THE ORDER OF CHARITY AND THE CULT OF THE ULMA FAMILY

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

Dear faithful, this twelfth Sunday after Pentecost, when the holy Church reads to us the story of the Good Samaritan, is a good occasion to say a few words about Catholic love of neighbour, about the mercy we ought to show to those close to us. For each of us, like that young man, the Pharisee described in the Gospel, surely asks himself more than once in his life: "What must I do to attain eternal life? Must I love God? Must I love my neighbour, but who is my neighbour?", and how this love of neighbour ought to be practised by me. And for several decades now, a whole series of errors and lies has appeared in this area, which cause present-day Catholics not to have the faintest notion of what true love of neighbour is.

First, my dear brethren, the first error, which is plain for all to see, is that we have equated the corporal works of mercy with the spiritual works of mercy, treating body and soul as if there were no great difference between them. Yet it is obvious from the standpoint of the Catholic faith that we are obliged first of all to perform the spiritual works of mercy, because these are of primary importance for salvation: to admonish sinners, to instruct the ignorant, to counsel the doubtful, to pray for the living and the dead, and so on. First of all, the spiritual works of mercy always take precedence. Only when we have fulfilled those do we think of the corporal works of mercy.

The second matter, my dear brethren, completely confused, twisted, turned upside down, is the conviction promoted by the post-conciliar hierarchs that love is owed to everyone in the same measure. Not long ago Cardinal Krajewski declared that, after all, Our Lord Jesus loved everyone in the same way, that He made no distinctions, did He?

Dear faithful, the Catholic Church teaches, where mercy and love of neighbour are concerned, that a certain order obtains, the *ordo caritatis*, the order of charity. Perhaps you have come across this notion, because a few months ago a scandal broke out, some quarrel, a dispute between an Argentinian Jesuit and the Vice President of the United States. So is there some *ordo caritatis*; where love of neighbour is concerned, are we obliged to keep some order? Most certainly.

THE ULMA FAMILY

To make this plain to you, I shall say a few words today about a certain event that took place two years ago, in September of the year of Our Lord 2023, when we witnessed the beatification, or rather one should say the "beatifiction", of the Ulma family, who were murdered by the German Hitlerite invader because they were sheltering Jews during the war. Let us look at this case in order to understand better what Catholic love of neighbour is.

So there are two matters that must be raised if we think, speak, meditate on the case of the Ulma family. First, were they martyrs, as they were declared to be? They were not. They were not. Why? Because, my dear brethren, martyrdom means giving up one's life on account of the faith one professes, on account of the name of Jesus. That is martyrdom in the canonical sense, martyrdom that can be the basis for beatification and canonization: the giving up of one's life for the faith. And that means that the one who kills does so out of hatred of the faith. In the case of the Ulma family we cannot in any way speak of martyrdom, because they did not die because they were Catholics, but because they did not comply with the lawlessness introduced by the German Hitlerite invader. That is a very great difference. No one forbade them to practise the Catholic faith. They died for an entirely different reason than the profession of the Catholic faith: for disobedience to the law imposed by the occupier.

The second matter. Even if they were not martyrs, and so there were no grounds for their beatification, is their example worthy of imitation? One of the pre-

requisites of beatification and canonization is that the person constitutes an example worthy of imitation. Is that so in the case of the Ulma family? Well, my dear brethren, once again the answer is: no. They are in no way an example worthy of imitation. Why? Precisely because they violated the *ordo caritatis*, the order of love of neighbour.

From the natural law and the divine law it follows, my dear brethren, that we are first of all to care for those closest to us. Parents have the duty of caring for their children. Spouses have the duty of caring for one another. That is the first, fundamental duty. Next come our parents, siblings, those who share our faith in Christ, our compatriots, that is, members of the same nation. And only last of all, if we still have the means, should we take care of the needs of strangers, of members of other nations or of people professing other, false pseudo-religions. Such is the order of things.

Yet Józef Ulma and his wife took Jews in under their roof. Whether they did so from altruistic motives, wishing to help them, or whether they were somehow rewarded for it, we do not know. One thing is certain: that what they did was an evil deed. It was an evil deed. Why? Because they were aware that what they were doing involved great risk, that the Germans were taking the lives of those who hid Jews. And so the parents transgressed against the *ordo caritatis*: they did not take care of the lives of their own children. They exposed the lives of their own children to danger. And that is an evil act. That is an evil act. They neglected their fundamental duty. The minor children were not able to decide for themselves. They were entrusted to the care of their parents, who had a moral duty to take care of their life and health. That duty they did not fulfil, and so they are in no way an example worthy of imitation. On the contrary, their example, the example of the Ulma family, ought to be held up as an example of what true love of neighbour does not look like. If you take bread from your own children in order to feed the neighbour's children, you do nothing good, but it will be a sin. It will be a sin.

