COLOURFUL LITTLE LIGHTS: WOJTYŁA, MACIEL AND VIGANÒ'S TESTIMONY

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[...] aint John the Baptist taught his disciples that the Lord Jesus is God, who became man. Admittedly, he told them plainly: "I am not the Messiah, but I have been sent before Him. He must increase, and I must decrease." Yet John's disciples simply did not believe his words. And so he sent two of them to the Saviour to ask: "Are You the One who is to come, or are we to look for another?" And of course Our Lord was perfectly aware of what Saint John the Baptist's plan was. So He did not answer directly, but pointed to the great miracles that He worked, which the prophet Isaiah had already foretold and which ought to have been, for the scribes, an obvious sign of the coming of the Messiah promised to them and awaited for several thousand years. And when John's disciples heard that the Old Testament prophecies were being fulfilled, then — unlike the proud Pharisees — they immediately saw and believed that Our Lord is the awaited, foretold Redeemer.

Dear faithful, just as the Saviour instructed the disciples of Saint John the Baptist then, so today, through the Gospel, He calls us to see and to believe. Even if God does not intervene directly in our life, even if He does not give direct answers to our questions, He does not cease to act unceasingly through His grace, and every man receives enough of God's grace to attain salvation. But whether he makes use of it or not depends solely on him. For we are endowed with free will, and each of us must — not merely can, but must — choose every day between God and Satan, good and evil, light and darkness, and in consequence earn for himself an eternal reward in heaven or eternal damnation in hell.

And so we Catholics, living in the twentieth century, like the disciples of Saint John the Baptist, stand every day of our life before a choice, before a dramatic choice: either together with the crowd walking the broad, comfortable road we shall pass indifferently by the Lord Jesus and go on waiting for the coming of the Messiah like the Jews, who expect that He will bring them power and wealth — or we shall recognize in this despised, wounded face of Christ the awaited Saviour, and we shall go with His Most Holy Mother, the Virgin Mary, along the narrow road to the kingdom that is not of this world.

My dear ones, this choice in our times is so dramatic because of the state in which the holy Church and our whole civilization find themselves today. For it seems that all the lights that showed men the way to the Saviour have gone out, and in place of those lights colourful little lights have appeared, baubles that catch the eye. Perhaps many of you have let yourselves be taken in by such little lights in your lives, for we Poles had the misfortune that in 1978 a supposed Pole was elected to the throne of Peter, and this so flattered our whole national pride that we all lost our reason, we let ourselves be deceived, seduced by such a colourful, flashing, Christmas-tree light.

MEXICO AND FATHER MACIEL

My dear ones, to make you realize how greatly you have been deceived, allow me to describe a story that probably none of you has ever heard, and which lays bare the whole truth about the Wojtyłian pontificate. For in 1979 the newly elected Pope was to set out on a pilgrimage, his first pilgrimage, to Mexico, which was ruled by communists, atheists. And then the great Pope had a serious worry, because he wanted to begin his pontificate — as we would say in modern language — with a good show, so that the eyes of the whole world, that is, all the cameras, would be turned on Mexico, on his visit, so that he could make his mark like a celebrity. And so people in Rome wondered how to arrange it, how to bring it about in this atheist country that the pilgrimage would be a media success, how to capture the attention of the media of

the whole world, above all the American ones.

And so John Paul II wondered how to achieve this dreamed-of goal, how to show the whole world his acting talents, in which he had trained in Kraków. And then there appeared on the path of his life a certain modest, pious priest, who offered the Holy Father that thanks to his connections he would bring it about that John Paul's dream could come true, and the pilgrimage would become a great media show and would begin a whole series of further media performances. This priest, as he had promised, so he did: he used his dealings, his little political dealings with the communists, I remind you. But above all his dealings and little dealings with the media, chiefly American ones. But as we all know, "American" is a nice adjective behind which a certain ugly word hides — Freemasonry [?]. Among those who only recently had murdered in Mexico the defenders of the honour of Christ the King, all the media write only one thing: what a wonderful man this new Polish Pope is.

And, my dear ones, John Paul II was dazzled by how great an impression this pilgrimage had made on the whole world. As you can guess, he was very grateful to this modest priest, who — well — nobody knows where from had such numerous contacts and connections that he fulfilled the dream of Karol Wojtyła. He was so grateful also because this priest helped also in organizing the subsequent pilgrimages, not only to Mexico but to other countries, ensuring John Paul II the proper publicity, ensuring that the media did not criticize but admired the openness of the Pope from Poland.

