THE IMMACULATE CONCEPTION AS GOD'S DESIGN FOR MAN

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Undoubtedly, among all the mysteries of the faith concerning the person of the Most Blessed Virgin Mary, the most difficult to understand is the mystery of her Immaculate Conception. We are able, without much difficulty, to understand her divine motherhood by analogy with human motherhood, which we know perfectly well. We are able to understand her Assumption as a reward for fidelity, for the fact that on Good Friday she stood at the foot of the cross on which her Son, our Lord Jesus Christ, the Lamb of God who takes away the sins of the world, was hanging. But what exactly is this Immaculate Conception about?

Dear faithful, this truth was solemnly proclaimed, defined, in 1854 by Pope Pius IX, but we must understand it properly. Pius IX did not invent anything new. He did not make up the idea that Our Lady was immaculately conceived, but solemnly defined, proclaimed to the whole world, what was part of the deposit of faith, what the Church believed. After all, for hundreds of years the feast of the Immaculate Conception had been celebrated, churches, altars and paintings had been raised in honour of the Immaculate One. Pope Pius did not create a new doctrine, but made precise, defined, and solemnly proclaimed to the whole world the truth that the Immaculate Virgin was immaculately conceived. And that means, as he wrote in the bull *Ineffabilis Deus*, that by the power of the merits of Christ, by the power of her future share in the work of redemption, she was preserved by God from any stain of original sin, that sin which passes to all the descendants of Adam and Eve. The Most Blessed Mother received a special privilege: she was freed from original sin.

"I AM THE IMMACULATE CONCEPTION"

Only four years after Pius proclaimed the dogma of the Immaculate Conception, the Most Blessed Mother came to us on earth as if with a seal from heaven, to confirm this truth of faith. In 1858 she appeared in France, at Lourdes, to a fourteen-year-old girl, Saint Bernadette. Note the way in which she introduced herself at Lourdes. She said: "I am not immaculately conceived, but I am the Immaculate Conception." Why? It is precisely in this way that we must notice that the Latin word *conceptio*, conception, has a wider meaning than merely the conception of a child in the mother's womb. This word also means a concept, an idea, a design. In Polish we speak of concepts, of conceptual work. When an artist creates a work, he must first have in his mind an idea, a design, a plan of how the work is to look. And then this concept existing in the artist's mind is realised when he sets to work.

And it is precisely in this wider sense that Our Lady used the word "conception." "I am the Immaculate Conception," because Our Lady is that concept, that design, that plan which arose in the mind of God at the creation of the world. That is why on the feast of the Immaculate Conception the Church reads to us, throughout the whole octave, a passage taken from the Book of Wisdom describing the creation of the world, and applies that passage to Our Lady as the one who was already present at the creation of the world. Not in the sense that she already existed, for her life began several thousand years later, but she already was that concept, that idea, that plan of God for the world. In other words, God, in creating the world, in creating man, desired that every man be like Our Lady. This is the model to which each of us ought to correspond. And it is in this sense that Our Lady said to Saint Bernadette: "I am the Immaculate Conception." She reminded the world what God's design was when the Lord God, the Most Holy Trinity, created this world.

ORIGINAL SIN

Dear faithful, when we realise that Our Lady is this divine concept, this idea of the Lord God for

mankind, we immediately realise how far mankind and the world have departed from this divine design. Why? In the Book of Genesis, at the end of the account of creation, we read: "God saw that all that He had made was good," for indeed nothing but good could come from the hand of God. So what happened? That man ceased to be good, that evil appeared in the world.

Our first parents, Adam and Eve, received everything from the Lord God. They enjoyed His grace, a state of friendship. They did not have to work by the sweat of their brow for their living. They had within arm's reach everything they needed. They did not fall ill. They did not have to fear for tomorrow, did not have to suffer or toil. In paradise they lacked nothing. But then came the tempter serpent, who hates man. The devil, who desires to make as many souls as possible sharers in his misfortune, to drag as many souls as possible into hell. And he persuaded our first mother to taste the fruit of the tree of the knowledge of good and evil. And remember, when the devil tempts Eve, he says: "When you taste the fruit of this tree, you will become like gods."

