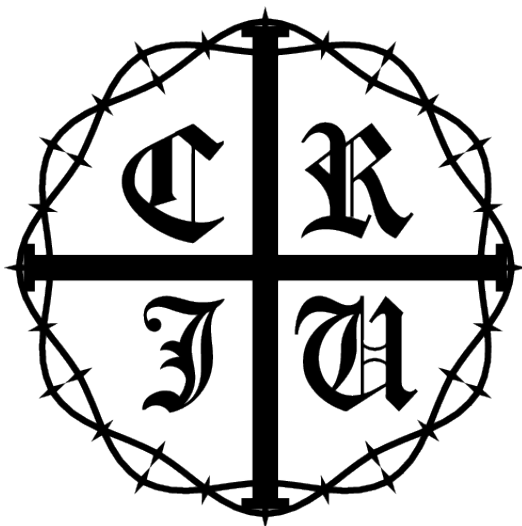
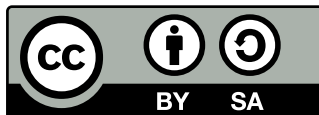


CATECHISM
OF
CHRIST
THE
KING

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CONSOCIATIO CHRISTI REGIS
2023



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TABLE OF CONTENTS

<i>The Nature of Jesus Christ</i>	I
<i>The Kingship of Jesus Christ</i>	4
<i>The Sources of Christ's Kingship</i>	4
<i>The Reign of Jesus Christ Over Us</i>	9
<i>Over Whom Does Jesus Christ Reign?</i>	11
<i>When Does Jesus Christ Reign?</i>	12
<i>The Substance of the Kingship of Jesus Christ</i>	13
<i>The Integral Kingship of Christ</i>	16
<i>The Queenship of Our Queen, Mary, the Mother of God</i>	16
<i>Our Obligations to Jesus Christ the King</i>	18
<i>Power and the Laws</i>	20
<i>Church and State</i>	22
<i>The Rights of Christ the King in Civil Society</i>	26
<i>The Worship of Our Lord Jesus Christ the King</i>	32
<i>Special Days of Christ the King</i>	32
<i>Signs and Mysteries Pointing to Christ the King</i>	35

THE NATURE OF JESUS CHRIST

1. *Who is Jesus Christ?*

Jesus Christ is the Second Person of the Blessed Trinity, both true God and true man.

2. *How can Jesus Christ be both truly God and truly man?*

Jesus Christ is truly both God and man because he joins both a human nature and a divine nature in His Divine Person.

3. *Is there a name for this joining of the human and divine natures in the Divine Person of Christ?*

The name of the joining of the human and divine natures in the Divine Person of Christ is the Hypostatic Union.

4. *In the Hypostatic Union, does Jesus Christ lose anything of Godhood?*

Jesus Christ loses nothing of Godhood in the Hypostatic Union.

5. *In the Hypostatic Union, does Jesus Christ possess the wholeness of humanity?*

Jesus Christ possesses the wholeness of humanity in the Hypostatic Union. Body, nature, soul, intellect, will, and all those things which pertain to humanity are included. Christ is like us in all ways but sin. *Many heresies arise from the confusion or denial of this doctrine (the Hypostatic Union), and they have many names. Monophysites deny the human nature in Christ; monothelites deny the human will in Christ; Nestorians deny the two natures in one Person, asserting two natures in two persons; Arians deny the divine nature in Christ, admitting only a human nature; and so forth. But the apostolic and Catholic doctrine is that Jesus Christ is fully God and fully man; that everything was created by Christ, for Christ is truly God; that Christ is almighty, all-knowing, and truly has all the divine perfections of Godhood; and also that He has a body and soul created by God, truly and fully human; that he was hungry and thirsty, just as all men are hungry and thirsty; that he joked and laughed, just as all men joke and laugh; that he felt weariness and boredom, that he felt joy and sadness, just as all men feel them; that Jesus Christ had all the sufferings, desires, joys, and sorrows that we have, and was truly and fully a man like other men.*