My dear ones, John Paul II was so grateful that he repeatedly invited him aboard his plane as a member of the delegation, repeatedly held him up as a model, praised him publicly, and even in Saint Peter's Basilica, on the occasion of [?] of his ordination, arranged a magnificent Mass in his honour. And this modest, pious Mexican priest was none other than Father Maciel Degollado. A monster in a cassock, who for many years sexually abused not only the seminarians of the congregation he founded, the Legionaries of Christ, but also his own children — for he founded several families around the world and fathered many children, who became his victims; he traded in arms, he traded in drugs, and was himself, incidentally, addicted to them. And despite the fact that from the beginning of the 1990s letters poured into Rome in a broad stream, petitions to open proceedings addressed to John Paul II by his victims, his longtime victims, Rome did nothing in this matter. John Paul II simply had to repay a debt of gratitude to the man who had made of his pontificate a media pontificate, and he preferred to close his eyes and pretend that he did not hear the cry of the innocent victims of the degenerate.

So it went, my dear ones, until the end of John Paul II's pontificate, even though a documentary film was made in the West about Father Maciel, in which his victims spoke, not a hair on his head was ever harmed during John Paul II's lifetime. Only after his death did Joseph Ratzinger — when he was elected as Benedict XVI, he who for many years had tried to do something about this problem, who went about, knocked on doors, presented one document after another — only then did he remove him from the post of Superior General of the Legionaries of Christ and send him to do penance in a monastery. But that penance, it seems, did little good, my dear ones, for the best testimony to what a monster Father Maciel Degollado was are the circumstances in which he died: on his deathbed he refused to receive the sacrament and declared that in God he had never believed.

My dear ones, but you see for yourselves how many people, including your nearest and dearest, let themselves be deceived by these colourful media little lights, and, like the whole world, were plunged into a kind of frenzy and let themselves be deceived — we might boldly say — by a false prophet, a man who for the sake of a media career sacrificed so many innocent victims.

ARCHBISHOP VIGANÒ'S TESTIMONY

My dear ones, that is why one cannot deny the rightness of the words of the Most Reverend Archbishop Carlo Maria Viganò, a longtime member of the diplomatic service of the Holy See, for many years Apostolic Nuncio in the United States, who, crushed and horrified by the scale of the corruption, no longer wishing to take part in the building of the anti-Church, fled from the Vatican and exposes again and again the whole truth about the modernist cancer that has been eating away the Catholic Church for

several decades — murderous, growing like a malignant tumour, and passing itself off as the true Church. He too let himself be deceived by the conciliar popes [?] — and this is a testimony that this grace works even in our times. He understood his error, he beats his breast, and he offers a magnificent testimony, which you can use in conversations with our loved ones, with priests, because for now no ecclesiastical penalties yet weigh upon him. And — quoting the former nuncio in the United States — you are exposed to the simplest argument used by the besotted devotees of John Paul II: "You are a schismatic!" I quote: schismatic.

And so, my dear ones, turn to Archbishop Viganò, to his testimony, which for many of you — you will discover it in a marvellous way — will fit your own life like a glove. The Archbishop writes, among other things: "In our life there comes a moment when, by a disposition of Providence, we find ourselves facing a decisive choice concerning the future of the Church and our salvation." It is the same choice that the Jewish people once faced, John's disciples: to declare oneself on the side of Christ or on the side of Satan.

"I speak of understanding the errors into which practically every one of us has fallen, almost never with evil intentions, or of pretending that one does not notice that error, or of justifying oneself. We thought that certain excesses were merely the exaggeration of persons who had let themselves be swept up in enthusiasm for novelties. We sincerely believed that the sight of John Paul II surrounded by charmers, healers, Buddhist monks, imams, rabbis, Protestant pastors, and other heretics was proof of the Church's ability to gather people in order to ask God for peace, when the authoritative example of such action began a base succession of more or less official pagan pantheons, up to the moment when we could see bishops carrying on their shoulders the unclean idol of Pachamama, sacrilegiously concealed under the pretext that it represented holy motherhood. What the world wants — at the instigation of Freemasonry, by means of its infernal tentacles — is the creation of a universal religion of an ecumenical and humanitarian character, from which the jealous God whom we adore has been banished."

