WHAT MODERNISM IS AND WHO IS A MODERNIST

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Beloved in Christ the Lord, today is the feast of Saint Pius X, the great pope. It is worth saying a few words about modernism, because this word appears very often on our lips. We say: "That one is a modernist, that one is an ultramodernist, that one preaches modernism." But do we actually understand, do we know, what modernism is? What is it — this, as Saint Pius X called it, sewer of all heresies? Are we aware of what it means to be a modernist? For it may turn out, my dear friends, that we too are afflicted by this misfortune, this spiritual leprosy, just like many a soul in the bosom of so-called Catholic tradition.

Dear faithful, the problem of modernism is a philosophical problem. It is a problem that concerns the way in which our reason functions. Realist philosophy, Aristotelian philosophy, Thomistic philosophy — that is, the philosophy on the basis of which seminarians and priests were formed for centuries — rests on common sense, rests on reality such as the Lord God created it. Namely, we human beings have been endowed by the Creator with reason, we have been endowed with senses, and through the senses our reason receives certain external stimuli, analyses them, and in this way we come to know reality. We look at this chair, we are able to touch it, we are able to see it. We see what parts it is made of, we see what material it is made from. And on the basis of all these stimuli gathered by our senses, our reason determines that it is a chair. It determines, discovers, comes to know reality.

And this, my dear friends, is something entirely reasonable, logical. Something we have encountered, after all, since our childhood. Look at a small child. A small child touches, examines, gets to know the world around him and discovers, comes to know the reality around him.

Meanwhile, my dear friends, modernism, whose philosophical foundation is the philosophy of Immanuel Kant, a philosopher living at the turn of the eighteenth and nineteenth centuries, turns this obvious fact upside down. It is sometimes said that Kant carried out a Copernican revolution in philosophy — in other words, that he turned everything upside down. In what way? Well, in this way: that he placed at the centre of philosophy the subject, not the object that is known; not the reality that exists, the objectively existing reality that is known by means of the senses and reason; but now it is man who stands at the centre of philosophy. It is I who become the creator of reality. For Kant used to say that the *Ding an sich*, the thing in itself, is impossible for us to know. In other words, I am not able to determine whether this is a chair. I am not able to know the reality that is around me. I must create this reality for myself in my head. I create this chair in my head. This chair comes into being in my mind. It is I who become the creator of reality. I no longer have to submit to it, to know it, to discover it and accept it as it objectively exists; no, I become its creator. The creator of everything that is around me. I am now the lord of truth. What is true is what I make up for myself. There is no objective reality. Everything becomes subjective, subordinated to man.

MODERNISM IN THEOLOGY

And so, my dear friends, when we see how modernism on the philosophical ground breaks with objective reality and rejects the notion of objectively existing truth, it becomes obvious to us that when a modernist sets about theology, it must lead to catastrophe. So when such a cleric, deformed by modernism, begins the course in theology after finishing the course in philosophy, it must, my dear friends, lead ultimately to the denial of the truths of faith, to the denial of the existence of God Himself. For the modernist who begins to deal with theology starts from the assumption that objective truth does not exist. That means that there is no such thing as dogma. There is no such thing as truth revealed by God, to which I am to submit my mind. And that, after all, is the essence of faith. Faith is an act of reason, an act of

subordinating reason to the truth revealed by God, who can neither deceive Himself nor us. That is the definition of faith. So in a situation where a modernist takes up theology, he really strikes at the very foundation of faith as such, because it turns out that there is no objective truth, no truth whatsoever that I must accept, to which I must submit. Religion becomes my product. I create for myself the notion, the concept of God in my head. I make up for myself a religion such as suits me. There is no longer any such thing as God's religion. What begins to exist instead is not even one religion, but thousands, millions, billions of pseudo-religions, because everyone creates his own God, everyone creates his own truth. There is no objectively existing truth, and therefore there are also no objectively existing norms. There is no morality to which I would have to submit, because I myself decide what is good and what is evil. I become the creator of God, the creator of religion, the creator of the reality around me. A complete absurdity. But this, my dear friends, is the reality we encounter every day. This is the foundation of the new, post-conciliar, false religion. The rejection of faith, the rejection of the true God, the rejection of the true religion, the rejection of objective reality and its replacement with pure subjectivism. What I make up becomes true. What I make up becomes good.

