023, on Holy Thursday, there is information on the website of the seminary at Zaitzkofen that there will be a Chrism Mass, which will be celebrated by – the celebrant was not named. Shortly afterwards photographs were published. In what way? A dozen or so photographs, and all of them show the celebrant from behind. There is not even one photograph that would show his face. In the article describing the Chrism Mass it is written only *"der Bischof"*, without indicating which bishop blessed these oils. Well, of course a wave of questions arose. Who said this Mass? Who blessed these oils? And only after several weeks was the gallery supplemented with photographs of the bishop's face, and it was added that it was Bishop Huonder, the retired bishop of Chur in Switzerland. What were they ashamed of? What were they afraid of? And they were afraid of the reaction of the Society's priests. Because there appeared aware priests, who understood that using oils blessed by a doubtful bishop means administering doubtful sacraments. The faithful did not come to the Society in order to be anointed with just anything.

That, incidentally, is how my pastoral visits to Croatia began. The faithful, having learned that the oils are blessed by a doubtful bishop or a man in disguise, went to the local priest of the Society and asked politely, asked for information as to who blesses the oils for Croatia. They were refused information. It was stated that it was none of their business. Well, they pressed, because three of them, three women, were in a blessed state, so they wanted to be certain that their children would be sanctified with the proper oils, and not just anything. And at last, after much pressing, they were given the answer that the oils for Croatia come from the seminary at Zaitzkofen, Bishop Huon-

der blessed them. So the faithful politely asked that oils be brought from one of the Society's bishops, because it is no trifling matter who blesses the oils. It was for this that Archbishop Lefebvre consecrated bishops, to preserve a certain succession. And what did they then hear? That if they do not like Bishop Huonder, they can get out of the chapel.

When they still tried to go to Mass, at the altar rails the priests passed them over at Communion. When they entered the confessional, the priest walked out of the confessional ostentatiously, showing that there was no place there for them. Why? Because they dared to express doubt concerning Vitus Huonder, who received both priestly and episcopal ordination in the new rite. Bishop Huonder, who lived, after all, in Switzerland, and what? He never heard of Archbishop Lefebvre? He never heard of the struggle of Archbishop Lefebvre?

And so, my dear brethren, the priests began to rebel. A very great resistance appeared in France, in particular, since the priests there are more conservative. To the point that the superior of the District of France had to reassure them that Bishop Huonder would never be invited to France, that it is a problem of Germany. As if that changed anything. Are souls in Germany or in Eastern Europe worse, worth less than those in France? In France everything may be in order, and in the East it may be any old way, doubtful, invalid. The Jewish mentality.

It finally came to the point that several priests left the Society of Saint Pius X as a gesture of protest. Others applied to the bishops of the Resistance for oils, not wishing to use those Huonder ones. Bishop Tissier de Mallerais himself, who confirmed in Germany, in Eastern Europe, carried his own chrism with him. When those from Huonder were pressed on him, he pushed them away, said that he had his own. He realised what the danger was. Anointing with something other than holy chrism means an invalid sacrament in the Society's chapels, where people are convinced that everything is in order.

BISHOP HUONDER'S DEATH

And, my dear brethren, what happened next to Bishop Huonder? Well, the Lord God, as we read in Saint Paul's Letter to the Galatians, will not be mocked. And He did not allow it. A year later, in 2024, it was officially announced that Bishop Huonder would celebrate the Chrism Mass at the seminary in Zaitzkofen. They no longer hid. They already had this boldness, they came out: he will bless again. And what happened? Just before Palm Sunday Bishop Huonder collapsed and was taken to hospital. On Monday, Holy Monday, he received the diagnosis: pancreatic cancer. Everyone counted on modern medicine somehow pulling him through a little, on his living a bit longer and saying the Mass on Holy Thursday. The Chrism Mass was cancelled only two, three hours before it was to begin, when it was already clear that nothing would come of it. His condition worsened very dramatically, he lost consciousness. On Good Friday he was anointed, oh irony, with the oil of the sick which he had tried to bless a year earlier. A doubtful sacrament. And on Easter Monday Bishop Huonder died. It took a dozen or so days from diagnosis to death. And it is hard to find a more legible sign, a more legible intervention of the Lord God in this whole story. Simply, God will not be mocked. God did not allow a repeat of that farce.

