CATHOLIC FAITH AND THE SHIFTING STATE OF NECESSITY

Bp. Michał Stobnicki

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

Dear faithful, another year is behind us, another year of our struggles, our efforts, our fight to preserve the Catholic faith. And today a few words on precisely this subject, which unfortunately is entirely misunderstood among many Catholics of Tradition, because it so happens that most traditionalists discover the Catholic tradition through the Holy Mass, which is nevertheless like a crown. A crown that crowns the work. Yet, my dear brethren, we do not begin getting dressed with the crown, but by putting on our socks. Because most of us come to know the Catholic tradition through the Holy Mass, we very often lack a certain foundation, a certain understanding of what all this is actually for. We begin, as it were, from the end. We stop there, and as a result it must regrettably be stated that a whole mass of Catholics who call themselves Catholics of Tradition unfortunately do not have the Catholic faith. A whole mass of priests who celebrate the Tridentine Mass, and of faithful who attend it, my dear brethren, will end up in hell. What I am saying is politically incorrect, but we must realize that during Vatican II, too, the greatest traitors, the enemies of Jesus Christ, celebrated the Tridentine Mass.

The Holy Mass, my dear brethren, is a crown. It is a crown. If we lack the other parts of the wardrobe, we will look like a buffoon. If a Catholic of Tradition limits himself to coming to the little church and getting through those few dozen minutes on Sunday, and cannot offer the Lord Jesus anything more, then how does he differ from the people of the Novus Ordo? How does he differ from lukewarm people, from people to whom the Catholic faith is a matter of indifference? In no way. That is why it is so important that we understand that our fight to preserve the Holy Mass is not a fight to preserve the Mass for the Mass's sake. So that we have somewhere to go on Sunday, to the little church, so that we can tick off our obligation, so that we feel good. "Well, I was at Mass, I feel good about it, because I was there." We must understand, my dear brethren, that the Most Holy Sacrifice is worship rendered to God, and that this is our fundamental duty, of every priest, of every one of the faithful: to render homage to the true God, to render homage to the Most Holy Trinity. Not in just any way, but exactly in the way that God Himself established through the Most Holy Sacrifice of the Holy Mass, the Holy Mass of all time.

THE WORK OF GOD

And therefore, my dear brethren, let us ask ourselves: what, in fact, is religion? What is religion? Religion, my dear brethren, is the work of God Himself. When our first parents Adam and Eve committed original sin, rebelled against the Creator, when they trampled on God's law, a chasm opened between the divine majesty, offended by human sin, and fallen mankind. A chasm that no man was able to cross, because no man was able to make amends to the Most Holy Trinity for the offence that human sin constitutes. And it required the action of God Himself for that chasm to be filled in. The Second Person of the Most Holy Trinity, our Lord Jesus Christ, took on human nature. For a very specific purpose. The Lord Jesus repeats many times: "My hour has not yet come." The hour for which Jesus Christ was born in Bethlehem is the hour of 15:00, Good Friday, when He shed His blood in a sacrifice of atonement on the altar of the cross for our sins.

Religion, my dear brethren, is the work of God Himself, who stretches out His merciful hand to fallen man in order to lift him up, to bring him back to Himself, so that he might recover what he lost through sin, so as to bind man to Himself anew. *Religare* — to bind anew. Religion is the action of God entering into the history of mankind, who brings mankind to Himself and binds it anew to Himself. When we realize this, we realize that there is no such

thing as interreligious dialogue, that there is no ecumenism, no religious liberty. There is no such thing as the supposed right of every man, flowing from his dignity, to choose the religion that his conscience suggests, as Vatican II proclaims. There is no religious liberty. On the contrary, there is an obligation, an obligation resting on every man, to profess the true religion, to render homage to the true God. Every man is called to come to know the truth, to come to know the true God, and to become a Catholic.

