



There is a Christianity that the modern world can tolerate without too much difficulty.

A Christianity that speaks a great deal about values, but little about sin.

That speaks about fraternity, but avoids speaking about conversion.

That speaks of Jesus as a moral example, but almost never as Lord.

That defends human dignity, but is ashamed to proclaim the sovereignty of God.

That wants to be accepted by everyone, even at the price of no longer clearly proclaiming what Christ commanded us to teach.

It is a comfortable Christianity.

A domesticated Christianity.

A Christianity that can fit perfectly well into a secular society as long as it does not intend to change it, challenge it, or remind it that there is a Truth above human opinions.

In the face of this, the Church proclaims something much greater, more demanding, and also more liberating:

Long live Christ the King!

This is not a political slogan.

It is not nostalgia for a particular historical period.

It does not mean turning the Gospel into a partisan program.

Nor does it mean imposing the faith by force.

It means something infinitely deeper:

Jesus Christ is truly King.

King of hearts.

King of consciences.

King of history.

King of the Church.

King of creation.

King of the living and the dead.

And if Christ is King, then the Christian cannot live as though Christ were simply a remarkable figure from the past.



The fundamental question of our age is not merely whether we continue talking about Jesus.

The question is **what place Jesus truly occupies in our lives.**

Because we can speak about Christ without obeying Christ. We can admire Christ without following Christ. We can defend certain Christian values without accepting Christianity. We can even use the name of Jesus while carefully eliminating from our faith everything that might be uncomfortable.

And there appears one of the great spiritual temptations of our time: **to turn Christianity into something that can no longer scandalize anyone because we have previously removed from it everything that demands conversion.**

But the true Christ cannot be domesticated.

Christ is not a cultural ornament.

Christ is not merely a teacher of ethics.

Christ is not a symbol of solidarity.

Christ is not simply one inspiration among many.

Christ is the **Lord**.

And therefore the Church can proclaim, with all the strength of faith:

“*All authority in heaven and on earth has been given to me*”
(Mt 28:18).

1. What Does It Really Mean to Say “Long



Live Christ the King”?

Before using this expression, we must understand it correctly.

The word “king” can produce different associations today. We may immediately think of monarchies, governments, institutions of power, or political structures.

But when the Church proclaims the kingship of Jesus Christ, she is speaking, above all, of a **Christological and theological** reality.

Christ is King because He is the eternal Son of the Father made man.

We are not dealing with a human ruler who has temporarily received authority.

We are standing before the Incarnate Word.

Saint John begins his Gospel by affirming:

“*In the beginning was the Word, and the Word was with God,
and the Word was God*” (Jn 1:1).

And that Word “became flesh” (Jn 1:14).

Therefore, the kingship of Christ has an incomparable depth.

Pius XI explained in *Quas Primas*, the 1925 encyclical dedicated to the institution of the feast of Christ the King, that Christ’s kingship should not be understood merely as a metaphor. Christ truly possesses royal authority. The Pope grounds this kingship both in Scripture and in Christ’s union with the Father and in His status as Redeemer.

The Catechism of the Catholic Church likewise teaches that Jesus Christ is Lord, that He possesses all power in heaven and on earth, and that His lordship extends over the cosmos and history.

Therefore, when a Catholic says:

“Long live Christ the King!”



he is making an authentic profession of faith.

He is saying:

Jesus is not merely someone whom I admire. He is someone to whom I belong.

He is saying:

My life has a Lord.

He is saying:

Truth does not depend upon my opinion.

He is saying:

Morality does not arise from social fashions.

He is saying:

My conscience is not a kingdom absolutely independent of God.

He is saying:

Christ has the right to reign in me.

And precisely here the true Christian revolution begins.

2. The Problem of Domesticated Christianity

Domesticated Christianity retains certain Christian words, but progressively removes their supernatural content.

It speaks about love, but eliminates sacrifice.