6. *If Jesus Christ is a man like other men, is he imperfect like other men?*
Jesus Christ is perfect God and perfect man, like us in all ways except sin, as Scripture and Tradition have always and everywhere taught us.
7. *Why did Jesus Christ take on the whole of human nature?*
Jesus Christ took on the whole of human nature because he wished to redeem our nature, because he loves us and wants us to love him. If he took on only the likeness and not the whole of our nature, then he redeemed only the likeness and not the whole of our nature.
8. *Is there an easy saying for remembering these teachings about Christ?*
An easy saying for remembering these teachings about Christ is this: “What was not assumed, was not redeemed”; or, “What He did not assume, He did not redeem.”
9. *Is it proper to say that Jesus Christ is a human person?*
It is not proper to say that Jesus Christ is a human person; for Jesus Christ is not a human, but a divine Person, who also possesses a human nature.
10. *When did Jesus Christ unite His two natures in one Divine Person?*
Jesus Christ united His two natures in one Divine Person at the moment of His conception in the womb of His mother, the Blessed Mary ever Virgin.
11. *By what name is the moment in which Jesus Christ united His human and divine natures in one Divine Person called?*
The moment in which Jesus Christ united His human and divine natures in one Divine Person is called the *Incarnation*.
12. *By what other name is the moment when Jesus Christ united His human and divine natures in one Divine Person called?*
The moment in which Jesus Christ united His human and divine natures in one Divine Person is also called the *Annunciation*.
13. *Why is the moment in which Jesus Christ united two natures in one Person also called the Annunciation?*
The moment in which Jesus Christ united two natures in one Person is also called the *Annunciation* because the Annunciation is the mo-

ment when Mary, His Mother, was told by the Archangel Gabriel that she would be the Mother of God; and at this moment, when she accepted, the Incarnation happened.

- 14.** *On what day do we celebrate the Incarnation of Jesus Christ, and the Annunciation of the archangel to Mary?*

We celebrate the Incarnation of Jesus Christ, and the Annunciation of the archangel to Mary, on 25 March, which is nine months before Christmas in December.

- 15.** *What is the “Mystical Body” of Christ?*

The Mystical Body of Christ is the Catholic Church; that is, the body of the baptized faithful throughout the world, united into one body by one faith.

SOURCES

I am the vine; you the branches.

Jo 15:5

For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink.

1 Cor 12:12–13

So we being many, are one body in Christ, and every one members one of another.

Rom 12:5

- 16.** *Does the brotherly bond of the Mystical Body of Christ bind all Christians?*

The brotherly bond of the Mystical Body of Christ binds all Christians; indeed, it binds tighter than any other bond, whether of tribe, of nation, or of any other type.

THE KINGSHIP OF JESUS CHRIST

THE SOURCES OF CHRIST'S KINGSHIP

17. *Is Jesus Christ rightly called "King"?*

Jesus Christ is rightly called "King"; indeed, Jesus Christ rightly *must be called* "King".

18. *Why is Jesus Christ rightly called "King"?*

Jesus Christ is rightly called "King" because: (1) Right of inheritance: He is the just heir of David, king of the Jews, to whom God promised the throne of Juda for eternity; and also (2) natural right: His natural right, which arises from (a) right of creation: His creation of all men and all things, (b) right of care: His constant care for all men and all things, (c) right of nature: His divine nature; and (3) right of conquest: He has the right of conquest, from His passion and death on the cross for men and their salvation.

SOURCES

Of whose kingdom there will be no end.

Nicene Creed

19. *Why is Jesus Christ the just heir of David, king of the Jews?*

Jesus Christ is the just heir of David, king of the Jews, because He is the only descendent of David now living, and He is the son of the sons of David.

The first words of the Scriptures about Jesus Christ are "The book of the generation of Jesus Christ, the son of David" (Matt 1:1), and the family of Jesus Christ from Abraham to David, and from David to Christ. Christ also accepted the title "king" when Pilate asked him if He were the king of the Jews (Matt 27:11; Mark 15:2; Luke 23:3; John 18:33-37); and when He permitted Himself to be greeted in the manner of the king of the Jews, as when He entered into Jerusalem on an ass, as

the prophets had said that the king would arrive (John 12:12–15; see Zechariah 9:9); and when He permitted Himself to be called “the son of David” (Matt 21:9).

SOURCES

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matt 1:1

Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

Matt 27:11

Art thou the king of the Jews? But he answering, saith to him: Thou sayest it.

Mark 15:2

Art thou the king of the Jews? But he answering, said: Thou sayest it.

Luke 23:3

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? 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.

John 18:33–37

Which in his times he shall shew who is the Blessed and only Mighty, the King of kings, and Lord of lords.

1 Tim 6:15

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt the foal of an ass.

Zach 9:9

Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

John 12:13

And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

Matt 21:9

20. *From whom does Jesus Christ receive His hereditary right to the kingdom?*

Jesus Christ receives His hereditary right to the kingdom from Joseph, guardian and virginal father of Christ.