THE DEATH OF REASON

And when we understand what the word modernism means — that it is the death of reason, the death of common sense, the death of any divine order and its replacement with a product coming from man — then we realise, my dear friends, how deep the crisis is that has been consuming the whole contemporary world for a good several decades. Because the philosophy of Immanuel Kant has triumphed in all the universities. Everyone has become a Kantian, everyone has rejected objective reality and realist philosophy and has believed a fairy tale, nonsense.

Dear faithful, it is necessary that we be aware of this, that we understand that this crisis, this collapse of civilisation, reaches, my dear friends, extraordinarily deep. It is not the case that all of this can now be repaired overnight, that the direction can be changed. The corruption of man, the corruption of human reason, is so far-reaching that humanly speaking there is no solution any more, no rescue any more. A man who does not believe that there is any truth, that there is any objective reality, is degenerate to the marrow of his bones. This man has trampled on, rejected his own nature, rejected the reason that God gave him for a very specific purpose: to know reality. This is what we are called to by the Lord God. This is why we were created: that every day we may know the Lord God better and, further, using our will, love Him ever more ardently and serve Him ever more faithfully. That is the purpose of creation. Only and exclusively for this does man live here on earth, and the moment he rejects, or claims, that it is not possible to know truth, he strikes at the very essence of his existence. Why should a man live who rejects truths, who does not want to know truth, who claims that it is impossible? The life of such a man becomes entirely senseless. It becomes entirely senseless, my beloved.

THE POST-CONCILIAR RELIGION

And this leads — modernism leads — to tragic consequences. It is the foundation, on the one hand, of this post-conciliar religion, because if there is no objectively existing truth, if there is really no God, then in that case we must preach religious liberty, we must preach ecumenism. Everyone has his own religion and every one of these religions is good. Every one of these religions is true, which is an absolute absurdity. One of the foundations of logic that modernism of course destroys is the principle of non-contradiction, *principium non contradictionis*. The statements "A" and "not A" cannot both be true at once. The statements "Jesus Christ is God" and "Jesus Christ is not God" cannot both be true at once. They exclude each other — but not for the modernist. For the modernist the principle of non-contradiction does not exist. For the modernist everything is true. Whatever you make up is true for him. And that is why Benedict XVI could speak of two forms of the Roman rite. He did not see the contradiction, the contradiction visible to the naked eye, between the worship of God and the *Novus Ordo Missae*. He did not see a contradiction between the Catholic religion and a whole mass of pseudo-religions, because for him dogma did not exist,

for him truth did not exist. For him, ultimately, the one true God did not exist. And that is the sin, the sin of the Vatican Council and the sin of all the post-conciliar hierarchs. The denial of the existence of truth, the denial, ultimately, of the existence of the one true God, without whom there is no salvation.

THE FRUITS OF MODERNISM

But further, my dear friends, we must realise that this modernist philosophy also makes possible the carrying out of a revolution in society, for what else but a fruit of modernism is, for example, this whole gender and trans politics? Sex is no longer something that exists objectively. Sex depends solely and exclusively on my feelings. Today I can decide whether I am a man or a woman, and perhaps tomorrow I will be a cat. There are no longer any norms that could stop me from this, because there is no longer reality, there is no longer truth. So every day I can decide who I feel I am today. Some time ago the faithful told me about a situation that is taking place, that took place, in a school in Brighton in Great Britain, where litter boxes were set up in the restrooms. Why? Because several children declared that they feel they are kittens. They began to walk around with little ears attached to their heads and with a little tail, and to relieve themselves the way a cat does. So that they would not feel discriminated against, litter boxes were set up in the restroom so that they could use the toilet in accordance with their identity. These are, my dear friends, precisely the practical, tangible fruits, the consequences of the collapse, of the rejection of realist philosophy and its replacement by subjective philosophy, by modernism. And this is the reality around us, a reality with which we must contend every day.

