USURY AS AN INSTRUMENT OF ENSLAVEMENT

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

Beloved in Christ the Lord, today's Gospel is a difficult one for us. Here the Lord Jesus tells us not to be anxious about what we shall eat, what we shall drink, and what we shall put on. Yet we know perfectly well from our daily life that we must work, that we must work in order to have something to eat, something to drink, something to wear. So what, exactly, does the Lord Jesus want to say to us?

Dear faithful, the Lord Jesus by no means calls us not to work, to do nothing, not to bring up our children, to lie around or to kneel and pray all day long. The Lord Jesus points out to us that in our Catholic life a certain hierarchy must be kept. The last sentence of today's Gospel: "Seek ye therefore first the kingdom of God and His justice." We are, my dear ones, to subordinate everything in our life to the ultimate end of our existence here on earth, that is, to the salvation of our soul. That is the goal that should guide our actions. If we keep this goal before our eyes, then order will reign in our life, God's order will reign.

Dear faithful, whenever we take up some gainful activity, we must answer the question for ourselves: why am I doing this? Do I have before my eyes the fact that everything I do should be for the glory of God, for my salvation, and in what manner do I carry out this activity? Is it in accordance with God's law?

And today a few words on a subject that is very much passed over in silence, and yet very important from the point of view of us Catholics living today. And of course voices may rise in a moment asking why a bishop concerns himself with such matters. After all, these are social, economic questions. Well, my dear ones, we human beings are composed of soul and body. And the world in which we live, the circumstances in which we live, have an enormous influence on our spiritual life too. It is not the case, my dear ones, that it makes no difference what kind of society we live in. It is not the case that it makes no difference whether we live among Catholics or non-Catholics, whether we live among people who live in a godly way or among the godless. Our surroundings influence our spiritual life.

ENSLAVEMENT BY DEBT

So today, my dear ones, a few words on the subject of usury. Usury, that is, lending money at a high rate of interest. Why this question, my beloved? Because usury has always been condemned by the Church. Usury is a sin. And the foundation of the new world order, the foundation of contemporary societies, is nothing other than a banking system based on usury. A Jewish banking system that uses usury to gain and exercise control over the whole world. For we must realise, my beloved, that nations can be subjugated in two ways: either by the sword, through war, or by money, through debt. And for many centuries the Jewish nation has specialised, my dear ones, in creating debts, in putting the noose of debt around our necks. And this concerns individuals and families as well as whole societies, local governments, states. The whole contemporary system is based on growing indebtedness. Everyone takes out loans, everyone takes out credits, everyone is completely dependent on Jewish banks. Usury, my dear ones, is nothing other than an instrument serving to win control, to exercise control, over the whole world.

Everyone today, my dear ones, is up to their ears in debt. Every day we hear, in passing, bits of news: public debt is rising, the government takes out further loans — and we shrug our shoulders indifferently, because we have the impression that it makes no difference to us, that it does not concern us. A very mistaken assumption. A very mistaken assumption, my dear ones, because these loans drive us into spirals of indebtedness. These loans lead to the growing dependence of whole nations on Jewry, which, my dear ones, exploits money perfectly, exploits this chain of debt to make slaves of us. We are not, my dear ones, masters either in our own house or in our own coun-

try. Everything today is dependent on the Jews, on their loans, on their interest.

We must realise this, my dear ones, because then we shall realise how difficult Catholic life is today. You cannot pretend that it makes no difference. You cannot pretend that it has no influence on your life. Why? Look: if you go swimming in a pool filled with water, and if you go swimming in a pool filled with mud, there is a difference. There is a difference. We live differently, my dear ones, in a Catholic society, and we live differently in a satanic society, which today, my dear ones, is the common one. From the rising of the sun to its setting, people's lives are controlled, are shaped, through the spiral of debt, through this chain, this collar of debt, by a few of the richest families in the world, who use money, who use usury, who use interest to make slaves of us, who use money to turn the governments of individual states into obedient executors of orders.