SOURCES

And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Matt 1:16

21. *Does the hereditary right of Jesus Christ involve rights over Gentiles (non-Jews)?*

The hereditary right of Jesus Christ does involve rights over Gentiles (non-Jews), because the Catholic Church is the new Israel, and He is the King of Israel.

22. *How must Jesus Christ be called “King” by right of the creation of all men and things by Him?*

Jesus Christ must be called “King” by right of the creation of all men and things by Him because creation always gives a right of rule.

When a man makes a machine, he rightly governs it, until he gives it to someone else. But the Gospel of John tells us that “[a]ll things were made by him: and without him was made nothing that was made” (John 1:3). Christ never gave us to anyone else; indeed, he openly and explicitly asserts his rule over us, both Jews and Gentiles. For example, see Matt 8:11 (“many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven”). Therefore, Jesus Christ rightly asserts a right to rule, and we owe Him the dignity and legitimacy of His right to rule.

SOURCES

All things were made by him: and without him was made nothing that was

made.

John 1:3

And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

Matt 8:10-11

Who is the image of the invisible God, the firstborn of every creature: For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him.

Col 1:15-16

23. How must Jesus Christ be called "King" by right of His constant care for all men and things?

Jesus Christ must be called "King" by right of His constant care for all men and all things, because that care is our only guarantee of existence, and our complete dependence on Him gives Him a right to rule.

We know that "of him, and by him, and in him, are all things" (Rom 11:36), and "in him we live, and move, and are" (Acts 17:28). We have a complete dependence on Christ, and without Christ we were not created and we cannot be. Without the constant action of Christ, our existences immediately cease, because God alone exists of Himself, and all others exist by another (that is, by God). Because of our absolute dependence on God, Jesus Christ is rightly called "King" of all things, especially of men.

SOURCES

For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

Rom 11:36

For in him we live, and move, and are; as some also of your own poets said: For

we are also his offspring.

Acts 17:28

And he is before all, and by him all things consist.

Col 1:17

24. How must Jesus Christ be called “King” by right of His divine nature?

Jesus Christ must be called “King” by right of His divine nature, because that nature is the highest, and that nature joined to a human nature in one Divine Person rightly makes Him ruler of all men.

We often call the highest of a type the “king” of that type; for example, we call the lion “king of the beasts”, and the best player of a game “king of the game”, as Wayne Gretzky is called “king of hockey” and Michael Jackson is called “king of pop” (rightly or wrongly). Similarly Jesus Christ, whose Person unites divine and human natures, is clearly the best possible man; therefore, Jesus Christ must rightly be called “King.”

SOURCES

That I may say the word, of all creatures He obtains the mastery, not extorted through power, nor conquered by another, but by His essence and nature.

Cyril of Alexandria, *In Luc.*, x.

25. How must Jesus Christ be called “King” by right of His passion and death on the cross for men and their salvation?

Jesus Christ must be called “King” by right of His passion and death on the cross for men and their salvation because so great a gift, indeed the greatest possible gift, demands the greatest possible thanks from us.

26. Is there a name for the right of Jesus Christ’s kingdom over men by right of His Passion and Death on the Cross?

The right of Jesus Christ’s kingdom over men by right of His Passion and Death on the Cross is called “the right of conquest”, because by

the redemption of man He has conquered man; not by violence, but by love He has overcome.

SOURCES

These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

Apoc 17:14

For you are bought with a great price.

1 Cor 6:20

THE REIGN OF JESUS CHRIST OVER US

27. *In what ways does Jesus Christ reign over us?*

Jesus Christ reigns over us in three primary ways: He reigns *in our minds, in our wills, and in our hearts.*

28. *How does Jesus Christ reign in our minds?*

Jesus Christ reigns in our minds because He is truth, and no man can know the truth unless he draw and receive it from Him.

SOURCES

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

John 14:6

He is the King of Israel because he rules minds, because he advises in eternity, because he leads believers, hoppers, and lovers into the kingdom of heaven.

Augustinus Episcopus, Tract. 51 in Joan., 12–13.

29. *How does Jesus Christ reign in our wills?*

Jesus Christ reigns in our wills because the perfect agreement between His divine and human wills inspires that we subject our wills to the

divine will, and this subjection of our will is our highest end.

SOURCES

Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done.

Luke 22:42

I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me.

John 5:30

Because I came down from heaven, not to do my own will, but the will of him that sent me.

John 6:38

30. *How does Jesus Christ reign in our hearts?*

Jesus Christ reigns in our hearts because He is always good, gentle, and kind to all men, and no one has loved or could have loved man as much as He can, nor can anyone be as worthy of love as Christ, the savior of men.

