ARCHBISHOP NOWOWIEJSKI AND THE SUPERIORS' LETTER

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Wretched would be the heart that would not weep today, beholding its Creator hanging on the Cross, the Paschal Lamb roasted in the sun.

Dear faithful, on this feast of the Exaltation of the Holy Cross we gather at Christ's altar and gaze upon the Cross, which is foolishness to the Gentiles and a scandal to the Jews, but for us Catholics is, was and always will be a sign of hope, a sign of victory.

Whenever Holy Church celebrates this feast, I recall the figure of Archbishop Antoni Julian Nowowiejski, a great Polish bishop, the author of many works, of books on the liturgy of Holy Church, who, my dear friends, was not only an outstanding liturgist, an outstanding bishop and shepherd. He was distinguished by the Holy Father, Saint Pius X, whose relics rest on the altar today, with the title of Assistant at the Pontifical Throne and the title of archbishop *ad personam*, in recognition of his services to the Church. But above all, my dear friends, his earthly warfare found its conclusion in the most beautiful way for a priest: he was able to shed his blood for Christ and join the company of the martyrs.

When this same Archbishop Nowowiejski, together with the auxiliary bishop of the diocese of Płock, Bishop Wetmański, was arrested and brought by the godless Hitlerite troops to a camp, he certainly felt the hatred pouring from the hearts and minds of those poor, protestantized Germans, who, as a result of falling into that extremely dangerous heresy, had lost any sense of religion, any sense of the fear of God. It irritated them immensely to see this man in his eighties, with grey hair, in his cassock, with his pectoral cross, walking about the camp. They could not bear the sight of a Catholic bishop with a cross on his breast. And one day the SS men came up to him, tore off the cross and threw it into the mud. And Archbishop Nowowiejski courteously knelt down and kissed that cross. The sign of salvation. Not a piece of metal, but the sign of our Lord Jesus Christ. And this provoked such fury in those brutal invaders that they began to kick him in the stomach with their jackboots. A Polish bishop in his eighties.

And this scene, my dear friends, is a witness for us to how we ought to love our Lord Jesus Christ and His Cross, and to what the exaltation of the Holy Cross can look like in your life too: that exaltation, lifting it out of the mud into which it was thrown by a godless, satanic paw — even if it were to cost you your life.

THE SUPERIORS' LETTER

Dear faithful, how greatly the example of Archbishop Nowowiejski contrasts with what we observe around us every day in this strange year of Our Lord 2021, and also with the attitude of those who call themselves priests of tradition. As I have mentioned to you many times, the Bergoglian steamroller is rolling forward, and visitations are now expected in various congregations, institutes and fraternities, formerly called the *Ecclesia Dei* communities. *Ecclesia Dei* was dissolved by Francis long ago. What remains is a sort of Wojtylian legacy in the Bergoglian Church in the form of the Fraternity of Saint Peter and the like. And since, as one can expect, these Roman visitations will be, to put it bluntly, a slaughter and a finishing-off of these remnants, the superiors of these various communities met on 31 August in Courtalain in France, at the seminary of the Institute of the Good Shepherd, to work out a common position towards Rome.

And whoever expected a voice of opposition would be mistaken. Whoever expected that they would stand manfully in defence not of themselves but of the honour of our Lord Jesus Christ would be mistaken. Few expected it. I personally belonged to that circle which foresaw what this attitude would be, just as Archbishop Marcel Lefebvre foresaw it, who warned those priests who, several decades ago, began to break away from the Society of Saint Pius X, tempted by various Roman proposals. He warned them not to do so, that

behind that carrot a trap was hidden. A trap for their souls and for the souls entrusted to their pastoral care.

And, my dear friends, this position, this letter, this statement, to put it bluntly, is embarrassing and pitiful. And it is painful to see that it was signed by priests who, often for ten, twenty or more years, have been offering the Catholic Mass of all time. But *contra factum non fit argumentum* — let us not argue with facts. Let us see what these superiors have set down. And right away it should strike you how very much this attitude of theirs differs from the attitude of the great Polish martyr, Archbishop Nowowiejski.

