



TRADITIO

MAGISTERIUM OF TRADITION

Faith Formation Series

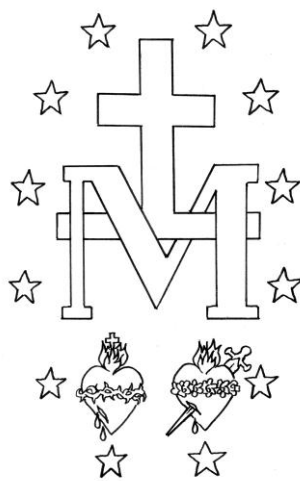
LOUIE VERRECCHIO

Quas Primas

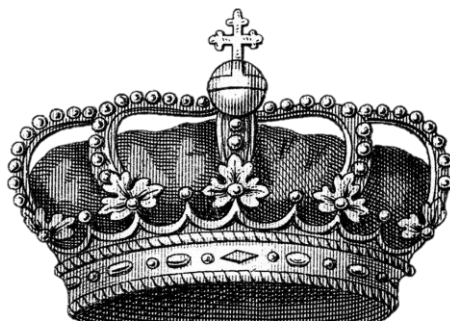
On the Feast of Christ the King

POPE PIUS XI





Dedicated to the Immaculata



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Louie Verrecchio

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On the Feast of Christ the King

Encyclical of Pope Pius XI

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Preface

In his now famous Christmas Address to the Roman Curia delivered on December 22, 2005, Pope Benedict XVI spoke of two competing approaches to the Second Vatican Council; the appropriate one being based upon what he described as the “hermeneutic of renewal in continuity with the one subject Church the Lord has given us.”

“Hermeneutic” refers to an interpretive key; in other words, the Holy Father is essentially saying that the only authentically Catholic way of receiving the content of Vatican Council II is in a manner congruous with all that preceded it.

Over the years, the phrase, “hermeneutic of continuity,” has often been invoked by so-called “conservative” Catholics with respect to the conciliar text and its implementation, but the question that all too often goes unanswered is “Continuity with *what*, exactly?”

There is but one answer, and that is, “Continuity with sacred Tradition.”

This, however, leads to yet another critically important question, “What precisely is Tradition?”

The word “tradition” comes from the Latin, *tradere*, meaning *to transmit*, and so Tradition can be described as that which *transmits the faith that comes to us from the Apostles*.

Now, it’s critically important for us to realize that the faith that is being transmitted, this Tradition, is the same yesterday, today and always. As the “Oath Against Modernism” of Pope St. Pius X says of the Apostolic faith:

“I firmly hold... that the absolute and immutable truth preached by the Apostles from the beginning may never be believed to be different and may never be understood in any other way.”

This calls to mind the mandate given to the Second Vatican Council by Pope John XXIII, who implored the Council Fathers:

“Transmit the doctrine, purely... without any distortion.... in adherence to all of the teachings of the Church in their entirety, with preciseness... in faithful and perfect conformity to the authentic doctrine... retaining the same meaning and message” (Opening Address to the Second Vatican Council, October 11, 1962).

In employing the phrase, “retaining the same meaning and message,” one might argue that the Holy Father was deliberately calling the Council Fathers’ attention to that very same “Oath,” which also states:

“I sincerely hold that the doctrine of faith was handed down to us from the Apostles, through the orthodox Fathers, *in exactly the same meaning and always the same purport...*”

Every single one of the Council Fathers, as well as the pope himself, had solemnly pledged to uphold this Oath. Its language and its demands, therefore, would have been familiar to each of them.

Regardless of how well, or not, the Council upheld this obligation vis-à-vis the documents it produced is a moot point. What is beyond debate, as the witness of the past several decades attests, is that the text produced by the Council Fathers has often been leveraged in a way that is irreconcilable with the demands placed upon them, the resulting storm contributing greatly to the rough seas upon which the Barque of St. Peter has been tossed ever since.

The only way to right the ship, therefore, is to evaluate *all that the Council proposes* relative to sacred Tradition (*Traditio* in Latin, thus the name of this series), a task that is utterly impossible for a people who are ignorant of the sacred Magisterium of the centuries leading up to Vatican II.

Therein lies the purpose of the *Traditio Faith Formation Series*: To aid the children of the Church – both lay and ordained – in developing a fully Catholic worldview, founded upon a solid understanding of “the faith that comes to us from the Apostles,” in all of its immutable richness, the transmission of which throughout the course of the centuries is the very purpose of sacred Tradition.

How to approach the *Traditio Faith Formation Series*:

Prayer

It is critically important to make prayer an integral part of your journey into the “Magisterium of Tradition,” seeking the Lord’s grace for guidance along the way. In the present case, a prayer taken from the liturgy for the Feast of Christ the King can be found on Page 4. Get into the habit of offering this, or another prayer of your choosing, each and every time you enter these pages.

Introduction

Preceding the document to be explored (or individual lessons in the case of lengthier texts) is a brief overview that provides background information and insights that will aid in its exploration.

The Magisterial Text

The document being explored is reproduced herein as provided by the Holy See (unless otherwise noted), with the lengthier texts being presented in segments according to the content of individual lessons. Read this text slowly and prayerfully. Throughout, one will find “callouts” that draw the reader’s attention to key points for consideration. Participants may benefit from making their own notes in the margins as well.

Study Questions

Each lesson consists of a series of study questions that are designed to call attention to key teachings found in the text being examined. Oftentimes, participants will be asked to read from Sacred Scripture for more insight. This aids in helping us to interpret the authentic meaning of the text by the light of sacred Tradition.

NOTE: After most questions, a number will appear in brackets that corresponds to the applicable paragraph (or article) in the document being studied. This will allow participants to reference the relevant teaching with ease.

Suggested Responses

Following each lesson are suggested responses. The responses are not intended to be exhaustive; but rather to serve as guidance in helping participants gain insight into the text’s meaning and relevance. The suggested responses also aid facilitators in leading a study group. It is best to refrain from reading the suggested responses until after the questions have been answered. In all cases, be sure to review the suggested responses before moving on to the next lesson as they may contain important insights that deserve deeper consideration.



Calling of the Apostles, Ghirlandaio, Domenico (1449-1494), Sistine Chapel

Introduction

According to the liturgical calendar for the “Ordinary Form of the Roman Rite,” the Universal Church celebrates the Feast of Christ the King, (more formally known as the Solemnity of Our Lord Jesus Christ, King of the Universe) on the last Sunday of Ordinary Time, the week before the start of Advent. (On the traditional liturgical calendar, the Feast is celebrated on the date proscribed by Pope Pius XI, the last Sunday of October.)

This feast is a relatively recent one, instituted less than one hundred year ago by Pope Pius XI in 1925 with the promulgation of the Encyclical, *Quas Primas*.

The immediate circumstances facing the Holy Father as he wrote were outlined in some detail in the first Encyclical of his pontificate, given some three years prior, *Ubi Arcano Dei Consilio* – *On the Peace of Christ in the Kingdom of Christ*.

In it, the Holy Father gave a sober account of the imperiled state of the human family and the “sad conditions” that he observed in the world as he wrote, saying, “Since the close of the Great War [World War I], individuals, the different classes of society, the nations of the earth have not as yet found true peace. They do not enjoy, therefore, that active and fruitful tranquility which is the aspiration and the need of mankind” (*Ubi Arcano* – 7).

The underlying malady, according to His Holiness, was a spiritual one, made manifest in the temporal order through an increasingly secularized society.

“The sensual man - he who, as the Apostle says, does not perceive ‘the things that are of the Spirit of God’ (I Cor. ii, 14), yet which cannot but be judged the greatest and most destructive scourges of the social order of today. We refer specifically to those evils which transcend the material or natural sphere and lie within the supernatural and religious order properly so-called; in other words, those evils which affect the spiritual life of souls. These evils are all the more to be deplored since they injure souls whose value is infinitely greater than that of any merely material object” (cf *Ubi Arcano* – 16).

In *Quas Primas*, the Holy Father proposed the establishment of the Feast of Christ the King, not as the solution in and of itself, but as a means of pointing the way to the “remedy for the plague which now infects society” by drawing man’s awareness to the reality that his suffering at the hands of evil is “due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics” (*Quas Primas* - 1).



The relegation of Christ’s authority and influence (as expressed by Divine right by the Holy Roman Catholic Church) to the periphery was nothing new; rather was it an effrontery centuries in the making – from the Protestant revolt and the French Revolution, to the rise of pluralistic democracies and the decline of Catholic Monarchies. Neither was it a novel idea to proclaim faithful submission to the reign of Jesus Christ, our Sovereign and Lord, as the answer, for the predecessors of Pope Pius XI had often taught the very same doctrine.

