LEO XIV PRAISES THE REVOLUTION'S SLOGAN

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

Dear faithful, the Lord Jesus knows us perfectly. He knows everything about every man. He knows what troubles us. He knows what we need. He knows what can contribute most to the good of our soul, to our salvation. And that is why He knows perfectly well why a paralytic is brought before His face today, a man chained to his bed of pain, who is not able to walk, and He knows perfectly well that all who are gathered there are waiting for a miracle. They expect that this sick man will be healed by the Lord Jesus. But the Lord Jesus wishes to give him much more than mere bodily health. The Lord God wishes to free him from the burden of sins that paralyze his soul. This bodily illness is an image of what is happening in the soul of the paralyzed man. That is why the Lord Jesus, to the indignation of the Pharisees, says first to the paralytic: "Be of good heart, son, your sins are forgiven you." And only afterwards, in order to confirm His divine power, does He work the miracle. "Arise, take up your bed, and go to your house."

My dear ones, when we picture this Gospel scene, we see the people who bring the paralytic before the face of the Lord Jesus. We do not know who they were. Perhaps they were his relatives, perhaps friends, but as we read in the Gospel, the Lord Jesus, seeing their faith, seeing the faith of those people who bring the paralyzed man, works the miracle.

Dear faithful, these people, of whom we know nothing more, are an image of the Church. The Church, which for 2,000 years has not ceased to bring before the face of the Savior those who are sick in soul, paralyzed by sin, sick with the spiritual leprosy. Such is the mission of the Church: to lead the lost to the Shepherd of souls, to lead those who are sick in soul to the Physician of souls, to our Lord Jesus Christ. And when we realize this, we thank the Lord Jesus that there was no lack, then, 2,000 years ago, and that there was no lack throughout the 2,000 years of the Church's history, of people ready to bring help to those struck by misfortune. How good it is that there was no lack, that there is no lack, throughout the whole history of the Church, of priests, bishops, lay people, who instruct the lost, who take upon their shoulders those enslaved by sin, in order to bring them, to lead them to the Lord Jesus.

My dear ones, but this gratitude of ours today is mingled, or at least ought to be mingled, with horror. What has become of the Church? Is there anyone today to carry sick, paralyzed souls before the face of the Savior?

LEO XIV IN PARIS

As you have probably heard, Leo XIV is now on a visit to the French Republic, to a state created and built on a Masonic foundation. On 25 September there was a meeting of Leo with President Macron and with French politicians, and he delivered a speech, a passage of which I will quote to you in a moment.

"It was in France, in the fifteenth century, that humanism flourished, which sought to join the Greco-Roman heritage with the Christian faith. After the eminent thinkers of the Renaissance, and then the *Grand Siècle*, the Great Century, came the representatives of the Enlightenment, and France then brought genuine achievements to the history of the world. Among them was the recognition of human rights rooted in the very nature of the human person, and in particular of religious freedom. This unceasing concern for the innate dignity of every human being is reflected also in your national motto. Liberty, equality and fraternity are not merely words carved on the façades of public buildings, but point to universal ethical demands, which also find in the message of the Gospel an inexhaustible source of inspiration and realization."

My dear ones, let us set these words of Leo XIV, full of admiration for the revolutionary slogan "liberty,

equality and fraternity," beside the history of the Carmelite nuns of Compiègne, who experienced in their own flesh what this revolutionary unceasing concern for the innate dignity of every human being means, which finds its reflection in the motto "liberty, equality and fraternity."