It speaks about mercy, but eliminates repentance.

It speaks about welcome, but eliminates conversion.

It speaks about dignity, but eliminates God as the foundation of that dignity.

It speaks about Jesus, but avoids speaking about His divinity.

It speaks about the Kingdom, but transforms the Kingdom of God into a mere social improvement.

It speaks about peace, but forgets that Christ is also Judge.

It speaks about freedom, but forgets that true freedom is oriented toward truth and goodness.

And thus a silent transformation takes place.

Christianity ceases to be a religion of salvation and becomes a kind of humanitarian philosophy.

Christ is reduced to a teacher of good feelings.

The Gospel becomes a collection of pieces of advice for becoming better people.

The Church becomes a social organization.

The liturgy becomes a community experience.

Prayer becomes emotional well-being.

Sin becomes "fragility."

Conversion becomes "personal growth."

Holiness becomes "being a good person."

And heaven eventually becomes a kind of metaphor for hope.

But that is no longer the whole of Christianity.



Because Christianity begins precisely with a much more radical affirmation:

God has truly entered history.

The Word has become flesh.

Christ has truly died for our sins.

Christ has truly risen.

Christ has ascended into heaven.

Christ has sent the Holy Spirit.

Christ has founded His Church.

Christ has instituted the sacraments.

Christ calls us to conversion.

Christ will judge the living and the dead.

And Christ will return in glory.

This is much more than ethics.

3. A Christianity That Does Not Make Anyone Uncomfortable No Longer Looks Much Like the Gospel

There is a sentence in the Gospel that should make us reflect deeply:

| *“If you were of the world, the world would love you as its*



*own; but because you are not of the world, but I chose you
out of the world, therefore the world hates you” (Jn 15:19).*

Christ is not saying that Christians should deliberately seek rejection.

Nor is He teaching us to be unpleasant, aggressive, or incapable of dialogue.

The Church’s mission is not to provoke artificial conflicts.

But He is announcing an unavoidable reality:

**Christian truth will necessarily come into conflict with certain ways of thinking
when they contradict the Gospel.**

And there the temptation to adapt the faith appears.

If certain teachings are unpopular, we may feel tempted to soften them.

If chastity seems outdated, we can stop talking about it.

If the indissolubility of marriage seems demanding, we can reduce it to an idealization.

If sin is uncomfortable, we can replace it with exclusively psychological language.

If hell seems politically incorrect, we can avoid mentioning it.

If the Cross seems too harsh, we can replace it with a permanent message of well-being.

But Christ never said:

“Follow me as long as it is not too uncomfortable.”

He said:

*“If anyone would come after me, let him deny himself and
take up his cross and follow me” (Mt 16:24).*



That is real Christianity.

4. Christ the King Does Not Mean Christ the Tyrant

Here a fundamental theological clarification is necessary.

The kingship of Christ has nothing to do with tyranny.

Christ does not reign like tyrants.

He does not rule by destroying human freedom.

He does not force anyone to love.

He does not conquer souls through violence.

His throne is the Cross.

His crown is a crown of thorns.

His scepter is service.

His victory passes through sacrifice.

Christ Himself explained it before Pilate:

| *“My kingdom is not of this world” (Jn 18:36).*

This does not mean that His Kingdom is irrelevant to the world.

It means that His Kingdom **does not proceed from the worldly logic of power.**

Christ does not need an army to be King.



He does not need propaganda.

He does not need manipulation.

He does not need violence.

His authority comes from who He is and from the truth He proclaims.

Therefore, authentic Christianity does not need to become an ideology.

The Christian does not proclaim Christ the King in order to replace one political party with another.

He proclaims Christ the King because **no human power can occupy the place that belongs exclusively to God.**

5. The Cross: The King's Astonishing Throne

Here we find one of the deepest paradoxes of Christianity.

The King conquers while apparently defeated.

The King reigns from a cross.