Dear faithful, Saint Paul the Apostle reminds us that without faith it is impossible to please God. It is no trifling matter what faith we profess. For if we change anything in this deposit handed down to us by the apostles, we create a pseudo-religion, perhaps similar to the Catholic religion, but no longer the true religion. It will be a counterfeit religion. A whole mass of such counterfeits has been created by the evil spirit. A whole mass of false pseudo-religions that do not lead souls to the true God, but lead, my dear brethren, along the broad and comfortable road straight into the fire of hell. Whoever does not worship the true God, whoever does not render Him homage in the way God Himself commanded, he, my dear brethren, whether indirectly or directly, consciously or unconsciously, renders homage to Satan. Holy Scripture says: "All the gods of the Gentiles are devils."

Dear faithful, we must constantly be healed of that grave disease which is liberalism and modernism, with which we are all infected. We must constantly remind ourselves that the profession of the Catholic faith is a *conditio sine qua non*, a necessary condition for attaining salvation. In the Acts of the Apostles we read the words of Saint Peter, the pope: "There is no other name given to men under heaven by which we must be saved, other than the name of Jesus Christ." Jesus Christ is the only Saviour of every man. The profession of the Catholic religion is indispensably necessary in order to save the soul from eternal damnation. And in this context, my dear brethren, we begin to see that our attachment to tradition is unfortunately often connected with the fact that we do not fully understand what all of this is about. It is not only about the Holy Mass, it is not only about the piety of our fathers, about beautiful devotions, but in all of this it is first of all about preserving the Catholic faith, without which it is impossible to please God.

LEO XIV IN TURKEY

My dear ones, at the end of November we witnessed Leo XIV's visit to Turkey, a visit during which he once again held a series of ecumenical meetings. He took part in an Orthodox liturgy. I observe with concern, in recent times, a certain trend among so-called traditionalists to abandon the Catholic religion and to go over to Orthodoxy. And this concerns all groups, from the indult communities, through the faithful connected with the Priestly Society of Saint Pius X, to the sedevacantists: somewhere people are beginning to be tempted by Orthodoxy, because they have a beautiful liturgy, because they have beautiful singing, beautiful incense. And we saw, my dear brethren, Leo XIV, following the example of his predecessors, beginning with Paul VI, taking part in an Orthodox liturgy. And what ought we to think about this, my dear brethren? It was an act of offence against God, because Leo XIV took part in a non-Catholic liturgy, and therefore in a sacrilegious liturgy. In a liturgy which constituted an offence against God. And we must realize that this sacrilegious character derives not from the way in which it was celebrated, since it is celebrated according to books that are also recognized in the Catholic Church, but from the fact that it was celebrated, and was an expression of, a different faith.

Two small examples. First, one of the many heresies professed by the Eastern schismatics, wrongly called the "Orthodox" — because "Orthodox" suggests that there is something right there; we ought to call them the Crooked-believers — one of these heresies that they profess is the heresy concerning the Most Holy Trinity. When we recite the Creed on Sundays and on greater feasts, we profess, when we come to the part concerning the Holy Ghost, that He proceeds from the Father and the Son. The Orthodox, meanwhile, rejected the *Filioque*, the phrase "and the Son," and for several hundred years they have professed the Creed omitting those words. They profess that the Holy Ghost proceeds only from the Father. Without going into theological details, without going into an explanation of what this error concerning Trinitarian doctrine consists in, which is somehow a legacy of the Arian heresy, it must be noted that we are therefore dealing with two different professions of faith, the

Catholic and the Orthodox, in which the difference is minimal: "and the Son," *Filioque*.

And of course a whole mass of various clerical commentators turned up who declared that it is high time to restore Eucharistic unity between the Roman Church and the Greek Churches. In other words, to admit the Orthodox to participation, to the reception of the sacraments among Catholics, and Catholics among the Orthodox. Leo XIV, in a letter on the occasion of the 1700th anniversary of the Council of Nicaea, wrote that it is high time to set theological disputes aside, because the Holy Ghost unites and does not divide. What are we all to think of this, my dear brethren? Perhaps if we have two different professions of faith, it means that we are dealing with two different religions. Even though the difference is minimal, only two little words, "and the Son," a different, erroneous doctrine lies hidden behind it.

