LEO XIV'S VISIT TO TURKEY

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

Dear faithful, today we celebrate the feast of the Holy Innocents, that is, of the children who were murdered by the cruel Jewish king Herod, who shed their blood for the Messiah. The Messiah who has already come, who has already been born. And this feast of the Holy Innocents, once again, just like the feast of Saint Stephen, shatters the magical atmosphere of the holidays. Such cheerful, light, pleasant holidays, twinkling little lights, a bit of music. And suddenly the Church tells us to bend over such a cruel event, to meditate on the murder of small, innocent children, who were murdered out of the hatred that was in the heart of King Herod towards the Messiah, towards the true God.

Dear faithful, Saint Bede the Venerable, one of the Fathers of the Church, rightly wrote that Christ's manger always stands in the shadow of Christ's Cross. Today's feast reminds us of this. It reminds us that the Lord Jesus was born in Bethlehem not so that we might have a magical holiday atmosphere, but that this Infant who lies in the manger came into this world for a very concrete purpose: to offer Himself as a sacrifice of propitiation to the Most Holy Trinity for our sins.

THE ARIAN ERROR

Dear faithful, today, as we reflect on the witness, on the blood shed by the children of Bethlehem, allow me a few words of commentary on the recent visit of Leo XIV to Turkey on the occasion of the 1700th anniversary of the Council of Nicaea. The Council which was the first ecumenical council. The Council at which the errors of Arius were condemned. Arianism, which infected the greater part of the Catholics, of the bishops, in the fourth century. Arianism, which denied the divinity of Our Lord Jesus Christ. The Arians claimed that the Lord Jesus was not the same God, that He did not have the same divine nature as God the Father. He was someone exceptional, endowed with exceptional gifts, but ultimately He was not God. And this Arian thought, when we look at the history of the Church, rings out anew again and again. This Arian error is renewed again and again in various heresies. We also heard, after all, the statement of Bergoglio, who in one of his interviews for *La Repubblica* declared: "Jesus of Nazareth, even if He was a man of exceptional virtues, was not God."

My dear ones, there are two points that I want to touch on briefly today, concerning the visit of the Roman Leo to Turkey.

THE SO-CALLED ORTHODOX

First: relations with the so-called Orthodox. In truth we should not speak of the "right-believing" (*prawosławni*) but rather of the "crooked-believing" (*krzywosławni*), because here we are dealing with a distortion of the Catholic faith. Here we are dealing not only with schism but also with a whole series of heresies, which unfortunately goes unnoticed by many. Also in various circles of Tradition one hears it said, whether in the indult groups, in the Society of Saint Pius X, or among the sedevacantists, that more and more souls are abandoning the Catholic faith and going over to Orthodoxy, drawn by the beauty of the liturgy, of the singing. But they overlook what is most essential, namely the falsification, the distortion of the faith.

During his visit to Turkey, Leo XIV held many ecumenical meetings with the Eastern schismatics. He also took part in the divine liturgy, in a Mass celebrated in the Orthodox cathedral by the patriarch, their self-appointed Bartholomew. And what are we to think of this? For voices have appeared in the space of the internet, voices from clergymen, supposedly

Catholic, saying that intercommunion should be introduced, that Catholics should be enabled to take part in the divine liturgy, to receive communion there and, reciprocally, that the Orthodox should be able to take part in Masses in the post-conciliar church and receive the sacraments there. And indeed these voices which have appeared result from the fact that Leo XIV, like his predecessors since Paul VI, took an active part in a non-Catholic liturgy. Active, clothed in vestments, in choir, clothed in a table. He took part in the divine liturgy. And what are we to think of all this? Is it really as he wrote in his letter on the occasion of the anniversary of 1700 years since the Council of Nicaea, that we should set all these theological differences aside, because the Holy Ghost unites and does not divide?

THE *FILIOQUE*

Dear faithful, as I said, the Eastern schism, the Eastern schismatics, profess a whole series of heresies, that is, false, erroneous claims concerning the faith. They deny the teaching of the Catholic Church. And I will point to two matters. First, the question of the *Filioque*. Perhaps you have come across it, even in history textbooks. It is the question concerning the teaching about the Holy Ghost. In professing the faith, in reciting the Creed on Sunday, on greater feasts, we profess that the Holy Ghost proceeds from the Father and the Son. The Orthodox Church, or the schismatic communities, reject the formula *Filioque*, "and the Son", and teach that the Holy Ghost proceeds only from the Father. And this, my dear ones, is the aftermath of heresies which arose at the end of the first millennium. Heresies which concerned the teaching about the Holy Ghost but which indirectly struck also at the divinity of Our Lord Jesus Christ. So it was a kind of semi-Arian error, half-Arian. But without going into detail, for over 1000 years the Creed has been recited with this addition of the *Filioque*, which makes the teaching on the Holy Ghost precise and closes the gate to the introduction of any erroneous teaching. And Leo XIV, by taking part in this Orthodox liturgy, took part in a liturgy in which the Creed was recited in a non-Catholic version. A profession of faith which is not Catholic was made in a non-Catholic version.

