
1974 Declaration of Archbishop Lefebvre

On November 21, 1974, Archbishop Lefebvre, scandalized by the opinions expressed by the two Apostolic Visitors, drew up for his seminarians "in a spirit of doubtlessly excessive indignation" this famous declaration as his stand against Modernism.

Ten days before, two Apostolic Visitors from Rome arrived at the St. Pius X Seminary in Ecône. During their brief stay, they spoke to the seminarians and professors, maintaining scandalous opinions such as: the ordination of married men will soon be a normal thing, truth changes with the times, and the traditional conception of the Resurrection of Our Lord is open to discussion.

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the Sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

But though we, says St Paul, or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. (Gal 1:8)

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new seminaries, a charismatic Pentecostal Church — all things opposed to orthodoxy and the perennial teaching of the Church.

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

That is why we hold fast to all that has been believed and practised in the Faith, morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books which saw [the light of] day before the Modernist influence of the Council. This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome.

By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St Joseph and St Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto*. Amen.

+ Marcel Lefebvre

Albano, on the Feast of the Presentation of the Blessed Virgin Mary

November 21, 1974

Keeping the faith

The world is in the midst of an immense crisis, and this is ultimately the result of human thoughts and actions having become dissociated from the Church's teachings and norms. This crisis can only be resolved through humanity's return to the true faith.

Therefore, it is of the utmost importance to launch all Catholic forces in a united and disciplined manner, to conquer the peoples who groan in the shadows of death. These are people who have been deceived by heresy or schism, the superstitions of ancient paganism, and the many idols of modern neo-paganism.

For this general offensive to be effective and victorious, it is crucial that Catholic forces are not contaminated by the errors they must combat. Preserving the faith among the sons of the Church is therefore a necessary and supremely important measure for establishing the Kingdom of Christ on earth. [...]

You cannot serve two masters.

In each generation, the attack on the Catholic faith tends to vary in intensity. In some cases, it leads people entirely into heresy. In others, without formally and openly separating them from the Church, it instils its spirit, so that many Catholics recite the formulas of the faith correctly and sincerely believe that they adhere fully to the documents of the ecclesiastical magisterium. In reality, however, their hearts beat to the rhythm of doctrines condemned by the Church.

This is a common experience. How often do we see Catholics around us who are proud of their status as children of the Church and never miss an opportunity to proclaim their faith? Meanwhile, their judgement of ideas, customs, events and everything broadcast by the press, cinema, radio and television every day is no different to that of sceptics, agnostics and indifferent people! They recite the Creed correctly and show themselves to be irreproachable Catholics at prayer time. However, the spirit that animates them in all circumstances of life is agnostic, naturalistic and liberal, whether they are conscious of it or not.

These are souls divided by conflicting tendencies. On the one hand, they are seduced by the spirit of the age. On the other hand, perhaps through family heritage, they still retain something of the pure, immutable and inextinguishable splendour of Catholic doctrine. Since any state of division is unnatural for humans, these souls try to restore unity and peace within themselves by combining the errors they admire with the truths they do not want to abandon.

This tendency to reconcile irreconcilable extremes and find the middle ground between truth and error has been evident since the origins of the Church. The Divine Saviour himself warned the Apostles: 'You cannot serve two masters.' [...]

An integral faith

By its very nature, faith is not satisfied with what some call its general principles; it demands integrity and completeness. To illustrate this, consider the virtue of chastity. Any concession takes away its purity, and any imprudence puts it entirely at risk. A pure soul has been compared to someone standing on a sphere: as long as they maintain their balance, they have nothing to fear; however, any imprudence can cause them to slip into the abyss. This is why moralists and spiritual authors unanimously affirm that the essential condition for preserving an angelic virtue is vigilant, uncompromising prudence.

The same can be said of faith. As long as Catholics maintain perfect balance, they will persevere with ease. However, this point of balance does not consist of accepting a few general principles of faith; rather, it requires professing the entire doctrine of the Church. This profession must be made not just with the lips, but with the whole soul. It implies loyal and consistent acceptance of not only what the Magisterium teaches, but also of all the logical consequences of that teaching. In order to achieve this, the faithful must possess a living faith, humbling their personal reason before the infallible Magisterium and discerning with insight anything that directly or indirectly opposes the Church's teaching. But if they abandon this position of perfect balance, even slightly, they begin to feel the pull of the abyss. [...]

There is no need to be a scholar.

It is worth emphasising a point that is often overlooked in church doctrine. An enlightened and robust faith is not the privilege of scholars alone; it is accessible to all the faithful, whether they are ignorant or learned, rich or poor, teachers or students. Faith is a virtue, and virtues are accessible to all members of the Holy Church. Christian hagiography is proof of this. Saint Joan of Arc, for example, was an uneducated shepherdess from Domrémy who confounded her judges

with her wisdom when responding to their theological sophistry. They had hoped to make her give erroneous statements that would justify her condemnation to death, but she was not fooled. In the 19th century, St Clement Mary Hofbauer, a humble labourer who attended theology classes at the prestigious University of Vienna for personal enrichment, recognised the harmful influence of Jansenism in one of his teachers — a fact that escaped the attention of all his fellow students and professors. 'I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent and have revealed them to little ones' (Lk 10:21). Having a people who are firm and logical in their faith does not require them to be theologians. Those who deeply love the Church need only learn the revealed truths according to their level of general culture and possess the necessary virtues of purity and humility to truly believe in, understand and enjoy the things of God. Similarly, to have a pure people, it is not necessary to make every believer a moralist. The fundamental principles and essential knowledge for everyday life, largely dictated by a well-formed Christian conscience, are sufficient. Consequently, we often observe that individuals with little education possess superior judgement, prudence and a more elevated spirit than many moralists with extensive knowledge.

What we said earlier about a person's perseverance also applies to a society's perseverance. When the people of a diocese embody the Catholic spirit, they can withstand assaults on their faith with God's help. However, when nobody possesses this integrity and even those who are usually considered pious do not love or seek it, what can we think of such a population? The integrity of the faith bears much fruit in the form of virtue among Catholics, spreading the good odour of Jesus Christ throughout the Church and effectively attracting non-believers, meaning that the good done to the children of the Church necessarily benefits those outside it.