THE EPICLESIS AND TRANSUBSTANTIATION

Going further, another example of a heresy professed by heretics, by the Crooked-believing schismatics, is the erroneous teaching concerning the Holy Mass. The Catholic Church teaches that transubstantiation takes place by the power of the words of Jesus Christ, by the power of those words by which the Lord Jesus instituted the sacrifice of the New Covenant on Holy Thursday. "For this is My Body," "for this is the chalice of My Blood," and so on. These divine words, spoken by an ordained Catholic priest, have the power to change bread and wine into the Body and Blood of our Lord Jesus Christ. The Crooked-believing theologians, meanwhile, claim that these words have no value, that they effect nothing, and they ascribe the power of transubstantiation to the epiclesis, the prayer invoking the Holy Ghost, which is recited after the words of consecration. And just as the Catholic priest in the Holy Mass of all time, after he has spoken the words that bring about transubstantiation, after the Lord Jesus becomes present on the altar, the first thing he does is bend his knees and make an act of adoration to God who has become present, so the Orthodox, having spoken those words, go on standing upright, do nothing, pass on to the next prayer, the epiclesis, and only then render homage to the Most Blessed Sacrament. And we see, my dear brethren, once again, apparently similar, apparently pious, but nevertheless a completely different doctrine, a false doctrine. And examples of these heresies could be multiplied.

Meanwhile we saw how the Roman Leo, with a beautiful smile, like the Beatles, took part in this Orthodox liturgy, clothed in choir dress, clothed in a stole, actively took part in a liturgy during which a non-Catholic profession of faith was recited. In a liturgy in which the doctrine concerning transubstantiation is falsified. What is more, my dear brethren, a few months ago he already organized an ecumenical meeting in the Basilica of Saint Paul Outside the Walls, to which clergymen were invited, in quotation marks of course, of various sexes. And during this ecumenical meeting in Rome the Creed was recited in the Orthodox version. At the tomb of Saint Paul. The booklets that the Vatican prepared for that ceremony contained a non-Catholic profession of faith. Seemingly only two little words, but it is nevertheless already a different, falsified faith. Let us constantly remind ourselves of the words of Saint Paul: without faith it is impossible to please God. He who does not profess the Catholic faith cannot be pleasing to God. He who does not profess the Catholic faith cannot render homage to God in the way he ought. A Mass, even if it were the Holy Mass of all time, the Tridentine Holy Mass, celebrated by a priest who does not profess the Catholic faith, does not render homage to God.

COMMUNICATIO IN SACRIS

Going further, my dear brethren, with regard to this proposal to permit sacramental hospitality between the Crooked-believers and the conciliar Catholics, we must realize that receiving Holy Communion is not only receiving our Lord Jesus Christ into our heart, a union with the Saviour, but also has a communal dimension. If I take part in some liturgy, if I approach the sacraments, if I approach Holy Communion, I express in this way unity with the other participants and with the celebrant of this Holy Mass. And this is, my dear brethren, the reason why Catholics may not take part in the Orthodox liturgy. However beautiful it may be, however solemn it may be, however much we may like it, we cannot take part in a liturgy that

is non-Catholic and, as a consequence, has a sacrilegious character and is an offence against God. And it does not matter here that the Orthodox have preserved apostolic succession, that they have validly ordained priests, that they have valid sacraments. It is a non-Catholic liturgy, and that means a Catholic ought to abstain from taking part in such a thing, because taking part in the religious rites of another religion is, my dear brethren, a sin, and it is also a canonical offence. *Communicatio in sacris*, participation in sacred things with non-Catholics. Forbidden, strictly forbidden by the Church.