Even so, it can be said with confidence that Pope Pius XI was a man of great vision, who saw in this terrible regression of civilization throughout human history a pressing need to call him, with all the more fervor, to assemble beneath the banner of Christ the King, to proclaim and promote His Sovereign rights and prerogatives, and to make known the duty incumbent upon all individuals and nations to serve Him.

According to the Holy Father, it is only in “the sweet and saving yoke” of our Lord that the hope of shedding the increasingly onerous burden of individualism, secularism and statism lies; for “as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations [nor among men]” (ibid.).

By establishing the Feast of Christ the King rather than simply reiterating the Church’s sure doctrine concerning the Sovereign rights of Our Lord by way of proclamation, the Holy Father was seeking to draw upon the unique power of the sacred liturgy; a font from which the entire man is inundated – body, mind, intellect, will and senses – with the saving truth of God, increasing the zeal and “the inner joys of religion” in all of the faithful, citing the ancient axiom, “*Legem credendi lex statuit supplicandi*: The rule of faith is indicated by the law of our worship.”

As for the more detailed instruction that is ever necessary in arming God’s people for battle against His adversaries, the Holy Father said:

“This matter is so dear to Our heart, Venerable Brethren, that I would wish to address to you a few words concerning it. It will be for you later to explain in a manner suited to the understanding of the faithful what We are about to say concerning the Kingship of Christ, so that the annual feast which We shall decree may be attended with much fruit and produce beneficial results in the future” (*Quas Primas* – 6).

It is noteworthy that the Holy Father’s liturgical approach to the problem of secularization was not motivated exclusively by spiritual concerns, but by practical ones as well.

As he wrote in 1925, the state of communications was not nearly as efficient as it is today. Papal pronouncements, the pope noted, “usually reach only a few and the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year - in fact, forever” (*Quas Primas* - 21).

The Holy Father, one can be certain, was keenly aware that the problem of secularization had neither arrived on the scene overnight, nor would it be

defeated without great effort; rather, his plan of attack in establishing this most excellent Feast was clearly intended for the long haul, “in fact,” as he stated, “*forever*.”



Pope Pius XI

So, where do we find ourselves in the present day?

Sure, the Universal Church continues to annually celebrate the Feast of Christ the King, and yet the “beneficial results” envisioned by the Holy Father have not been realized. Indeed, one observes that the exact opposite has been the case!

If we’re honest, we must admit that this is due in large measure to the fact that the enduring doctrine of the Church concerning the Sovereign rights of Jesus Christ in society is rarely, if ever, the subject of modern day catechesis, be it from our parish priests, our local ordinaries, our nation’s episcopal conference, or even the Holy See.

While it is easy to point fingers at the successors of the “Venerable Brethren” who were charged by the Holy Father with the solemn obligation of increasing the faithful’s awareness of Christ’s Kingship, doing so is at best a dereliction of our own duty, and at worst, it is an invitation to even further discord.

Unlike Pope Pius XI and his contemporaries, we live in an “information age” wherein faith formation materials (such as the guide in your hands) are readily available, as are the contents of the papal archives, catechisms and councils. It is up to each and every one of us to take responsibility for growing in our understanding of the Sovereign rights of Our Lord, defending the same at every turn while tirelessly inviting others to do the same.

This is our duty; a duty that presses upon us ever more urgently with every passing day.

The secularists among us - both progressive and conservative alike - cannot help but experience and lament the degradation of society just as we do, but they are moved to fruitlessly seek relief in political platforms and social causes, constitutions and congresses, a path that inevitably leads to little more than disappointment and despair.

As for us, we will place our hope in neither man nor movement, but will boldly raise the banner of Christ the King, resisting the temptation to discouragement in the face of the blessed persecution that awaits us, all the while taking comfort in the words of Pope Pius XI who said:

“We may well admire in this the admirable wisdom of the Providence of God, who, ever bringing good out of evil, has from time to time suffered the faith and piety of men to grow weak, and allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendor, and that men's faith, aroused from its lethargy, has shown itself more vigorous than before” (*Quas Primas* - 22).

Deo Gratias!



Image of Pope Pius XI upon the *Sedia Gestatoria*, a portable ceremonial throne used by the Holy Fathers until the year 1978 when it was abandoned under the pontificate of Pope Paul VI.



Almighty and
everlasting God,
who in Thy beloved
Son, the King of
the whole world,
hast willed to
restore all things,
mercifully grant
that all the families
of nations now
kept apart by the
wound of sin,
may be brought
under the sweet
yoke of His rule.

Who liveth and
reigneth with Thee
in the unity of the
Holy Ghost, God,
world without end.
Amen.

Collect for the Feast of Christ the King
Missale Romanum - 1962

Quas Primas

Encyclical of Pope Pius XI – On the Feast of Christ the King

TO OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

Venerable Brethren, Greeting and the Apostolic Benediction.

In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the Bishops of the universal Church, We referred to the chief causes of the difficulties under which mankind was laboring. And We remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics; and we said further, that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ; and that We promised to do as far as lay in Our power. In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord. We were led in the meantime to indulge the hope of a brighter future at the sight of a more widespread and keener interest evinced in Christ and his Church, the one Source of Salvation, a sign that men who had formerly spurned the rule of our Redeemer and had exiled themselves from his kingdom were preparing, and even hastening, to return to the duty of obedience.

The Holy Father refers in the opening sentence to the Encyclical Letter given December 23, 1922, *Ubi Arcano Dei Consilio* – On the Peace of Christ in the Kingdom of Christ.

2. The many notable and memorable events which have occurred during this Holy Year have given great honor and glory to Our Lord and King, the Founder of the Church.

3. At the Missionary Exhibition men have been deeply impressed in seeing the increasing zeal of the Church for the spread of the kingdom of her Spouse to the most far distant regions of the earth. They have seen how many countries have been won to the Catholic name through the unremitting labor and self-sacrifice of missionaries, and the vastness of the regions which have yet to be subjected to the sweet and saving yoke of our King. All those who in the course of the Holy Year have thronged to this city under the leadership of their Bishops or priests had but one aim - namely, to expiate their sins - and at the tombs of the Apostles and in Our Presence to promise loyalty to the rule of Christ.

In the Holy Year 1925, Pope Pius XI wished to direct the attention of the faithful to the prodigious work of the missions. To gain an indulgence, the people were invited to pray (according to the intention of the Pope) for peace among all nations. Throughout the Holy Year, an exhibition consisting of twenty-four pavilions stood in the Vatican Gardens, highlighting and celebrating the missionary activity of the Church throughout the world.

4. A still further light of glory was shed upon his kingdom, when after due proof of their heroic virtue, We raised to the honors of the altar six confessors and virgins. It was a great joy, a great consolation, that filled Our heart when in the majestic basilica of St. Peter Our decree was acclaimed by an immense multitude with the hymn of thanksgiving, *Tu Rex gloriae Christe*. We saw men and nations cut off from God, stirring up strife and discord and hurrying along the road to ruin and death, while the Church of God carries on her work of providing food for the spiritual life of men, nurturing and fostering generation after generation of men and women dedicated to Christ, faithful and subject to him in his earthly kingdom, called by him to eternal bliss in the kingdom of heaven.

5. Moreover, since this jubilee Year marks the sixteenth centenary of the Council of Nicaea, We commanded that event to be celebrated, and We have done so in the Vatican basilica. There is a special reason for this in that the Nicene Synod defined and proposed for Catholic belief the dogma of the Consubstantiality of the Onlybegotten with the Father, and added to the Creed the words "of whose kingdom there shall be no end," thereby affirming the kingly dignity of Christ.

6. Since this Holy Year therefore has provided more than one opportunity to enhance the glory of the kingdom of Christ, we deem it in keeping with our Apostolic office to accede to the desire of many of the Cardinals, Bishops, and faithful, made known to Us both individually and collectively, by closing this Holy Year with the insertion into the Sacred Liturgy of a special feast of the Kingship of Our Lord Jesus Christ. This matter is so dear to Our heart, Venerable Brethren, that I would wish to address to you a few words concerning it. It will be for you later to explain in a manner suited to the understanding of the faithful what We are about to say concerning the Kingship of Christ, so that the annual feast which We shall decree may be attended with much fruit and produce beneficial results in the future.

The Holy Father is enjoining the bishops of the world to exercise their teaching office to develop in the faithful a deeper understanding of Christ's Kingship. This, alas, is the necessary key to attaining the beneficial fruits that are sought.

