WHERE HATRED OF THE MOTHER OF GOD COMES FROM

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

Dear faithful, Saint Augustine said of the aged Simeon, who for many years awaited in the Temple of Jerusalem the moment when he could embrace in his arms the Messiah, the Saviour, the divine Child, our Lord Jesus Christ: *Senex puerum portabat, puer autem senem regebat*. The old man carried the Child, and the Child led the old man. How much more could these words be repeated of the Mother of God. She bore the Lord Jesus, carried Him in her arms, cared for all His needs, and He, the Saviour of the world, led His Mother, bestowed His grace upon her, and brought her all the way to heaven, where she rejoices in beholding God face to face, there where untroubled, eternal happiness reigns.

Dear faithful, on this feast of the Assumption of the Blessed Virgin Mary we touch, on the one hand, a supernatural reality, something we do not fully grasp, because it exceeds the capacities of our human reason. Today we, as it were, open the gates of heaven, and together with the angels and with the saints we gaze upon the radiant face of the risen Lord Jesus and of His assumed Mother, who, at the end of her earthly life, was taken up to heaven in body and soul. In the apostolic constitution *Munificentissimus Deus*, defining the dogma of the Assumption, it must be noted that it was not Pius XII who invented something new, not he who created some new truth of faith, but he solemnly proclaimed and confirmed what the Church has always believed, to which today's feast itself bears witness, celebrated in the Church for centuries, the feast of the Assumption of the Blessed Virgin Mary.

Pope Pius XII explained that the Mother of God, joined from all eternity in a mysterious way with Jesus Christ, immaculate in her conception, a virgin inviolate in her divine motherhood, generously cooperating with the divine Redeemer, who won full triumph over sin and its consequences, attained at last, as it were, the supreme crowning of her privileges, in that she was preserved from the corruption of the tomb, and, like her Son, having conquered death, was taken up body and soul into heavenly glory, where she is to shine as Queen at the right hand of that same Son of hers, the immortal King of the ages.

Dear faithful, but in today's solemnity there is also something deeply human, for it is the Son who comes for His Mother. She conceived Him, gave birth to Him, she cradled Him, she kept and pondered in her heart all His deeds and words. She, full of sorrow, stood on Calvary at the foot of the Cross on which hung the Lamb of God, who takes away the sins of the world. She laid His body in the tomb. She, finally, became the first witness of the Resurrection. Could Mary, then, fail to accompany the Lord Jesus in His triumph, when He sat down at the right hand of God the Father almighty? Could the most glorious Mother of God, who brought into this world the Giver of life, simply rest in a cold grave? And her immaculate, most pure body undergo decay? Certainly not, for the likeness of the Mother to the Son demands without exception, as Saint Bernardine of Siena wrote, that Mary be only where Christ is.

POLAND AND MARY

Dear faithful, this feast of the Assumption of the Blessed Virgin Mary is for all of us a summons to tear ourselves away from what is earthly and to raise our thoughts and hearts to heaven, to God. When more than a thousand years ago our forefathers received holy baptism, when the first Cross of Christ was raised on our Polish soil, it was as though the Lord Jesus then turned to us Poles, pointing to the Blessed Mother: "Behold your Mother," and to the Mother of God, pointing to us: "Behold your children." And truly our nation, the Polish nation, took Mary into its home not as a guest, but as Mother and mistress of the

house.

In the year of the Lord 1240, when the Mongol hordes were approaching Kiev, the population was hurriedly leaving the city, for they realized that this pagan horde would leave behind it nothing but ruins. At that time the first Polish Dominican, Saint Hyacinth, whose feast we shall celebrate in just two days, was staying in Kiev. He celebrated Holy Mass and took the Most Blessed Sacrament with him, in order to protect it from profanation. And he was leaving the church when he heard behind him a quiet, sorrowful voice: "Hyacinth, you are taking the Son away, and leaving me behind." He turned, looked around, and found that there was nobody in the church. And after a moment it dawned on him that the voice had come from the statue of the Mother of God. Saint Hyacinth looked at the statue and said: "Mother, but how am I to carry you, since you are so heavy?" He could not imagine how he was now to carry the statue with him. And then the Mother of God answered him: "Take me with you, and my Son will lighten the burden." And so Saint Hyacinth left the already burning city, carrying the Son in one hand and the Mother in the other. Such was the love of the Poles for the Queen assumed into heaven.

ORIGIN OF THE HATRED

And what has become of our Polish land? What has become of us Poles? Today the Queen assumed into heaven, the Queen of Poland, is slighted, and so often spat upon and insulted. Very often, as a rule, by those who have mouths full of platitudes about freedom, about tolerance, about love. Time and again one hears that more bars are being opened in which the image of the Mother of God is used as a supposed decoration, is profaned. Time and again such places spring up, which are nothing other than an expression of satanic hatred of the Mother of God.

And one could of course ask whether these heroes, who are able to insult the Mother of God, would be able to set up for themselves a bar in which they would mock and profane the image of Mohammed. Does their courage, their great courage, run out here? But we must ask ourselves where the hatred of the Mother of God actually comes from. Where does it come from in people, in Poles, my dear friends, this aversion, this demonic, satanic aversion, this hatred of the Mother of God? Because she is the Mother of the Saviour, and the modern world rejects the Saviour. As the Jews rejected the Lord Jesus two thousand years ago, so today the modern world, modern Poles, reject Jesus Christ. Because she is the mirror of justice, and the modern world revels in injustice, in lies, in deceit. Because she is the seat of wisdom, and the modern world loves folly. Because she is the purest Mother, and the modern world revels in impurity: pornography, infidelity, fornication, immodest dress. Because she is the comforter of the afflicted, and the modern world does not seek comfort in God, in the Blessed Mother, but looks for it in various stimulants, in alcohol, in drugs, in entertainments.

Dear faithful, amid so many fears and anxieties that mark our reality, our human life here on earth, in this time in which we are living through an invasion of godless men greater than those of 1920, unshakable faith, deep hope and ardent love of the Mother of God become for us all a pledge that, as Saint Paul the Apostle teaches, even if our earthly dwelling should be destroyed, we shall have a dwelling from God, a house not made by hands, but eternal in heaven. Therefore today, on this feast of the Assumption of the Blessed Virgin Mary, let us place our hands in her motherly hand and let her lead us, for she knows the way and knows how to bring us to the meeting, the eternal meeting, with her beloved Son and our Saviour, Jesus Christ.

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