And we must remember, dear friends, the words of the holy Apostle: "Let him that thinketh himself to stand, take heed lest he fall." For pressure is exerted from every side on each one of us, that we should begin to live in accordance with the false, demonic principles of this Kantian philosophy, that we too should reject the existence of objective reality.

And we see, my dear friends, in the bosom of Catholic tradition itself, how many people, clergy and laity, have allowed themselves to be deceived. How many, my dear friends, believe today that there are two rites of the Mass. The Mass, the sacrifice of Our Lord Jesus Christ, the Catholic Holy Mass is one, and there is a counterfeit, a wretched counterfeit introduced after 1969, which is the work of the devil. And this ought to be, my dear friends, obvious to every Catholic. But is it? As we hear, my dear friends, when the faithful here and there ask in the Priestly Society of Saint Pius X, they hear: "Well, the new Mass is valid." But what is that supposed to mean, really? What is that supposed to mean, really? This is, my dear friends, a tragedy. The tragedy of the contemporary world, of contemporary so-called Catholics.

SAINT PIUS X'S *PASCENDI*

Modernism has nearly buried everything already, and today we commemorate Saint Pius X, the pope who warned against modernism. In 1907 he issued the encyclical *Pascendi Dominici Gregis*, in which he condemned the errors of modernism, in which he warned the whole Catholic world. The enemies of the Church we must seek today not outside but inside, where they are far more dangerous, because they are less visible. More than a hundred years ago Pius X described what he found, what he saw, what he perceived. He saw these infiltrations by way of a Jewish, Judeo-Masonic agency, an infiltration by modernists — that is, people rejecting the existence of objective truth, striking at the very foundation of the existence of the Catholic Church, rejecting dogmas. And if only Catholics had heeded this warning of Saint Pius X, we would not be living in this vile, loathsome world that horrifies us, and that must horrify every sane man — what is happening around us today, because it is everything turned upside down. It is so demonic, so satanic, that a Catholic ought to be horrified by all of it.

And we cannot, my dear friends, shrug our shoulders indifferently, saying that it is some tangled question, a philosophical question. I have pointed out concrete

examples to you. This concerns our everyday life. This concerns, my dear friends, our everyday life, and it constitutes a threat to our salvation. A very real, concrete threat, a mortal threat.

INSTAURARE OMNIA IN CHRISTO

Saint Pius X in his papal motto had the watchword *Instaurare omnia in Christo*, to restore all things in Christ. And this is the task standing before every Catholic. We are to renew everything in our life unceasingly in Jesus Christ, in the one true God, in the one Saviour, without whom there is no salvation, my dear friends. To mend in our life what is broken. We are to raise up what has fallen. We are to heal what is sick. This is the meaning, this is the purpose of professing the Catholic faith: that with the help of God's grace we may renew our life in Jesus Christ. And this is, my dear friends, what we should firmly resolve today: that we will make the effort to renew everything in Jesus Christ. Because if you do not make this effort, sooner or later you will fall into the claws of the devil. Sooner or later you will float away together with this modernist sewer. And whoever does not put up resistance today, whoever accepts this sewer that flows, for instance, from Rome, from the mouth of the chameleon, will sooner or later lose the Catholic faith. There is no other possibility.

And we must, my dear friends, be ready to make the effort, to take on sacrifices, realising that without effort, without sacrifice, nothing in our life can be renewed, improved, changed. And is that readiness in me? Is there in me, my dear friends, the readiness to cease being a modernist?