Original sin, contrary to what one unfortunately often hears these days as a result of various strange revelations, namely that it was a sin of impurity, that Eve sinned by impurity, right? Original sin was a sin of pride, it was in its essence a repetition of Lucifer's cry: *Non serviam*, I will not serve you. Man rejected the will of God, the law of God, and decided that now he would be his own master, helmsman, sailor, ship, that now he would decide what is good and what is evil. As a result of this sin committed by our first parents, mankind sank for several thousand years into darkness, error and sin.

And man, my dear brethren, is not, as one hears again and again, good. Human nature after creation was good, but as a result of the fall, as theology says, it was wounded, we might say: damaged. This wounding of human nature as a result of original sin brought into the world, my dear brethren, a number of negative consequences. First, this wound weakened our intellect and our will, as we find out every day, that we are closer to sin than to holiness. We are closer to cowardice than to heroism. We are closer to selfish self-love than to the disinterested love of God and neighbour. And the second group of these consequences are those that concern our life, we might say, in time: that is, death, illness, the necessity of hard work, fear, anxiety. All these are consequences of original sin. In the beginning, in paradise, there was none of this. Sin, evil, brought it into the world.

And evil, my dear brethren, what is evil? Evil is the absence of good. Evil appears where good is rejected. It was not God who created evil. It was man who created it, in inverted commas, because evil is an absence. Evil is not something that exists, it is an absence. It is a lack of something. So where good is rejected, a void appears, evil appears.

LAST PLANK OF RESCUE

My dear brethren, this deplorable situation of mankind changed only at the moment of the conception of the Most Blessed Virgin Mary, for her Immaculate Conception, the fact that she was freed from original sin in view of the future merits of Jesus Christ, is a herald that the Messiah, the Redeemer, is drawing near, that a new epoch is drawing near, an epoch of holiness, for through the mystery of the Incarnation and death on the cross our Lord Jesus Christ accomplished the work of redemption and tore us from darkness, to transfer us into the kingdom of light, as Saint Paul writes. The Immaculate Conception of Our Lady is already a herald that a new reality is coming, that the new and eternal covenant is coming, so strong, so lasting, that no human sin, however grave, is able to destroy it, because this new and eternal covenant is sealed with the blood of God made man Himself, our Lord Jesus Christ, the Son of the Most Blessed Virgin.

As Catholics we are perfectly aware that the Immaculate One is our last plank of rescue, our last refuge in this time when a tsunami of evil seems to be engulfing our families, the Church, the whole world. But with horror we discover that in the post-conciliar church this last plank of rescue is being rejected, or rather thrown onto the rubbish heap. We all heard with indignation about the latest exploits of the Roman pervert, the degenerate Fernández, who instructed the Christian people that it is improper to call Our Lady co-redemptrix and mediatrix of all graces. And we must realise, my dear brethren, that these titles are

not something that man gave to Our Lady. They are titles arising from the privileges granted to Our Lady by God Himself. By the will of Jesus Christ all the graces which flow down upon this earth pass through her hands. And no man, no cardinal, can deprive Our Lady of this privilege with which Jesus Christ Himself endowed her. An attempt to take away from Our Lady these titles, this role which God entrusted to her, is a sin crying to heaven for vengeance. It is like spitting in the face of Our Lady and of Jesus Christ, by whose will Our Lady received a whole series of special privileges, showing us her role in the history of salvation. After all, had it not been that the Lord Jesus took on human nature in her womb, there would have been no blood which He could shed on Good Friday on the cross. She was the Mother who gave Jesus Christ life, who gave Him human blood.

