A NEW RELIGION WITHOUT PRIEST OR SACRIFICE

Bp. Michał Stobnicki

In the name of the Father and of the Son and of the Holy Spirit. Amen.

"For the Son of Man is come to seek and to save that which was lost." We hear this in today's Gospel, which Holy Church reads to us on this feast, on which we commemorate the anniversary of the consecration of the Lateran Basilica, *Mater et caput*, the mother and head of all the churches of the world. The first church to be consecrated, dedicated to the service of God. After three centuries of persecution, after our fathers in the faith had met for 300 years in the catacombs, the Catholic religion obtained freedom, and in Rome the first church was consecrated, the basilica dedicated to the Most Holy Saviour and to the holy Johns, Saint John the Baptist and Saint John the Apostle, on the Lateran hill.

Dear faithful, today's feast and the words we hear, "The Son of Man is come to seek and to save that which was lost," remind us of what the mission of the Church is. The mission of the Church is to seek out lost sinners, those who dwell in the darkness of sin and error, and to lead them to the true God, to the one true God, to the one Saviour of every man, who is our Lord Jesus Christ.

So we are well aware, and we see, that for several decades this mission has certainly not been carried out by the post-conciliar occupiers; that we are dealing with an organised campaign of anti-evangelisation, one of whose culminating points is what was recently set in motion in Rome, namely the building of a synodal Church. What does that mean, in essence, my dear brethren? Nothing other than the abolition of the priesthood. In the synodal Church dreamed up by Bergoglio and his clique, priests and bishops are no longer needed for anything, because the laity, councils and synods will take care of everything, voting on what we are now to believe and how we are to pray. The whole order according to which God established the Catholic Church is turned upside down. As Bergoglio used to say, the shepherd is not the one who leads the sheep, who guides them; rather, in Bergoglio's view, the shepherd is to walk behind the sheep and follow wherever they go. And so the shepherd is disarmed. There is no longer a shepherd's crook, no power to admonish and correct those who err.

Dear faithful, this building of a synodal Church, this attack on the priesthood, has been going on since the time of Vatican II, and since then, my dear brethren, a completely new vision of what the Church is and what the Catholic priesthood is has been put forward. Therefore, a few words of explanation and reminder today. What is the Church actually for? Why do we actually come to Holy Mass? What are priests and bishops, the Catholic hierarchy, actually for?

PRIEST AND ORDINATION RITE

Dear faithful, as we should remember perfectly well from the catechism, as a result of original sin, committed by our first parents, Adam and Eve, a chasm opened up between the divine majesty, offended by human sin, and fallen humanity. A chasm that no man was able to cross. And the action of God Himself was needed, who, through the mystery of the Incarnation, entered into human history. The Second Person of the Most Holy Trinity, our Lord Jesus Christ, for us and for our salvation, takes on human nature, uniting it with the divine nature. God and man, fully God and fully man, for a very specific purpose: to offer Himself as a propitiatory sacrifice for our sins on the altar of the cross. Through His most precious blood the God-Man paid the debt that we, men, had incurred. Through His sacrifice He accomplished the redemption. Without the sacrifice of the Lord Jesus, without His death on the cross, no man would have been redeemed. No man could have gone to heaven.

Dear faithful, if we were to define in the simplest way who the priest is and what he does, we could call him a mediator: *Mediator Dei et hominum*, the mediator between God and man. And of course, in the strict sense, this mediator is the Lord Jesus Christ Himself.

But for 2000 years the Saviour has continually chosen and called to His service men who become sharers in His priesthood. Through the sacrament of Holy Orders a mark is imprinted on their soul, the mark of Christ's priesthood. The priest who administers the holy sacraments and offers Holy Mass lends the Lord Jesus his tongue, his ears, his eyes, his hands, and thus becomes an instrument. He acts *in persona Christi*, in the person of Jesus Christ. God makes use of him as a mediator.

And this role of mediator has a twofold dimension. On the one hand, the priest is the one who draws down God's grace here on earth. He absolves us, feeds us with the Body of the Lord Jesus, anoints the sick, and so on. On the other hand, my dear brethren, the mission of the priest, this mediation, consists in carrying up from earth to heaven our prayers, our petitions, our supplications, our praise. The fundamental task of the priest is to offer to God the most holy sacrifice. A sacrifice that has a fourfold purpose. Holy Mass is a propitiatory sacrifice, a sacrifice of praise, a sacrifice of petition, and a sacrifice of thanksgiving.

During the rite of priestly ordination in the traditional Roman rite there takes place a certain ceremony belonging to the so-called explanatory rites. Explanatory rites are not necessary for the validity of the sacrament. They surround, as it were, what constitutes the matter and form, but they present and explain what the Church understands by the given holy sacrament. And in the case of the sacrament of Holy Orders, after the anointing of the hands, the bishop gives the newly ordained priest a chalice to touch, containing wine and water, and a paten with a host placed on the chalice. And as he hands over the chalice and the paten, he speaks, in accordance with the Roman Pontifical, the words: *Accipe potestatem offerre sacrificium Deo, Missamque celebrare tam pro vivis quam pro defunctis, in nomine Domini.* "Receive the power to offer sacrifice to God and to celebrate Mass, for the living as well as for the dead, in the name of the Lord."

These words, my dear brethren, describe in an extremely concise way what constitutes the essence, the mission of the priest. It is nothing other than consecration, the transubstantiation of bread and wine into the Body and Blood of our Lord Jesus Christ, so that in this way, in an unbloody manner, through the sacrifice of Holy Mass, the sacrifice which the Lord Jesus offered on the cross on Good Friday is made present.