FRUITS OF THE COUNCIL

One cannot fail to hear in the words of Archbishop Viganò the echo of everything that the great son of the holy Church, Archbishop Marcel Lefebvre, once said aloud — whom, incidentally, Archbishop Viganò holds up as a model of the fight for the faith. Let us listen further:

"If this, then, is what the world wants, every step the Church takes in this direction is a tragic choice, which will turn against those who think they can mock God. The hope of the Tower of Babel will not be revived by a globalist plan whose aim is the destruction of the Catholic Church and its replacement by a community of idolaters and heretics united by ecology and universal brotherhood. There is no brotherhood other than in Christ and only in Christ: *Qui non est mecum, contra me est*. He who is not with Me is against Me.

It is disturbing that only a few people are aware of this race towards the abyss, and also that few people are aware of the responsibility borne by the highest hierarchs of the Church, who support these anti-Christian ideologies, as if these leaders wanted to guarantee themselves a suitable place and role on the platform of uniform thinking. It is astonishing that people stubbornly refuse to investigate the original causes of the present crisis, limiting themselves to lamenting the current excesses, as if they were not the logical and inevitable consequences of a plan prepared several decades ago."

And this remark of the Archbishop Viganò concerns, unfortunately, also many traditionalists, who today tear their garments as they observe the excesses of Francis, and carefully sweep under the carpet all the facts that took place earlier. Where did Francis come from? He did not leap out like a rabbit from a hat. Is he not the fruit of the post-conciliar revolution, progressing with every passing day? It was John Paul II who made this degenerate a bishop and a cardinal.

"If Pachamama can be adored in a church, we owe it to the conciliar declaration *Dignitatis humanae*. If we have a liturgy that is Protestantized and at times even paganized, we owe it to the revolutionary actions of Msgr. Annibale Bugnini and to the post-conciliar reforms. If the Abu Dhabi declaration was

signed, we owe it to the conciliar declaration *Nostra aetate*.

I confess it with serenity and without controversy: I was one of the many people who, despite many perplexities and fears, which today have proven to be entirely justified, trusted the hierarchical authority with unconditional obedience."

A moving confession of a seventy-nine-year-old man who understood in what a villainous work he had taken part for years, whom he had really been serving.

THE PARALLEL CHURCH

"In reality, I think that many people, myself included, did not at first consider the possibility that a conflict could arise between obedience to the hierarchy and fidelity to the Church herself. In the Room of Tears adjoining the Sistine Chapel, while Msgr. Guido Marini prepared the white rochet, the mozzetta and the stole for the first appearance of the newly elected Pope, Bergoglio exclaimed: *Sono finite le carnevalate!* — 'The carnivals are over!' — scornfully rejecting the insignia that every Pope up to that moment had humbly accepted as the distinguishing dress of the Vicar of Christ. Yet those words contained truth, even if they were spoken involuntarily: on 13 March 2013 the masks fell from the faces of the conspirators, finally freed from the inconvenient presence of Benedict and brazenly proud that they had succeeded in promoting a cardinal who embodied their ideals, their way of revolutionizing the Church, of making doctrine malleable, adapting morality, falsifying the liturgy, and disposing of discipline at will.

All this was, in the opinion of the participants in this conspiracy themselves, the logical consequence and obvious way of applying the Second Vatican Council, weakened, in their view, by the criticism expressed by Benedict XVI. The greatest affront of his pontificate was the liberal permission to celebrate the venerable Tridentine liturgy, whose legitimacy was at last recognized, ending a fifty-year period of unlawful ostracism. It is no accident that the supporters of Bergoglio are the same people who regarded the Council as the first event of a new Church, before which there was an old religion and an old liturgy. Despite all the efforts of the hermeneutic of continuity, which suffered defeat at the first confrontation with the reality of the present crisis, it is indisputable that from the Second Vatican Council onwards a parallel Church was built — mark this — wholly contrary to the Church of Christ and superimposed upon it. This parallel Church gradually obscures the image of the divine institution established by Our Lord, in order to replace it with a false entity, corresponding to the desired universal religion, of which the Freemasons first theorized.