The King conquers by dying.

The King conquers by giving Himself.

The King saves through sacrifice.

On Calvary we find an extraordinary contrast.

The men place an inscription over Jesus:

"Jesus of Nazareth, King of the Jews."



They intend to make it an accusation.

God turns it into a proclamation.

The Cross reveals what kind of King Christ is.

He is not a king who demands that others die for Him.

He is a King who dies for His subjects.

He is not a king who seeks His own glory.

He is a King who humbles Himself out of love.

Saint Paul expresses it magnificently:

“He humbled himself, becoming obedient unto death, even death on a cross. Therefore God highly exalted him and bestowed on him the name which is above every name” (Phil 2:8-9).

The Christian kingship begins at the Cross.

Therefore, every attempt to proclaim “Christ the King” without accepting the Cross runs the risk of becoming a caricature.

6. “Long Live Christ the King!” in the Face of Human Fear

One of the great spiritual illnesses of our time is fear.

Fear of being different.



Fear of being considered old-fashioned.

Fear of publicly confessing the faith.

Fear of speaking about sin.

Fear of defending Christian morality.

Fear of saying that something is objectively wrong.

Fear of using words such as “truth,” “conversion,” “judgment,” “hell,” “sacrifice,” or
“holiness.”

Fear, even, of being identified as Catholics.

And when fear enters Christian life, something terrible happens:

the Christian begins negotiating with the world before anyone has even asked him to.

He begins censoring himself.

Softening.

Hiding.

Apologizing for believing.

Speaking about faith as though it were a private opinion that cannot have any public consequences.

But the Apostles did not act this way.

After receiving the Holy Spirit, Peter and John were threatened so that they would stop speaking about Christ.

Their response was:

“*We cannot but speak of what we have seen and heard*” (Acts



| 4:20).

That is Christian courage.

Not arrogance.

Not aggression.

Not fanaticism.

Faithfulness.

7. The History of “Long Live Christ the King!” and the Martyrs

The expression “Long Live Christ the King!” acquired a special resonance in the contemporary history of Hispanic Catholicism, especially associated with martyrs who bore witness to Christ during periods of religious persecution.

But we must understand something essential:

the strength of the expression does not lie in a particular political circumstance.

Its roots are much older.

The martyrs of every century have confessed, through words or through their own blood, the supremacy of Christ.

The first Christians lived in a world where the emperor could demand certain acts of worship.

Christians refused.

Not because they hated the civil authorities.

Not because they wanted to destroy the State.



But because there was a boundary they could not cross:

God alone is God.

When human power attempted to occupy the place of God, the Christian said “no.”

And that “no” could cost freedom.

It could cost possessions.

It could cost life.

The martyrs understood something that we easily forget:

there are things worth more than life itself.

Truth.

Faith.

Fidelity to Christ.

Eternal life.

8. Christ the King and the Freedom of the Church

Pius XI explicitly linked the kingship of Christ with the freedom of the Church to fulfill her mission. In *Quas Primas*, he explained that the Church, as an institution founded by Christ, cannot be reduced to an organization subordinated to the changing interests of civil power.

This does not mean that the Church should become a political party.

On the contrary.

The Church transcends partisan structures.



She can dialogue with different forms of political organization without becoming the property of any of them.

Because her King is not a president.

He is not a prime minister.

He is not a temporal monarch.

He is not an ideology.

He is Jesus Christ.

Therefore, Catholics can responsibly participate in public life without ever confusing the Gospel with a particular political platform.

The Church can teach moral principles.

She can defend human dignity.

She can proclaim the truth about life, marriage, family, justice, and freedom.

But no political party can appropriate Christ.

And no Catholic should surrender to a political party the fidelity that belongs exclusively to Jesus Christ.

9. Christ the King Also Reigns Over Our Conscience

This point is decisive.

It is easy to speak about Christ the King in general terms.

It is much more difficult to allow Christ to be King of our own lives.