"The signatory institutes wish first of all to express anew their love for the Church and their fidelity to the Holy Father." It begins not too badly, only the question is: love for which Church and fidelity to which Holy Father do they wish to express? We already guess, my dear friends. Next: "we are loyally subject to the authority of the Pope and of the diocesan bishops, we affirm our attachment to the magisterium". If they had put a full stop here, it could still be defended somehow. But they decided to write exactly what Jerzy Bergoglio and the functionaries of the post-conciliar Church expect of them: "also of the Second Vatican Council and of what follows it".

My dear friends, there is no such thing as the magisterium of the Second Vatican Council, because the Second Vatican Council was an anti-council and all its documents are fit only for the dustbin of history. And, my dear friends, it is not Polish post-conciliar bishops who write this, but the superiors of traditionalist communities. Many of them, members of these communities, knew Archbishop Marcel Lefebvre personally, received ordination from him, finished the Society's seminaries. And they heard about the errors of the Council, they heard that liberalism is a sin, they heard about the Judeo-Masonic plot against the Church, about the dethronement of our Lord Jesus Christ, and today they profess their faith in the magisterium of the Second Vatican Council and of what follows it. So in what? In all those Wojtylian, Bergoglian absurdities.

And further, my dear friends: "in accordance with the Catholic doctrine of necessary submission". Submission to what? To Satan, to error, to evil? That is not Catholic submission. That is stupidity, thoughtlessness and lending one's own hand to the destruction of the Catholic Church. For Archbishop Karol Maria Viganò rightly called Francis the liquidator of the Catholic Church. For he has done nothing but liquidate, and will do nothing else.

And meanwhile, my dear friends, the traditionalist priests write on: "we beg for a human, personal dialogue, full of trust, far from ideology or the coldness of administrative decrees". So they position themselves like whipping boys, like beggars, who now want to beg a heretic to allow them still to be a little bit Catholic.

And, my dear friends, another, one might say, hit: the signatories of this letter twice appeal to which document? To *Amoris laetitia*, one of the most disgusting Bergoglian documents. A comedy, one would like to say, when one hears from the lips of a traditionalist: "Pope Francis encourages pastors to listen with love and peace, with a sincere desire to get to the heart of people's drama and to understand their point of view, in order to help them live better and to recognize their place in the Church". The words which he wrote about persons living permanently in mortal sin, suggesting that they may be admitted to the Lord's table, today the traditionalists wish to apply to themselves. That Bergoglian nonsense: "We gladly entrust to the fatherly heart the dramas that we are living through".

Or perhaps it is enough simply to stand manfully by Christ's Cross, to call evil evil and error error, and there is no drama left to live through, because one stands in the truth, one stands on the side of Christ, and not astride the barricade: a candle for God and a stub for the devil. Or rather, one should say: a candle for the devil and a stub for God.

"WE NEED TIME"

"We need attentive listening, not condemnation without dialogue. Harsh judgment creates a sense of injustice and breeds resentment. Patience softens hearts. We need time." Time for what? Presumably for the fulfilment of that Bergoglian wish, expressed in the letter accompanying the document perversely named *Traditionis custodes* — "guardians of tradition". One should rather call them: prison guards,

who are to keep watch over those unruly priests. And in that very letter Francis wrote plainly that he still permits the old liturgical forms, but in order to give sufficient time to those attached to them — for what? For a return to the liturgical books promulgated by those oh-so-holy popes, Paul VI and John Paul II. That is the aim of Jerzy Bergoglio.

And it turns out that now the supposedly traditional priests allow themselves to be drawn into this little game. Instead of standing up clearly, striking the table with their hand and saying: enough, enough of blasphemies, enough of heresies, enough of insulting our Lord Jesus Christ, enough of spitting in the faces of Catholics. Instead of saying clearly: Jerzy Bergoglio has no right whatsoever to forbid us to carry out our duty, which is to offer to God a holy, pure, immaculate sacrifice — as the most venerable prayer of the Church, the Roman Canon, says of the Mass of all time. Why did not one of these priests have the courage to stand up, to protest and to say: we have the right and the duty, and for all time, in accordance with the bull of the Holy Father, Saint Pius V, we shall exercise this right and this duty? Why did not one of them protest? They just hid like rats. And that is exactly what he was waiting for.

And further, my dear friends, more nonsense: "we ask for fraternal meetings, during which we will be able to explain who we are and what are the reasons for our attachment to certain liturgical forms". You now call the Catholic Mass a certain liturgical form? And you are now going to explain yourself to a heretic for wanting to offer the Catholic Mass? Gentlemen, spare us this shame.