THE CARMELITES OF COMPIÈGNE

The Carmelite convent in Compiègne was founded in the tenth century. The Carmelite nuns faithfully kept their rule there and prayed, until the outbreak of the revolution, wrongly called French, which ought rather to be called anti-French. In 1790 the revolutionary authorities forbade the taking of religious vows. An open war began, directed against the clergy, against the religious orders. In 1790 this war was directed also against a group of a dozen or so women, nuns in Compiègne. They were required to renounce their religious vows, but they refused, declaring that they wished to remain faithful to the vows they had made until death. They became a thorn in the side of the revolutionary authorities, a group of a dozen or so nuns who did not fear the revolutionary terror, who continued, as far as possible, the religious life. In 1792, two years later, the revolutionary authorities forbade the wearing of the religious habit. On 14 September of that year the Carmelite nuns were driven out of the convent. They were ordered to leave their former home, which was taken over by the revolutionary authorities. They took refuge in four different places, but they continued to try to live according to the Carmelite rule.

And then Mother Prioress Teresa of Saint Augustine proposed to her community that they offer the act of dedicating their lives for France, for the salvation of France. At first some of the nuns took fright and refused, until after a few hours they came to themselves, and the whole community daily recited the act of offering their lives for the salvation of France.

Dear faithful, on 21 June 1794 the revolutionaries arrived and began searching the houses in which the Carmelite nuns lived, and they found on the Carmelites pictures representing the Most Sacred Heart of the Lord Jesus. And this became the reason for their accusation. They were arrested, they were taken to Paris, and on 17 July 1794 their trial took place. Precisely those people, who bore on their banners the slogan "liberty, equality, fraternity," accused sixteen Carmelite nuns of being fanatics and rebels, only because they prayed, because they tried to live according to their religious rule, because pictures with the Heart of the Lord Jesus were found on them. And this enlightened revolutionary tribunal, acting on the basis of that beautiful motto which Leo praises to us today, "liberty, equality, fraternity," sentenced the sisters, fanatics deemed enemies of the people, to death on that very same day. And that death sentence was carried out that very evening. The Carmelite nuns were taken to one of the Paris squares, and during this macabre procession they sang the *Salve Regina*, the *Te Deum*, the *Veni Creator*, and one after another they were guillotined. Nuns whose only crime was that they prayed, that they had pictures with the Heart of the Lord Jesus on them.

CRIMINALS SERVING THE DEVIL

And what would the Carmelite nuns of Compiègne say today, hearing this nonsense that Leo XIV tells? What would they say if they heard that the representatives of the French Enlightenment brought genuine achievements to the history of the world? Is crime an achievement, is the murder of innocent people an achievement? Is it an achievement, my dear ones, to declare war on Jesus Christ and on His Church? My dear ones, those who carried out, who brought about the French Revolution were criminals serving the devil. And how can such words of praise for these servants of the devil pass through the mouth of a man who claims to be the Catholic pope? Yes. A man who claims to be the Catholic pope can praise the criminal slogan "liberty, equality, fraternity," which constitutes the founding basis of the new world order. Would he have the audacity to repeat these words if the Carmelite nuns of Compiègne, beatified by the pope, the holy Pope Pius X, in 1906, were to stand beside him? I fear, my dear ones, that he would have the audacity, because this is not a man who does not know what he is doing. This is not a man stricken with imbecility, mentally deficient. This is a man consistently carrying out a plan to destroy the Catholic Church, a plan whose continuation was entrusted to him by Bergoglio.

And of course, my dear ones, we could shrug our shoulders: what does that have to do with us? We could, my dear ones, pretend that everything is in order. We could organize pilgrimages to Rome, to wave at the smiling Leo. We could, my dear ones, rejoice that we remain in full unity. We could go to some indult Masses, celebrated with the blessing of the anti-church. We could, like the priests and faithful of the Society, claim that one must obtain his consent for episcopal consecrations, file some appeals. But, my dear ones, one fundamental problem remains. We are dealing with criminals. With criminals who praise the anti-Catholic, satanic revolution. And our indifference means consent to the crime, to a spiritual crime, to the dethronement of Jesus Christ. This shrugging of the shoulders is in its essence a cry: "Away with Him, crucify Him."