31. *Is Jesus Christ king only as God, or also as man?*

Jesus Christ is king as God and as man, for both Christ the man and Christ the God are the divine Person, and therefore every creature owes to Him obedience and love.

Pius XI in Quas Primas noted that the highest angels are subjected to the rule of a man, Christ. Christ Himself said that all power was given to Him. But no power can be given to Christ as God, for God already has every power; power can only be given to Christ as man. All power, therefore, is given to Christ as a man, and Christ is King both as God and as man.

SOURCES

And Jesus coming, spake to them, saying: All power is given to me in heaven and in earth.

Matt 28:18

Whence it follows that Christ not only must be adored as God by angels and men, but also that angels and men obey and are subject to His rule as a man.

Pius XI, *Quas Primas*.

OVER WHOM DOES JESUS CHRIST REIGN?

32. *Is Jesus Christ king of the Jews only, or of all men?*

Jesus Christ is king not only of the Jews, but of all men.

SOURCES

For He Who is called on earth King of the Jews, in heaven is the Lord of the Angels. But is Christ King of the Jews only, or also of the Gentiles? Truly, also of the Gentiles.

Augustinus Episcopus, Tract. 51 on John, 12–13.

Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

Ps 2:8–9

This one is the King of the nations / and King of the Jewish people, / Promised to the father Abraham / to his seed forever.

Hymn of Vespers of the Feast of the Transfiguration of Christ

His empire extends not only over Catholic nations and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ.

Leo XIII, *Annum sacrum*, 25 Maii 1899

33. *Which men owe obedience to Jesus Christ as King?*

All men, without exception, owe obedience to Jesus Christ as King.

34. *Do men who do not believe in Jesus Christ owe obedience to Him?*

Even men who do not believe in Jesus Christ owe obedience to Him. *The reasons for which Jesus Christ is King apply to men who do not believe in Christ just as they apply to men who do. For Christ also created them; keeps them in existence; suffered and died for their salvation. Unbelief takes away none of these reasons.*

SOURCES

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.

Matt 28:19–20

WHEN DOES JESUS CHRIST REIGN?

35. *To what times does the reign of Jesus Christ extend?*

The reign of Jesus Christ extends to all times after His Incarnation, continuing to the end of the world.

It is a common error today that the reign of Christ does not arrive until the end of the world, when Christ Himself will come again. Often the words of Christ that “my kingdom is not of this world” (John 18:36) are used to justify this teaching. However, the reasons for His reign apply even before Christ comes again on the last day. Indeed, this argument says that His reign “is not in this world”; but Christ said that His reign “is not of this world.” Christ never says that He has no kingdom in this world; the words “my kingdom is not of this world” mean that His kingdom is primarily spiritual, not that He has no kingdom in the present time. Because the spiritual is higher than the temporal, the spiritual kingdom is higher than the temporal kingdom, and includes the temporal kingdom. Finally, Christ is King both as God and as man, and the kingdom of God clearly extends to all times and all

places; therefore the kingdom of Christ also so extends. The kingdom of Christ is not solely eschatological and spiritual, but also current and temporal.

SOURCES

He, then, errs disgustingly who takes away from Christ the man rule over all civil things; a rule by which He receives an absolute right over created things from the Father, that all things might be placed under His will.

Pius XI, *Quas Primas*.

THE SUBSTANCE OF THE KINGSHIP OF JESUS CHRIST

36. *In what does the authority of Jesus Christ the King consist?*

The authority of Jesus Christ the King consists in three powers: the power of legislation, of execution, and of judgment.

SOURCES

For the Lord is our judge, the Lord is our lawgiver, the Lord is our king.

Is 33:22

37. *In what does the legislative power of Jesus Christ the King consist?*

The legislative power of Jesus Christ the King consists in the right and ability to make laws, and our obligation to obey them.

Christ the King made many laws on earth. For example, He commanded that all men receive His teachings, be baptized, and enter the Church (Matt 28:19), and that all men eat His flesh and drink His blood (John 6:54).

SOURCES

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.

Matt 28:19–20

Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

John 6:54

It must be believed by Catholic Faith, that Jesus Christ was given to men as a Redeemer, Whom they might trust, and at the same time as a Lawgiver, Whom they might obey.

Pius XI, *Quas Primas*.

38. *In what does the executive power of Jesus Christ the King consist?*

The executive power of Jesus Christ the King consists in the authority of requiring and compelling obedience to His laws.