His Excellency Monsignor de Castro-Mayer
Pastoral Letter on the Problems of the Modern Apostolate

FRIDAY

CHRIST THE KING, RULER OF OUR LIVES

Peter submitted his intellect...

For Christ's kingship to be effectively exercised over the intellect, it must consent to accept his yoke, abdicate its independence and become subject to him. This submission is expressed by an act of faith.

Anyone who wishes to extend Christ's sovereignty in the world must strive to be a deeply faithful person. Human intelligence must submit to authority, accept tutelage, and, as St Paul says, follow in Christ's footsteps (2 Cor 10:5).

An episode in the life of Saint Peter, recounted in the Gospel of Saint Luke, vividly illustrates the humility with which he submitted his own judgement to that of the Saviour from the very beginning, paying homage to his Master with his intelligence.

One morning, as he was washing his nets on the shore of Lake Gennesaret, he saw Jesus coming towards him, getting into his boat and saying, 'Put out into deep water and let down your nets for a catch.' Simon replied, "Master, we've worked all night and haven't caught anything. But because you say so, I will let down the nets" (Luke V).

What a magnificent act of faith! These words contain such humility and confidence! 'At your word, I will cast the net.' What does he mean by that? We have worked all night without catching anything, and now it is too late to have any chance of success. I am a professional fisherman and I know this lake well, having sailed on it for a long time. After a fruitless night of labour, I know that we must give up hope of catching anything once the sun is high in the sky. It would seem much wiser to go home and rest. These are the conclusions I draw from experience and common sense. But, at your word, I will cast the net. You inspire such confidence in me and your words carry such authority that I will do as you say. But I will cast the net at your word. You inspire such confidence in me and your words carry so much authority that your opinion carries more weight than any other argument in my eyes. My own reason compels me to obey you. I would rather leave everything I know aside, incline my opinion towards yours and put your advice into practice without hesitation.

Was he wrong to act in this way? Did he thereby lose any of his dignity as a man? Did he abdicate his right to reason? Rather, let us say that, by offering this act of faith as homage to Christ's suzerainty, he placed his intelligence under the direct influence of divine light and, in a sense, brought it into the realm of heavenly clarity. The outcome justified his actions: not only were the nets filled with fish until they broke, but Simon Peter's soul began to open up to knowledge that surpasses all other knowledge — eternal knowledge — the knowledge of the Word. Thanks to this, within three years, the uneducated, humble Galilean fisherman without fortune would become the appointed master of the chair that has taught the world without fail or error for twenty centuries.

Dom Jean de Monléon, o.s.b.
Le Christ Roi

The act of faith glorifies God.

Here is an example of a supernatural act of faith: 'I believe with all my soul in the real presence of Our Lord Jesus Christ in the Eucharist.' This act of faith presupposes not only the prerequisite of supernatural and infused faith, but also the virtue of charity. It is properly the implementation of our faculty of thinking like Our Lord Jesus Christ, of loving and willing like Our Lord Jesus Christ. This act of faith gives God more glory than all material and intelligent creation, including men and angels, could ever give Him outside the supernatural order. This is because this act comes from God and is imbued with Jesus Christ.

There is no proportion between a supernatural act and sin when we consider the glory that one gives and the glory that the other claims to take away from God.

When a man sins, he does not imbue the act with anything supernatural, intelligent or noble. Instead, he exhibits cowardice, lies, passion and anger — dispositions that belong to the animal nature. Sometimes, he exhibits malice and blasphemy, though this is rare. All of this is miserable,

and the act is only as worthy as the elements involved in and reflected by it. When we made our act of faith just now, it came from the life of God within us. The beauty of the Lord, his shed blood and his supernatural influence were the true factors involved in our act of faith. St Michael's 'Who is like God?' infinitely outweighs all the 'I will not serve' of the weak, the deceived, the ignorant and all those false brave souls who defy God at great peril.

Dom Paul Delatte, o.s.b.
Vivre à Dieu

Receiving Communion on one's knees

We can never be respectful enough; we can never worship the Holy Eucharist with hearts that are sufficiently respectful. This is why the Church has had the custom of kneeling to receive the Holy Eucharist for centuries. Ideally, we should receive the Holy Eucharist while lying prostrate on the ground. Are we equal to Our Lord Jesus Christ? Is it not He who will come on the clouds of heaven to judge us? When we see Our Lord Jesus Christ, will we not do as the Apostles did on Mount Tabor and prostrate ourselves on the ground in fear and admiration before His greatness and splendour?

Let us keep this spirit of adoration and profound respect for the One who created us, the One who redeemed us and the One who died on the cross for our sins in our hearts and souls. When we receive the host, if we truly have faith, we must remember that we are receiving the One who holds all things in His hands and who, by His very nature, is King. King of the world, King of societies, King of the earth. Without him, no one can move a finger or think for a single moment, whether they be a pagan, a Freemason or anything else. No man on earth can act or use the being that God gives him without the omnipotence of Our Lord Jesus Christ. We receive Our Lord Jesus Christ himself in the sacraments. But it is not only Our Lord Jesus Christ that we receive in Holy Communion; we also receive the three persons of the Holy Trinity.

S.E. Mgr Marcel Lefebvre
La Messe de toujours

Jesus Christ is King!

Born a King with a dual birth and dual essence — one in the bosom of the Father and the other in the bosom of the Virgin — he bears the title of King and sovereign in both of his two natures. He received this title by the right of both births. (...) He is therefore King, and both in his birth and in his death. He is a King who acts as King and exercises his kingship alone. A King who, even in infancy when he cannot speak or walk, draws kings to his feet. He makes his kingship known by kings at his birth and by judges at his death. He is King. And a King eminent above all other kings. His kingdom is not of this world, yet it is in this world, and he desires to reign in our hearts. We do not think enough about this, nor do we see that he comes to Earth as a King to establish his power here. It is said that all kings will pay homage to him. It is for the salvation of the earth that he exercises his power over it. He wants to reign on earth as in heaven, over men and angels, the great and the small, the rich and the poor, the living and the dead. The kings we see are merely a reflection of his power and an extension of his empire, and all must be subject to his kingship.