FIGHT FOR THE FAITH

Dear faithful, we must constantly remind ourselves that this fight of ours, which we are waging, these efforts of yours on the southern front, is a fight not only to preserve the Holy Mass of all time, the Tridentine Holy Mass, but first of all to preserve the Catholic faith, which we express through the Catholic liturgy. This is, my dear brethren, something that 90 percent or more of the Catholics attending the Holy Mass of all time, both in our country and abroad, forget, do not know, do not understand. We are not, my dear brethren, re-enactors, some reconstruction group which has some fancy and wants to pray the way people prayed in the nineteenth century. We are the Church, the Catholic Church, and the foundation of the Church, the foundation of the community, is the profession of the same faith. The same faith.

And sometimes the faithful, it happens, ask: "Your Excellency, can I go to Mass here or there?" The first, fundamental question: does this priest profess the Catholic faith? Is this priest a Catholic? Or is he perhaps a Catholic from such-and-such an hour to such-and-such an hour on this or that day of the week, and the rest of the time a follower of another religion? Well, no man can serve two masters, Christ the Lord teaches us. The Holy Mass is a crown. And with great pain of heart one sees a whole mass of Catholics who, looking at them from a spiritual perspective, have no trousers, have no socks, but put crowns on their heads. Let us keep this in mind, my dear brethren. First of all the Catholic faith, which, if we profess it, leads us to render homage through the Catholic Holy Mass, through the Most Holy Sacrifice, through the Holy Mass of all time. Without faith it is impossible to please God. Always keep this in mind, and remember that the fathers of Vatican II, almost all of them, except for those of other rites, Western or Eastern, celebrated the Tridentine Mass, but the devil had already taken possession of their minds. They were infected, permeated to the marrow of their bones with liberalism and modernism. If that is how it happened in the 1960s or earlier, before the Council, if the bishops at that time, the priests, the faithful already did not value the Catholic faith, did not value the Catholic Holy Mass, then God sent a punishment, because God takes away from man what man does not value, what he treats lightly, what he despises. And this history that took place in the twentieth century, do you think it has ended? Certainly not. The devil attacks and will attack those souls who seek the truth, who long to know the true God, who, like the three kings, set out on a journey through unknown lands toward the true God.

THE TEMPTATION OF COMPROMISE

And we see, my dear brethren, the great, enormous, greatest danger to Catholic souls in our times: the temptation of compromise. The temptation of compromise with the modernists, with the contemporary world. Already in the nineteenth century liberal Catholicism was born in France, which taught that we must somehow come to terms with the world. One must not be too radical. One must give way a little, so that we find a field for agreement. "Well, one has to be a Catholic, but not too much so. Moderately," that is, become a lukewarm Catholic. And this temptation, my dear brethren, has not died. We see how many souls fall into this trap. How many souls, both priestly and lay, fall into this trap. A great warning, a warning for each of us: the words of Saint Paul the Apostle. "Let him that standeth take heed lest he fall." For the devil does not sleep, but like a roaring lion goes about seeking whom he may devour. Seeking whom he may devour.

The devil does everything he can to destroy faith in us, to deprive us of the Catholic faith, and he does so in an extremely perfidious, extremely cunning way, because he offers us substitutes for the Catholic faith

which from the outside resemble that faith. But Saint Augustine, one of the great doctors of the Western Church, already warned: "Error is the more dangerous the more it resembles the truth, because it is harder to detect." Since the time of Vatican II we are, my dear brethren, witnesses to how true the words of Saint Augustine are. How many souls have, over these years, let themselves be deceived, let themselves be misled, let the devil catch them in his trap. You are here, my dear ones, and God grant you will be here next year as well, because you are aware of the danger that compromise with the spirit of this world, with the sons of this world, represents. These are, my dear brethren, people permeated to the marrow of their bones with evil. Even if they dress up in chasubles, Roman ones too, even if they put mitres on their heads, even if they wear cardinals' purple, if they do not have the faith, they are not Catholics, they are traitors. And what we are obliged to do is to cut off any contact with them, so as not to be infected by this disease — heresy is a terrible disease of the soul.