Because we can denounce secularism while living like pagans.

We can talk about defending the faith while neglecting prayer.

We can discuss liturgy while harboring resentment.

We can defend doctrine while treating our family badly.

We can publish quotations from saints while living enslaved to our vices.

We can shout “Long Live Christ the King!” and at the same time deny Him governance over our own existence.

Christ’s first conquest must be **our own heart**.

Saint Augustine understood this dynamic perfectly.

God does not simply want us to acknowledge that He exists.

He wants us to return to Him.

He wants our intelligence submitted to truth.

Our will submitted to goodness.

Our affections purified.

Our bodies lived according to their dignity.

Our time ordered properly.

Our possessions used correctly.

Our families belonging to Christ.

Our work offered to God.

Our death entrusted to Him.

That is what it truly means for Christ to reign.



10. Christ the King of the Mind

We live in an age of information overload.

Never before have we had access to so much information.

But information does not mean wisdom.

Social media can make a lie be repeated thousands of times until it seems true.

A thirty-second video can replace years of study.

An opinion can be presented as knowledge.

An emotion can be presented as an argument.

And digital culture can create bubbles in which each person hears only what confirms what he or she already thinks.

Therefore, proclaiming Christ the King also means allowing Christ to govern our intelligence.

The Christian should ask:

Is what I believe true?

Is what I share true?

Am I spreading rumors?

Am I judging unjustly?

Am I turning the faith into a permanent war of opinions?

Christ is also King of the intellect.

Pius XI pointed precisely to this reality: Christ reigns in minds because He is the Truth, and from Him proceeds the truth that human beings are called to receive.



Therefore, a Catholic should not be afraid to study.

Faith does not fear truth.

Authentic faith seeks truth.

11. Christ the King of the Family

One of the great spiritual battles of our time is being fought inside our homes.

A Christian family is not simply a family that has a cross on the wall.

It is a family in which Christ has a real place.

Do we pray?

Do we bless the table?

Do we teach our children to ask for forgiveness?

Do we speak about God?

Do we celebrate Sunday as the Lord's Day?

Do we participate in Holy Mass?

Do we teach our children to distinguish good from evil?

Do we teach them that chastity is a virtue?

Do we speak about death and eternal life?

Do we teach them to love the Church?

Do we help them understand that being Christian does not simply mean being a good person?



Christ the King must enter the family.

Because a family without God may eventually depend exclusively upon cultural fashions to educate its children.

And fashions change.

Truth remains.

12. Christ the King of Our Free Time

It may seem like an insignificant detail.

It is not.

What do we do with our hours?

What do we consume?

What do we watch?

What do we listen to?

What do we follow online?

What do we talk about?

How much time do we dedicate to prayer?

How much time do we dedicate to the screen?

Christ does not want merely one hour a week.

He wants our life.

Christianity does not consist of separating:



“This is religious”

from

“This is my normal life.”

Everything belongs to Christ.

Our work.

Our rest.

Our sexuality.

Our finances.

Our education.

Our politics.

Our culture.

Our friends.

Our projects.

Our sufferings.

Our death.

Everything can become a place of encounter with God.

13. Christ the King and Sin

Here we reach one of the most difficult points.

If Christ is King, then there is a law.



And if there is divine law, there is also sin.

Contemporary Christianity can feel tempted to speak of sin solely as a psychological imperfection.

But sin is much more serious.

It is a rupture with God.

It is rebellion against the order willed by God.

It is a voluntary choice against known goodness.

Therefore Christianity cannot eliminate conversion.

John the Baptist began his preaching by saying:

| *“Repent, for the kingdom of heaven is at hand” (Mt 3:2).*

Notice the relationship.

Kingdom and conversion.

Christ reigns.

Therefore, we must convert.

There can be no true proclamation of Christ the King without repentance.