Cardinal de Berulle (1575 – 1629)
La vie de Jésus

Meditation on the day of the Feast of Christ the King

“Through Him [God]. . . reconciled all things unto Himself, making peace through the Blood of His Cross.” He, who is already our King by reason of His divinity, is also King through His Incarnation, which has constituted Him the Head of all humanity, and through His Passion, by which at the price of His Blood He has regained our souls, which already belonged to Him as His creatures. Jesus is our King in the full sense of the word : He has created us, redeemed us, vivified us by His grace, He nourishes us with His Flesh and Blood, He governs us with love, and by love He draws

us to Himself. In the face of such considerations, the cry of St. Paul rises spontaneously from our heart: "Giving thanks to God the Father...who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption. . . the remission of sins. "

In the Gospel of the Feast of Christ the King (Jn 18,33-37) we have the most authoritative proclamation of the Kingship of Christ, since it comes from His own lips in that most solemn moment during the trial which preceded His Passion. Pilate explicitly questioned Him on the subject : " Art Thou the King of the Jews?" Jesus did not reply directly to this first question; actually, He is not King of any one determined nation; His Kingdom has nothing to do with the kingdoms of earth. But to Pilate's second and more precise question, " Art Thou a King then? " Jesus replied unhesitatingly : " Thou sayest it; I am a King. " He proclaims His Kingship in the most formal manner before the highest civil authority in Palestine; He proclaims it, not in the midst of an enthusiastic crowd, nor in the triumph of His miracles, but bound with chains, before him who is about to condemn Him to death, before a crowd thirsting for His Blood, a few moments before being dragged to Calvary where, from the heights of the Cross, above His thorn-crowned head, will appear for the first time the title of His royalty : "Jesus of Nazareth, the King of the Jews" (Jn 19,19). He had fled when the enthusiastic crowd wished to make Him their King; now He proclaims Himself King in the midst of the unspeakable humiliations of His Passion, thus affirming in the clearest manner that His Kingdom is not of this world, that His Kingdom is so sublime that no dishonor, no insults can eclipse it. But by this act Jesus also tells us that He prefers to manifest His Kingship far more as a conquest of His Blood than as a title belonging to Him in virtue of His divine nature.

We should go to meet this divine King with all the yearning of our soul. He presents Himself to us under an appearance so human, so loving, so welcoming, stretching out His arms on the Cross to invite all to come to Him, showing us the wound in His side as the symbol of His Love. Far from trying to escape His dominion, we should beseech Him to be the sole Ruler of our mind and heart, and the complete master of our will. We should submit ourselves and all that belongs to us to "His most gentle rule " (Collect of the Mass).

COLLOQUY

" You, my God, are an eternal King, and Yours is no borrowed kingdom.. .. When the Credo says : ' of Your Kingdom there shall be no end ' this phrase nearly always makes me feel particularly happy. Yes, I praise You, Lord, and bless You, for Your Kingdom will endure forever" (T.J. Way, 22).
" O divine King, most amiable Jesus, my Redeemer, my Savior, my Spouse, my Master and model, I renew today the total consecration of my being to You, begging You to take absolute dominion over me. Be my Sovereign, my Ruler, my Guide. Direct and govern me entirely, so that everything may turn to Your greater glory. Be King of my memory, of my intellect, of my will, of my emotions; I wish all to be completely subject to You and I invite You to reign in me.
" Your Kingdom is a kingdom of Truth, of Love, of Justice and of Peace.
" Grant that Your reign of Truth may be established in my mind, destroying all error, deceit and illusion. Enlighten me by Your divine Wisdom.
" Grant that Your reign of Love may be completely established in my will, to move it, draw it, and direct it always, so that I may no longer be moved by self-love, or by creatures but by Your Holy Spirit alone. Make this weak, mean, rebellious will of mine strong, generous, constant; make it grow stronger by the persevering exercise of virtue, and by the gifts of Your Spirit.
" Grant that Your reign of Justice may be established in all my actions, so that all I do, having this characteristic, may be a work of holiness, accomplished with purity of intention and with the greatest fidelity in order to give You pleasure and accomplish Your holy will.
" Grant that Your reign of Peace may be established, not only in my soul but also in my sensibility, so that, in harmony with the superior part of my soul, it may give You glory and neither retard me nor be an obstacle to union with You " (Sr. Carmela of the Holy Spirit, O.C.D.)."

Divine Intimacy, extracts from the meditation on the day of the Feast of Christ the King
Fr. Gabriel of St. Mary Magdalen, O.C.D.

Quotes

Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.

Saint Paul

Épître aux Philippiens 2- 6,9

All elements of this earthly world — the individual man, the head of the family, the ordinary citizen, the public figure, individuals and peoples — owe submission and homage to the name of Jesus.

Cardinal Pie

Man has a purpose: eternal life. However, he may lose his way and fail to reach this goal. In order to be guided and preserved from error, he needs a leader, a governor, a 'King', just as a ship needs a pilot to steer it to port.

Dom Jean de Monléon, O.S.B.

Everyone who belongs to the human race is subject to the King of the universe by virtue of that fact, just as every citizen is subject to their country's government, and just as every body part depends on the head that presides over it. The foundation of Our Lord's royal dignity lies in the union of his human and divine natures.

Dom Jean de Monléon, O.S.B.

As the world approaches its end, it is certain that the wicked and seducers will gain the upper hand (2 Tim. 3:13). Faith will be almost impossible to find on earth; in other words, it will have almost completely disappeared from all earthly institutions. Even believers themselves will hardly dare to make a public profession of their beliefs. On this globe, which has been given over to the triumph of evil, what should all true Christians and all men of faith and courage do? Through the fervour of their prayers, they will say: O God, O our Father who art in heaven, hallowed be thy name on earth as it is in heaven, thy kingdom come on earth as it is in heaven, thy will be done on earth as it is in heaven.