Recently I had a conversation with certain clergymen about the situation in the Society, and they say to me: "Your Excellency, Bishop, well, we do not know whether any Novus Ordo bishop will have the courage to come to the Society now, when they see what happened to Huonder, how the Lord God swept him off this world. I think none dares to follow in his steps, to do some hocus-pocus over oils again." But we shall see.

HYPOCRISY AND DUPLICITY

In any case, my dear brethren, what should be a lesson and a reminder to us is this: that God abhors hypocrisy, abhors duplicity, abhors the Jewish mentality. And we must make an examination of conscience: how much hypocrisy is there still in me, how much scheming is there still in me, how much of such thinking that good is what is advantageous for me. That is not Catholic thinking. That is not the way that leads to the Lord God. And we ought, my dear brethren, before we strike the breasts of others, to

strike our own. And I have the impression that for a whole mass of the faithful of tradition the text of the *Confiteor* ought to be changed, so that it would no longer be *mea culpa*, but *tua culpa*, *tua maxima culpa*.

And I am curious, this letter, already translated into Polish, has been circulating on the internet for two or three years. Well, no one from the Society has so much as stammered. Bishop Huonder never withdrew from this letter. He never disavowed his participation in the building of a new religion, and he was received, and he was presented as a bishop of tradition. Of what tradition? Well, certainly not the Catholic one, perhaps the Jewish one. He himself, by the way, boasted that his mother was Jewish. And this is the key to understanding this whole puzzle. Who was he, why did he come to the Society of Saint Pius X? To carry out the Jewish plan.

And of course the question arises: well, who received him, why and for what? After all, he did not come there himself, he did not enter by force. Someone admitted him to ministry without retraction of errors, without withdrawing from this blasphemy. That is nothing other than blasphemy, than spitting in the face of Jesus Christ. So let those who received him have the courage today to say this aloud and to make expiation for what one of their own did. Because if they do not do so, they will be just such hypocrites as the Pharisees who brought about the death of Jesus Christ.

This is no trifling matter. An offence against God requires reparation. An offence against God requires expiation. We cannot shrug our shoulders indifferently: nothing happened. It happened, both in Poland and in Switzerland. From the pulpits blasphemy flowed. If we remain indifferent today toward this blasphemy, if we again shrug our shoulders: well, so what, Huonder is dead, why go back to what he did... Then, my dear brethren, a terrible punishment awaits us for hypocrisy. Hypocrisy is something God hates.

BECOMING LIKE CHILDREN

The Lord Jesus said clearly: "Unless you become as little children, you shall not enter the kingdom of heaven." What did Jesus Christ have in mind? We are to become sincere and simple as children. To stop living by this Jewish scheming, this seeking of excuses.

I conduct catechesis for children where I am. Well, there is a group of children. What is striking is how simply they grasp the catechism. There is no seeking about. Recently, last Saturday, we spoke among other things about sins against the First Commandment. A difficult subject, but a child too should understand why he does not go to that little church to which the other children from his class at nursery or at school go. Why he does not go to Communion when there is some funeral in the family, but they kneel and say the Rosary. Well, a child too must know what all this is about, what the problem is. So we talk about idolatry, about heresy. And I ask the children: "Well then, my dear children, go to the temple of another religion, to a mosque, to a synagogue. What is that?" And a little chorus of children answers: "Grave sin." I say: "And what will happen to a man who commits a grave sin and does not go to confession, who dies in that sin?" "He will go to hell." It is really simple.

Only we, grown people, have learned this Jewish scheming. Well, but here we surely have to find some exception, because if it pays us, then we can. If it is advantageous for me, then there is no evil. If Huonder was a tasty morsel for the Society, then they should have sat quietly. And one may offend God. One may. And one may do it as a traditionalist. One may. And not a soul will take any interest in it.

Away with hypocrisy, away with the Jewish mentality! If we are not cured of this, if we do not become as children, if we are not sincere and simple before the Lord God, then woe to us, woe.

In the name of the Father and of the Son and of the Holy Ghost.