OUR LADY'S PROTECTION

Dear faithful, we see over the course of 2000 years how much Our Lady has done, is doing and will go on doing to save her ungrateful children. We see, my dear brethren, through these 2000 years, when we observe the history of the Church, when we look at our own lives, how many times Our Lady intervened, how many times she saved us. She does not cease, my dear brethren, through these 2000 years of the Church's existence the echo of her words spoken at Cana in Galilee does not cease to resound: "They have no wine." It was she who, before the newlyweds at Cana realised that there was a problem, was already interceding for them. She not only intercedes, but as the mediatrix of graces, being aware of what she was called to by God, what God's will is, desiring to fulfil that will as best she can, she does not cease, my dear brethren, to instruct us in what we are to do. And again, through these 2000 years the echo of her words from Cana in Galilee does not cease to resound: "Do whatever He tells you."

We see, my dear brethren, how, especially over the last 200 years, Our Lady appears again and again in various places around the world, in order to admonish us, to redirect us onto God's way: at Lourdes, at La Salette, at Fatima, where she shows her secrets, her Immaculate Heart, pierced with a sword of sorrow. Pierced with a sword of sorrow. No one is able to understand what Our Lady felt on Calvary, on Good Friday, as she watched her most pure Son hanging on the tree of the cross like a criminal, so cruelly massacred. What great pain, what a sword then passed through her heart!

Today all this is being attempted to be blotted out, erased, with one stroke of the pen. Perhaps soon Fernández will come and start tearing pages out of the Roman missals, the pages on which there is, after all, the Holy Mass in honour of the Most Blessed Virgin Mary, Mediatrix of all graces. This is how the Church has honoured her for centuries. It cannot be struck out and cancelled by one pen of a Vatican bureaucrat, a heretic, an apostate. Just as, my dear brethren, one cannot erase the mystery of the Immaculate Conception.

THE DEVIL'S HATRED

But the devil hates Our Lady. He hates the Immaculate One. Why? Because, my dear brethren, victory over the devil is placed in her hands. She will crush his head. God foretold this already in the Book of Genesis, at the very beginning of the history of salvation, in the so-called protoevangelium. The whole Gospel in a summary, in two sentences: "I will put enmity between you and the woman, between your offspring and her offspring. She will crush your head, and you will lie in wait for her heel." The whole history of salvation summed up in two sentences, and the devil knows perfectly well where his defeat will come from. Who will crush him? She who is full of humility as no other creature.

In Our Lady there was no stain, not only of original sin, but not the slightest stain of actual sin. In other words, Our Lady in her life did not commit the slightest venial sin. Not even for a fraction of a second did she desire anything other than to fulfil, to the very end, completely unconditionally, the will of God. One may say that when Lucifer cries out *Non serviam*, I will not serve, Our Lady cries out to God: I will serve. "Behold the handmaid of the Lord, be it done unto me according to Thy word." Full of grace, temple of the Holy Spirit, ark of the covenant, worthy that in her womb the eternal Word should take

flesh, be united with flesh, become flesh. And hence this hatred of the devil for Our Lady. Hence this hatred of the devil's servants here on earth for Our Lady, for her privileges, for her special role in the history of salvation. This hatred, my dear brethren, which will last until the end of the world. This hatred which did not begin today or yesterday, a hatred which has lasted for thousands of years.

MARIAN FEASTS PUSHED ASIDE

Look even at this feast of the Immaculate Conception of the Most Blessed Virgin Mary. An attempt to diminish its rank already took place in the 1950s, even before the Council. In the time of Pius XII the vigil of the Immaculate Conception and the octave of the Immaculate Conception were abolished. Two Marian feasts were celebrated by the Church with particular solemnity because of their significance. The beginning and the end, we might say the alpha and omega: the Immaculate Conception and the Assumption. These two mysteries were distinguished in the liturgical calendar until the 1950s. And today a whole mass of Catholics, priests of Tradition, 95% or more after all, accept these changes from the 1950s without batting an eye. And these two greatest Marian feasts were pushed into the background, as if they were one of many feasts in the liturgical calendar. After all, the Church could have emphasised the significance of the Immaculate Conception and the Assumption. These two greatest privileges of Our Lady, that which sets her apart completely, because everyone, my dear brethren, is touched by sin. Everyone is a descendant of Adam and everyone will die and rot in the grave, a heap of flesh will remain of us, which the worms will eat. But Our Lady was freed from these two consequences of the fall of Adam and Eve: immaculately conceived and taken up into heaven with soul and body. That is why there are no first-class relics of Our Lady, because her body is simply not here. Just as the tomb of Jesus Christ is empty, so the tomb of Our Lady is empty, she is not there, because she sits in heaven.