Cardinal Pie

SATURDAY

CHRIST THE KING, RULER OF OUR WORLD

The Kingship of Christ today

I. The Doctrine of Christ the King

On 11 December 1925, Pope Pius XI published the encyclical *Quas Primas*, which instituted the Feast of the Kingship of Christ.

No other text of the Magisterium expounds the doctrine of Christ the King as comprehensively as this encyclical, which is little known today. In order to combat secularism, the 'plague of our time', it proclaims that Christ reigns not only over the hearts and souls of individuals, but also over societies and states.

After recalling that Christ the King possesses legislative power (through his commandments, to which all must obey), executive power ('All power has been given to me in heaven and on earth') and judicial power ('The Father judges no one, but has given all judgment to the Son'), Pius XI explains that 'in this matter, no distinction should be made between individuals and domestic and civil societies, since men united in society are no less under the power of Christ than individuals'. Private and common goods have the same source: 'And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.' Citizens and states have the same principle of prosperity and authentic happiness: 'The city does not derive its happiness from any other source than man, since the city is nothing but a multitude of men living in harmony.' Therefore, if they wish to safeguard their authority and promote and increase the prosperity of their country, let the leaders of nations not refuse to pay public homage of respect and obedience to the power of Christ, both on their own behalf and on behalf of the people. Thus, 'in the States, the annual celebration of this feast will remind magistrates and rulers that, like citizens, they are bound to render public worship and obedience to Christ. It will also remind them of the Final Judgement, when Christ will severely avenge the injustices of being expelled from public life and neglected or ignored with disdain, because His will demands that the entire state be governed by God's commandments and Christian principles in all areas: legislation, the administration of justice and the education of youth in sound doctrine and good moral discipline."

II. Obstacles to the Kingdom of Christ

Is the public recognition of Christ's kingship by today's temporal powers an unattainable ideal? The fact is that the doctrine of Christ's social kingship is particularly unknown and generally misunderstood in our country today. It is therefore important to study it in order to understand and promote its existence among Catholics, many of whom are unaware of it, as well as to explain its content and refute the errors and objections it encounters.

First objection: did Christ himself not proclaim, "My kingdom is not of this world"? Therefore, is this kingship to which he lays claim not exclusively spiritual?

A common argument is that if Christ's kingship is not of this world, it is because it does not come from or originate in this world, but comes from above. However, it is exercised in this world and over this world.

Did not Our Lord Jesus Christ solemnly affirm to Pilate, who questioned him, 'Do you not know that I have the power to crucify you and the power to release you?', 'You would have no power over me if it had not been given to you from above'?

There can be no doubt: the kingship of the Son of God is not only a kingship over souls; it is also a social kingship, since it is at the very source of Pilate's power. This is clear proof that civil power does not escape his empire. By his own admission, Jesus is therefore King in this domain as in all others. His kingdom knows no limits. It fills the universe. Such is the lesson of the Gospel.

Only a superficial reading, accompanied by a great deal of ignorance, could lead one to believe that Jesus denies the social nature of his sovereignty in this passage. There can be no doubt. The doctrine is consistent. The teaching of the 'Pater' is identical.

As with his answers to Pilate, we first see the affirmation of his reign: 'Thy kingdom come.' Then comes submission to his will and teaching: 'Thy will be done.' This is what your social reign consists of: on earth, your will is respected and observed as it is in heaven.

B) Second objection: by emphasising the 'social kingship of Christ', are we not neglecting the fact that Christ's primary role is to reign over people for their eternal salvation?

Answer: Rather than opposing the kingship of Jesus Christ over society to the reign of God in the hearts of men, it is precisely for the salvation of souls that Christ must reign over society; that is to say, the spirit of Christ must inspire its institutions, laws, culture, and customs. On 1 June 1941, Pius XII said that 'the good or evil of souls depends on and flows from the form given to society, whether it conforms to divine laws or not', and hence the need to create living conditions in which the soul can flourish. This was on the occasion of the 50th anniversary of Leo XIII's encyclical 'Rerum Novarum'.

Cardinal Pie stated at the end of the nineteenth century that 'when Christ does not reign through the blessings associated with his presence, he reigns through all the calamities that result from his absence', and the history of the twentieth century, with its procession of wars, revolutions, massacres and genocides, bears witness to this.

C) Another difficulty is that the establishment of the social reign of Jesus Christ is frightening. Suggest that temporal power should be exercised in accordance with the principles set out by spiritual power and people will assume that the state wants to impose the Catholic faith on non-believers. They will quickly oppose you, citing the abuses of the Inquisition and the spectre of abhorrent clericalism.

This is an opportunity to remind everyone that the Church has always taught that no one can be forced to embrace the Catholic faith against their will. 'No one should be forced to believe,' said St Augustine. 'Gentiles and Jews cannot in any way be led to faith by force.' Believing is a matter of will,' said St Thomas Aquinas.

III. The Kingdom of Christ is the Kingdom of Truth

When the Roman governor asks him, "Are you a King?" — Yes," replies the Lord. "You say I am a King." He immediately emphasises the special nature of this kingship: "If I was born and came into this world, it is to bear witness to the truth. Whoever is of the truth listens to my voice" (Jn 18:37).

The Lord is therefore a King by truth. His kingdom — the Church — is a kingdom unlike any other; it is the kingdom of truth. His subjects are those who listen to and accept the truth," emphasises Dom Delatte.

Jean Ousset, in *Pour qu'il règne* (That He May Reign), draws out the social and political implications: 'Jesus was therefore born for this purpose. His kingship consists in the restoration of truth: Restoration in the natural order as well as the supernatural order. His kingship is essentially the kingship of truth... The universal kingship of a doctrine and a teaching. The universal kingship of Catholic doctrine. The universal kingship of the Church's teaching. These doctrines and teachings have social and political implications. After all, in this doctrinal reign of truth and teaching, the great enemy is liberalism, as it attacks the very notion of truth and dissolves it.

IV. The social doctrine of the Church

The social kingship of Our Lord Jesus Christ is nothing other than the application of the social doctrine of the Church.