Today, my dear ones, we see this all around us. Why is it that in all countries the same godless agenda is being carried out? Why is it that in all countries children in schools are demoralised in the same way? Why is it that in all countries Rockefeller medicine has been introduced, a pseudo-medicine that serves not to heal but to poison, to kill? These are, my dear ones, the concrete fruits of Jewish usury. Judeo-Freemasonry has made slaves of us all. We are slaves today. We are, my dear ones, slaves bound in shackles. And that is the reality in which we have to live. Such is the reality that bears directly on our spiritual life.

CONDEMNING USURY

And therefore this question must be spoken about, and therefore we must warn, my dear ones. Priests today ought to cry out loudly from the pulpits and condemn usury as a sin, as an instrument used by the demon and his servants here on earth for enslaving. There will be no freedom as long as this system based on usury continues to function. There will be no freedom as long as people, as long as local governments, as long as whole states have on their necks the collars of debt, the collars of usury.

And, my dear ones, who is going to tell you about this today? The Chameleon from Rome, who employed, who made chairman of the supervisory board of the Institute for the Works of Religion, that is, the Vatican bank, a former employee of the Rothschilds? He simply came from the Rothschild bank to the Vatican bank at the invitation of the Chameleon. Who is going to tell you about this? Ryś from Kraków, who called on Poles to go and pray in synagogues? Who is going to tell you about this? Priests who are dependent on Jewish money? My dear ones, this must resound. Perhaps this is the last moment, the last chance for our nation to wake up, for us to realise what a trap we are in, from which, humanly speaking, there is no way out. The only rescue is in heaven. The only rescue is the Immaculate Virgin, the Assumed Queen, the Queen of Poland. It is she who chose the Polish nation in a special way. She wanted to reign in Poland, and hence comes this satanic hatred toward Polish Catholics. Hence come all these actions undertaken on a wide scale by Judeo-Freemasonry to destroy Polish Catholics, because they are the children of Mary, and the devil draws immense satisfaction from seeing the fall of the children of Mary.

BENEDICT XIV'S *A QUO PRIMUM*

Dear faithful, in the year of the Lord 1751 Pope Benedict XIV addressed to the Poles, to the Primate, the archbishops and the bishops of the Kingdom of Poland, the encyclical *A quo primum* on the excessive role of Jewry in the Kingdom of Poland. The middle of the eighteenth century. From Rome there came then a warning, a clear, unmistakable voice cautioning the Poles against the approaching catastrophe, against the consequences of surrendering to Jewish slavery. And it is worth our hearing those words today, because, as you will see in a moment, what Benedict XIV wrote in the eighteenth century fits our situation too, our reality. Not much has changed; rather, the situation has only got worse.

Pope Benedict XIV writes:

"We have learned from persons whose testimony is worthy of trust and who are well acquainted with the state of affairs in Poland, and also from people living in the Kingdom of Poland, who out of religious zeal

have sent their complaints to us and to the Apostolic See, of the following facts."

"The number of Jews in Poland has increased considerably, namely certain localities, settlements and towns, once surrounded by magnificent walls, as the ruins now testify, and which, as we learn from old lists and registers that still exist, were inhabited by a great number of Christians, are now neglected and in a filthy state, and are inhabited by a great number of Jews and almost entirely emptied of Christians. Moreover, in the same kingdom there are a certain number of parishes in which the Catholic population has greatly diminished. In addition, the whole trade in articles of general use, such as drinks, and even wine, is in Jewish hands. They are also permitted to administer public funds. They are the lessees of inns and farms, and they also acquire landed estates. In all these cases they acquire the rights of lords of the manor over the unfortunate Christian farmhands. And they make use of their rights not only in a merciless and inhuman manner, forcing Christians to burdensome and wearying labour by imposing excessive burdens upon them, but moreover they subject Christians to corporal punishments such as beating and the infliction of wounds. And so these unfortunate people are in a state of servitude to the Jew. Like slaves, they are at the mercy of the whims of their ruler and master."