7. It has long been a common custom to give to Christ the metaphorical title of "King," because of the high degree of perfection whereby he excels all creatures. So he is said to reign "in the hearts of men," both by reason of the keenness of his intellect and the extent of his knowledge, and also because he is very truth, and it is from him that truth must be obediently received by all mankind. He reigns, too, in the wills of men, for in him the human will was perfectly and entirely obedient to the Holy Will of God, and further by his grace and inspiration

NB: While the title "King" is often applied to Our Lord in a metaphorical sense, the Holy Father is about to explain why holding to this view exclusively is deficient, for Jesus Christ is King indeed.

he so subjects our free-will as to incite us to the most noble endeavors. He is King of hearts, too, by reason of his "charity which exceedeth all knowledge." And his mercy and kindness[1] which draw all men to him, for never has it been known, nor will it ever be, that man be loved so much and so universally as Jesus Christ. But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense too. For it is only as man that he may be said to have received from the Father "power and glory and a kingdom," [2] since the Word of God, as consubstantial with the Father, has all things in common with him, and therefore has necessarily supreme and absolute dominion over all things created.

8. Do we not read throughout the Scriptures that Christ is the King? He it is that shall come out of Jacob to rule,[3] who has been set by the Father as king over Sion, his holy mount, and shall have the Gentiles for his inheritance, and the utmost parts of the earth for his possession.[4] In the nuptial hymn, where the future King of Israel is hailed as a most rich and powerful monarch, we read: "Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a scepter of righteousness." [5] There are many similar passages, but there is one in which Christ is even more clearly indicated. Here it is foretold that his kingdom will have no limits, and will be enriched with justice and peace: "in his days shall justice spring up, and abundance of peace...And he shall rule from sea to sea, and from the river unto the ends of the earth." [6]

9. The testimony of the Prophets is even more abundant. That of Isaias is well known: "For a child is born to us and a son is given to us, and the government is upon his shoulder, and his name shall be called Wonderful, Counselor, God the mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever." [7] With Isaias the other Prophets are in agreement. So Jeremias foretells the "just seed" that shall rest from the house of David - the Son of David that shall reign as king, "and shall be wise, and shall execute judgment and justice in the earth." [8] So, too, Daniel, who announces the kingdom that the God of heaven shall found, "that shall never be destroyed, and shall stand for ever." [9] And again he says: "I beheld, therefore, in the vision of the night, and, lo! one like the

son of man came with the clouds of heaven. And he came even to the Ancient of days: and they presented him before him. And he gave him power and glory and a kingdom: and all peoples, tribes, and tongues shall serve him. His power is an everlasting power that shall not be taken away, and his kingdom shall not be destroyed." [10] The prophecy of Zachary concerning the merciful King "riding upon an ass and upon a colt the foal of an ass" entering Jerusalem as "the just and savior," amid the acclamations of the multitude, [11] was recognized as fulfilled by the holy evangelists themselves.

10. This same doctrine of the Kingship of Christ which we have found in the Old Testament is even more clearly taught and confirmed in the New. The Archangel, announcing to the Virgin that she should bear a Son, says that "the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end." [12]

As St. Augustine said, "The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New."

11. Moreover, Christ himself speaks of his own kingly authority: in his last discourse, speaking of the rewards and punishments that will be the eternal lot of the just and the damned; in his reply to the Roman magistrate, who asked him publicly whether he were a king or not; after his resurrection, when giving to his Apostles the mission of teaching and baptizing all nations, he took the opportunity to call himself king, [13] confirming the title publicly, [14] and solemnly proclaimed that all power was given him in heaven and on earth. [15] These words can only be taken to indicate the greatness of his power, the infinite extent of his kingdom. What wonder, then, that he whom St. John calls the "prince of the kings of the earth" [16] appears in the Apostle's vision of the future as he who "hath on his garment and on his thigh written 'King of kings and Lord of lords!'" [17] It is Christ whom the Father "hath appointed heir of all things"; [18] "for he must reign until at the end of the world he hath put all his enemies under the feet of God and the Father." [19]

12. It was surely right, then, in view of the common teaching of the sacred books, that the Catholic Church, which is the kingdom of Christ on earth, destined to be spread among all men and all nations, should with every token of veneration salute her Author and Founder in her annual liturgy as King and Lord, and as King of Kings. And, in fact, she used these titles, giving expression with wonderful variety of language to one and the same concept, both in ancient psalmody and in the Sacramentaries. She uses them daily now in the prayers publicly offered to God, and in offering the Immaculate Victim. The perfect harmony of the Eastern liturgies with our own in this continual praise of Christ the King shows once more the truth of the axiom: *Legem credendi lex statuit supplicandi*. The rule of faith is indicated by the law of our worship.

NB: The Holy Father is very straightforward; the objective truth is that the Holy Catholic Church is the Kingdom of Christ.

13. The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. "Christ," he says, "has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature." [20] His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to him as man angels and men are subject, and must recognize his empire; by reason of the hypostatic union Christ has power over all creatures. But a thought that must give us even greater joy and consolation is this that Christ is our King by acquired, as well as by natural right, for he is our Redeemer. Would that they who forget what they have cost their Savior might recall the words: "You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled." [21] We are no longer our own property, for Christ has purchased us "with a great price"; [22] our very bodies are the "members of Christ." [23]

14. Let Us explain briefly the nature and meaning of this lordship of Christ. It consists, We need scarcely say, in a threefold power which is essential to lordship. This is sufficiently clear from the scriptural testimony already adduced concerning the universal dominion of our Redeemer, and moreover it is a dogma of faith that Jesus Christ was given to man, not only as our Redeemer, but also as a law-giver, to whom obedience is due. [24] Not only do the gospels tell us that he made laws, but they present him to us in the act of making them. Those who keep them show their love for their Divine Master, and he promises that they shall remain in his love. [25] He

claimed judicial power as received from his Father, when the Jews accused him of breaking the Sabbath by the miraculous cure of a sick man. "For neither doth the Father judge any man; but hath given all judgment to the Son." [26] In this power is included the right of rewarding and punishing all men living, for this right is inseparable from that of judging. Executive power, too, belongs to Christ, for all must obey his commands; none may escape them, nor the sanctions he has imposed.

15. This kingdom is spiritual and is concerned with spiritual things. That this is so the above quotations from Scripture amply prove, and Christ by his own action confirms it. On many occasions, when the Jews and even the Apostles wrongly supposed that the Messiah would restore the liberties and the kingdom of Israel, he repelled and denied such a suggestion. When the populace thronged around him in admiration and would have acclaimed him King, he shrank from the honor and sought safety in flight. Before the Roman magistrate he declared that his kingdom was not of this world. The gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism, which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and more than this, they must deny themselves and carry the cross.

16. Christ as our Redeemer purchased the Church at the price of his own blood; as priest he offered himself, and continues to offer himself as a victim for our sins. Is it not evident, then, that his kingly dignity partakes in a manner of both these offices?

17. It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. Nevertheless, during his life on earth he refrained from the exercise of such authority, and although he himself disdained to possess or to care for earthly goods, he did not, nor does he today, interfere with those who possess them. Non eripit mortalia qui regna dat caelestia. [27]

The Latin phrase here quoted comes from the Hymn for the Feast of the Epiphany and is translated; *He seizes not earthly things who gives heavenly kingdoms.*

18. Thus the empire of our Redeemer embraces all men. To use the words of Our immortal predecessor, Pope Leo XIII: "His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ." [28] Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ. In him is the salvation of the individual, in him is the salvation of society. "Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved." [29] He is the author of happiness and true prosperity for every man and for every nation. "For a nation is happy when its citizens are happy. What else is a nation but a number of men living in concord?" [30] If, therefore, the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their countries, they will not neglect the public duty of reverence and obedience to the rule of Christ. What We said at the beginning of Our Pontificate concerning the decline of public authority, and the lack of respect for the same, is equally true at the present day. "With God and Jesus Christ," we said, "excluded from political life, with authority derived not from God but from man, the very basis of that authority has been taken away, because the chief reason of the distinction between ruler and subject has been eliminated. The result is that human society is tottering to its fall, because it has no longer a secure and solid foundation." [31]

From this point forward, pay close attention to the many references to “nations” and “society” with respect to the rule of Our Lord. The Holy Father is expounding upon what is known as the Social Kingship of Christ.

19. When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. Our Lord's regal office invests the human authority of princes and rulers with a religious significance; it ennoble the citizen's duty of obedience. It is for this reason that St. Paul, while bidding wives revere Christ in their husbands, and slaves respect Christ in their masters, warns them to give obedience to them not as men, but as the vicegerents

of Christ; for it is not meet that men redeemed by Christ should serve their fellow-men. "You are bought with a price; be not made the bond-slaves of men." [32] If princes and magistrates duly elected are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely, and they will make laws and administer them, having in view the common good and also the human dignity of their subjects. The result will be a stable peace and tranquillity, for there will be no longer any cause of discontent. Men will see in their king or in their rulers men like themselves, perhaps unworthy or open to criticism, but they will not on that account refuse obedience if they see reflected in them the authority of Christ God and Man. Peace and harmony, too, will result; for with the spread and the universal extent of the kingdom of Christ men will become more and more conscious of the link that binds them together, and thus many conflicts will be either prevented entirely or at least their bitterness will be diminished.