As the mother and teacher of truth in both the natural and supernatural orders, the Church professes a social and political doctrine based on natural law and Revelation, rather than being some ideology born of the mind of a theorist.

This social doctrine is not optional; did not Pius XII say that it is 'obligatory' and that 'no one can deviate from it without danger to faith and moral order'? Did not John XXIII also specify that 'the truth and effectiveness of Catholic social doctrine are proven by the sure guidance it offers for solving concrete problems'?

V. The Political Mission of the Laity

Since Christ the King proclaimed himself the beginning and end of all creation, the Alpha and Omega, and the one to whom all power has been given in heaven and on earth, his kingship must

be universal. It embraces the entire created universe in both the natural and supernatural orders. However, while Christ's kingship in the religious sphere, in the order of conversion and theological life, is realized primarily through the priesthood — since the priest is the minister of grace and the Gospel — Christ's kingship over this world is realized primarily through the laity. The laity's specific mission is to establish and maintain institutions in accordance with Christian justice. In this difficult and never-ending task, they must not allow themselves to be led astray by the temptation of secularism. They must also resolutely reject abusive clerical intrusions in all their forms, including the reverse clericalism spreading today. This is when priests claim to represent religion and the Gospel to discourage the laity from promoting a temporal order according to religion and the Gospel, as Father Calmel, O.P., rightly points out. In other words, as in the past, laypeople today have the duty not only to pray but also to work for the social reign of Our Lord Jesus Christ.

Didn't Pope Pius XI lament in *Quas Primas* that "a great number of them do not seem to occupy their proper place in social life, nor do they possess the authority that befits those who carry the torch of truth"?

He added that the more international meetings and national assemblies ignore the name of our Redeemer, the more we must praise him and proclaim the rights of Christ's dignity and royal power.

The fact that the state is no longer Christian, drawing its references and inspiration from the Church's doctrine, is not a reason for abstention—quite the contrary! It is more necessary than ever to build an authentic Catholic elite—that is, a sufficient number of men and women who can act under their own personal responsibility as true Catholics in all areas where they have influence.

What should be done?

It is essential that lay Catholics:

Agree to educate themselves by studying the social doctrine of the Church, discovering the treasures of beauty that can make our civilization appealing, and analyzing effective methods of action. The most effective way to do this is to meet regularly with friends ("cells").

Work tirelessly to communicate, disseminate, and defend the truths and principles without which no society can endure through "one-on-one" action within your circle of friends, family, and professional contacts.

Strive to build "friendship networks" because an isolated individual becomes discouraged and never acts as effectively as a small group of well-trained and motivated people who can acquire an influence disproportionate to their numbers.

Strive to fulfill your family, professional, and civic "duties to the state," responsibilities that no one can shirk. Act in your natural environment (family, school, university, business, local communities, etc.) and hold key positions or positions of influence to which your skills entitle you.

Finally, through their political commitment, they must succeed in "imbuing the minds and customs, laws, and structures of the political community with the Christian spirit," without ever consenting to bow down before Caesar when a state that does not recognize God enacts manifestly unjust laws.

Christ the King

It would be a grave error to deny Christ sovereignty over temporal things, whatever they may be. He holds an absolute right over creatures from the Father, which allows him to dispose of them as he pleases.

However, during his time on earth, he refrained from exercising this dominion, disdaining possession and administration of human things and leaving this care to their owners. He continues to do what he did then today. These thoughts are expressed beautifully in the liturgy: "He does not take away the ephemeral diadems of those who distribute the eternal crowns of heaven." Thus, the empire of our Redeemer embraces all men. On this subject, we gladly adopt the words of our predecessor, Pope Leo XIII: "His empire does not extend exclusively to Catholic nations or only to baptized Christians who belong juridically to the Church, even if they are led astray by erroneous opinions or separated from its communion by schism. It also embraces all men without exception, including those who are strangers to the Christian faith. Thus, the empire of Christ Jesus is the universality of the human race." In this regard, there is no reason to distinguish between individuals, families, and states because men are subject to Christ's authority

in their collective and private lives. He is the sole source of salvation for societies and individuals alike: There is no salvation in anyone else, and no other name has been given to humanity that they must invoke to be saved."

He is the sole author of prosperity and true happiness for the state and each citizen. The city does not derive its happiness from any source other than its citizens, since a city is nothing more than a group of individuals united in society. Heads of state cannot refuse to pay public homage of respect and submission to the sovereignty of Christ in their own name and on behalf of their entire people."

Pie XI, Quas Primas

Our Lord, King of the Nations

Although the kingship of Jesus is strictly internal, supernatural, and priestly, it nevertheless extends to earthly kingdoms, temporal authorities, families, peoples, and the city with all its secular institutions. The Church solemnly proclaims this truth on the Feast of Christ the King. However, Christ's kingship over temporal matters is not his primary royal prerogative. It is a secondary aspect—not negligible, but secondary and derivative. Nevertheless, it is necessary. What would the full power of Jesus in his primary domain—full power for the sanctification of souls and for the life of the Church—mean if he did not have the strict and imprescriptible right to have family customs and the structures of the city cooperate, in their respective places, for the eternal good of souls, peace, and the freedom of the true Church? Families and kingdoms undoubtedly possess sacred authority and inalienable rights within their particular spheres, which ultimately come from the Creator. However, families and kingdoms cannot have rights that contradict the rights of Jesus Christ or the salvation of souls. Authority exists only for the greater good, which is why all legitimate authority is contained within just laws. In our state of redemption, however, the particular rights of any earthly authority—such as the family or the state—are subordinate to the rights and law of Jesus Christ with regard to eternal salvation and the kingdom of heaven. Thus, Jesus, the King of Souls, is necessarily the King of Families and Nations. However, this second manifestation of his kingship is based on the first. To establish a Christian community—that is, an earthly Christian kingdom—the followers of Jesus Christ must fervently embody the principles of the heavenly kingdom.