SOURCES

And furthermore that power, which they call executive, must be allowed to Christ, inasmuch as all must obey His rule, and no one is able to escape those things which He has declared to the proud by the imposition of punishments.

Pius XI, *Quas Primas*.

39. *In what does the judicial power of Jesus Christ the King consist?*

The judicial power of Jesus Christ the King consists in the authority of judgements of the matters of His laws, human as well as divine, and to hand down punishments and rewards.

SOURCES

The Lord judgeth the people. Judge me, O Lord, according to my justice, and according to my innocence in me.

Ps 7:9

For neither doth the Father judge any man, but hath given all judgment to the Son.

John 5:22

In the day when God shall judge the secrets of men by Jesus Christ, according to my goſpel.

Rom 2:16

I charge thee, before God and Jesus Christ, who shall judge the living and the dead . . .

2 Tim 4:1

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.

Pius XI, *Quas Primas*.

- 40.** *Does the power of Jesus Christ the King apply only to ſpiritual things, or to temporal things as well?*

The power of Jesus Christ the King applies to spiritual and temporal things, without exception.

Although He often chooses not to exercise His power, He certainly has that power. He said "[a]ll power is given to me in heaven and in earth" (Matt 28:18, emphasis added), not "all ſpiritual power."

SOURCES

And Jesus coming, ſpoke to them, ſaying: All power is given to me in heaven and in earth.

Matt 28:18

- 41.** *What good things are produced from the social reign of Christ?*

The social reign of Christ produces all civil and spiritual benefits in society, both ſtate and Church.

SOURCES

Therefore we advise that the peace of Christ be ſought in the kingdom of Christ.

Pius XI, *Quas Primas*

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 enables the citizen's duty of obedience.

Pius XI, *Quas Primas*

THE INTEGRAL KINGSHIP OF CHRIST

42. *If the kingship of Jesus Christ is over all time and all men, why do so few men honor it?*

While the kingship of Jesus Christ is over all time and all men, it is present in its essence only; it is present in its integrity only when men and society honor it.

43. *What does it mean for the kingship of Christ to be present in its integrity?*

The kingship of Christ is present in its integrity when men and societies accept Him as their King, openly and explicitly. This occurs in different degrees in various times and places.

44. *What must the faithful do regarding the integral kingdom of Christ?*

The faithful must work for the establishment of the integral reign of Christ in societies and in all hearts.

THE QUEENSHIP OF OUR QUEEN, MARY, THE MOTHER OF GOD

45. *Besides the reign of Jesus Christ, should we remember other royal persons?*

Besides the reign of Jesus Christ, we should remember the queen, Our Lady, the Blessed Mary, ever Virgin, Mother of God.

46. *Why should we remember the Queen, the Blessed Mary?*

We should remember the queen, the Blessed Mary, because Mary is the Mother of God, the Mother of our King, Jesus Christ, Who is the universal King; Mary, therefore, is also the universal queen.

47. *From what does Mary's queenship arise?*

Mary's queenship arises from three things: from the motherhood of God, from the laws of the Jews, and from the perfection of her person.

48. *How does Mary's queenship arise from the motherhood of God?*

Mary's queenship arises from the motherhood of God because the great service which Mary did for us, in giving birth to our Savior, entitles her to our honor and thanks.

49. *How does the queenship of Mary arise from the laws of the Jews?*

The queenship of Mary arises from the laws of the Jews because in those laws the mother of the king was the queen, and Mary is the mother of our King.

SOURCES

[T]he king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand. And she said to him: I desire one small petition of thee, do not put me to confusion. And the king said to her: My mother, ask: for I must not turn away thy face.

1 Kings 2:19–20

And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye.

John 2:3–5

50. *How does the queenship of Mary arise from the perfection of her person?*

The queenship of Mary arises from the perfection of her person because Mary, conceived without original sin and having lived a life without actual sin and indeed with all virtues, thus has a right to the honor of queenship.

OUR OBLIGATIONS TO JESUS CHRIST THE KING

51. *Do only men owe obedience and honor to Jesus Christ the King?*

Not men only, but also organization, states, and all types of societies owe obedience and honor to Jesus Christ the King.

Christ is the King not only of all men, but also of all orders and societies, especially of states. To affirm that Christ has authority over all men, but not over those men united in societies, is absurd, and indeed negates even the authority over individuals. Christ, therefore, is the King not only of men, but also of all orders and societies of men, including the state itself.