20. If the kingdom of Christ, then, receives, as it should, all nations under its way, there seems no reason why we should despair of seeing that peace which the King of Peace came to bring on earth - he who came to reconcile all things, who came not to be ministered unto but to minister, who, though Lord of all, gave himself to us as a model of humility, and with his principal law united the precept of charity; who said also: "My yoke is sweet and my burden light." Oh, what happiness would be Ours if all men, individuals, families, and nations, would but let themselves be governed by Christ! "Then at length," to use the words addressed by our predecessor, Pope Leo XIII, twenty-five years ago to the bishops of the Universal Church, "then at length will many evils be cured; then will the law regain its former authority; peace with all its blessings be restored. Men will sheathe their swords and lay down their arms when all freely acknowledge and obey the authority of Christ, and every tongue confesses that the Lord Jesus Christ is in the glory of God the Father." [33]

21. That these blessings may be abundant and lasting in Christian society, it is necessary that the kingship of our Savior should be as widely as possible recognized and understood, and to the end nothing would serve better than the institution of a special feast in honor of the Kingship of Christ. For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. Such pronouncements usually reach only a few and the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year - in fact, forever. The church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature. Man is composed of body and soul, and he needs these external festivities so that the sacred rites, in all their beauty and variety, may stimulate him to drink more deeply of the fountain of God's teaching, that he may make it a part of himself, and use it with profit for his spiritual life.

In speaking of how the feasts of the Church "have a salutary effect upon the whole of man's nature," the Holy Father is providing great insight into why he is instituting this new liturgical feast, while also giving us a good overview of the purpose and proper role of sacred signs in the celebration of the sacred liturgy; i.e., those things that are perceptible to the senses, like music, incense and gestures. These signs are intended not as an end unto themselves but rather as an invitation to pass from the sacraments to the mysteries, as the work of Redemption is carried out in our midst by an action of Jesus Christ.

22. History, in fact, tells us that in the course of ages these festivals have been instituted one after another according as the needs or the advantage of the people of Christ seemed to demand: as when they needed strength to face a common danger, when they were attacked by insidious heresies, when they needed to be urged to the

pious consideration of some mystery of faith or of some divine blessing. Thus in the earliest days of the Christian era, when the people of Christ were suffering cruel persecution, the cult of the martyrs was begun in order, says St. Augustine, "that the feasts of the martyrs might incite men to martyrdom." [34] The liturgical honors paid to confessors, virgins and widows produced wonderful results in an increased zest for virtue, necessary even in times of peace. But more fruitful still were the feasts instituted in honor of the Blessed Virgin. As a result of these men grew not only in their devotion to the Mother of God as an ever-present advocate, but also in their love of her as a mother bequeathed to them by their Redeemer. Not least among the blessings which have resulted from the public and legitimate honor paid to the Blessed Virgin and the saints is the perfect and perpetual immunity of the Church from error and heresy. We may well admire in this the admirable wisdom of the Providence of God, who, ever bringing good out of evil, has from time to time suffered the faith and piety of men to grow weak, and allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendor, and that men's faith, aroused from its lethargy, has shown itself more vigorous than before.

23. The festivals that have been introduced into the liturgy in more recent years have had a similar origin, and have been attended with similar results. When reverence and devotion to the Blessed Sacrament had grown cold, the feast of Corpus Christi was instituted, so that by means of solemn processions and prayer of eight days' duration, men might be brought once more to render public homage to Christ. So, too, the feast of the Sacred Heart of Jesus was instituted at a time when men were oppressed by the sad and gloomy severity of Jansenism, which had made their hearts grow cold, and shut them out from the love of God and the hope of salvation.

The heresy of Jansenism, solemnly condemned in 1653 by Pope Innocent X with the papal bull *Cum Occasione*, is a denial of free-will that attributes sin to a lack of sufficient grace. Its adherents maintained that God refuses to some the grace necessary to choose the good, therefore, certain men are predestined to damnation. The effects of this heresy lingered, however, and the Feast of the Sacred Heart of Jesus was first celebrated in the year 1670.

24. If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of anti-clericalism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the state and tolerated more or less at the whim of princes and rulers. Some men went even further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. The rebellion of individuals and states against the authority of Christ has produced deplorable consequences. We lamented these in the Encyclical *Ubi arcano*; we lament them today: the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten or neglect their duty; the unity and stability of the family undermined; society in a word, shaken to its foundations and on the way to ruin. We firmly hope, however, that the feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Savior. It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed

Anti-clericalism is a movement that opposes the influence, activities and privileges of the Church (and her clergy) in public affairs, often by way of an insistence upon a complete separation Church and State.

to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolder in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights.

25. Moreover, the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which anticlericalism has brought upon society in drawing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim his kingly dignity and power, all the more universally affirm his rights.

NB: The suggestion that the Church can remain true to Her mission by simply taking a place at the table among the many voices that contribute to the public discourse of a pluralistic society, behaving as if She is but one equal among them, is utterly irreconcilable with the intentions of Pope Pius XI in establishing the Feast of Christ the King, as well as with the immutable doctrine to which it points.

26. The way has been happily and providentially prepared for the celebration of this feast ever since the end of the last century. It is well known that this cult has been the subject of learned disquisitions in many books published in every part of the world, written in many different languages. The kingship and empire of Christ have been recognized in the pious custom, practiced by many families, of dedicating themselves to the Sacred Heart of Jesus; not only families have performed this act of dedication, but nations, too, and kingdoms. In fact, the whole of the human race was at the instance of Pope Leo XIII, in the Holy Year 1900, consecrated to the Divine Heart. It should be remarked also that much has been done for the recognition of Christ's authority over society by the frequent Eucharistic Congresses which are held in our age. These give an opportunity to the people of each diocese, district or nation, and to the whole world of coming together to venerate and adore Christ the King hidden under the Sacramental species. Thus by sermons preached at meetings and in churches, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has given them for their King. It is by a divine inspiration that the people of Christ bring forth Jesus from his silent hiding-place in the church, and carry him in triumph through the streets of the city, so that he whom men refused to receive when he came unto his own, may now receive in full his kingly rights.

27. For the fulfillment of the plan of which We have spoken, the Holy Year, which is now speeding to its close, offers the best possible opportunity. For during this year the God of mercy has raised the minds and hearts of the faithful to the consideration of heavenly blessings which are above all understanding, has either restored them once more to his grace, or inciting them anew to strive for higher gifts, has set their feet more firmly in the path of righteousness. Whether, therefore, We consider the many prayers that have been addressed to Us, or look to the events of the Jubilee Year, just past, We have every reason to think that the desired moment has at length arrived for enjoining that Christ be venerated by a special feast as King of all mankind. In this year, as We said at the beginning of this Letter, the Divine King, truly wonderful in all his works, has been gloriously magnified, for another company of his soldiers has been added to the list of saints. In this year men have looked upon strange things and strange labors, from which they have understood and admired the victories won by missionaries in the work of spreading his kingdom. In this year, by solemnly celebrating the centenary of the Council of Nicaea, We have commemorated the definition of the divinity of the word Incarnate, the foundation of Christ's empire over all men.

28. Therefore by Our Apostolic Authority We institute the Feast of the Kingship of Our Lord Jesus Christ to be observed yearly throughout the whole world on the last Sunday of the month of October - the Sunday, that is, which immediately precedes the Feast of All Saints. We further ordain that the dedication of mankind to the Sacred Heart of Jesus, which Our predecessor of saintly memory, Pope Pius X, commanded to be renewed yearly, be made annually on that day. This year, however, We desire that it be observed on the thirty-first day of the month on which day We Ourselves shall celebrate pontifically in honor of the kingship of Christ, and shall command that the same dedication be performed in Our presence. It seems to Us that We cannot in a more fitting manner close this Holy Year, nor better signify Our gratitude and that of the whole of the Catholic world to

Christ the immortal King of ages, for the blessings showered upon Us, upon the Church, and upon the Catholic world during this holy period.