R.P. R.-Th. Calmel, o.p., *Les Grandeurs de Jésus-Christ*, pp. 46-47

Social Kingship of Christ

Among the lessons that Archbishop Lefebvre has left us, we would like to underline two that he "All power has been given to me in heaven and on earth": these words come to us directly from His divine lips. This royalty expresses well that, even if the first mission of Jesus Christ is the salvation of men, it in no way cancels out His other prerogatives, which He uses in the service of this first end. How much easier it is for souls to save themselves when the civil society, penetrated by principles that inspire Christian law, exercises over them this beneficent influence by laws in conformity with the natural and eternal law! One need not reflect much to realize all the benefits that the temporal society can and should give to the men that make it up and that God has created for a supernatural end. His Excellency resumed this question with the lapidary sentence: "it is because the social reign of Our Lord Jesus Christ is no longer at the center of the preoccupations and activities of those who are *praepositi* [leaders] to us, that they have lost the sense of God and of the priesthood." Wishing to fall in line with the world, they have lost sight of the essential, God. The same goes for the one who was chosen by God to lead men to Him, the priest.

The Council and the cult of man

Paul VI said already at the end of the Council that more than any other, the Church has also the cult of Man. John Paul II spoke of the anthropocentrism of the Church. These few expressions show clearly the shift that has taken place since Vatican II: the Church's new preoccupation is man. There where before, it was – and it always should be, for there can be no other end – the glory of God, inseparable from salvation. To serve God, to honor Him, to glorify Him, that was

men's reason for living, and therefore that of the Church! Following the trend of the world, it is as if we have forgotten God even in His Temple, substituting there the cult of man.

Let the authorities of the Church give God, Our Lord, back His place in the world and the restoration of the Church will follow as if by miracle! Of course, one must not confuse everything; Catholic doctrine has always recognized that the Church and civil society are two perfect, distinct societies, having each its proper end and means. But that eliminates God from neither the one nor the other.

The liberal and socialist world wants to free itself from the yoke of God, and there is nothing more fatal for the human creature. The present situation of the world, that has never gone so far as today in its aspirations to an independence from its Creator, spreads further every day the sorry results of its senseless designs. Everywhere there is instability, fear. Indeed, what do the rulers have in mind for the years to come? And the businessmen and economists?

If the time is not come for Christ to reign

"If the time is not come for Jesus Christ to reign, then the time is not come for governments to last" (Cardinal Pie). All things, and not only supernatural things, find in Him their consistency. A world without God is without sense. It becomes absurd. The common end of all creatures is and will always remain in God. Consequently, the best means of obtaining a true peace and prosperity in this world is to respect and submit to Him Who made it.

That is what the Church should remind today's world of, and that is where the priest comes in, the priest whose mission Archbishop Lefebvre recalls to us.

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Quotes

No, we must emphatically reiterate this in these times of social and intellectual anarchy when anyone can set themselves up as a doctor or legislator. We cannot build the city any other way than God built it. We cannot build society unless the Church lays the foundations and directs the work. Civilization does not need to be invented, nor does a new city need to be built in the clouds. It has been and it is: Christian civilization and the Catholic city. We must only establish and restore it on its natural and divine foundations against the ever-renewed attacks of unhealthy utopianism, rebellion, and impiety: *Omnia instaurare in Christo*.

Saint Pius X

Letter on the Sillon

The Magi recognize Jesus's triple nature as God, man, and King. They offer him gold as a King, incense as God, and myrrh as a man. Heretics are those who believe that Jesus is God and man but refuse to believe that his reign extends everywhere.

Saint Gregory the Great

Jesus Christ is King. He is King not only of heaven but also of earth. It is his right to exercise true and supreme kingship over human societies. In this century, it is useful and necessary to recall this point.

Cardinal Pie

As God, Jesus Christ has been King from all eternity. Therefore, when he entered this world, he brought kingship with him. However, as a man, Jesus Christ conquered his kingship through hard work and sacrifice. St. Paul says that Christ died and rose again for this purpose: to acquire dominion over the dead and the living (Rom. 1:9).

Cardinal Pie

God made man recapitulates the entire universe in Himself. He is the head of spiritual and invisible beings and has full power over visible realities because all authority belongs to Him, the head of the church who draws the entire universe to Himself.

Saint Irenaeus

The need for supreme authority is a pressing concern in the contemporary world. The world seeks a powerful enough leader to prevent the return of turmoil; the world seeks a King. In response to this desire of the human soul, which is poorly articulated yet very real, the Pope has designated Christ the King as the Master. Christ is the only one who can restore order and bring about peace.

Dom Jean de Monléon, O.S.B.

All the kings of the earth will worship him. All nations will serve him. People will walk in his light; kings will walk in the splendor of his rising."

Psalm 71

The Lord said to my Lord: "Sit at my right hand until I make your enemies your footstool."

"Yahweh will extend the scepter of your power from Zion. Rule in the midst of your enemies! He exercises judgment among the nations.

Psalm 109

He will rule from sea to sea. All kings shall bow down to him, and all nations shall serve him. For he delivers the poor who cry out to him and the afflicted who have no one to help them. May his name endure forever! As long as the sun shines, may his name be praised! May people seek blessings from him! May all nations proclaim him blessed!

Psaume 71

SUNDAY

CHRIST THE KING, RULER OF OUR HEARTS

Act of Consecration of the Human Race to the Sacred Heart of Jesus

Most Sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but to be more surely united to Thee, behold each one of us freely consecrates ourselves today to Thy Most Sacred Heart.

Many indeed have never known Thee; Many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful children, who have never forsaken Thee, but also of the prodigal children, who have abandoned Thee; Grant that they may quickly return to their Father's house lest they die of wretchedness and hunger.

Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that there may be but one flock and one Shepherd.

Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them into the light and kingdom of God. Turn Thine eyes of mercy towards the children of the race, once Thy chosen people: of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life.

Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry; praise to the Divine Heart that wrought our salvation; To it be glory and honour forever. R. Amen.

The Kingdom of Jesus Christ finds its strength and beauty in divine love.