14. Mercy Without Conversion: A Dangerous Falsification

One of the most frequent errors is to set mercy and truth against one another.



As if we had to choose:

either mercy

or

truth.

But in Christ, both meet.

Mercy does not mean saying that sin does not matter.

Mercy means that God offers the sinner the possibility of returning.

The father of the prodigal son does not say:

“What you did was right.”

He embraces him.

He receives him.

He restores him.

But the son has returned.

There is conversion.

Therefore, Christian mercy is never simply approval.

True mercy is much more demanding:

it loves the sinner enough to desire his salvation.



15. Christ the King and Holiness

The great answer to domesticated Christianity is not simply to speak louder.

It is to **be holy**.

Because a Church filled with holy people is much more difficult to domesticate.

The saints were not necessarily loud people.

Many were silent.

Saint Thérèse of Lisieux lived hidden away.

Saint Joseph worked in silence.

Saint Teresa of Calcutta served the poor.

Saint Maximilian Mary Kolbe gave his life.

Saint Francis of Assisi embraced poverty.

Saint John Mary Vianney spent countless hours in the confessional.

The martyrs bore witness.

Holiness takes many forms.

But they all had something in common:

Christ did not occupy a corner of their lives. Christ was the center.

16. The Church Does Not Need a More



Comfortable Christianity, but More Holy Christians

Perhaps this is one of the fundamental questions of our time.

We do not need only new strategies.

We do not need only better campaigns.

We do not simply need more attractive communication.

We need saints.

Saints who pray.

Saints who know the doctrine.

Saints who confess their sins.

Saints who educate their children.

Saints who work honestly.

Saints who suffer with hope.

Saints who know how to defend the truth without losing charity.

Saints who know how to say “no” when necessary.

Saints who know how to forgive.

Saints who are not afraid to live as Christians.

Because evangelization often begins long before we pronounce a word.

It begins when someone looks at our life and can ask:

“What does that person have that I do not have?”



17. The Kingdom of Christ Is Already Present, but It Has Not Yet Reached Its Fulness

Catholic theology maintains an extraordinarily beautiful tension.

Christ already reigns.

But we still await the full manifestation of His Kingdom.

The Catechism teaches that Christ already reigns through the Church, which is the seed and beginning of the Kingdom on earth, while we await its final consummation.

Therefore, the Christian lives between two realities:

already

and

not yet.

We have already been redeemed.

But we still await the glorious resurrection.

We already have grace.

But we still struggle against sin.

We already know Christ.

But we are still walking toward the beatific vision.

Christ's victory already belongs to Him.



But we still experience the presence of evil.

This prevents two errors.

The first is absolute pessimism:

“Everything is lost.”

No.

Christ has conquered.

The second is naive triumphalism:

“The Kingdom of God is already completely realized on earth.”

Neither is true.

We still wait.

We still fight.

We still suffer.

We still evangelize.

We still pray:

| *“Thy Kingdom come.”*

18. How Do We Resist Domesticated



Christianity?

Not through hatred.

Not through violence.

Not through insults.

Not through conspiracies.

Not through political obsession.

Not through a permanent war against everyone who thinks differently.

We resist it through **faithfulness**.

First: Recover Prayer

A Christian who does not pray ends up depending upon himself.

And whoever depends solely upon himself eventually becomes exhausted.

Prayer reminds us that Christ truly is King.

Second: Recover Confession

The Sacrament of Penance destroys one of the great modern lies:

“I don’t need anyone to tell me that I am doing something wrong.”

We need conversion.

We need grace.

We need mercy.

Third: Recover the Eucharist

In the Eucharist, Christ is truly present.



Not symbolically.

Not metaphorically.

Truly.

And before Christ in the Eucharist, we learn who our King truly is.

Fourth: Recover Doctrine

A Catholic who does not know his faith is easily manipulated.

Therefore, we must read the Catechism.

Study Sacred Scripture.

Know Tradition.

Read the saints.