What is more, my dear ones, this was not the first time that something like this took place. Already a few months ago in Rome, in the Basilica of Saint Paul Outside the Walls, an ecumenical meeting was organised, to which "clergymen", in quotation marks, of various sexes were invited, with the participation of Leo XIV. An event organised by the Vatican, and the official booklet for that service, printed by the Vatican press, contained the profession of faith in a non-Catholic version, without the *Filioque*, in the crooked-believing version. And Leo XIV took part in it, and such a profession of faith was made at the tomb of Saint Paul. And we must realise, my dear ones, that this is not, as he claims, some minor theological dispute. Thousands, tens, hundreds of thousands of people were murdered, shed their blood, because they did not want to accept the false Orthodox faith. Think, for example, of Saint Andrew Bobola, who was murdered, cruelly murdered by the Orthodox because he rejected and condemned their error and led people to the Catholic faith. Think of the example of Saint Josaphat Kuntsevych, who was murdered because he did not want to profess the Orthodox faith. And at this moment, when we observe what Leo XIV is doing, we are dealing with nothing other than, my dear ones, not only an act of indifference to the truths of the faith, an act of favouring heresy, but we are also dealing with an act of contempt, a spitting in the face of all those Catholics who shed their blood in the East for the Catholic faith. It means that Andrew Bobola, Josaphat Kuntsevych and the whole multitude of other martyrs, of the persecuted Uniates of Podlasie, were mistaken. They simply were mistaken. They gave their lives senselessly, needlessly.

EPICLESIS AND CONSECRATION

Furthermore, my dear ones, in taking part in this divine liturgy, this Mass, Leo XIV must have realised that the Eastern schismatics have erroneous teaching concerning the Holy Mass. True, they have preserved apostolic succession, they have preserved the sacrament of the priesthood, and so they have valid sacraments, but their teaching concerning the Holy Mass is afflicted by a very serious error. As Catholics we believe and profess that the sacrifice of the New Covenant, the sacrifice of the Holy Mass, is accom-

plished by the words of Jesus Christ. The priest at the altar speaks those words by which Jesus Christ instituted the Holy Mass: "For this is My Body", "For this is the chalice of My Blood, of the new and eternal testament, which shall be shed for you and for many unto the remission of sins." These are the words by which the sacrifice of the Holy Mass is accomplished. So in an unbloody manner the sacrifice of Good Friday, the sacrifice of the Cross, is made present on the altar, through which transubstantiation takes place. Bread and wine are changed into the Body and Blood of Our Lord Jesus Christ. Precisely these words, no others, constitute the essence of the Holy Mass, are necessary for the validity of the Holy Mass. These words bring about that great miracle of transubstantiation.

Meanwhile the crooked-believing theologians claim that these words have no power, that these words cause nothing. That is why, when Leo XIV took part in this divine liturgy, when the patriarchs, bishops, self-appointed ones, gathered at the altar spoke the words of consecration, then, as happens in the Orthodox liturgy, they stood as straight as a pine, because according to them nothing has happened. These words have no value, no power. And only after the words of consecration, as crooked-believing theology teaches, by the power of the epiclesis, that is, of the prayer invoking the Holy Ghost, is transubstantiation supposed to take place. And so the power is taken away from the words of the Lord Jesus, from the words of the God-man, by which the sacrifice of the Holy Mass was instituted, and this power of transubstantiation is ascribed to human words, to words established by man, to words invoking the Holy Ghost, who is supposed to bring it about that this bread and wine become the Body and Blood of Our Lord Jesus Christ.

And look, my dear ones, a liturgical curiosity. In the Roman Canon, in the Mass of all time, you will not find an epiclesis. So, following their reasoning consistently, the Orthodox ought to say that the Mass of all time is invalid, because there is no epiclesis there, so nothing happens. And a second curiosity: in the *Novus Ordo Missae* an epiclesis was introduced as a bow in the direction of the Orthodox. This element, the epicletic prayer, was introduced. And Leo XIV, taking part in this divine liturgy, well, what message went out into the world? Look, he recognises our teaching. He takes part in our liturgy. He takes part, prays, believes just as we do. And the Orthodox, my dear ones, stand as straight as a pine after the words of consecration, and after the epiclesis they fall down and make a bow. But this is not the moment. This is falsehood, this is a lie, this is blasphemy. And once again this is, my dear ones, not only an act of indifference or of support for heretical teaching, what took place in Constantinople, but it is also an act of contempt towards Saint Andrew Bobola, Saint Josaphat Kuntsevych and the whole multitude of martyrs who shed their blood because they did not want to take part in a non-Catholic liturgy, a liturgy afflicted by error.