Under the patronage of the Sacred Heart, the Kingdom of Christ finds a banner and a source of unity, salvation, and peace in devotion to the Heart of Jesus. However, no one should think that this form of worship detracts from the many other ways in which the Christian faithful honor the divine Redeemer under the guidance of the Church. In fact, fervent devotion to the Sacred Heart will undoubtedly nourish and intensify devotion to the Holy Cross and the Most Blessed Sacrament. Indeed, we can affirm that one cannot truly understand Jesus crucified without penetrating the mystical depths of his Heart. Without a special devotion to the Eucharistic Heart of Jesus, it is difficult to grasp the power of Christ's love in offering himself to us as spiritual food. As our predecessor of happy memory said, "The Eucharist is the supreme act of love by which our Redeemer, pouring out all the riches of his Heart, instituted this adorable sacrament in order to remain with us until the end of time."

Finally, driven by an ardent desire to erect solid barriers against the impious machinations of the enemies of God and the Church and to guide families and nations back to loving God and neighbor, we present the cult of the Most Sacred Heart of Jesus as the most effective school of divine love. This divine love must be the foundation of the Kingdom of God in all souls, families, and nations to strengthen them. As our predecessor said with great wisdom, "The Kingdom of Jesus Christ finds its strength and beauty in divine love."

"To the ends of the earth."

Father Buliard, a missionary in the far north, receives a visit from his bishop, who endured many trials and tribulations to get there.

"What are the plans?" If I remember correctly, that was my first question. Bishop Fallaize replied that it had not been possible to transport all the equipment for a new foundation this time due to several reasons. He added that Bishop Breynat was nevertheless leaving me free to continue the work I had begun.

The prospect of another year in the bush did not displease me, especially since I had what I needed to restore my health, as you will see.

First, there was a letter from my bishop encouraging me. "Continue to be generous amid the sacrifices and privations imposed on you by the establishment of this mission dedicated to Christ the King. It is a great honor that you have been chosen to extend his reign of love to the ends of the inhabited world. You must pay the price!"

"Continue!" And how! I expressed my happiness to Bishop Fallaize, who looked at me with envy. "Ah! How I would give my pectoral cross and all my purple to be in your place!" ... Look what I have been entrusted to give you as a reward from the Holy Father himself!"

It was a magnificent chalice with these words inscribed on the base: "Pius XI, Pope, Vicar of Christ, to the Herald of Christ of the Mission of Christ the King." A small white card accompanied the priceless gift, reading, "From the Holy Father, with his Apostolic Blessing."

I stood there, speechless with tears in my eyes and my mouth agape, unable to comprehend. This is how I was given the chalice. Bishop Breynat was at the feet of the Sovereign Pontiff: "Most Holy Father," he said, "we finally have hope of establishing a mission at the extreme borders of the vicariate. It will be the center of evangelization for the remaining Eskimos to be converted, and we plan to name it the Mission of Christ the King."

Upon hearing these words, the august old man's face lit up with a smile. "Oh, yes!" he exclaimed. "May He reign there as He should reign everywhere! We want to contribute to your work, too. We will give you a chalice for this mission after using it ourselves on the next Corpus Christi. Thus, the missionary will offer the Holy Sacrifice in our name in these remote regions, extending Christ's reign to the ends of the earth!"

Père R. Buliard, o.m.i.
Inuk, p. 255-256

Sermon of Archbishop Marcel Lefebvre on the Feast of Christ the King Given on the Feast of Christ the King, October 28, 1979

Part I

In the magnificent encyclical *Quas Primas*, in which Pius XI established the feast of Christ the King, the Pope explains why Our Lord Jesus Christ is truly King. He gives two reasons for this.

Christ is King by Nature

The first of these reasons is that which the Church calls the hypostatic union, that union between Christ's person and His human nature. Our Lord is King because He is God. There are not two persons in Our Lord Jesus Christ; there is not a human person and a divine person, but only one person: the divine person which directly assumes a human soul and a human body, without the need for a human person.

Consequently, Our Lord Jesus Christ – the one who was seen on the roads of Palestine, the one who was seen in Bethlehem as an infant – He is King. And this is not all. He possesses the quality of kingship, but the Church teaches us that by the union of God to Christ's human nature, Our Lord is Savior, Priest, and King - essentially.

He cannot but be Savior, because He is the only one who can say that He is God. He is the only one who can say that He is the Priest, the Pontiff, the only one who truly makes a link between heaven and earth. And He is the only one who can say that He is King. Our Lord is truly King not only of the earth but also the King of Heaven.

This is the first profound reason for the kingship of Our Lord Jesus Christ. Of this we must be convinced in order to see in Our Lord Jesus Christ our King, our personal King.

Christ is King by Conquest

But there is also a second reason, and this as well Pope Pius XI explains very well. Our Lord Jesus Christ is King by way of conquest. By what conquest? Because Our Lord Jesus Christ has conquered us all by His blood, by His cross, by Calvary: *Regnavit a ligno Deus*. God has reigned from the wood, that is to say from the Cross. Our Lord Jesus Christ has actually conquered all souls by right, a strict right. Every soul that will be created by God and that will live even an instant on this earth is a subject of Our Lord Jesus Christ by right. Because He has conquered them by His blood. He needs to redeem them, He wants to redeem them, He desires to redeem them all, and to apply to them His blood, His divine blood, in order to redeem all souls and bring them to God.

Yes, Our Lord Jesus Christ, by His Blood and by His Cross, is our King by right. And this is why in the first centuries after the Peace of Constantine, when Christians were able to show the cross officially in their churches, in their temples, in their meeting places, they usually represented Our Lord Jesus Christ as King, crowned with the crown of kings. For Christ is our King, and He is such by the Cross.

King of our intellect and our will.

Now we must ask of ourselves the consequences of these principles. If the nature of Our Lord Jesus Christ the King is such, if Jesus has conquered our hearts and our souls by His death on the cross, we must ask ourselves this: is Our Lord Jesus Christ truly our King? Practically, daily, in all of our actions, in all of our thoughts?

And so, Pope Pius XI considers in his encyclical the way in which Our Lord Jesus Christ must be our King. He must be King of our intellect. Yes, of our very thoughts, because He is the Truth. Jesus Christ is the Truth because He is God. And so, can we say Our Lord Jesus Christ is truly King of our thoughts, of our reflections, of our intellectual life, of our life of faith? Is Our Lord Jesus Christ truly the one who is the light of our minds?

