

In the name of the Father, the Son, and the Holy Spirit, amen.

Jesus Christ, the only begotten Son of God the Father (John 3:16 DRA), who has sent the Holy Spirit (John 15:26 DRA), is the “King of kings and Lord of lords” (Revelation 17:14, 19:16 DRA). The recognition of Jesus Christ, our Lord, as King, is not simply a title, but helps us to express the truth of who He is.

“Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? 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 18:33-37)

“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 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.**" (Excerpt from Quas Primas by Pope Pius XI, emphasis and italics added)

Without Jesus Christ, without the recognition of Him as King, things start to go bad.

"Nietzsche was not the first to become a byword for atheism, of course. No one, though—not Spinoza, not Darwin, not Marx—had ever before dared to gaze quite so unblinkingly at what the murder of its god might mean for civilisation. 'When one gives up the Christian faith, one pulls the right to Christian morality out from under one's feet.'⁹ Nietzsche's loathing for those who imagined otherwise was intense. Philosophers be scorned as secret priests. Socialists, communists, democrats: all were equally deluded. 'Naiveté: as if morality could survive when the *God* who sanctions it is missing!'¹⁰ Enthusiasts for the Enlightenment, self-proclaimed rationalists who imagined that men and women possessed inherent rights, Nietzsche regarded with contempt. It was not from reason that their doctrine of human dignity derived, but rather from the very faith that they believed themselves—in their conceit—to have banished. Proclamations of rights were nothing but flotsam and jetsam left behind by the retreating tide of Christianity: bleached and stranded relics. God was dead—but in the great cave that had once been Christendom his shadow still fell, an immense and frightful shadow. For centuries, perhaps, it would linger. Christianity had reigned for two millennia. It could not be easily banished. Its myths would long endure. They were certainly no less mythical for casting themselves as secular. 'Such phantoms as the dignity of man, the dignity of labour':¹¹ these were Christian through and through. Nietzsche did not mean this as a compliment."

Dominion, How The Christian Revolution Remade The World, Tom Holland, pg.464

"That human beings have rights; that they are born equal; that they are owed sustenance, and shelter, and refuge from persecution: these were never self evident truths. The Nazis, certainly, knew as much—which is why, in today's demonology, they retain their starring role. Communist dictators may have been no less murderous than fascist ones; but they—because communism was the expression of a concern for the oppressed masses—rarely seem as diabolical to people today. The measure of how Christian we as a society remain is that mass murder precipitated by racism tends to be seen as vastly more abhorrent than mass murder precipitated by an ambition to usher in a classless paradise. Liberals may not believe in hell; but they still believe in evil. The fear of it puts them in its shade no less than it ever did Gregory the Great. Just as he lived in dread of Satan, so do we of Hitler's ghost. Behind the readiness to use 'fascist' as an insult there lurks a numbing fear: of what might happen should it cease to be taken as an insult. If secular humanism derives not from reason or from science, but from the distinctive course of Christianity's evolution—a course that, in the opinion of growing numbers in Europe and America, has left God dead—then how are its values anything more than the shadow of a corpse? What are the foundations of its morality, if not a myth?"

Dominion, How The Christian Revolution Remade The World, Tom Holland, pg.540

The social influence of Christianity is needed. Many of our Western values, as the author Tom Holland has pointed out in his book “Dominion, How The Christian Revolution Remade The World”, come from Christianity. Yet today, many people either recognize that and don't understand its importance, or they don't know it, and have been blinded by the French Revolution, the Enlightenment era, and philosophical falsehoods. They believe that our secular societies are truly maintainable but they clearly aren't, and Michael Jones (InspiringPhilosophy) has made that very clear in his debate with Phil Zuckerman (<https://youtu.be/IMFH38yV1EI?si=lBofhDHfOCmutDPr>). Perhaps for a time they'll survive, but things will get worse, as they already have. Our traditional Christian, Western Society, is dead. Now it has been replaced with Liberalism, Communism, and Fascism. How long will these three keep fighting? We must return to Jesus Christ the King of the Universe. Christian social influence must return. Jesus Christ's Church, the One True Holy Catholic and Apostolic Church, must be returned to. The Nicene Creed must be in the mind of us all. We must work towards a better future. We must have children and raise them in the authentically Christian, Catholic faith, in communion with the Bishop of Rome. Death to pridefulness, life to humility. Death to selfishness, like to selflessness. The salvation of our and others souls are at stake. We must build a future for our children, at the cost of temporary suffering. Jesus Christ is King. It is time to fulfill the Great Commission.

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