TRADITIONALISTS WHO ARE MODERNISTS

For unfortunately this must be said clearly and plainly. A whole mass of so-called traditionalists are pure-blooded modernists. Pure-blooded modernists. That they go to the Tridentine Mass, that they pray in Latin, does not change this. Their minds are eaten through to the depths by the godless, demonic, erroneous, false philosophy of Kant. They are their own helmsman, sailor and ship. And this applies both to laity and to clergy. What they are playing at is no Catholic Church at all. It is the creation of various sects. It is the creation of sects with their own gurus, who replace the pope, replace the hierarchy, replace the Catholic Church. This is not the way to renew anything in Christ. This is the road straight to hell. And this is, my dear friends, the tragedy: that those who ought to be aware, those who ought to put up resistance to modernism, as we see, march shoulder to shoulder with the greatest modernists toward hell. Dressed up in Roman chasubles, with their little hands folded, feminists in skirts. But this is, my dear friends, such is reality. The majority of so-called traditional Catholics are pure-blooded modernists.

And now the question: are we too afflicted by this spiritual leprosy? It is not enough, my dear friends, to call yourself a Catholic. It is not enough to come to the Tridentine Mass. It is not enough to say the Rosary in Latin in order to be a Catholic. You are not a Catholic when it seems to you that you are one, but when you accept as something to be believed what the Church, what the Lord God through the Church, gives you to believe. If you desire to serve the true God and not yourself, your own notion... How many modernists there are among traditionalists, who have their own vision of the Catholic Church, their own vision of everything! Woe to us, woe, my dear friends, for even those who finally heard this warning of Pius X have allowed themselves to be deceived by Satan. They began to live in some tale, in some fairy story. They turned away their hearing from hearing the truth. They turned aside to fables, as Saint Paul the Apostle writes in his letter to Timothy. And each of us must ask himself the question whether I am afflicted by this spiritual disease, this spiritual leprosy. If so, then get yourself cured, cry out for help, and do not delude yourself that a dress, a mantilla, a Polish-Latin missal will make you a Catholic. For many, my dear friends, it has become a fig leaf, covering up the truth.

The same applies to priests. That one dresses up in a Roman chasuble, that one puts on a surplice with lace, does not make him a Catholic. Anglicans in the High Church have beautiful vestments, beautiful lace, but they are Protestants, they are modernists. They have rejected the Catholic faith.

PIUS X'S WARNING

Saint Pius X understood this danger perfectly and warned, cried out. We can only imagine how filled with pain his heart was when he wrote *Pascendi Dominici Gregis*, when as supreme shepherd he stated that the Church had been infiltrated by Judea [?], by modernists, that the Church is being devoured from within. And who listened to Saint Pius X? Barely sixty years passed and after the Council they began the revolution. And this shows us, my dear friends, how dangerous modernism is, how it destroyed the minds of Catholics, how it destroyed the minds of the Catholic clergy.

And it is not enough, my dear friends, for us to go back, as some claim, to the 1950s, to the times of Pius XII. The Church at that time was already eaten through from the inside, rotting. It was like an empty eggshell, a beautiful shell, and inside already hollow. And that is what today's contemporary so-called Catholic tradition looks like. A pretty shell, and inside stinking zbó [?]. And I will probably get a pile of e-mails again about how I dare to pronounce such judgements publicly. I dare, because I describe reality as it is, and not as all these dressed-up traditionalists would like it. They consider themselves almost saints, great defenders of the faith, and they have no idea about the basics of the catechism. The duties of their state in life lie neglected.

Let us stand, my dear friends, today to the spiritual battle, and let us take seriously the call of Saint Pius X, *Instaurare omnia in Christo*, to restore all things in Christ. May this be the desire of our Catholic heart. May this be the desire that will accompany all the actions that we undertake in our life, that I may renew my life in Christ.

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