Expressions such as 'new humanism,' 'universal brotherhood,' 'human dignity' are the watchwords of a philanthropic humanitarianism that calls the true God into question, of a horizontal solidarity of vague spiritualist inspiration, and of an ecumenical irenicism unequivocally condemned by the Church. *Nam et loquela tua manifestum te facit* — even your speech betrays you. This very frequent, even obsessive recourse to the enemy's vocabulary betrays an identification with the ideology he inspires, while on the other hand the systematic rejection of the clear, unequivocal and crystalline language of the Church confirms the desire to detach oneself not only from the Catholic form but also from the substance."

I think that this last remark of the Archbishop Viganò, concerning the use of a new language, is very valuable for us Catholics living in 2020, because how much of this newspeak we have been hearing lately, behind which hides the New World Order, which they want to impose on us — those who once, unlike the disciples of Saint John the Baptist, rejected Christ the Lord, and for whom the Cross of Christ is to this day a scandal.

"Just as with honesty and serenity sixty years ago I carried out questionable orders, trusting that they represented the loving voice of the Church, so today with equal serenity and honesty I acknowledge that I was deceived. To be consistent today by persevering in error would be a wretched choice and would make me an accomplice in the fraud. To claim that I had clarity of judgment from the beginning would not be honest: we all knew that the Council would be more or less a revolution, but we could not have imagined that it would prove so destructive, even for the sake of those who should have prevented it. If, since the time of Benedict XVI, we could still imagine that the

coup carried out by the Second Vatican Council, which Cardinal Suenens called 'the 1789 of the Church,' had experienced a slowdown, in the last few years even the most simple-hearted among us have understood that silence for fear of schism, the effort to repair and explain papal documents in a Catholic spirit in order to remedy their intended ambiguity, the appeals and *dubia* addressed to Francis, which eloquently remain unanswered — all this is a confirmation of the gravest apostasy to which the highest levels of the hierarchy are exposed, while the Christian people and the clergy feel that they have been hopelessly abandoned and are treated by the bishops almost as a nuisance."

THE ST. GALLEN MAFIA

My dear ones, we must pray that God may move the hearts of as many as possible of the clergy stuck in the swamp of modernism, so that they may be able to take the step which, by the grace of God, Archbishop Viganò has taken, and — even at the end of their earthly life — admit their errors and their many years of collaboration in this satanic work of building the anti-Church.

But at the same time, my dear ones, we must guard against the temptation of falling into despair, because Satan exploits these various scandals shaking the conciliar anti-Church in order to attack us too, believers, to push us into the arms of hopelessness, doubt, passivity. And yet we are today, in 2020 too, constantly witnesses of what caused the disciples of Saint John the Baptist to believe long ago. For God's grace has not ceased to work even in our times, as is proved by the courageous struggle of Archbishop Viganò, who had to flee, to give up a quiet Roman retirement, and, like Archbishop Lefebvre long ago, has to hide somewhere from that mafia, which, if he fell into its hands, would have no mercy on him.

And you will tell me: the priest is perhaps exaggerating a little, calling them a mafia. It was not I who called them that. They say it themselves; they themselves gave themselves that name. You look at me astonished? Here is one of the architects of the election of Cardinal Bergoglio, the Archbishop of Brussels, Cardinal Danneels, who a few years ago in Rome, at the presentation of his biography, openly and publicly admitted that he took part in a conspiracy whose aim was to bring about the abdication of Benedict XVI, because of his, as you can guess, mistaken decisions concerning the Mass of all time, which filled Rome with terror. In Rome they discovered that all over the world there are still people who have faith and are seeking the true Holy Mass. And Cardinal Danneels also admitted that this conspiracy lasted many years, and that its effect was the election of Cardinal Bergoglio. And Cardinal Danneels himself said of this group of cardinals, bishops, priests, meeting in Switzerland, in St. Gallen — he himself admitted: we spoke of ourselves as "the St. Gallen Mafia." So I allow myself to use this term, by which these conspirators themselves, these builders of the anti-Church, publicly described themselves.