"We have learned that the management of public funds, the leasing of inns, estates and farms is in Jewish hands, to the great harm of Christians in many respects. But we must also draw attention to other scandalous anomalies, which, once carefully examined, we shall see may become the source of still greater evil and more widespread ruin than those we have already mentioned. It is a matter pregnant with grave consequences that Jews are admitted to aristocratic houses as agents or stewards in domestic or economic affairs. And so Jews live on terms of intimate familiarity under the same roof. In towns and other settlements Jews are seen everywhere among Christians. And what is more deplorable, Jews have no fear at all of engaging Christians of both sexes as domestic servants. Moreover, Jews engaged in commercial enterprises accumulate from those enterprises enormous masses of money and, by excessive usurious exploitation, strive systematically to deprive Christians of their goods and property."

And Benedict XIV goes on:

"Pope Innocent III, speaking of the fact that Jews are sometimes admitted by Christians to their cities, warned that the manner and conditions of this admission of Jews should be such as to make it impossible for them to repay good with evil. When they are admitted out of pity to familiar coexistence with Christians, they repay their hosts according to the proverb: like a rat hidden in a sack, or like a snake in the bosom, or like a burning brand in the lap. The same pope says that it is proper for Jews to serve Christians, and not for Christians to serve Jews. And he adds: the sons of the free mother should not serve the sons of the bondwoman. On the contrary, the Jews, as servants rejected by that Saviour whose death they brought about in such a base manner, ought to acknowledge themselves, in fact and in deed, servants of those who were set free by the death of Christ, as if that death had made the Jews slaves. These words can be read in the papal decree *Etsi Iudaeos*. In a similar way, in another papal decree, *Cum sit nimis*, under the same title *De Iudaeis et Sarracenis*, on Jews and Saracens, the same pope forbids the appointment of Jews to public offices. We forbid the granting of public offices to Jews, because they use the opportunities given them to display fierce hostility toward Christians."

POLAND AND THE ABYSS

My dear Poles, in the eighteenth century they did not heed this warning of Benedict XIV. The Partitions came. Today, my dear ones, we live in a world that could be described in the same words. Who holds power today? Who has control of capital today? Who is the employer? For whom do we work? Who is getting rich off us? My dear ones, this is not a trivial matter, not a matter of indifference. Benedict XIV cried out loudly and warned the inhabitants of the Kingdom of Poland. He asked the Primate and the bishops to curb this excessive role of Jewry, pointing out that a failure to react would lead to catastrophic consequences. And today, my dear ones, Poland stands on the edge of the abyss. We are in the hands of the enemies of Christ. We are in the hands of those who hate the Lord Jesus and the Most Holy Mother,

the Queen of Poland. And only the Most Holy Mother can save us from this deplorable situation, which we have deserved. And today we must cry out that she may once again become the commander of the Polish nation, that she may lead us into the spiritual battle.

For do not count on this situation changing for the better. It will only and exclusively get worse, because they feel immune from punishment. They have us completely in their grip. They have control over the schools, they have control over the hospitals, they have control over the institutions of power, over the police, over the army. They have control over the disgusting media, they have control over the minds of most contemporary people. Only intervention from heaven, fire from heaven, can interrupt this triumph of the devil, this trampling of the rights of our Lord Jesus Christ. For today a dog has more rights than the true God.

Do not count on it, my dear ones, that anything will change unless the Poles return once more to the religion of Christ, to the true Saviour. Do not count on anything improving unless the Poles bend their knees again and beg for help from heaven. Our only rescue remains the Immaculate Virgin, the Queen assumed into heaven. And it is for her help, for rescue for us, that we wish to ask today, realising at last the gravity of the situation in which we find ourselves. That we are slaves, that we have a noose placed around our necks. That, my dear ones, we are delivered up to the mercy of wicked people, people capable of anything. For if they were able to raise their hand against God, do you think that — what? That they will spare you? You are nothing to them. You are less than an animal to them.

Dear faithful, let us therefore pray to the Mother of God, the Queen of Poland, that she may take pity once more, this one more time, on us, her wayward children, that she may stretch out to us her motherly hand and help us break these fetters, this chain with which we are bound today. Only the Most Holy Mother can help us. Humanly speaking there is no way out of this situation any more. Humanly speaking it is already too late. And it is for this miracle, my dear ones, that we wish to pray. For this miracle we wish to pray every day on the holy rosary, invoking the Immaculate Virgin, the Assumed Queen, asking that the triumph of her Immaculate Heart may come.

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