And this too, my dear brethren, must horrify: that a whole mass of so-called traditionalists seem not to want to notice this humiliation of Our Lady and accept [...] this lowering of the rank of her feast. The devil, my dear brethren, does not sleep. The devil does what he can to cool, to weaken devotion to Our Lady, to discourage people from it, so that less is said about Our Lady. Saint Bernard wrote: of Mary, never enough. There is no reason to diminish the rank of these special feasts in the liturgical calendar, all the more so since the Most Blessed Mother came herself and said of herself: "I am the Immaculate Conception." She revealed to the world her Immaculate Heart as our last plank of rescue. Devotion to the Immaculate One ought to grow in the Church, not be diminished.

And we may speculate somewhere: could the fact that Church hierarchs agreed in the 1950s, 15 years before the introduction of the *Novus Ordo Missae*, 10 years before the Council, to the diminishing of devotion to the Most Blessed Virgin Mary not be somehow spiritually linked to that conciliar revolution? "Since you renounce me, since you do not want to give me honour, since you cast away, reject my motherly hand which I stretch out to you, I can no longer help you. I leave you to yourselves, until you bump your heads and come to your senses. Since you do not want to listen, since I come, I shed tears at the sight of the blasphemies, heresies, godlessness, materialism, atheism which flood this world, since I come, I point out to you the rescue, and you despise it..." I mentioned to you what Fatima looked like in October of the year of the Lord 2025. Empty. Nobody, not a single soul kneeling and saying the Rosary. If nobody asks Our Lady for help, how can she help us? How can she help us, if people are not interested in this help? They must collide with a wall. A salutary scourging must fall upon them. May God grant that it fall, for God punishes those whom He loves, and scourges every son whom He receives. If there is no longer any divine punishment, there is no longer any divine [...], it is a sign of damnation, that nothing can be done, that there is no longer any point in punishing.

END OF THE OCTAVE

Dear faithful, let us ask today, at the close of this octave. Most traditionalists will say[?] [...] we keep the Mass of Saint Pius V[?] [...] to follow that liturgical practice which the Church kept for centuries [...] to-

day before the Immaculate One. We long to implore her for rescue. We long to beg that we may persevere in the Catholic faith until death. We long to ask for faith, for conversion for our nearest and dearest, for priests, for our whole nation, once Catholic. We long to ask her that we may not forget what God has called us to, that we may not forget what a lesson for us the mystery of her Immaculate Conception is. What was God's design in creating the world?

And let us ask ourselves: to what extent do I correspond to this divine concept? To what extent is my soul like Our Lady, my heavenly Mother? If you want to get to heaven, your spiritual countenance must become a reflection of the countenance of Our Lady. You must be like the Mother. And that requires, my dear brethren, effort. It requires sacrifice. You know this well. When others are sleeping soundly, you go [...], and others tap their heads, perhaps they will comment spitefully once, twice, the tenth time, the fiftieth, because that is the easiest way to make fun of a pious man who will not bite back. How much time, how much effort, how much strength one has to offer, to be a Catholic today, to do, to the extent of our abilities, what we can for the salvation of our souls. But who today is interested in the spiritual life at all? You surely know those looks on people's faces, when some religious topics come up, when something is mentioned about some saints and so on, then, after all, a look, a look full of contempt, and sometimes not a look but some comment flies.

