THE THORN-CROWNED KING AND THE VIRUS OF LIBERALISM

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Of the Father and of the Son and of the Holy Spirit. Amen.

Today's feast of Christ the King was instituted by Pope Pius XI in 1925. And for this liturgical celebration of the mystery of Christ's kingship, Pope Pius XI chose the last Sunday of October. Not as it was moved after the liturgical revolution to the last Sunday of the liturgical year, in November, which meant not only a minor change in the liturgical calendar but was also connected with a certain reorientation, a change in the way of thinking about what the kingship of the Lord Jesus here on earth is.

Dear faithful, this date, this last Sunday of October, was not chosen by Pius XI by chance. For the Pope wished in this way to express, and to remind us Catholics of, the bond that exists, that endures, between the three parts of the holy Church. After all, right after it comes the solemnity of All Saints, and then All Souls' Day. So we see the bond that exists between the Church Militant here on earth, the Church Triumphant in heaven, and finally the Church Suffering in purgatory.

HEARING THE PASSION

Dear faithful, it may certainly be surprising why precisely on the Sunday of Christ the King we hear a passage taken from the Passion according to Saint John, a passage of the conversation between Jesus of Nazareth and the Roman governor, Pontius Pilate. After all, during his earthly life here on earth the Lord Jesus proved many times, confirmed, that he is the Lord of creation. Many times he made known to us human beings his divine power, that he is the King of heaven and earth. Recall only the raising of Lazarus, recall the many miracles in which he multiplied bread and fed thousands of people in the wilderness. Recall the many healings, recall how he tore the possessed from the claws of the evil spirit. And yet the holy Church decided that on the Sunday, on the feast of Christ the King, the faithful should be reminded of that conversation [?] between the Son of God, the Lord of creation, and the Roman governor, Pontius Pilate.

Why did this happen, my dear brethren? We find the answer to this question already in the Introit of today's Holy Mass: "Worthy is the Lamb that was slain to receive power and divinity, and wisdom, and strength, and honour. To Him be glory and dominion for ever and ever."

Dear faithful, the source of the royal dignity of our Lord Jesus Christ, the source of his dominion over our souls, is above all his Good Friday sacrifice, which the innocent Lamb offered of himself on the Cross as a sacrifice of atonement for our human sins. And, as it were, through this sacrifice, through his most precious blood, he acquired a right to every human soul; every human soul that ever lived, lives and will live on this earthly vale of tears.

THE VIRUS OF LIBERALISM

Christ the Lord, through his blood, acquired his kingdom, acquired the whole of humanity, even though so many of us despise his blood, trample on it, and reject the possibility of attaining salvation, the possibility of rejoicing already for ever in the sight of God face to face. That is why, my dear brethren, he is a strange king. A king in a crown of thorns, and not in a crown of gold. A king whose throne is not a gilded armchair, but a cold, hard, wooden trunk [?]. And so many of us human beings, at the sight of this King, turn away our faces, shrug our shoulders, spit, mock.

Dear faithful, although twenty centuries have passed since the time when Christ the Lord walked on this earth, our earth, among us, although for twenty centuries the Church has striven to tear as many souls as possible out of the darkness and bring them to awareness, so that as many souls as possible might come to

know the truth, which is God himself, we live in times in which more people have heard of Coca-Cola than of the Lord Jesus. After twenty centuries of Christianity. In times in which within a second we can connect with the other end of our planet. And so it is not the case that we would lack the technical possibilities today to lead people to Christ. The problem lies in this, that all of us, present and absent, to a greater or lesser degree, are infected with a terrible, frightening virus of liberalism. Liberalism, which whispers ceaselessly in our ear that nobody is going to tell us who we are, how we are to live, what we are to do with our lives. Liberalism, which persuades us that man has a natural right to error, that he may profess any religion, that he may do what he wants.