THE STATE OF NECESSITY

Dear faithful, a few words, because near here, in Tarnów, one of the priests of the Priestly Society of Saint Pius X has announced a series of catecheses intended to prepare the faithful for episcopal consecrations. Since I am in the area here, it would be fitting for me to respond to these words, to this little trial balloon let go in Tarnów. It is not the first such action, because similar ones have taken place in other countries, in France, in Germany, in the United States. Somewhere some priest mumbled something, it went onto the internet. Well, it looks rather like a test of what the reactions and moods are. And in the course of this catechesis the priest began to explain the basics concerning the teaching on the state of necessity. The state of necessity in which we have found ourselves for several decades already. Uninterruptedly. For several decades now a war has been waged to destroy the Catholic faith. For several decades the faith has been weakened, eroded, undermined in various ways, at various speeds. But the process, this whole process, the entire post-conciliar religion, is aimed at depriving people of the Catholic faith. Slower, faster, in various countries, but the direction is clear. And unfortunately, as we know very well, the bishops after Vatican II, in the great majority, did not notice it. They did not want to notice, they were afraid to notice. There was no one to protest, no one to put up resistance, no one to say that the emperor is naked, that what you are doing is madness.

God does not leave His sheep alone, however, and He raised up Archbishop Lefebvre to fight, to fight for the preservation of the faith, the preservation of the Catholic priesthood, of the Catholic sacraments, of the Holy Mass. Archbishop Lefebvre — what he did at the end of his life, at the age of 83, fully aware that the enemies of the Church were waiting for the biological solution, for him simply to die and the problem to resolve itself: no bishop, no priests. In 1988, at Écône in Switzerland, he consecrated four bishops without a papal mandate, and he did so appealing precisely to the state of necessity. A state of necessity which justifies the sacrifice of a lower good for the saving of a higher good. A situation in which the Catholic faith is endangered, in which the survival of the Catholic priesthood is endangered. A Catholic bishop has an obligation to do everything possible to avert this danger. Bishop Lefebvre consecrated four bishops, entrusting to them the mission of continuing what he had begun. He passed on the grace of the Catholic faith, the grace of the Catholic priesthood, which he himself had received, wishing to preserve what is most precious in the Church, without which the Church does not exist: validly celebrated sacraments and the Catholic faith, Catholic teaching.

TALKS WITH ROME

And the Priestly Society of Saint Pius X, which for many years earned a whole mass of merits in continuing, in ensuring the continuation of Catholic teaching and the Catholic sacraments, has unfortunately fallen into this satanic trap of going the way of compromise, and has begun strange acrobatics. More or less open talks, dialogue with representatives of the Roman hierarchy. And these talks, my dear brethren, began already shortly after Archbishop Lefebvre died. With the blessing of one of the bishops he had ordained, the Swiss, Bishop Fellay, a dialogue began. A beautiful word. Eve, too, began a dialogue with the serpent in

paradise. This dialogue began in the 1990s in the residence of the ambassador of the French Republic to Italy, Mr. Perol [?], in France, in Paris: priests delegated by the General House of the Priestly Society of Saint Pius X, priests of various indult communities, post-conciliar priests began to meet and to wonder, already from the 1990s, how to reconcile tradition with the Council. This is, my dear brethren, already a very long history. Only that for many years these meetings within the framework of GREC, the Group of Reflection among Catholics, in Paris were held rather in a semi-official capacity. Few people knew about them, but these talks led to the Priestly Society of Saint Pius X receiving, in 2000, permission for an official jubilee pilgrimage to Rome. The doors of the Roman basilicas were opened, various meetings took place and, my dear brethren, the fish took the bait. Roman marble can soften more than one heart.