THE ULMA CULT

Why, then, my dear brethren, are we witnessing the pumping up of the cult of the Ulma family? Because, beloved, they constitute one of the foundations for establishing a new world order in our homeland. They are an instrument by which the *ordo caritatis* is destroyed, the Catholic order is turned upside down, so that under the cloak of goodness a satanic order may be established. For where does the cult of the Ulmas lead? What do Polish Catholics learn? What are Polish Catholics to learn by paying honour to this family? Well, my dear brethren, they are to learn that for the stranger you are to sacrifice everything. You are to give the stranger your home, you are to give the stranger your wife, your children, you are to give your life, the lives of your nearest.

And we see, my dear brethren, our countrymen befuddled by this false mercy, this false love, who receive strangers with open arms and despise their own. They despise their own. In 2022, when the wave of arrivals from Ukraine began, it was in March, I had a change of trains at Warsaw Central station, I was travelling to the faithful for a retreat, and I witnessed this scene. A field kitchen had been set up to give the needy a hot meal. And a long queue, a long queue. In this queue I also notice the homeless from Central station, and three lads walk about checking passports. Ukrainian, you have the right to eat. Polish, get out. Is that normal? In what way is the hunger of a Pole worse than the hunger of a Ukrainian? In what way is a Ukrainian or Muslim invader better than a Polish Catholic, that everything now has to be given to him, both homes and cars and children and wives, because that is where this is heading? These are the consequences of rejecting the *ordo caritatis*, the order of charity.

You take bread from your own children in order to feed strangers, and you believe you are doing good. You are proud of it. And meanwhile you are sinning against God and His order. For what is a nation worth that despises its own children? What are Catholics worth who receive Muslims with open arms, who wish to host them, who see no threat in the Muslim invasion, in mixed marriages, so-called? What is a nation worth that spits on its own religion, on its own being, on its own history, its own tradition? Nothing, and it deserves to be annihilated. Not by the hands of the German Hitlerite invader this time, but by its own hands.

FALSE MERCY

It is high time, my dear brethren, that we began to say aloud what true Catholic love of neighbour is. So that all these masqueraders, these buffoons, should stop telling us, wiping their treacherous mouths with the Catholic religion and telling us that we are now to give everything to strangers, because Our Lord Jesus loved everyone alike. A lie. God loves Catholics who serve Him, but certainly not the adherents of false religions, those who bow down to Satan, to idols such as Allah. To them are owed the spiritual works of mercy: admonish the sinner, instruct the ignorant, counsel the doubtful. But today the post-conciliar hierarchs, with Leo at their head, do something else; last month he published a message for World Migrants Day entitled *Missionaries of Hope*. What hope? The hope of robbery and rape, of death.

We must, my dear brethren, say this loudly and clearly, because we are, whether we like it or not, exposed to enormous propaganda. Surely you have already had more than one discussion with acquaintances, closer or more distant, in the family, about what to do with the Polish borders, whether they should be opened, whether to help or not to help, how to help. And surely you have often heard these pseudo-religious arguments. And the more unbelieving someone is, the more readily he wipes his treacherous mouth with the Catholic religion, and with the parable of the Good Samaritan too. This whole leftist crowd lectures Catholics: "Surely you must be like the Good Samaritan." The Good Samaritan, my dear brethren, who is an image of Jesus Christ, who heals wounds, who heals the soul first of all, because the soul is more important than the body. These are not missionaries of hope, they are missionaries of the end of Latin civilization. Heralds of hell, who, when the hour comes, will draw their knives and begin to slaughter you.

And Leo XIV states that Catholic–Muslim relations are marked by growing mutual respect. Where, in the Middle East? At the same time as they are building a great mosque in Cologne, the archdiocese announces a collection in the parishes to support the building. At the same time in Iraq, every day, Catholics are crucified, stoned, guillotined. Is this love of neighbour, or rather madness? And only God can stop this madness today, because as a nation we are walking the road to the abyss, to self-destruction. Convinced that it is something good to kill one's own child for a German, a Jew, a Ukrainian. It is not, and never will be.

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