Now, my dear friends, the question arises: what about the members of these congregations? Will they continue to take part in this farce, in this disgrace? Or will one of them at last protest, slam his hand on the table, slam the door and leave? He will not explain himself for being a Catholic. Why should a Catholic be ashamed of being a Catholic? To whom is he to explain himself for being a Catholic? To a heretic? To apologize to him for it? On his knees? May as many members of these congregations as possible come to their senses and, seeing this nonsense, these capitulations, do what they should have done long ago: leave the ranks of the controlled opposition, to go over to Christ's Cross and remain beside it.

THE 2012 DOCTRINAL DECLARATION

And, my dear friends, a certain priest of the Society of Saint Pius X, a well-known YouTuber, has published a commentary on this letter, a very sharp one, with harsh judgments flying about: collaborators and so on. Only the question is whether he should not first strike his own breast. Does the Society of Saint Pius X still have the moral right to lecture the indultists? In my opinion, no. For already in 2012 Bishop Bernard Fellay, then Superior General of the Society, prepared a doctrinal declaration, which he handed to Cardinal Levada, then Prefect of the Congregation for the Doctrine of the Faith. And in that very doctrinal declaration, which he wanted to sign and, on its basis, on its foundation, obtain official canonical recognition of the Society and the erection of a personal prelature, which was to take place in June 2012 — and it did not come to that solely and exclusively because Bishop Williamson persuaded Bishop Tissier de Mallerais and Bishop de Galarreta to make a joint protest. They published a letter, they sent a letter to Bishop Fellay, urging him not to go down that road, which was leading the Society into the abyss. And then Rome said to Bishop Fellay: first put your own house in order, and then we shall have you. And that putting in order meant what? Expelling Bishop Williamson from the Society. Because he was sticking a stick in the spokes of the little bicycle on which they were racing to Rome.

And, my dear friends, in that doctrinal declaration of April 2012 Bishop Fellay not only recognized the teaching of the Second Vatican Council interpreted in the spirit of Catholic tradition, that is, the spitting image of Joseph Ratzinger's hermeneutic of continuity, which before our eyes is proving to be an empty shell. For we all observe what is happening in Rome now. There is no continuity whatsoever between the Second Vatican Council and tradition. It was an illusion, something impossible. It is not possible to interpret the documents that create a new Church, a Church of man, in such a way that they would fit the Church of God. That has become clear.

My dear friends, Bishop Fellay at that time accepted the Second Vatican Council interpreted in the spirit of tradition and recognized the validity and legiti-

macy of the promulgation of the post-conciliar liturgical books. What legitimacy? It was lawlessness. An assault on the Church. A conspiracy against the Church. An illegal attempt to impose on the Church a non-Catholic, judaized rite, which might satisfy the desires of Protestants, but is impossible for Catholics to accept. Yet Bishop Fellay wrote plainly: the validity and legitimacy of the promulgation.

Should that famous YouTuber not, then, first strike the breast of Bishop Fellay, his own? Did he ever protest against what Bishop Fellay, the superior of the Society, wanted to do? Or does he perhaps now see the speck in another's eye, but the beam in his own not necessarily? For it is easy now to call someone a collaborator, a traitor and who knows what else, and what did they themselves want to do? What the Society was aiming at, and still aims at, only slowed down because of the resistance which Bishop Williamson managed to provoke from within — it was aiming in exactly the same direction. On its knees it was going to Rome, if only they would be received, would get the stamp, and the price for that stamp is thirty pieces of silver. They were ready to betray our Lord Jesus Christ, and thanks be to God that Providence, through Bishop Williamson, prevented that betrayal.

WE CANNOT REMAIN SILENT

But, my dear friends, this should make us realize in how tragic a situation Holy Church finds herself today. How few are those who still have the courage to call things by their names, and not play at some diplomacy. Stroking. Because it must be pleasant, nice. We are so smiling. Why these disputes? These disputes, my dear friends, concern fundamental things. They concern our redemption and our salvation. And we cannot remain silent when the sacrifice of our Lord Jesus Christ is replaced by a banquet. We cannot remain silent, my dear friends, when the post-conciliar Church is today becoming the Church of the Holocaust. A new religion, the religion of man, with a new doctrine, new dogmas, a new liturgy, new priests.