52. *What type of obedience do men and societies owe to Christ the King?*

Men and societies owe obedience to Christ the King in two primary ways: (1) to acknowledge Him publicly as King, to proclaim openly His authority over them and their subjection to Him; and (2) to order themselves and their members according to His commands.

To fail to openly acknowledge the authority of Christ is, truly, to deny it. Even states ought to acknowledge Christ the King; it is necessary that a good state be a confessional state.

SOURCES

Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.

Mt 10:32–33

He, then, errs disgustingly who takes away from Christ the man rule over all civil things; a rule by which He receives an absolute right over created things from the Father, that all things might be placed under His will.

Pius XI, *Quas Primas*.

53. *Does the obligation of states to acknowledge the rule of Christ the King make the state a theocracy?*

The obligation of states to acknowledge the rule of Christ the King does not make the state a theocracy, because the state and the church are still separate, directed by different men and ordered to different ends.

Pope Urban II, in the bull Unam Sanctam, taught that there are two powers in human society: the state and the Church. The Church deals primarily with spiritual things, and the state primarily with temporal ones; but both lead to the common good. To the Church belongs spiritual and not temporal care; to the state belongs temporal and not spiritual care. But spiritual and temporal goods are not completely separate; temporal goods often touch upon spiritual goods, and spiritual goods often lead to temporal ones. Therefore, although the state ought to consider temporal goods, it must still acknowledge spiritual truths.

SOURCES

My kingdom is not of this world.

John 18:36

He, then, errs disgustingly who takes away from Christ the man rule over all civil things; a rule by which He receives an absolute right over created things from the Father, that all things might be placed under His will. However, while He lived on earth, He refrained from exercising His power of rule, and, as He then paid little heed to the possession and acquisition of human things, so He left such things to their possessors then and so He leaves them today.

Pius XI, *Quas Primas*.

He Who giveth heavenly kingdoms taketh not away mortal things.

The Hymn "Cruel Herod," in the office of the Epiphany.

POWER AND THE LAWS

54. *In the state, what is the source of power?*

In the state, as in all things, the source of power is God.

55. *Does power in the state come from the people?*

In the state, power does not come from the people, but from God.

56. *Must human laws, in civil society, conform to divine laws?*

Human laws, in civil society, must conform to divine laws, because the power of these laws comes from divine laws.

SOURCES

[F]or there is no power but from God: and those that are, are ordained of God.

Rom 13:1

Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above.

John 19:11

The civil community of man requires an authority by which it can be ruled; which is alongside also a society, therefore, arises from God Himself as from an author. From this it follows, that the public power arises not from itself, but from God. For God alone is the truest and greatest lord of all things, to whom all things, whatever they are, must be subject and whom they must serve. Thus, if anyone has the right to rule, let them receive it from nothing else, except from that highest principle of all things, God.

Leo XIII, *Immortale Dei*

For nature itself testifies that whatever is of power proceeds from God as from the highest and most august source.

Leo XIII, *Immortale Dei*

But from these writings of the Pontiffs one thing above all must be understood: the rising of public power must return to God Himself, not to the multitude.

Leo XIII, *Immortale Dei*

We see first, that a silence has been observed in the highest of the things in the constitution; that indeed no mention is made of Almighty God, through Whom

kings rule and princes command.

Pius VII, *Post tam diuturnas*

Laws concerning morals have no need of divine sanction, and it is not necessary that human laws conform to the law of nature or receive the power of obliging from God.

Pius IX, *Syllabus of Errors*

57. *Does Catholic teaching require a certain form of government?*

Catholic teaching does not require a certain form of government, but it explains and justifies the obligations of the state to God and the rights of God in civil society.

Democracy, aristocracy, monarchy, and other forms for the government of the state are permitted, and the Church and faith do not dispute that. The form of government, however, must acknowledge and be subject to the rights of the Lord and the natural law, guided by the wisdom of the Church and the teaching of the faith.

SOURCES

But the right of rule is not in itself bound to any form of government necessarily; it may rightly take on for itself one form or another, in a way truly useful for the common good.

Leo XIII, *Immortale Dei*

58. *What is the fundamental unit of the state?*

The fundamental unit of the state is the family, the stone from which all states are built.

The family is the fundamental part of the state; that is, the community of father, mother, and (God willing) children. The family is not a perfect community, because the family does not have within itself everything which is required for a good and complete life, but it is the imperfect community before all other communities, even the perfect community, the state. The state and other communities cannot flourish without strong and good families; similarly, it is much more difficult for families to

flourish when not within a strong, good state. For this reason, the family is rightly called "the stone from which all states are built".