And from that time, my dear brethren, the superiors of the Priestly Society have been ceaselessly manoeuvring between the fight to preserve the Catholic faith, the Catholic sacraments, and compromise with the spirit of Vatican II. And this manoeuvring, my dear brethren, brings the Priestly Society closer and closer to the precipice, to self-annihilation, to the negation of the purpose for which it was founded, to the rejection of the legacy of Archbishop Lefebvre, to making of him a kind of mascot that can be shown off, boasted about, waved around: "We are from him," but in truth we no longer have anything more in common with him. My dear ones, the fruits of these talks, of this dialogue, appear again and again. For example, the abandonment of the practice of administering confirmation *sub conditione*, conditionally, because it turns out that it is no longer needed. When one mentions that Archbishop Lefebvre, in every case where confirmation had been administered in the New Rite, administered it conditionally in the Old, suddenly amnesia overcomes some people. They say that it was not so at all. And yet he himself told about it in his books. The abandonment of conferring orders on priests *sub conditione*, because it suddenly turns out that there is no problem at all with the new rites of ordination. We also see, my dear brethren, steps on the part of Rome, certain concessions. In 2015 the Priestly Society of Saint Pius X obtains from Bergoglio jurisdiction to hear confessions all over the world. Then jurisdiction to bless marriages. A rescript of the Congregation for the Doctrine of the Faith appears allowing the Society's bishops to confer orders without the consent of the local ordinary. Well, it would seem that something is moving toward the good.

CONDEMNING WILLIAMSON'S CONSECRATIONS

And most likely for this reason, in 2015, when Bishop Williamson consecrated the first of his bishops, Bishop Faure, the Society published a communiqué condemning this act, stating that there is absolutely no comparison: today's situation with the situation of 1988. In other words, the situation under Bergoglio's rule is better than in the time of John Paul II. Therefore they absolutely condemn it. And in the same year they receive jurisdiction and send a letter to Bergoglio, thanking the Supreme Pastor for this gift. And they accept further gifts, further concessions from Rome. And now suddenly, my dear brethren, in December of last year, not so long ago, in Germany, the Superior General of the Priestly Society of Saint Pius X declares that after the pontificate of Francis a state of necessity appears which prompts us to consecrate bishops. And now we must ask ourselves the fundamental question: what has changed in the meantime? Archbishop Lefebvre rightly appealed to the state of necessity. He had to consecrate bishops in order to ensure the preservation of the faith, the preservation of the priesthood, of the sacraments. Then the Society, for more than 20 years, already 30, conducts a dialogue with Rome. In the meantime it condemns Bishop Williamson for having consecrated bishops, because absolutely the situation is so good that it is unnecessary. It accepts from the hands of Rome — from which Archbishop Lefebvre distanced himself and left behind the principle of not concluding any agreement until there is a conversion. If we are not going to profess the same faith, then what sense is there in concluding any agreement at all? It will have no foundation, no basis, it will not be lasting, it will be fleeting. Meanwhile the superiors, with Bishop Fellay at the head, reject these principles — no practical agreement without a doctrinal agreement — and begin, my dear brethren, to conclude small agreements on various levels. They thank the Supreme Pastor for the jurisdiction granted.

So tell me, my dear brethren, what happened that

suddenly, after the pontificate of the beloved Holy Father Francis, whom the Society loved so much, a state of necessity suddenly appears. Since they gave it up, since they began to accept jurisdiction from him, to thank him for it, what suddenly changed that now we are again dealing with a state of necessity? Does Father Pagliarani, do the priests have some button, and when needed they press it and now it is a state of necessity, then they switch it on, switch it off? Well, a complete absurdity. For a Catholic it is obvious that since Vatican II nothing in Rome has changed for the better. How can anyone claim that the situation in 2015, in Bergoglio's time, was better than in the 1980s? It is sheer madness. We see that there is a continual decline, a sliding downward. If the Society in Francis's time gave up appealing to the state of necessity and began to function like an ordinary congregation in the Church, like the Franciscans, Jesuits, Dominicans, as an ordinary congregation, since they recognized the acts of authority which gave them privileges, then how can they now claim that a state of necessity has suddenly appeared?