Know the Magisterium.

Fifth: Recover the Sacramental Life

Christianity is not an ideology.

It is supernatural life.

God's grace transforms man.

Sixth: Educate Our Children

We cannot completely delegate the spiritual formation of our children to culture.

The family has an irreplaceable responsibility.

Seventh: Live Coherently

The proclamation of Christ the King must begin in our own home.



19. What Does It Mean Today to Shout “Long Live Christ the King”?

It means getting up every morning and saying:

“Lord, my life is Yours.”

It means choosing truth even when it is uncomfortable.

It means remaining faithful even when no one applauds.

It means rejecting sin even when it is popular.

It means forgiving when it is difficult.

It means defending the faith without hating those who do not believe.

It means educating our children in the faith.

It means working honestly.

It means protecting purity.

It means respecting marriage.

It means defending human life.

It means turning to God in suffering.

It means kneeling before Christ.

It means confessing our sins.

It means getting back up after falling.

It means remembering that no cultural fashion can become the supreme criterion of truth.



And it also means accepting something deeply consoling:

we do not have to save the world ourselves.

The world already has a Savior.

His name is Jesus Christ.

20. Christ Does Not Need Us to Make Him Modern

There is a particularly subtle temptation.

To think that we have to “update” Christ so that He can be accepted.

But Christ does not need to be updated.

We need to convert.

The Gospel does not need to adapt to every generation until its content is lost.

It needs to be proclaimed in a way that can be understood by every generation.

There is an enormous difference.

We can use new means.

New technologies.

New forms of communication.

New pedagogical languages.

But the content of the faith cannot become a malleable substance that takes whatever form is necessary simply to be accepted.



Christianity does not exist so that the world can say:

“What a pleasant religion this is because it does not require me to change anything.”

It exists to proclaim:

“Christ loves you and calls you to conversion, to live in grace, and to enter eternal life.”

21. The King Who Will Return

There is an eschatological dimension that we should never forget.

Christ did not simply reign two thousand years ago.

Christ reigns now.

And Christ will return.

The Catechism teaches that Christ possesses the right to judge definitively the works and hearts of human beings and that this right is connected with His redemptive work.

This should transform the way we live.

Because one day our arguments will disappear.

Our excuses will disappear.

Our masks will disappear.

The approval of others will disappear.

It will not matter how many followers we had.

It will not matter how many “likes” we received.



It will not matter whether we were popular.

It will not matter whether the world considered us modern or old-fashioned.

The question will be much simpler:

Did I love Christ?

Did I live in His grace?

Was I faithful?

Did I repent of my sins?

Did I love my neighbor?

Did I live according to the truth?

Because Christ is King.

And the day will come when all creation will fully recognize what faith proclaims now.

22. “Every Knee Should Bow”

Saint Paul wrote:

*“That at the name of Jesus every knee should bow, in heaven
and on earth and under the earth, and every tongue confess
that Jesus Christ is Lord, to the glory of God the Father” (Phil
2:10-11).*

This is the ultimate perspective.

The world may ignore Christ.



It may mock Christ.

It may attempt to reduce Him to a historical figure.

It may replace Him with ideologies.

It may turn His message into a collection of values.

It may attempt to domesticate Him.

But none of this changes reality.

Christ remains King.

His kingship does not depend on polls.

It does not depend on trends.

It does not depend on governments.

It does not depend on the media.

It does not depend on whether one generation recognizes Him.

Christ is King because **He is Lord.**

23. Against Domesticated Christianity, Recover the Radical Nature of the Gospel

Perhaps the great challenge of our time is not to make Christianity more acceptable.

Perhaps it is to make us Christians truly Christian again.

To pray again.

To go to confession again.



To receive Communion worthily again.

To know doctrine again.

To read Scripture again.

To love the saints again.

To teach our children again.

To live the liturgy with reverence again.

To speak again about sin and grace.