GRACE AT WORK TODAY

But, my dear ones, we see after all that in spite of everything, in spite of all the efforts of the evil spirit, God's grace is at work. For behold, the blind see when our souls are filled with the true light, our Lord Jesus Christ; when those too who were drawn into error, who were stuck in error, discover the truth and cease to be enchanted by those colourful little lights by which the whole world is enchanted. Today too we see the lame walk, when we rise from spiritual paralysis and, supported by God's grace, climb the mountain of Christian perfection, deepen our knowledge of our faith and answer this divine call to holiness. And today too, before our very eyes, lepers are cleansed, whenever, following the example of Saint Mary Magdalene, we fall in the confessional at Christ's feet and wash away our sins. Today too the deaf hear, when we open our soul to the voice of God's calling and meditate on the mysteries of the Catholic faith, when we seek out priests who preach that Catholic faith and are not participants in the anti-Christian conspiracy, that conspiracy which Archbishop Lefebvre described in so short, concise and yet essence-capturing a way: *They Have Dethroned Him.*

My dear ones, today too the dead rise, whenever those poor sinners, deceived by those colourful little lights, those who have lost sanctifying grace, the

greatest treasure a man can have here on earth — that union, that divine life in his soul — today too the dead rise whenever they receive absolution, the forgiveness of sins, and that divine life is kindled in them anew.

My dear ones, before our very eyes too the Gospel is preached to the poor, for we gathered here, without any merits of our own, have received the greatest treasure, the treasure of the Catholic faith, without merits of our own, solely by God's grace. We see clearly the situation in which the holy Church and the whole world find themselves today, and without merits of our own we can, on the Second Sunday of Advent, take part in the Most Holy Sacrifice of the Mass, the true Holy Mass, that Mass whose offering, whose celebration is for me, as a priest, not only a right but a duty, for there is no power in heaven or on earth that could forbid Catholics to offer the Most Holy Sacrifice, the holy, pure and immaculate sacrifice, as this venerable liturgical prayer of the Church, the Roman Canon, says of the Holy Mass. For from the rising of the sun to its setting, as we read in the prophet Malachi, a sacrifice should be offered to God, and not just any sacrifice, but that one sacrifice worthy of the Triune God, a holy, pure, immaculate sacrifice, a perfect sacrifice.

BELIEF IN THE REDEEMER

But, my dear ones, in spite of the fact that all these great things, these signs, these spiritual miracles are happening today before our eyes, do we Catholics, living in 2020, really believe that it is the Lord Jesus who is our Redeemer? Or do we perhaps, like the Pharisees, really have another god of our life? For how many people today dream of things being as they were, once this covid is finally over. They will run to get vaccinated — Catholics, baptized, confirmed, priests — like fools they will rush and hold out their arms, precisely because they do not believe that the only Redeemer of man, of every man, whether we like it or not, is our Lord Jesus Christ, and that there is no salvation outside the Church and without our Lord Jesus Christ. But people do not believe it. You see it yourselves around you. And that is why, since their god has become their life here on earth, their temporal life, they will do everything they are told, so long as they can go back to their quiet, cosy, soft temporal existence.

But, my dear ones, we Catholics perfectly understand that through Advent we should prepare ourselves not for a richly laid table, not to starve ourselves so that the delicacies you will prepare taste better at Christmas. In this Advent we are to prepare not a mountain of presents, but to prepare ourselves for the coming of the Saviour, because each of us is called to holiness. Each of us is called to fight under the most beautiful of standards — yes, under the standard of Christ the King. But that standard is not light and easy, for that standard is the Cross of Christ. And although the Lord Jesus ceaselessly bestows His grace on us through the sacraments, although He ceaselessly knocks at our doors, nevertheless, sadly, the majority of the baptized, Catholics too, traditionalists too, do not want to open the door of their heart at all, because in that heart, as once in Bethlehem, there is no room for Him.

And yet everyone — priest, teacher, tailor, carpenter, policeman, businessman, farmer — everyone, with the help of God's grace, cooperating with it, can attain eternal happiness in heaven, something we men are not even able to imagine. Only when we taste that happiness will we realize how much we made light of it, how little effort we made to earn even a small part of it. But blessed will be those who make those efforts. For think of those millions, billions of souls who completely ignore their own salvation, who celebrate earthly life, temporal life, dreaming that things might be as they were, and it will never be again as it was even at the beginning of this year.

POINTING THE WAY

My dear ones, let us not be like a reed shaken by the wind, however strong and gusty the storms that shake our life, however they may come from the least expected directions. Let us believe that He who was sent to save the whole human race is near. For Christ comes to us ceaselessly, to dispel the darkness through the works of His grace. Like Saint John the Baptist, let us therefore prepare the way for Him to human hearts, let us show the strayed and the lost the way of Catholic Tradition, for it is the only way that leads to

salvation.