There was no state of necessity when Bergoglio published *Amoris laetitia*, *Fiducia supplicans*. At that time there was no state of necessity. When he bowed to Pachamama, there was no state of necessity then. Then you accepted jurisdiction from him, and today, after Francis's death... What is that supposed to mean at all? What has happened since April, when Bergoglio departed this world, until today, that suddenly a state of necessity appears? His corpse is rotting in the Basilica of Saint Mary Major. It does not move, it does not speak. What has he spoiled that they suddenly pull out the state of necessity? Dear faithful, well, what has changed is that when one goes into negotiations, one has to have something to threaten with. So here and there they let such canards fly, to calm a few of the faithful, that one day we will consecrate bishops. Do not worry, everything is under way.

SECRET TALKS WITH ROME

But these negotiations, my dear brethren, have not been going on since today, since yesterday. These contacts have been maintained since the 1990s. For the most part they are secret contacts, such as Bishop Huonder, a Swiss Novus Ordo bishop, who for many years, on Bergoglio's behalf, secretly met with Bishop Fellay, with Bishop Galarreta in Switzerland, and there they conducted talks concerning reconciliation, talks to which selected priests of the Society were invited, not those who might have objected. Talks conducted in secret, secret meetings, talks for which Bishop Huonder had a mandate, as is confirmed, for example, by the letter of Cardinal Müller, Prefect of the Congregation for the Doctrine of the Faith, from 2016, which he has. So this history is very long. And he who does a lot of somersaults will sooner or later, my dear brethren, hurt himself or even be killed. And that is the direction in which the Priestly Society of Saint Pius X is unfortunately heading today, having abandoned entirely the spirit of its founder and having for several decades been soaking up liberalism and modernism.

In August I learn that in Rome, at the Congregation for the Doctrine of the Faith, several priests of the Society have arrived, including one of the district superiors, for talks with Cardinal Fernández. What can one talk about with this degenerate, with this apostate? About what? About what unity? Does the Society of Saint Pius X, by organizing further secret meetings in Rome, really believe that they profess the same faith as Fernández? Because if that is so, it would mean that one ought to keep as far away from them as possible. If they have the same faith as Fernández, then let him save himself who can. Run for your life. The request, the petition for the consecration of bishops, they submitted a year and a half ago, still in Bergoglio's time, but Bergoglio died in the meantime, and in the near future, in the coming weeks, this letter, this petition is to be sent to the Roman Leo. "Such a smiling one, maybe he'll rubberstamp something." In the meantime they will tell the faithful here about the state of necessity, to throw dust in their eyes.

If you have the opportunity to talk with someone, someone who will explain to you that "well, they must now," then ask: "And what was before? How is it with this state of necessity? It appears once, disappears again, depending on your needs." After all, this is mockery of the Catholic Church. The Catholic Church is nobody's private farm. Either we are dealing with evil objectively, or we are not. Either we are dealing with error objectively, or we are not. No su-

perior of any congregation has the power to declare for himself when there is a state of necessity and when there is not. Imagine a Master General of the Dominicans who does that: "Today I proclaim that there is a state of necessity, and the day after tomorrow I will revoke it." After all, this is a farce. This is a farce which is of course meant to throw dust in people's eyes. Some signals are coming from Menzingen, the Society foresees that the talks concerning their petition are now to last three years, but in the meantime here and there some priest will appear who will say: "Well, soon there will be episcopal consecrations, we will prepare you." For what? Why? Why appeal to the state of necessity which, apparently, was no longer there in recent years? Why tug at Francis's corpse and now call him to account? "Oh, after your pontificate everything suddenly fell apart. And under his pontificate it was paradise. Catholicism was simply flourishing all over the world."

My dear brethren, let us keep this in mind too. The Catholic Church is nobody's private farm on which one can do what one likes. Matters concerning the faith are the most serious matters. The most serious. And those clergymen, superiors, who in the 1980s and 1990s still called things by their name, were able to point out heresy, were able to condemn it, and suddenly after 2000, under the spell of the Eternal City, their view seemed to change, seemed to change. And then we learn in 2015 that the situation is in no way comparable to that of 1988. Suddenly all is well.