29. It is not necessary, Venerable Brethren, that We should explain to you at any length why We have decreed that this feast of the Kingship of Christ should be observed in addition to those other feasts in which his kingly dignity is already signified and celebrated. It will suffice to remark that although in all the feasts of our Lord the material object of worship is Christ, nevertheless their formal object is something quite distinct from his royal title and dignity. We have commanded its observance on a Sunday in order that not only the clergy may perform their duty by saying Mass and reciting the Office, but that the laity too, free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ. The last Sunday of October seemed the most convenient of all for this purpose, because it is at the end of the liturgical year, and thus the feast of the Kingship of Christ sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year, and, before celebrating the triumph of all the Saints, we proclaim and extol the glory of him who triumphs in all the Saints and in all the Elect. Make it your duty and your task, Venerable Brethren, to see that sermons are preached to the people in every parish to teach them the meaning and the importance of this feast, that they may so order their lives as to be worthy of faithful and obedient subjects of the Divine King.

“Material object” refers to the Person to whom our worship is rendered, Jesus Christ. The “formal object” refers to those qualities of Our Lord that motivate us to so honor Him. The Holy Father is saying that the “kingliness” of Christ is more than just the imminent reason (or formal object) for this Feast; rather, Christ the King is the material object of said worship. In other words, Jesus isn’t just “kingly” in the metaphorical sense; the Divine Person Jesus Christ is King indeed.

30. We would now, Venerable Brethren, in closing this letter, briefly enumerate the blessings which We hope and pray may accrue to the Church, to society, and to each one of the faithful, as a result of the public veneration of the Kingship of Christ.

31. When we pay honor to the princely dignity of Christ, men will doubtless be reminded that the Church, founded by Christ as a perfect society, has a natural and inalienable right to perfect freedom and immunity from the power of the state; and that in fulfilling the task committed to her by God of teaching, ruling, and guiding to eternal bliss those who belong to the kingdom of Christ, she cannot be subject to any external power. The State is bound to extend similar freedom to the orders and communities of religious of either sex, who give most valuable help to the Bishops of the Church by laboring for the extension and the establishment of the kingdom of Christ. By their sacred vows they fight against the threefold concupiscence of the world; by making profession of a more perfect life they render the holiness which her divine Founder willed should be a mark and characteristic of his Church more striking and more conspicuous in the eyes of all.

Pope Pius XI is referring to the evangelical counsels: *poverty, chastity, obedience*, as that which fights “against the threefold concupiscence of the world.”

The Catholic Church as a perfect society:

“This society is made up of men, just as civil society is, and yet is supernatural and spiritual, on account of the end for which it was founded, and of the means by which it aims at attaining that end. Hence, it is distinguished and differs from civil society, and, what is of highest moment, it is a society chartered as of right divine, perfect in its nature and in its title, to possess in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action.”

- Pope Leo XIII, *Immortale Dei*

32. Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ. It will call to their minds the thought of the last judgment, wherein Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults; for his kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.

33. The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls, or to use the words of the Apostle Paul, as instruments of justice unto God.[35] If all these truths are presented to the faithful for their consideration, they will prove a powerful incentive to perfection. It is Our fervent desire, Venerable Brethren, that those who are without the fold may seek after and accept the sweet yoke of Christ, and that we, who by the mercy of God are of the household of the faith, may bear that yoke, not as a burden but with joy, with love, with devotion; that having lived our lives in accordance with the laws of God's kingdom, we may receive full measure of good fruit, and counted by Christ good and faithful servants, we may be rendered partakers of eternal bliss and glory with him in his heavenly kingdom.

Recognizing that there are many men and many nations "without the fold," who deny the Kingship of Christ, moves Pope Pius XI, as all good shepherds, to issue a call to conversion.

34. Let this letter, Venerable Brethren, be a token to you of Our fatherly love as the Feast of the Nativity of Our Lord Jesus Christ draws near; and receive the Apostolic Benediction as a pledge of divine blessings, which with loving heart, We impart to you, Venerable Brethren, to your clergy, and to your people.

Given at St. Peter's Rome, on the eleventh day of the month of December, in the Holy Year 1925, the fourth of Our Pontificate. - Pope Pius XI

1. Eph. iii, 9.
2. Dan. vii, 13-14.
3. Num. xxiv, 19.
4. Ps. ii.
5. Ps. xlv.
6. Ps. lxxi.
7. Isa. ix, 6-7.
8. Jer. xxiii, 5.
9. Dan. ii, 44.
10. Dan. vii, 13-14.
11. Zach. ix, 9.
12. Luc. i, 32-33.
13. Matt. xxv, 31-40.
14. Joan. xviii, 37.
15. Matt. xxviii, 18.
16. Apoc. 1, 5.
17. Apoc. xix, 16.
18. Heb. 1, 2.

19. Cf. 1 Cor. xv, 25.
20. In huc. x.
21. I Pet. i, 18-19.
22. 1 Cor. vi, 20.
23. I Cor. vi, 15.
24. Conc. Trid. Sess. VI, can. 21.
25. Joan. xiv, 15; xv, 10.
26. Joan. v, 22.
27. Hymn for the Epiphany.
28. Enc. Annum Sacrum, May 25, 1899.
29. Acts iv, 12.
30. S. Aug. Ep. ad Macedonium, c. iii.
31. Enc. Ubi Arcano.
32. I Cor. vii, 23.
33. Enc. Annum Sanctum, May 25, 1899.
34. Sermo 47 de Sanctis.
35. Rom. vi, 13.



The Papal Tiara formed by three crowns symbolizing the triple power of the Pope:
Father of kings, Governor of the world and Vicar of Christ

Lesson One

Note: After most questions, a number corresponding to the applicable paragraph in *Quas Primas* will appear in order to allow quick reference to the relevant teaching.

1. The Holy Father makes mention of the numerous pilgrims who flocked to Rome in the Holy Year of 1925, and he said that they came to the Eternal City for two specific reasons; the same which should motivate every pilgrimage. What are they? Have you ever gone on a pilgrimage for these very same purposes? [3]

2. Pope Pius XI makes mention of the fittingness of the present Encyclical being given in 1925, the sixteenth centenary of the Council of Nicea (the first ecumenical council of the Church held in the year 325), and he refers to the words in the Creed, “of whose Kingdom there shall be no end.” Where else in the Holy Sacrifice of the Mass do we affirm the Kingdom and Kingship of God? [5]

All things are delivered to me by my Father... And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. (Mt 11:27, 28:18)

3. All too often the people of our day seem to imagine that the title “Christ the King” is but an honorific that we the faithful have bestowed upon the Lord as an expression of Christian piety. From where, however, does the Lord obtain Kingly authority?

4. Pope Pius XI makes note, “It has long been a common custom to give to Christ the metaphorical title of ‘King.’” Is the metaphorical sense in which we employ the title “King” with respect to Our Lord useful? Why, or why not?

I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed. (Daniel 7:13-14)

5. Pope Pius XI states that Kingship over all things “belongs to Christ *as man* in the strict and proper sense.” Why is this distinction so critically important? [7]

Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice. (John 18:36-37)

Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin. (John 19:10-11)

6. Ponder very carefully the words of Our Lord to Pilate. Does Jesus deny having Sovereign authority in this world? What exactly does He say with respect to His Kingship?



Lesson One: Suggested Responses

1. Pope Pius XI states that the pilgrims to Rome in the Holy Year 1925 were moved firstly to expiate their sins, and secondly to promise loyalty to the rule of Christ. At its most basic, these two motivating factors should be the hallmark of every Christian pilgrimage, be it to the Eternal City, the Holy Land or the many Marian sites throughout the world.

2. In addition to the Creed, the Kingdom, Kingship, Majesty and Reign of God is affirmed in the ordinary of the Mass in the Gloria (“Lord God, Heavenly King, Almighty God and Father...”), the Pater Noster (“Thy Kingdom come... on earth as it is in Heaven”), throughout the Roman Canon (“We offer Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty... Mindful, therefore, Lord, we, Thy servants, as also Thy holy people, of the same Christ, Your Son, our Lord, remember His blessed Passion, and also of His Resurrection from the dead, and finally of His glorious Ascension into heaven, offer unto Thy most excellent Majesty of Thine Own gifts... Most humbly we beseech Thee, Almighty God, command these offerings to be borne by the hands of Thy holy Angels to Thine altar on high, in the sight of Thy divine Majesty,”) and at the final blessing (“May the performance of my homage be pleasing to Thee, most Holy Trinity: and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty...”). There are also numerous times in the Mass that the priest closes a petition to Our Lord praying, “Who with the same God the Father and the Holy Spirit, live and reign, God, world without end.”

3. Clearly, the all-encompassing authority of Christ the King over both heaven and earth was not bestowed upon the Lord by the faithful, for it has never been ours to give. It was given to the Lord by His Father. When we call upon the Lord as Christ the King, therefore, we do so because He is King indeed.