I travel to Podlasie as well, I visit it. There the memory of the Uniates of Podlasie is still alive, who suffered enormous persecution at the hands of the Orthodox because they did not want to go to the Orthodox churches. They gathered at night in the forests. Priests illegally crossed borders. They came to administer the sacraments. For decades they did not want to enter the Orthodox church, they did not want to take part in a non-Catholic liturgy. For we must remember, my dear ones, that receiving Holy Communion also has a communal dimension. Receiving Holy Communion during the liturgy, during the Holy Mass, also signifies communion. It is an expression of communion, an expression of professing the same faith. And what does it matter that the Mass, the Orthodox liturgy, is valid, if they profess a different faith? That is why a Catholic cannot go to the Orthodox liturgy, cannot approach the sacraments there, Holy Communion, because they are adherents of another faith. Their faith is different from ours. Receiving Holy Communion signifies a communion of faith. That communion does not exist. That communion does not exist.

THE BLUE MOSQUE

And the second point which I want to touch on briefly is the question of relations with the so-called Islam. Islam, which was created, is a product that arose from Jewish inspiration as an armed arm against Christianity. It was decided to give the Arabs a religion through which they would become anti-Christian warriors. And we see: the whole history of Islam is ceaseless hatred, ceaseless attack, ceaseless wars

against Christian states. And we saw, my dear ones, how during his visit to Constantinople, for this is the name we ought to use, the Christian name, Leo XIV went to the Blue Mosque. We saw the photographs, Leo XIV's beautiful white socks, about which, as I mentioned to you, according to some, after his election comments appeared on the internet: "Well, there is hope for the renewal of the Church, because the pope wears white socks." So we saw in all their glory these white socks on Muslim carpets, and then we heard how Leo XIV excuses himself, well, that he was there but did not pray. He went in there without shoes, but did not pray.

What are we to think of this visit, of this explanation? My dear ones, we must realise that Muslims, contrary to what has been wrongly taught since the time of the anti-council Vatican II, do not worship the same God. They do not give worship to the one God in the Holy Trinity, and so they do not worship the true God. Holy Scripture says plainly: "All the gods of the Gentiles are devils." They are devils. Whoever does not worship the Most Holy Trinity worships a demon. Leo XIV therefore went to a place of devil worship. To a place of devil worship, and a very particular place, because the Blue Mosque is a place to which the sultans came to give worship and to offer thanks for further victories over Christians, for the fact that they could once again slaughter, rape, plunder and enslave Christians. For centuries thanks were given there for the victories of the Islamic armies over the Christian armies.

Second, what would you say if you saw a priest in a brothel, and he began to explain himself to you: "But I only went in there to look around, to do some sightseeing"? Well, there are places which a Catholic clergyman simply should not enter. He simply should not enter. And once again this is, my dear ones, not only a blasphemous act, an act of religious indifference, a suggestion that Catholics and Muslims worship the same God, which is a lie, blasphemy, heresy, but it is also an act of contempt towards all those hundreds of thousands, millions of Christians, Catholics, who were murdered by Muslims because they did not want to bow down before the idol Allah. Does Leo XIV not realise what Islam is? Does he not realise how much Catholic blood was shed to save Europe from the Muslim hordes? And we may ask ourselves why Jan III Sobieski went with the Polish army to Vienna. Perhaps he should have opened the gates of the city, handed over the churches to them, turned them into mosques and welcomed them: *Herzlich willkommen.*

Or perhaps Leo XIV realises it perfectly well? Realises what he is doing, because we recently heard reports that in the Vatican a room for prayer has been prepared for Muslims near the Vatican Library, so that they would have somewhere to bow down to their idol. And according to Muslim doctrine, where a Muslim has prayed, there is his land. It is his. So perhaps that is what this whole supposed dialogue with Islam is about: simply that instead of the cross on the dome of Saint Peter's Basilica, a Mohammedan crescent should appear one day.

REPARATION AND FIDELITY

Dear faithful, how much confusion, how much scandal this visit caused, one can hardly call it a pilgrimage, to Turkey, how much offence against God, which demands reparation. That is why next Wednesday after Holy Mass, at the end of the year, before the exposed Most Blessed Sacrament, we will also make reparation to the Lord God for the offences that resulted from the visit of the Roman Leo to Turkey.

My dear ones, let us never forget those who shed their blood for the Lord Jesus. Let us not pretend that this blood did not exist. Just like the blood of the Innocents, to whom today, together with the Church, we give honour. Let us not make light of the witnesses of the faith, the martyrs, who gave their lives for the true God, for the true faith. For if we too despise that blood, we will earn for ourselves a terrible punishment. Let us not be fools, my dear ones, but let us profess the Catholic faith with our whole heart and ask that we be preserved in it until death, that we not yield to the temptation of religious indifference, that we not believe this false, deceitful, demonic teaching, which constitutes the foundation of the Vatican anti-council, that there is salvation outside the Catholic Church. Because there is none. Because there is none. In heaven you will not meet, my dear ones, either a Muslim or an Orthodox or anyone who was not a Catholic, who did not convert to the Catholic faith before death. And let us not forget this. Let us persevere in the Catholic faith.

Amen.

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