And Our Lord Jesus Christ is also King of our will. He is the Law. If the tables of the law were found in the Ark of the Covenant, in the Old Testament, they represented nothing else than Our Lord Jesus Christ, because today He is in our tabernacles.

But with what power! We have the Law in our tabernacles, in our Arks of the Covenant. No longer cold stones, but Our Lord Jesus Christ Himself, He Who is the Law. The Word of God is the Law by Whom all things were made, and in Whom all things were made. And He is the Law not only of all souls, of all spiritual beings, of all hearts, but He is the Law of all creation.

Every law that we discover in nature comes from Our Lord Jesus Christ, the Word of God. And when we think that all creatures follow the laws of God, whether these are the laws of physics, the laws of chemistry, the laws of nature: these laws are followed impeccably. And we who should follow exactly the law of God, which is written in our hearts, must cling closely to this law which is the way to happiness, the way to Eternal life.

Men have turned themselves away from the law. And so Our Lord Jesus Christ must become again the King of our wills. And we must conform our wills to His law, to His law of love, to His law of charity, to those two commandments which He Himself gave to us, containing all the commandments: Love God, love your neighbor. There is but one and only commandment. He Himself said it. Can we truly say we are conforming our will to the law of Our Lord Jesus Christ? Is Jesus the King of our will?

Part II

King of our hearts

Lastly, Jesus must be – and again it is Pius XI who says this – the King of our hearts. Are our hearts truly attached to Our Lord Jesus Christ? Do we realize that Our Lord Jesus Christ is everything for us? *Omnia in omnibus*, Jesus Christ is all and He is in all things. In *ipso omnia constant*, says St. Paul. In Him all things are held up, in Him we live, in Him we are, in Him we move. St. Paul said this in his discourse at the Areopagus. In *ipso enim vivimus et movemur et sumus*. We are in Him. He holds all things in His hands.

The Example of the Holy Family

So we must ask ourselves what the Blessed Virgin and St. Joseph must have thought. I think that this is an admirable example for us. If we really wish Our Lord Jesus Christ to be our King, and truly, we must imagine what Nazareth must have been like: Jesus, Mary, and Joseph. What did

Mary think of Jesus? What did Joseph think of Jesus? It is incredible, isn't it? It is a great mystery, an unfathomable mystery of the goodness and of the charity of God, to think that He permitted two creatures, chosen by Him, to live with Him. For St. Joseph during 30 years, for the Blessed Virgin during 33 years, to live in intimacy with Jesus, an intimacy with Him who is God; with the one without whom neither Mary nor Joseph were able to speak, to think, or to live. Mary carried Jesus in her arms, carried God in her arms. As the gospel often says: it was not Jesus whom she carried, but Jesus who carried her. For Jesus is much greater than her, since He is God.

Our Eucharistic King

Beneath the frail exterior of His body, the Blessed Virgin Mary adored the living God – for she knew that this was the living God whom she had in her house; she knew by the annunciation of the angel, and Joseph knew it perfectly as well.

Well, we know that we have in our tabernacles, beneath the frail exterior of the Eucharist, the living Jesus: Jesus is there. And not only do we possess Him in our tabernacles, but we possess Him in a manner even more intimate, I would say, than the most blessed virgin Mary and St. Joseph, when Our Lord gives Himself to us as nourishment. Let us reflect that in our bodies, in our hearts, we truly carry Jesus; we carry the God that carries us. For without Him, we cannot live or exist, nor say a single word, nor think a single thought.

It is this God that we carry within us in the Eucharist, when we receive Him within us. Let us ask Our Lord Jesus Christ that He be our King. He has the right to be our King. That He give to us a will submitted to His law, like that of the Blessed Virgin Mary and St. Joseph.

Conclusion

Let us ask Mary and Joseph to help us live under the sweet reign of Our Lord Jesus Christ. For we know and we hope that we will be someday in this kingdom and we will see Him in His splendor, in His glory.

As we say so often, when we recite the Angelus: *Per passionem ejus et crucem ad resurrectionis gloriam perducamur* : by His passion and cross we will share in the glory of His resurrection. And though we must pass through the passion and cross Jesus on earth, one day we will partake in the glory of His resurrection. This glory which lights up heaven, which is heaven, for God is heaven. Our Lord Jesus Christ is Heaven. In Him we live with the grace of God, and by the grace of God, if we already have Him as King here below, then we will have Him as King of glory for all eternity.

Let us today entreat the most Blessed Virgin Mary and St. Joseph, not only for ourselves, but also for our families, for all those who surround us. That they may come to the light of Our Lord Jesus Christ who know Him but little, who do not obey Him, who distance themselves from Him. Let us have pity on all those souls who do not know the King of love and of glory – in Whom we have the happiness to believe, Whom we have the happiness to love.

Quotes

Because God is the Creator and the Father, He is the Sovereign Master and the only Lord. *Tu solus Dominus*, as we sing in the "Gloria in Excelsis." God's empire is universal. He alone governs all things: heaven with its angels, earth with all its inhabitants, and hell with all its victims.

God's will is invincible. It is fulfilled and will always be fulfilled. Sinners who seem to be defeating God's will by resisting and fighting against it will not do so on the day God says to them, "Die, I will it." God's will will bring them to death as easily as it brought them to life. It will bring them to judgment as easily as it will send them to hell.

Jesus is King and is treated as such. He is led in triumph to the temple. But the Jews forgot to prepare a palace or raise a throne for him, so they put him on the cross. This was all symbolized well by the Passover lamb. Five days before Easter, the lamb that would be eaten was chosen. It was set apart and treated with great care. Then, five days later, it was killed. Our Lord was the true Lamb. Let us celebrate him—the Lamb of our Passover—who was, is, and will be until the end of time. He was sacrificed for us and eaten by believers. Let us adore him now.

Father Emmanuel André
Abbot of Sainte Espérance du Mesnil-Saint-Loup