4. In paragraph 7, the Holy Father makes it clear that Catholic doctrine relative to Our Lord’s Kingship is not simply concerned with the title “King” as a metaphorical expression. Even so, it would be a mistake to discount the value of metaphor as it relates to our comprehension of the Lord’s Kingship. The excellence and perfection of Our Lord is in many ways a mystery to us. “Mystery” in the theological sense, however, does not mean entirely unknowable; rather, it refers to a truth that is so profound that mere human beings can only begin to speak and to grasp at its magnificence by making use of analogies, signs and symbols. It is in this sense that the use of metaphors is very useful; in the present case, to conceive of Christ Jesus as the King of our hearts, our minds and our will.

5. In teaching that the Kingship of God belongs to Christ as man “in the strict and proper sense,” Pope Pius is offering a very important insight; one that cannot but impact our every effort in the work of evangelization. Absolute dominion over all created things, as the Holy Father makes clear, has ever belonged to Him who is consubstantial with the Father; the Eternal Word through whom all things were made. To Jesus Christ, the Word incarnate, has this dominion been *given*, “delivered to Him by His Father” (cf Matthew 11:27). And why? Because of His merits; Jesus earned that Kingly authority, in both Heaven *and* on earth, by His passion, death and resurrection. The implications of this objective truth are rather profound, for it means that one cannot properly worship and honor God, as is every man’s duty according to the first demand of justice, by acknowledging a Supreme Being in a generic, distant sense as so many do. For example, the United States Declaration of Independence (the work of Deists who believe that God does not intervene in the affairs of men) speaks of the “laws of nature and of nature’s God.” The faithful Catholic should immediately recognize the deficiency of such a concept given its failure to recognize the duty that every man has to Christ the King. That the Kingship belongs to Christ as man also means that even the worship of the Jewish people, who cry out to God, “Avinu, Malkeinu!” (Our Father, Our King) is falling short of the demands of justice, as the long-awaited Messiah, Jesus Christ alone, *is* Sovereign and King “as man in the strict and proper sense.”

6. First, one should take note that Jesus affirms that He is indeed a King. In saying, “My kingdom is not from thence,” the Lord is simply referring to *the origins* of His Kingship; not its proper dominion. Notice as well that Jesus *does not say* that His servants will not fight in this world; indeed they must, but not as the worldly do. Rather, the servants of Christ the King will wage war by wielding weaponry that comes from a share in the Divine power.

“For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty to God, unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God: and bringing into captivity every understanding unto the obedience of Christ: And having in readiness to revenge all disobedience, when your obedience shall be fulfilled” (2 Cor. 10:3-6).

When St. Paul says that we do not war according to the flesh, he does not mean to imply that we have no battlefields here in the present order. Our Lord came to redeem *all of creation*; therefore, we can fully expect that among the fortifications that will be brought to heel by Christ are those in this world, often through the co-operative actions of His faithful servants.

Nowhere does Jesus suggest that His Kingly authority has no jurisdiction in this world; rather, He lets it be known that His kingdom is *greater than this world*. He even tells Pilate that the only reason he has any power whatsoever is that it has been given to him from above, a very clear indication of the duty that is incumbent upon all earthly rulers to serve Him.



Lesson Two

1. In paragraphs 2-5, the Holy Father mentions a number of ways in which the Holy Year of 1925 offered opportunities for the Church and Her children to “enhance the glory of the Kingdom of Christ.” What are they? What do you think it means to “enhance” the Kingdom of Christ, and how might we do so in our own day?

Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world. (Matthew 28:19-20)

2. In issuing what is often called “The Great Commission,” who did Jesus command the Apostles to teach and baptize? What are the implications of this command?

3. Many speak of a desire for world peace, and yet even few Catholics seem to grasp at the solitary path that will lead to an abundance of justice and peace. What is it? [8,9]

4. In addition to being given to mankind as Redeemer, of what does the “threefold power” of Christ’s lordship consist? [14]

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.
(Matthew 7:21)

Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. (Matthew 18:3)

Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.
(Matthew 19:23)

Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God.
(John 3:3)

5. How does one prepare to enter the Kingdom of God? With what and with whom is the God Kingdom at war, and what does this imply with regard to our attempts to live as faithful subjects of Christ the King? [15]

6. What does the Empire and authority of our Redeemer include? What does it exclude? [17, 18]



Lesson Two: Suggested Responses

1. Pope Pius XI specifically mentions the Missionary Exhibition in the Vatican Gardens, and how it touched and inspired those who experienced it. He also speaks of the pilgrims who came to Rome during the year, promising “loyalty to the rule of Christ.” The Holy Father also pointed to the “honors of the altar” (marking the heroic virtues that merit the title “Venerable”) of six confessors and virgins. He also mentions the evangelizing work of the Church, offering “food for the spiritual life of men,” as that which enhanced the Kingdom in the Holy Year.

To “enhance” the Kingdom of Christ is to deepen our own awareness and appreciation that we might also draw our fellow man’s attention to the Lord’s reign, to invite all the nations to take “the sweet and saving yoke of our King” upon themselves, to increase in ourselves and in others a more fervent dedication to Christ, that all may be “faithful and subject to him in his earthly kingdom.”

It is especially important in our day for those who recognize the Sovereign rights of Christ the King to make known His reign here on earth and to invite others to join us in marching beneath His banner. How? The first necessary step is to grow in our own understanding of Catholic doctrine in this matter, as in the efforts being made in the present study. From there, we must ask the Lord to present opportunities for us to share this glorious truth. The ways are numerous; e.g., we can make it known in the way we speak, and live and exercise our civic duties that we are first and foremost subjects of Christ the King, placing allegiance to Him before patriotism and party affiliation and even family bonds. We might simply speak of the Social Kingship of Christ; a doctrine that is unknown to many an under-catechized Catholic in our day.

2. Note well that Our Lord commissioned the Apostles to teach and to baptize, not “individual people,” but rather, “all nations.” While it is easy for us to simply gloss over this detail, it is actually rather significant. Yes, it is indeed individual people who are sacramentally baptized into Christ, but the mission of the Church is to build the Kingdom of God in the here-and-now, that Holy Nation once foreshadowed in the People Israel. This Kingdom is indeed a spiritual reality, but not exclusively so. In order to faithfully carry out the mission Jesus gave to Her, the Church must make His Kingdom, and likewise His Kingship, manifest in the temporal order, calling all nations, both the rulers and the ruled, to account for their obligation to serve the Lord of lords, Christ the King. This is what moved Pope Pius X to state, “That the State must be separated from the Church is a thesis absolutely false, a most pernicious error” (*Vehementer Nos* – 3).



3. Pope Pius XI, quoting Sacred Scripture, tells us that it is in establishing the Kingdom of Christ, wherein the Lord “rules from sea to sea, and from the river unto the ends of the earth” that justice shall spring up and an abundance of peace shall endure. He reminds us of the words of the prophet Isaiah who said, “For a child is born to us and a son is given to us, and the government is upon his shoulder, and his name shall be called Wonderful, Counselor, God the mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace.”

Yes, there is an eschatological dimension (looking toward the fulfillment of all things in Christ at the end of the age) to that Kingdom in which the fullness of peace shall exist forever, but that doesn’t change our duty to strive for it in the here and now. And where is this to be peace found? In the Kingdom of Christ that is the Holy Catholic Church.

St. Paul begins his Epistles thus, “Grace be to you and peace, from God our Father and from the Lord Jesus Christ,” for the simple reason that true peace is only available to those who humbly subject themselves to the reign of Jesus Christ. For it was the Father’s will to place all things under His dominion.

The very definition of peace is resting God’s will, and make no mistake about it; the Lord our God wills that *every single human person be fully incorporated in the only Church He established, the Catholic Church*. Shocking? It shouldn’t be; this is one of the most fundamental truths of our Catholic faith.

Now, we all know we’re not going to get there. We know that the fullness of God’s Kingdom of peace will only be fully attained at the end of the age, but the way to strive for world peace, an obligation that all of us share, is to strive for a world in which every single person on earth observes all things whatsoever that Jesus commanded as a member of His Holy Catholic Church.

4. The threefold power of the lordship of Christ as referenced by Pope Pius XI in *Quas Primas* – 14, consists of Christ the Legislator (Law Giver / Law Maker), Christ the Just Judge, and Christ the Ruler. Americans might find this threefold power of Christ reflected in the three branches of the U.S. Federal Government; legislative, judicial, executive. Let it be said, however, that this is not to be understood as an indication that the system of governance in the United States is reflective of the divine will. This should be especially clear at this point in our exploration of *Quas Primas* given the non-establishment clause in the U.S. Constitution, wherein the State is forbidden to recognize – as is its duty – the Sovereignty of Christ the King.