This is, my dear brethren, the great drama of contemporary humanity. That we have forgotten our complete dependence on Christ's Cross, which is, as Saint Paul the Apostle writes, a scandal to the Jews and folly to the Gentiles. It turns out, my dear brethren, that we have lived to see times in which that same Cross of Christ, from which the Son of God reigns, has become a sign of scandal, has become foolishness for so many souls who received holy baptism, often confirmation too. So many Catholics today despise Christ the King.

THE CONCILIAR REVOLUTION

And, my dear brethren, this liberalism did not come from nowhere. These problems of ours did not come from nowhere. They are the fruit of the battle that the devil has been waging against the Mystical Body of Christ from the very dawn of the existence of the holy Church. A battle, my dear brethren, in which the stake is our eternal life. Not whether tomorrow you will have something to heat your stove with, or whether the day after you will have something to eat, but the salvation of your soul. Such is the stake of the war in which each of us takes part, in which each of us must declare which side he will stand on: under the banner of Christ the King or under the banner of Lucifer.

In the years 1962–65 there was carried out, as one of the cardinals who was pleased with this operation put it, a French revolution in the Church, which is styled the Second Vatican Council. This revolution, which fitted into the plan of building a new world order, and whose fruits you see around you. Perhaps for years you did not realise where this state of the Church came from, this rot that surrounds you. These, my dear brethren, are the fruits of the Second Vatican Council, which dethroned our Lord Jesus Christ. Which decided to replace the Church of God with a Church of man, in which man takes the place of God. My dear brethren, and all of us let ourselves be deceived by this, let ourselves be cheated by false prophets who, like the devil in paradise, whispered in our ear: reject God, and you will become as gods yourselves; you yourselves will decide what is good and what is evil.

NO ROOM FOR GOD

Dear faithful, we live in times of which one could say, indeed, that they are post-Christian. In times in which Christ the Lord is completely unknown, and where he is known, often very well, for 2,000 years, very [?] hearts hate him. This hatred you will probably have to experience also on our Polish soil. For there is no room for God anywhere in the world today: not in parliaments, because we have come to believe that democratically we can turn crime into virtue. There is no room for God today in schools, which instead of educating, breed [?] children. There is no room for God today in hospitals, in which so often people die without any religious consolation, without the ministry of a Catholic priest. There is no room, my dear brethren, so often also in Catholic homes, in which one can ever more rarely find the Cross of Christ. Various pictures, figurines, but no room either for the Lord Jesus or for Our Lady. More and more often there is no room for the cross in the cemetery. More and more often there is no room for the Cross of Christ, my dear brethren, in pseudo-Catholic churches too.

I myself, fifteen years ago, visited a certain Bavarian town where, next to an old, beautiful church, a new one had been built: concrete, square, glazed, [?] concrete. And when you went inside, my dear brethren, in the middle a glass table, around it, in a little circle, in a ring, chairs, and not the smallest cross there, not the smallest picture, nor the Most Blessed Sacrament

either. Were it not for the sign at the entrance informing you that this is a Catholic church, I would have thought it was some concert hall or some sophisticated restaurant, but certainly not a place of worship of the true God, Christ.

THE TRIUMPH OF CHRIST

Dear faithful, although liberalism seems to be triumphing across the whole world, although liberalism seems to be devouring the minds and hearts of all people, one thing is certain: that this liberalism will soon come to an end. That all these artificial little stars, which try to obscure the brightness of the Sun that knows no setting, our Lord Jesus Christ, will simply fall. And the whole world, whether it likes it or not, whether it wants to or not, will pay homage to the only King, the King of our hearts, our families, our societies, nations and states, our Lord Jesus Christ.

And we must pray that this triumph of Christ over Satan may come as soon as possible. That the Lord God may deign to shorten these days of tribulation in which it has fallen to us to live. That he may deign to restore his dominion among an unfaithful people. A people which today commits a great sin, the greatest sin in history since that Good Friday deicide. A people which cries out exactly as the inhabitants of Jerusalem did two thousand years ago: "Away with him, crucify him!" May Our Lady hear our prayers and come to our aid soon. Amen.