INDIFFERENCE AS COMPLICITY

And this is, my dear ones, the reality from which a great mass of contemporary people, traditionalists, flee, closing their eyes, pretending that nothing wrong is being done. They rejoice that Leo is now in France, that there are crowds in the streets, that many catechumens are receiving baptism. But the question is into which Church they are now being drawn, because with complete certainty it is not into the Catholic Church. What is there to rejoice in, that more people are deceived by the spiritual sons of Judas, by the spiritual sons of the criminals under the banner of "liberty, equality, fraternity."

My dear ones, indifference is also taking a stand, taking a position. "He who is not with Me is against Me," said Christ. One cannot be an indifferent Catholic. One cannot be a Catholic who shrugs his shoulders, to whom everything is all the same. Because if you do so, you become co-responsible for the crime, you become co-responsible for the dethronement of our Lord Jesus Christ.

And at the beginning of this sermon, my dear ones, when we were picturing this Gospel scene, we rejoiced that there was no lack of people ready to bring help to a man struck by misfortune. But now, my dear ones, when we realize that such people are lacking today, that today there are plenty of people who would rather finish off that sick man, struck with paralysis, than help him, we shrug our shoulders, we pretend that everything is in order. And this is, my dear ones, a manifestation of that demonic perversity of which I spoke last week. We are Catholics up to a point. We are asymptomatic Catholics. We are Catholics who remain indifferent to the greatest possible crime, to blasphemy, to the outrages against God Himself.

THE *UNIVERSAL DECLARATION*

For Leo XIV goes on: "The *Universal Declaration of Human Rights*, proclaimed here in the city of Paris, in whose drafting the French jurist and Nobel Peace Prize laureate René Cassin played a leading role, aimed at shaping a universal awareness of the inalienable dignity of the human person. Saint John Paul II, who regarded this document as a true milestone on the path of humanity's moral progress, was aware that any threat to human rights, whether in the sphere of material goods or in the sphere of spiritual goods, is equally dangerous for peace, since it reaches man in his whole integral wholeness."

What is hidden behind this gibberish? Well, this wording, my dear ones, the most essential: that the *Universal Declaration of Human Rights* constitutes a true milestone on the path of humanity's moral progress. No longer the Gospel. Jesus Christ is quite unnecessary. A group of Masons, Jews, will gather, and they will enact for us what we are to observe, and we shall surround it with devout veneration. This marvel, the declaration of human rights, in which what is expressed? Well, religious freedom, the same idea that was the guiding idea of the Second Vatican Council. Believe whatever you want. Believe whatever you want, because every religion has a seed of truth in it. Man supposedly has the right to choose a religion for himself and to believe whatever he wants.

And today, my dear ones, these words echo through the streets of Paris, through streets that were drenched in Catholic blood. The Carmelite nuns had their heads cut off and their bodies thrown into a mass grave together with over a thousand other victims of the terror. After all, Paris is a city built on blood. How many thousands, hundreds of thousands of people lie beneath the squares and streets of Paris? And why does no one mention them? Why does Leo XIV

come and grovel before Macron, who lives in a relationship with who knows whom? Is this how, my dear ones, the Lord Jesus would have behaved? Would He have walked past a sinner with indifference? Is this how a man who claims to be a Catholic ought to behave? Would you wish, my dear ones, to be surrounded by a gang of such criminals, who with complete certainty would not carry you, paralyzed, before the face of the Lord Jesus, but who will carry, and carry every day, millions of souls straight to hell?

Let us no longer be indifferent, my dear ones, because this blood with which France was drenched, this blood that flooded the streets of Paris, cries to heaven and is, my dear ones, a testimony to the fall of those who today call themselves the Catholic hierarchy, but in their essence are the hierarchy of a new Luciferian anti-church. And each of us, my dear ones, must make a choice: whether he will remain a Catholic, or in the name of comfort and convenience will shrug his shoulders indifferently and applaud this nonsense of Leo about the beautiful motto "liberty, equality and fraternity." "He who is not with Me is against Me. He who does not gather with Me scatters," said Christ the Lord.

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