But let us remember that this pointing out of ours should consist above all not in talking, for talking is easy. There is a German saying that words sound, but examples attract. So that is how we should point out to the lost the way that leads to salvation, the way of Catholic Tradition: above all by our own example, so that those people, like John's disciples, observing our example in this world plunged in darkness, realize that we do not shine with our own light, that the way in which we are able to live does not come from our own strength, that we are not the source of the peace of heart, of that Catholic calm that comes from total surrender into the hands of our best Mother, but that the source of our strength, our calm, our joy, our perseverance is sanctifying grace, is God's grace.

Let others see through your example that you are not of this world. For if you think every day that your homeland is in heaven, if you remind yourselves that everything we do here on earth has consequences, and eternal consequences, then you will be for other people someone from another planet, someone living quite differently. And then, as the pagans once did when they observed the Christians, they will scratch their heads and ask: who is this God who gives them such peace of heart even when they are persecuted, spat upon, insulted, and even when they are condemned to death? Who, after all, would nowadays worry about some sentence? Even when they murder us, let us be like those Warsaw Sacramentine sisters, of whom I spoke yesterday, who, even as bombs flew over them, as gusts of wind knocked over the candles in the church, sang the psalms without interruption, recited the Divine Office, and so honoured the Most Holy Trinity with their whole being, in spite of this, in spite of all the turmoil of war that surrounded them.

A STRANGE ADVENT

My dear ones, let us make good use of this strange Advent, which this year most people will spend preparing not for the feast of Christmas but for the longed-for loosening of epidemic restrictions, because people now live with only one desire: that they open the bars, the cinemas, that they loosen things up at least a little. They are counting down the days to that magic date from the regulation of the Polish-speaking Council of Ministers — though not quite, because the Minister of Finance, I have noticed, sometimes has a bit of trouble with the Polish language. So they are counting down to that magic date of the loosening of restrictions, which by a strange coincidence has been set just after Christmas. All these restrictions in their present form are to remain in force until 27 December. How well we know this! At Easter it was exactly the same: the loosening was set for a few days after Easter, and the whole world, the whole of Poland, was delighted. And then how did they spend Easter? Locked up at home, with four bolts on the door, gawking at the television and listening to the wisdom of successive ministers, whose place in a normal state would be in a penal institution, if not on the gallows.

That is why, my dear ones, in spite of all this, in spite of these desires of our countrymen who are waiting for freedom, in spite of the position of our bishops, who with all their hearts make every effort to carry out the will of Primate Kaczyński — I beg your pardon, of the Chairman — though it might be simpler if he were still made Primate, he could decide directly how many people to let into church, how to give Communion. Well then, my dear ones, in spite of all this, let us Catholics go our own way and use this time of Advent not to prepare for the loosening of restrictions, but to prepare for the feast of Christmas, when we shall recall the day on which Our Lord Jesus Christ, the Second Person of the Most Holy Trinity, took flesh and was born of the Virgin Mary in Bethlehem.

And let the name of that humble Judean village be your Advent reflection: Bethlehem. *Bethlehem* — the House of Bread. Yes, Providence, eternal Providence, chose this very place not by chance, and not by chance did it receive the name "House of Bread," for Christ the Lord remained present with us precisely under the appearance of bread, which the modern world cannot understand. That is why we prepare ourselves not only for this liturgical commemoration of that great event in the history of salvation, but we prepare ourselves every day also for that meeting with Christ the Lord present in the Most Blessed Sacrament.

For this Advent should help us, and also these short

sermons of mine or longer retreat reflections should help us to deepen our faith in the real presence of Christ the Lord in the Most Blessed Sacrament, precisely at a time when it is denied, when sacrilegious practices such as Communion in the hand are promoted, in order to destroy the remnants of this faith, of this reverence in the Polish nation. Yes, even in the Subcarpathian region, first-communion children are being taught to stretch out a paw for the holy things, the most holy things — for the Body of our Lord Jesus Christ, that Body which He took from the Virgin Mary for our salvation.

And finally, my dear ones, may this Advent be for you a time of preparation for that last, final meeting with our Lord Jesus Christ, which awaits each one of us, which awaits everyone. It awaits also those who do not believe in the Lord Jesus, it awaits also those who have turned His Church into a den of thieves, it awaits every man at the end of his life.