To speak again about heaven.

To remember death again.

To await the resurrection again.

To understand again that the Church does not exist to confirm our opinions, but to lead us to truth and salvation.

And, above all, to place Christ at the center again.

Because perhaps we have tried to solve too many things while looking everywhere except toward Him.

24. Christ the King Begins with Us

We cannot demand that Christ reign in society if He does not reign in our own soul.

We cannot denounce secularism while living secularly.

We cannot lament the loss of faith while we ourselves stop praying.

We cannot ask for Christian families if we do not build Christian homes.



We cannot demand respect for the liturgy if we ourselves attend it distractedly.

We cannot speak of evangelization if our life does not reflect the Gospel.

The great battle begins within.

Christ wants to be King of our heart.

And to do so, we must open the door to Him.

As Revelation says:

| *“Behold, I stand at the door and knock” (Rev 3:20).*

Christ knocks.

He does not break down the door.

He does not force us.

He waits.

But when we open, a transformation begins.

25. The True Meaning of “Long Live Christ the King”

Therefore, when a Catholic says:

“Long Live Christ the King!”

he should not do so merely as a slogan.

It should be a prayer.



Long live Christ the King in my intellect.

May I think according to truth.

Long live Christ the King in my will.

May I choose what is good.

Long live Christ the King in my heart.

May I love rightly.

Long live Christ the King in my family.

May our home be Christian.

Long live Christ the King in my work.

May I act with justice and honesty.

Long live Christ the King in my words.

May I neither lie nor destroy my neighbor.

Long live Christ the King in my eyes.

May I not seek what corrupts the heart.

Long live Christ the King in my body.

May I treat it as a temple of the Holy Spirit.

Long live Christ the King in my sufferings.

May I not lose hope.

Long live Christ the King in my death.

May I be able to place my life in His hands.

And then that expression ceases to be merely a cry.



It becomes an existence.

Conclusion: We Do Not Want a Domesticated Christ

The world can easily tolerate a Christ reduced to a teacher of morality.

It can tolerate a Jesus turned into a symbol of solidarity.

It can tolerate a Jesus turned into a cultural inspiration.

It can even tolerate a Jesus appearing in paintings, monuments, books, and celebrations, provided that He remains carefully locked within the private sphere.

But the Christ of the Gospel does not accept that place.

Because Christ did not say:

“Admire me.”

He said:

“Follow me.”

He did not say:

“Include me among your opinions.”

He said:

“I am the way, and the truth, and the life” (Jn 14:6).

He did not say:

“Take from me whatever values you find useful.”



He said:

“If anyone would come after me, let him deny himself and take up his cross and follow me” (Mt 16:24).

And therefore, in the face of a Christianity reduced to human values, in the face of a faith turned into mere sentiment, in the face of a religion afraid to confess the truth, in the face of a Gospel mutilated to make it more comfortable, the Catholic must recover a simple and radical certainty:

Jesus Christ is King.

King when the world applauds Him.

King when the world rejects Him.

King when we are many.

King when we are alone.

King in glory.

King in the Eucharist.

King on the Cross.

King in the heart of the saint.

King in the final breath of the martyr.

King of history.

King of the Church.

King of our families.

King of our souls.

And the day will come when we shall see with our own eyes what we now believe by faith.

Then there will be no more debate.



There will be no more opinions.

There will be no more ideologies.

There will be no more fashions.

Only truth will remain.

Jesus Christ is Lord.

Therefore, today, tomorrow, and until the last day, the Church can continue proclaiming it with humility, courage, and hope:

LONG LIVE CHRIST THE KING!

Not as a slogan of hatred.

Not as a partisan banner.

Not as political nostalgia.

But as a profession of faith.

As a promise.

As a prayer.

As a surrender.

As the recognition that, above all human powers, there exists a King who does not pass away, a Kingdom that never ends, and a Truth that no age can abolish.

Long live Christ the King!