GOD'S CONCEPT, NOT OURS

This is our daily reality, but we do not want it otherwise, we cannot do otherwise, because we know what God's will is, we know what God's concept is, His design for this world. We know what the Lord God expects of us: the fulfilment of His will, not ours. Adam and Eve tried to fulfil their own and we all know how that ended. They wanted to be gods. There were already those who wanted to decide what is good and what is evil, who lost everything. But such people are not lacking today. Those who think they can vote on everything, that what they vote for is good. It is not. It is not.

Let us be on our guard, my dear brethren, and not lose sight of what we were called to, of what the Lord God expects of us. Let us never cease, let us not under any pretext make light of devotion to the Most Blessed Virgin Mary. The first thing the devil does when someone falls into his clutches is to discourage him from prayer to Our Lady: to disgust, to discourage, to draw away. Why? Because the devil knows that whoever still reaches out a hand somewhere toward Our Lady will be saved, because Our Lady does not abandon her children, even on the deathbed she will still stretch out her hand to lift them up. From this it follows, and pastoral and confessional practice confirms it: where sin appears, there the devil's first act is to discourage from prayer to Our Lady, because he knows that a man who ceases to ask the Most Blessed Mother for help he already has in his grasp, he will no longer escape. That is why what we have been observing for several decades is so dangerous, my dear brethren: the disappearance, the cooling of devotion to Our Lady, her expulsion from wherever it can be managed.

THE LITURGICAL CALENDAR

Likewise when one looks at the calendar. Another example: when Marian feasts fall on a Sunday. The Church for centuries, if a feast of Our Lady, even the Immaculate Conception, fell, as it did last year, on the second Sunday of Advent, would celebrate the Immaculate Conception with a commemoration of the second Sunday. That feast had the higher rank. When it is 3 May, which will probably also fall on a Sunday next year, the Catholic Church celebrated Our Lady Queen of Poland; but anyway [...]. But what has been happening for several decades, since the 1950s, is [...] Our Lady disappears. A seemingly small change, but you understand what kind of spirit this is. It is the same spirit that guides Cardinal Fernández. It is a spirit of hatred, of contempt for Our Lady. A non-Catholic spirit, an abominable spirit, an infernal spirit.

So God forbid that you should fall into any grave sins, but even then do not forget Our Lady. Stretch out your hand toward heaven, asking for rescue. Our Lady will pull you out even from the greatest swamp of life, because she is the Immaculately Conceived, the Mediatrix of all graces. Her mission, her task, her

vocation is the rescue of souls. Only in heaven will people understand that everyone who saved his soul did so with the help of Our Lady. No one will get to heaven who despises Our Lady. That is simply impossible, because despising Our Lady is at the same time, even if Protestants or modernist Catholics do not realise it, an expression of contempt for Jesus Christ [...]. For this privileging of Our Lady, I repeat once again, does not come from man. It was not man who gave her the Immaculate Conception. It was not man who took her up into heaven. It was not man who made her the Mother of the Son of God, but God Himself. These are privileges, special privileges, coming from the Most Holy Trinity itself. Incomprehensible.

A HEAVENLY MOTHER

But should we not be grateful to the Lord God, boundlessly grateful for having such a heavenly Mother, who understands the weakness of her wayward, stubborn children, who has enormous patience toward us. Where the Lord God's patience would run out, there is still Our Lady, who still asks for another chance, because she is the Mediatrix of graces, because these graces which she holds in her hands, an infinite supply, the treasury of graces which Jesus Christ earned on Good Friday on the cross, she does not want to keep for herself. She is not greedy, far from it, but wants to endow us as generously as possible. The question is whether we want to make use of these graces. Is the modern man, the Polish Catholic in the year of the Lord 2025, interested in Our Lady at all? But really interested, and not in buying himself a little bottle for holy water with a screw-off head of Our Lady. I have seen such. That one would unscrew Our Lady's little head, not the crown, just the little head, the whole little head. No, that is not the Mary we are talking about.

Let us therefore ask the Immaculate One to help us to respond as well as possible to this divine concept, this design of holiness.

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