My dear brethren, it is no accident that these words disappeared from the new Pontifical, which was promulgated in the year 1968, even before the *Novus Ordo Missae* was introduced. These words were changed, and it is not, my dear brethren, any accident, but rather a clear indication that the new religion, which has been built since the time of Vatican II, and this synodal church no longer wish to pass on this power of consecrating, of transubstantiating the Body and Blood of our Lord Jesus Christ, of renewing His sacrifice on the cross. The removal of these words from the rite of priestly ordination expressed, in its essence, in an outward way, what constitutes the essence of the new religion.

NO REDEEMER, NO SACRIFICE

Why do I speak of a new religion? Why would a new religion have no need for there to be priests, for the sacrifice of Holy Mass to be offered? Dear faithful, if we analyse what the modernist theologians write, what strikes us is indeed that in the new religion there is no need for a redeemer or for any sacrifice. Why? Because the new religion will tell us that the Lord Jesus took the cross upon His shoulders and died on Good Friday not in order to make atonement for any human sins of ours, but in order to show His love for man. On the cross on Good Friday the Lord Jesus offered no propitiatory sacrifice and made no atonement, because human sin does not offend God. The modernists will say: "By sin, by evil deeds, a man harms only himself." Sin concerns human relationships.

Since, then, sin does not offend God, there is no need to apologise to Him for anything, to do any penance; there is no need for any redeemer to appear who would pay for us the debt of our sins, of our guilt. There is no need for any sacrifice. There is no need, in particular, for any propitiatory sacrifice to exist, because there is simply no need for any propitiation. And this, my dear brethren, explains what the new religion is. A new religion which proclaims that everyone will be saved. John Paul II, in his first encyclical, *Redemptor hominis*, wrote that through His

incarnation Christ united Himself in some way with every man. So there is no longer any need for sanctifying grace, no need for the sacraments, no need for the Catholic faith. Everyone is, in some way, united with Jesus Christ, allegedly according to John Paul II. There is therefore no need, my dear brethren, to receive baptism. Everyone will be saved. There is no need to offer any sacrifice. Hell, even if it exists, is certainly empty. In the new religion there is no need for any reparation, for any penance. Hence, for example, in Germany there has long been no abstinence from meat on Fridays at all. Hence, my dear brethren, when I went to Fatima, I was there with the priests and altar boys who accompanied me, and we were the only people who knelt and said the Rosary on our knees. Why make the effort, if it is unnecessary? Why any penance? Why any prayers, fasting, almsgiving? If everyone will be saved anyway.

The new religion, my dear brethren, its theological essence consists in the heresy of universal salvation. In the conviction that God must save every man simply by the fact that he is a man. That you were born a man means that you have a right, that you have a claim to demand salvation from God, eternal life in heaven. Nothing more is needed. No baptism, no sacraments, no Holy Mass, no priests. In the new religion, my dear brethren, if there is no sacrifice, if it is unnecessary, then priests are unnecessary. Laymen can do very well in the role of masters of ceremonies. More than one will entertain an audience better than a parish priest or a bishop straining to make cheap jokes from the pulpit.

A PRIESTLY CHURCH

Dear faithful, we must keep before our eyes what we are dealing with, what we reject, what we oppose. Time and again we speak of the new, post-conciliar religion, but we must understand, we must ask ourselves, what its main error is, what is wrong with it, so that we do not want to be infected by it, do not want to become its followers, and desire to preserve the Catholic religion. We are aware, my dear brethren, of our sinfulness. And we are all aware that we need a saviour who will take from us the burden of the guilt of our sins. The Lamb of God, who takes away the sins of the world. Christ takes upon His shoulders the burden of our sins in order to redeem us, in order to free us from them. Christ offered Himself on Good Friday on the altar of the cross, and He does not cease, through Holy Mass, to make this Good Friday sacrifice present, so that we too, living 2000 years after the death of the Saviour, may benefit from the fruits of His bitter Passion.

The Catholic Church, my dear brethren, is a priestly Church, not a synodal one. The Catholic Church, the Church of Jesus Christ, cannot exist without the priesthood. The very essence of the Catholic Church is that she carries out the worship of God, the most important element of which is the most holy sacrifice of Holy Mass. A Church without the priesthood, without Mass, cannot exist. And if someone claims otherwise, if someone now wants to build a synodal Church, then he is in truth creating a different church from the Church of Christ. A false church, which no longer leads souls to heaven but straight to hell. Even if it gives them the feeling that they are supposedly fulfilling God's will, that they are good Catholics. Martin Luther did the same. His followers thought they were fulfilling God's will, but they rejected the priesthood, they rejected Christ Himself. The Lord Jesus was no longer of any use to them. And it is just the same, my dear brethren, with the modernists. The Lord Jesus serves only so that, if you'll pardon the expression, they can wipe their mouths on Him.

Dear faithful, let us therefore be grateful for the Catholic priesthood. Let us be grateful that by the grace of God, without any merits of our own, we can approach the holy sacraments in the rite which the Church has used through the centuries, free from any error, free from any doubt. Our priests are ordained according to the Roman Pontifical, just as the Church has done for centuries. The bishops pass on to them this power of consecrating, of transubstantiating, of making present the sacrifice of Jesus Christ, which does not take place in the post-conciliar sect masquerading as the Catholic Church, which no longer has priests but has pastors, masters of ceremonies.

Dear faithful, let us pray fervently that these truths of the Catholic faith may as soon as possible be solemnly proclaimed anew from the Lateran Basilica in Rome, the cathedral of the Bishop of Rome, the Pope, because for a long time now a sewer of lies has been flowing from there. And may God shorten these

days of oppression in which we have been called to live. That the Church may regain her splendour and become like a lighthouse showing all nations the way that leads to the kingdom of heaven. Amen.

In the name of the Father and of the Son and of the Holy Spirit. Amen.