Bergoglio has now gone on a visit to Hungary and Slovakia. Why did he go there? It is hard to say. He went to meet the Jewish minority and lamented, rent his garments over the victims of the Holocaust. And why does he not rend his garments at the sight of blasphemies against the majesty of God? Why does he himself take part in them? Well, because, my dear friends, he is co-creating this new religion, being built for several decades now. The religion of the Holocaust, in which the sacrifice of our Lord Jesus Christ has been replaced by a pseudo-sacrifice. And this religion too has its heretics and atheists. Those who do not believe in the Holocaust. The accursed. The dangerous. Anti-Semites.

My dear friends, Christ's Cross is foolishness to the Gentiles and a scandal to the Jews. So it was, so it is, and so it will be until the end of the world, and do not delude yourselves that it can be otherwise. And since the God-killing nation hated our Lord Jesus Christ, so it hates in the same way all those who remain by His Cross. Who are not ashamed of their faith. Who do not let themselves be told that now everything must be done anew. *Aggiornamento*, renewal. Just as John XXIII opened the windows to air the Church a little, so that almost everyone was blown away.

Let us never let ourselves be told that Christ's Cross is no longer needed by us, that it is no longer needed by anyone. So teaches the contemporary Vatican: a declaration on abandoning missions among the Jews, because they have their own way to salvation. There is no other way to salvation than the Cross of our Lord Jesus Christ. There is no other sacrifice that gives life than the sacrifice of our Lord Jesus Christ. There is no other teaching by which, getting to know it, we will attain eternal life than the teaching of our Lord Jesus Christ. And everything apart from this is one great lie. And the father of lies is Satan. So let us reject what comes from Satan, and cling with all our heart to what is Christ's. For God never abandons those who seek Him sincerely and truly. And to everyone who seeks Him sincerely and truly He gives all the graces which that soul needs in order to remain by Christ's Cross and to attain salvation, eternal life.

THE CROSS AND HOPE

Therefore, whatever storms lie before us, whatever horrors — perhaps even Covid camps, who knows,

since they are already building such in Poland, isolation centres for persons suspected of COVID-19 infection. Perhaps a return awaits us to what was several decades ago, when our nation was already subjected to crime, to genocide. I would not be surprised if it awaited us again. But we have with us always, my dear friends, Christ's Cross as a sign of hope. A sign that gives strength. That reminds us that Christ defeated Satan. That good is stronger than evil. That the God-killers could nail Him to the Cross, but He rose from the dead. And even if the descendants of those criminals kill our bodies today, then, remaining by Christ, we shall rise from the dead.

Archbishop Antoni Julian Nowowiejski understood this perfectly, who so loved the Cross that he gave his life for it. And may we, my dear friends, be able to imitate that attitude of his, as a Pole and a Catholic. The Cross was not for him a piece of gold, something that caused him to arouse admiration. That dignity of his as a priest of Christ, a bishop, which he had received, did not serve him in order to seek his own glory, recognition, to use it for his own benefit. But he devoted his whole priesthood, his episcopate to the Church. He devoted it to his sheep, to his priests. He devoted it to us too, for he left us a most beautiful, moving example. An example of which nothing is said at all, because it does not fit this new, post-conciliar vision of an open, ecumenical Church. Imagine what would happen if an Archbishop Ryś or some colleague of his found himself in such conditions. Would any of them bend down for that cross, or would he perhaps even trample it, to please the tormentors of our Lord Jesus Christ?

Let us give thanks, my dear friends, for Christ's Passion, for that incredible goodness which God showed us by offering Himself for our sins. And let us apologize for the fact that we so often disregard that grace of God, that we cooperate with it so unzealously. Let us give thanks that it is given to us so abundantly in these times of darkness, in these times of confusion. And let us ask the Immaculate Virgin, Our Lady of Sorrows, whose feast we shall celebrate tomorrow, to help us remain by Christ's Cross, which is foolishness to the Gentiles and a scandal to the Jews.

"I have no father, no mother, no brother, no friend, whence shall I have consolation? A hundred times I would rather die than see the wicked soldier who pierced my Son's side."

Amen.