SNOW AND FAITH

Dear faithful, on Monday morning I went to the shop to buy chalk for the Feast of the Kings. And standing in the queue, I heard a radio programme in which the presenter was taking calls, a discussion about the snow that had appeared. The presenter says: "Well, thank goodness we finally have this snow, because what a misfortune it would be if a generation of children grew up that did not know snow." And so I thought to myself: and nobody is troubled, nobody is pained by the fact that another generation of children is growing up that does not know God. More Polish Catholics, so-called Catholics, in the twentieth century value snow than the true God. And this is, my dear brethren, nothing other than the fruit of the fact that the Catholic faith has been rejected, forgotten. It has been forgotten that without faith it is impossible to please God. And this plague, this disease affects an ever greater number of people, of souls, including those who call themselves traditionalists.

On this feast of the Holy Family we must pray that we ourselves, and those closest to us, never, ever value snow or anything whatsoever in this world more than the Catholic faith, because there are already decidedly too many souls, both priestly and lay, who have rejected the Catholic faith, have scorned it, and as a consequence have lost it. If there were faith, my dear brethren, the face of this world would look completely different. But since the Catholic faith is not there, there is less and less of it, you must prepare yourselves that this year which we have begun will be worse than the previous one. The direction in which the world is heading has not changed. Leo XIV's smile will not improve anything, my dear brethren, in the Church. There were such expectations. A consistory in Rome. One gets SMS messages, some emails: "Your Excellency, they will talk about the liturgy. Surely he will free the Tridentine Mass." Whoa, whoa, not so fast, do not delude yourselves. And of course at the consistory the cardinals were given a choice of two out of four topics and chose those that interest them most: synodality and the new evangelization. The direction has not changed. Let us not delude ourselves.

THE GREATEST GIFT

The state of necessity, the necessity of sacrificing obedience for the sake of saving the faith, and only as the fruit of saving the faith, for the sake of saving the Holy Mass and the sacraments, has continued without interruption since Vatican II. Do not let yourselves be fooled. Do not let yourselves be told, as they will probably do near here, that there was a state of necessity in the time of Archbishop Lefebvre. Then it disappeared, because Francis was, after all, so gracious to us. He brought us so many cookies that we came to love him and suddenly the state has come into being again. For those who proclaim and revoke in this way will most certainly, when the time comes, revoke again this newly proclaimed state of necessity and

will claim that everything is normal. Well, it is not, it is not.

How much we must value the Catholic faith, without which it is impossible to please God. Many misfortunes arise from the fact that people today do not have faith. Let us thank God for this grace, for this supernatural virtue, and let us ask that He keep us in the Catholic faith until death. It is given to us to render homage to the true God. And exactly in the way that God desires it, in the way that God has appointed. An amazing grace. Bound up with this grace is also a great responsibility. How much we must strive, my dear brethren, to preserve the faith in this godless world. You remember that the three kings, when they saw the star in the sky, as the Evangelist wrote, rejoiced with exceeding great joy. And how do we Catholics treat the supernatural light given us by God in the form of the Catholic religion? We can only imagine with what attention the three kings gazed at the sky, so as not to lose the light of that star even for a moment. And how do we treat the brightness, the supernatural brightness of the Catholic religion? How many among us, including among the so-called Catholics of Tradition, are plain ignoramuses, religious ignoramuses, who do not know the truths of Christ's religion. They will only come to the little church to tick it off. Hands washed like Pontius Pilate, they do not want to have anything more to do with it until next Sunday.

Let us beware of this lukewarmness, let us beware of indifference, because if we do not take care of the salvation of our souls, who will? There is no other name given to men under heaven by which we must be saved, but the name of Jesus. And let us pray fervently today that we may depart from this world with that name. May we not lose the faith, may we die with the name of Jesus on our lips, may there be no lack of Catholic priests who will be able to accompany us in that passage to eternity.

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