CHURCH AND STATE

59. *What is ecclesiastical society, or the Church?*

Ecclesiastical society, or the Church, is a perfect spiritual community, the Mystical Body of Christ, whose members are members of His Body.

60. *What is civil society, or the state?*

Civil society, or the state, is a perfect temporal community, containing all the natural goods for men to obtain their end.

61. *What does "perfect community" mean?*

A "perfect community" is one which has within itself all that is necessary for its flourishing.

The Church is a "perfect" community because the Church has in herself everything necessary for her own flourishing; that is, she has everything necessary for the spiritual common good of the Mystical Body of Christ. She always has, within herself, the hierarchy, the sacraments, the authority of God, and all other things which the spiritual common good of the Mystical Body of Christ requires. Similarly, the state is a "perfect" community because the state has everything necessary for its own flourishing in itself; that is, it has everything necessary for the temporal common good of the citizens of the state. The citizens of the state are often also members of the Mystical Body, about which we will learn later.

SOURCES

But they said: Lord, behold here are two swords. And he said to them, It is enough.

Luc 22:38

That in this power there are two swords, a spiritual and a temporal, we are instructed by the words of the Gospel. For the Apostle saying, "Behold here are two swords," certainly in the Church, when the Apostles speak, He did not respond

that there were too many, but that there were enough. Certainly, he who denies that the temporal sword is in the power of Peter, turns evilly against the word of the Lord, saying, "Put back thy sword in its sheath." And which of the two, therefore, is in the power of the Church? Obviously, the spiritual and the material sword. For it is indeed for the Church, and must be exercised by the Church. One by the hand of the priest, one by the hand of kings and soldiers, but at the nod and sufferage of the priest. But the sword must be under the sword, the sword of temporal authority submitted to the spiritual power; for when the Apostle said, "There is no power but from God, and what is ordered to God"; nor can it be ordered, except the sword under the sword, and the inferior submitted to the higher.

Boniface VIII, *Unam Sanctam*, 1302

Therefore God divided the management of the human race between two powers, the ecclesiastical and the civil, one indeed ordered to divine things, and one to human things. Both are supreme in their type.

Leo XIII, *Immortale Dei*

62. *Is the Church higher than the state?*

The Church is higher than the state.

63. *Why is the Church higher than the state?*

The Church is higher than the state because (1) the ends and means of the Church are higher than the ends and means of the state, and (2) the "citizens" of the Church (that is, the members of the Mystical Body of Christ) live in all the states of the world.

The Church is directed to spiritual goods, and first of all to God; the state is directed to temporal goods, and first of all to man. (Although power comes from God, the form of the state and its particular laws clearly do come from man.) It is clear that spiritual goods are higher than temporal goods, just as the spirit is higher than the body; therefore, the community directed to the spirit is higher than the community directed to the body. Also, the members of the Mystical Body of Christ, "citizens" of the Church, live in all the states of the world; the Church must therefore extend into all the states of the world.

SOURCES

Just as the end, to which the Church is directed, is by far the most noble one, so also its power is the most distinguished of all, nor can it be held lower than the civil power, or liable to it in any way.

Leo XIII, *Immortale Dei*

In a conflict of the laws of each power, the civil law prevails.

Pius IX, *Syllabus of Errors*

64. *Does civil society dissolve into the Church?*

Civil society does not dissolve into the Church, but remains a community necessary for the salvation of man, and every man must obey its just laws and faithfully serve it.

65. *Must the state be separated from the Church?*

The state must *not* be separated from the Church; indeed, the Church and the state should work together within their proper domains.

Man and the family have spiritual ends, and those spiritual ends are their highest ends; they also, however, have temporal ends, and the state is necessary for them. Families require material goods, and this need falls under the state; this need, however, is for the sake of spiritual ends, and the states must acknowledge those ends and help families to reach them.

SOURCES

Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

Rom 13:2

Therefore both divine and human laws cry out to them, who by disgusting acts of treason and contrivances of seditious fall away from faith in princes, and strive to topple them from their rule.

Gregory XVI, *Mirari Vos*

Nor can We predict happier things for religion or for leadership from the wishes of those who wish to break apart the mutual peace of the ruler with the priesthood,

and that the Church be separated from the kingdom. It is certain, of course, that the lovers of this impudent liberty always threaten this agreement, which always stands forth as favorable and helpful to the civil and sacred bodies.

Gregory XVI, *Mirari Vos*

The Church from the state, and the state from the Church, must be separated.