5. According to the Holy Father, there is but one way to enter the Kingdom of God, and that is by penance, faith and baptism. He makes it clear that this is not to be considered a checklist that assures salvation; rather, the entire goal is “interior regeneration.” While the sacraments of baptism and confession are efficacious giving new life such that one is “born again” (John 3:3), the ongoing commitment on the part of men, as an act of the will, is also necessary to maintain the bonds of charity that keep one in the Kingdom of God. This Kingdom, as Pope Pius tells us, is at war with Satan and the power of darkness, and so we who wish to be faithful subjects of Christ the King must ever strive to die to self, placing no earthly thing above our attachment to Him, through with and in His Church. Entering the Kingdom, therefore, is not best conceived of as an “event” in one’s life, but rather as the purpose and goal of life’s journey of faith.

6. The short answer is that the empire of our Redeemer is such that “*all* things are in His power” (*Quas Primas* - 17). The Holy Fathers goes on, however, to specifically mention that the Lord’s reign includes the nations of the world, their people and their civil affairs, whether the nations are Catholic and otherwise. This is an especially important point given the refrain of so many in our day who erroneously maintain that the traditional doctrine on the Kingship of Christ was aimed exclusively at Catholic nations.

Lesson Three

1. Pope Pius XI notes the difference between “the individual, the family and the State” as it relates to the authority of Christ the King (and by extension the duty incumbent upon each). What is the difference between them? [18]

2. The Holy Father has some simple advice for everyone in civil authority - be it a President, Prime Minister, Congressman or otherwise – who desires to retain their authority and to bring increase to their constituents. What is it? [18]

3. A great deal is said of liberty in our day, be it with respect to the Middle East and the establishment of democracy in former dictatorships, or in reference to religious freedom such as it is enshrined in the U.S. Constitution. What, however, is the solitary pathway to “real” liberty?

4. As the Holy Father states, “If princes and magistrates duly elected are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely, and they will make laws and administer them, having in view the common good and also the human dignity of their subjects” (*Quas Primas* – 19). How, one may reasonably ask, are these rulers of State to be so persuaded?

5. Pope Pius XI stated, “If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day...,” and he goes on to address the “plague” that he was thereby seeking to remedy. What were the conditions in society as he wrote? How does the Holy Father’s description of society in his day compare to the reality of life in our own time? What does this imply about the relevance of *Quas Primas* in this, the early part of the third millennium? [24]

6. Reflect upon all that you learned of the Church’s doctrine concerning the Kingship of Christ. Is there any portion of *Quas Primas* indicating that the teaching contained therein is time bound, or based upon changing circumstances rather than the immutable doctrine of the Church?



Window, Melkite Annunciation Cathedral, Roslindale, MA. Photograph by: John Stephen Dwyer

Lesson Three: Suggested Responses

1. There is no difference between them in this regard. “Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ,” Pope Pius XI writes. This is a critically important teaching as there are many voices being raised in the Church that would have us believe that the State is a nameless, faceless, less-than-human entity that somehow escapes the obligation to serve Christ the King. Most typically, one hears the now tired excuse, “The State is incompetent in matters of religion.” While it one thing to say that the State does not possess the competence to determine on its own what is, and what is not, religious truth, it is quite another to say that the State hasn’t the duty to act in service to truth. Individual human beings are not of themselves competent in declaring religious truth on their own, and so the Lord who is truth incarnate has endowed His Church with the authority to speak in His name, and every man, every family and every State is likewise endowed with the ability to recognize said truth, and is therefore duty bound in its service.

2. Sometimes the simplest advice is the most difficult to follow, at least for those who are overly consumed with concern for the things of this world. “If, therefore, the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their countries, they will not neglect the public duty of reverence and obedience to the rule of Christ,” writes Pope Pius XI in *Quas Primas*. Note well that treating one’s reverence of Christ as a private affair isn’t enough; rather, those in authority must, as a duty, render homage and service *publicly* to Him from whom all authority comes.

While the notion that revering Him who possess by right all authority is the key to possessing a share in it, one may ask, what of prosperity? How can public obedience of Christ bring about such temporal blessings?

Pope Leo XIII answered this question very succinctly in the Encyclical, *Rerum Novarum*, saying:

“Christian morality, when adequately and completely practiced, leads of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure-twin plagues, which too often make a man who is void of self-restraint miserable in the midst of abundance; it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes, and dissipate many a goodly inheritance” (RN 28).

3. According to Pope Pius XI, “When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony.” It should go without say that to “recognize” that Christ is King is also to serve Him as such. Contrast this truth with the kind of discourse one most often hears from both conservative politicians and churchmen alike. A truly Catholic worldview is one that recognizes the objective truth that democracy in and of itself is not the guarantor of liberty. This much should be clear for those who live in the places like the United States, wherein the majority of the electorate is so distant from God as to cast a vote in favor of those who promote objectively evil practices. Such is the danger associated with majority rule apart from the dictates of the divine law. Furthermore, one may note how frequently even many of our churchmen treat the pluralistic approach to religious freedom (wherein false religions and the one true religion are treated as mere equals) as though a world in which “you worship your god, and I’ll worship mine” is a recipe for true liberty. In today’s world, far too few recognize the utter fruitlessness of such propositions, and it is the duty of all who know better to pray for opportunities to enlighten their neighbors in whatever way the Lord may see fit to allow it.



4. It should be abundantly clear that the very mission of the Church is to fill each man, whether rulers of State or among those who are ruled, with such holy persuasions as to recognize the Sovereignty of Christ the King. The Church has been established as the Lord's own voice in the world; if a preponderance of her very own churchmen neglect to call "princes and magistrates" to account for their duty to publicly reverence and serve Jesus Christ, who will? This, unfortunately, is not a rhetorical question in this day, and so the laity must labor as never before to pick up the slack however they might. For as the Holy Father states, "It is necessary that the kingship of our Savior should be as widely as possible recognized and understood" (cf *Quas Primas* - 21).

5. The Holy Father described "the plague" which infected society as he wrote, pointing to "anti-clericalism, its errors and impious activities" as the root of numerous problems. *Quas Primas* - 24 reads like a newspaper account of life in the present day, wherein so many of the societal ills Pope Pius mentions are evident. For example, he mentions challenges to "The right which the Church has from Christ himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation," and how this led to "the religion of Christ [coming] to be likened to false religions and to be placed ignominiously on the same level with them." He goes on to speak of the state merely tolerating the Church, which was held captive to "the whim of princes and rulers." He even touches on the false spirituality of a "natural religion consisting in some instinctive affection of the heart."

The implication is undeniable; *Quas Primas* and the truth it intends to proclaim is as needed in today's world as ever, perhaps even more so. That the message may be rather unpopular in these times is of no matter; it is one we *must* proclaim, for God's truth is always in season.

6. There is no doubt that there are those in the Church who will allege that the content of *Quas Primas* is irrelevant in our day, but let us be very clear; the burden is upon its detractors to demonstrate the reasonableness of such a claim; an impossible task if ever there was one. It is never, properly speaking, the duty of a Catholic to "prove" that the doctrine of the Church has not changed, no matter how many choose to behave as though it has.

In order to relegate the teachings articulated in *Quas Primas* to the ash heap of history, one would be required to argue that it is no longer true that "His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ."

For an individual, whether cleric or layman, to say, "Well, yes, this is still true" and then to follow with a "but" as a segue to a laundry list of excuses not to proclaim it, or to argue that it will fall on deaf ears, or to maintain that this but a spiritual reality that no longer has a place in the temporal order, is wholly insufficient. In fact, it is to neglect the very mission entrusted to the Church by Our Lord.



Conclusion

As mentioned in the Preface, the purpose of the *Traditio Faith Formation Series* is to aid the children of the Church – both lay and ordained – in developing a fully Catholic worldview founded upon a solid understanding of “the faith that comes to us from the Apostles” in all of its immutable richness, the transmission of which throughout the course of the centuries is the very purpose of sacred Tradition.

Making the effort to educate oneself in the doctrine of the Church has always been the duty of the faithful, but in the decades following Vatican Council II, with all of the turmoil and confusion that has become their hallmark, this effort has taken on even greater importance. This is no more urgently the case than it is in the matter of the Church’s doctrine concerning the Sovereign rights of Christ the King and the duty all men have to serve Him.

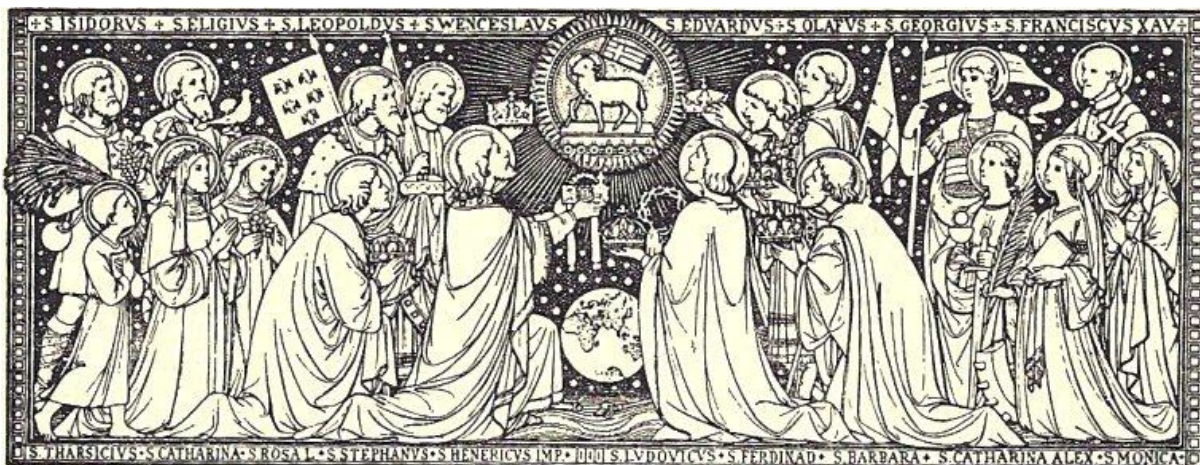
In our exploration of *Quas Primas*, those who are new to this Encyclical have no doubt been struck by the utter disconnect between the teachings articulated therein, and the preaching and teaching of the overwhelming majority of those in authority in the Church over the last four decades.

One is forced to confront the obvious; either the doctrine expressed by Pope Pius XI relative to the Kingship of Christ is erroneous or outdated, or the Church in recent decades has, in some regrettable measure, turned a blind eye to its mission.

Clearly, Pope Pius XI could just as easily been speaking of our day when he said, “This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolder in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights” (*Quas Primas* – 24).

One would be hard pressed to consider the firm exhortation issued by Pope Pius XI to the world’s bishops, “Make it your duty and your task, Venerable Brethren, to see that sermons are preached to the people in every parish to teach them the meaning and the importance of this feast, that they may so order their lives as to be worthy of faithful and obedient subjects of the Divine King,” and conclude that our present day shepherds, and the priests who assist them, are in any sense mindful of its import.

Now that you have been armed with a taste of the glorious doctrine of the Church concerning the Kingship of Christ, make it *your own duty* to explore this enduring truth more deeply, sharing it with your brethren at every opportunity, that together we might invite those outside the fold to take upon themselves “the sweet and saving yoke of our King” unto the conversion of the world to Christ. *Deo Gratias!*





“From the earliest ages of the Catholic Church, a Christian people, whether in time of triumph or more especially in time of crisis, has addressed prayers of petition and hymns of praise and veneration to the Queen of Heaven. And never has that hope wavered which they placed in the Mother of the Divine King, Jesus Christ; nor has that faith ever failed by which we are taught that Mary, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen.”

- Pope Pius XII – *Ad Caeli Reginam*, On Proclaiming the Queenship of Mary, October 11, 1954

ABOUT THE AUTHOR



Louie Verrecchio, M.I. is an author, columnist and speaker living and working in the Archdiocese of Baltimore, MD.

He is the founder of Salve Regina Publications and the author of the internationally acclaimed *Harvesting the Fruit of Vatican II Faith Formation Series*. One of the only resources of its kind, *Harvesting the Fruit of Vatican II* has been assisting parish based study groups and individuals throughout the English speaking world in exploring the documents of the Second Vatican Council by the light of sacred Tradition since 2004.

Mr. Verrecchio has appeared in a variety of print publications and electronic media including *Our Sunday Visitor*; *This Rock Magazine*; *The Catholic Weekly* of Sydney, Australia; *Catholic News Agency*; *The Catholic Review* of Baltimore, MD; *The Baltimore Jewish Times*; *The Baltimore Sun*; *The Baltimore Examiner*, *Catholic Exchange*, *LifeSite News* and others.

In June 2008, Mr. Verrecchio began appearing as a regularly featured columnist for *The Catholic Weekly* – the official newspaper of the Archdiocese of Sydney, Australia. His weekly column, running under the *Harvesting the Fruit of Vatican II* banner, highlights the teachings of the Second Vatican Council, particularly those relating to matters of great concern in the Church today.

The *Harvesting the Fruit of Vatican II* column is currently a weekly offering of the Catholic News Agency and is available to print and electronic media outlets worldwide. Editors and other interested parties may inquire using the contact information to follow.

Mr. Verrecchio has addressed diverse gatherings of individuals – from parish-based gatherings to diocesan conferences, with a primary focus on matters concerning the Second Vatican Council and sacred liturgy. His speaking engagements have included the annual *Living the Catholic Faith Conference* hosted by the Archdiocese of Denver, the *Catholic Evidence League* of Baltimore, MD., *Call to Holiness* in Detroit, MI, Legatus and others. Conference organizers and others interested in Mr. Verrecchio's availability are encouraged to inquire via the contact information to follow.

He has appeared as an invited guest on EWTN Radio, Holy Spirit Radio, Relevant Radio, and the Ave Maria Radio networks, as well as on the popular EWTN program *The Choices We Face* and RealCatholic TV.

Mr. Verrecchio is the author of several books, including, *And with Your Spirit – Recovering a sense of the sacred in the Roman Missal – 3rd Edition*, which guides readers into a deeper awareness of the sacred liturgy and the prayers of the people in the new English translation of the Roman Missal, *Ten Things Every Catholic Should Know about Vatican II*, with Foreword by His Excellency R. Walker Nickless, and *Was John Courtney Murray Right?* These and other titles are available at HarvestingTheFruit.com.



♦ Militia of the Immaculata

In June of 2000, Mr. Verrecchio made a formal act of consecration to the Blessed Virgin Mary as a member of the Militia of the Immaculata; the worldwide evangelization movement founded by St. Maximilian Kolbe - thus the initials M.I. following his name. He occasionally uses these initials signifying his consecration to the Blessed Virgin in order to give honor to Mary, and to encourage others to investigate Marian consecration as well.

Those interested in learning more about Marian consecration are encouraged to visit the website of the Militia of the Immaculata in the USA at www.consecration.com

♦ Endorsements

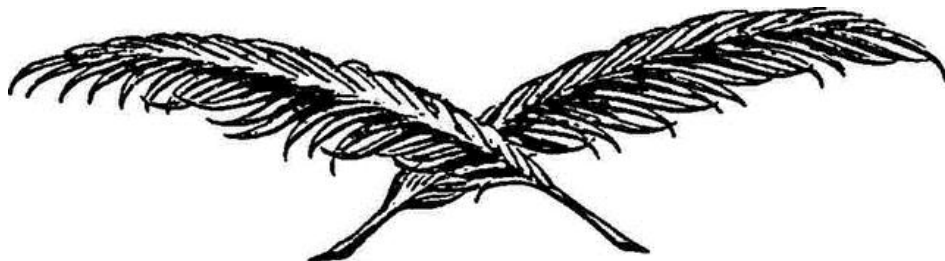
Mr. Verrecchio's work has received the endorsement of numerous churchmen, theologians, and others including:

- George Cardinal Pell - Archbishop of Sydney, Australia
- Most Reverend R. Walker Nickless – Bishop of Sioux City, IA
- Most Reverend Alexander K. Sample – Bishop of Marquette, MI
- Fr. Peter F. Ryan, S.J., S.T.D. – Kenrick–Glennon Seminary, St. Louis, MO
- Dr. Marcellino D'Ambrosio, Ph.D. – Speaker, author, theologian
- Mr. James Cavanagh – Director of Evangelization, Archdiocese of Denver
- Russell Shaw - Syndicated Columnist

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TRADITIO

MAGISTERIUM OF TRADITION

In his now famous Christmas Address to the Roman Curia delivered on December 22, 2005, Pope Benedict XVI spoke of two competing approaches to the Second Vatican Council; the appropriate one being based upon what he described as the “hermeneutic of renewal in continuity with the one subject Church the Lord has given us.”

Applying this interpretive key to the conciliar text, however, is utterly impossible for a people largely unfamiliar with the sacred Magisterium of the centuries leading up to Vatican II.

Therein lies the purpose of the *Traditio Faith Formation Series*:

To aid the children of the Church – both lay and ordained – in developing a fully Catholic worldview founded upon a solid understanding of “the faith that comes to us from the Apostles,” in all of its immutable richness, the transmission of which throughout the course of the centuries is the very purpose of sacred Tradition.