Pius IX, *Syllabus of Errors*

It is permitted to refuse obedience to legitimate princes, and even to rebel.

Pius IX, *Syllabus of Errors*

66. *Must the state obey the Church?*

The state must obey the Church in all things which pertain to spiritual things (that is, to faith and morals); but in other things, the state hears the Church as a mother and teacher, but need not obey.

67. *Must the state help and support the Church?*

The state must help and support the Church, when the Church requests such help from the state.

SOURCES

The Holy Name of God, therefore, must be before princes; and religion, thus placed by grace, must be embraced by their official commands; defend it by their benevolence, protect it by the authority of law, and not contemplate or institute anything which might be contrary to its safety.

Leo XIII, *Immortale Dei*

Moreover, let our beloved sons in Christ, the princes, favor by their power and authority these common desires for the safety of both the sacred and the public realms, and may they consider how what is brought together not only for the benefit of the rule of the earth, but greatly for the protection of the Church. May they carefully take note that whatever is done for the health of the Church is carried peacefully for their rule.

Gregory XVI, *Mirari Vos*

How serious, bitter, and troublesome this was to Us . . . not only did not declare that this holiest religion, was the only one in all of France for whom the protection

of the laws and the authority of the government should publicly support, but even that it should be thoroughly passed by in the very institution of the reign?

Pius VII, *Post tam diuturnas*

The Church has no power of using force, nor any temporal power, direct or indirect.

Pius XI, *Syllabus of Errors*

THE RIGHTS OF CHRIST THE KING IN CIVIL SOCIETY

68. *What are the rights of God (that is, of Christ the King) in civil society?*

The rights of God (that is, of Christ the King) in civil society are that the state acknowledge and proclaim the truth and the true religion; submit itself to the Church, the higher society; and support and assist the mission of the Church wherever it can.

Because of the superiority of the reign of Christ as opposed to the reign of man, it is necessary that the reign of man come to the help of its King wherever it can. For just as the father comes to the aid of the family, and the family to the community, and the community to the state, when the higher community has need; so also the state must come to the help of the Church, when the Church has need. For however much the state has within its proper domain, its good is only good if it leads to a spiritual good; for temporal goods which do not lead men to the spiritual good are empty and vain, and unworthy objects of the wills of men. Therefore, the state, in order to reach its own end, must have the Church, which reaches its proper end; and therefore the state must help and support the Church in fulfilling its spiritual end.

69. *How must the state acknowledge and proclaim the truth and the true religion?*

The state must acknowledge and proclaim the truth and the true religion principally by the public establishment of the Church of Christ, and by openly and publicly announcing that Jesus Christ is its King.

The state cannot acknowledge the true religion, and the truth generally, unless it also acknowledges the One Who is truth. Christ the King is truth; the state, therefore, cannot acknowledge the truth unless it acknowledges Christ. The obligation to God belongs to both the individual man and to civil society.

SOURCES

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

John 14:6

For, in things visible God has fashioned secondary causes, in which His divine action can in some wise be discerned, leading up to the end to which the course of the world is ever tending. In like manner, in civil society, God has always willed that there should be a ruling authority, and that they who are invested with it should reflect the divine power and providence in some measure over the human race.

Leo XIII, *Immortale Dei*

As a consequence, the State, constituted as it is, is clearly bound to act up to the manifold and weighty duties linking it to God, by the public profession of religion. Nature and reason, which command every individual devoutly to worship God in holiness, because we belong to Him and must return to Him, since from Him we came, bind also the civil community by a like law. For, men living together in society are under the power of God no less than individuals are, and society, no less than individuals, owes gratitude to God who gave it being and maintains it and whose everbounteous goodness enriches it with countless blessings.

Leo XIII, *Immortale Dei*

70. *In what other ways must the state acknowledge the true religion?*

The state must acknowledge the true religion by helping families have necessary temporal goods, so that members of the family (who are also members of the Mystical Body) may be closer to God and reach for their spiritual ends.

Families require a certain amount of temporal goods—that is, food, clothing, hous-

ing—and the state must see to it that families can obtain these goods. Without these goods, citizens will have great difficulty in obtaining their spiritual goods, even their salvation. The citizens of the state are also and first members of the Mystical Body of Christ; the state must never forget that.

71. *How must the state submit itself under the Church?*

The state submits itself under the Church principally when it submits itself to the Church's judgment within its proper domain.

72. *Is the domain of the Church only over spiritual matters?*

The domain of the Church is not only over spiritual matters; the domain of the Church extends also to matters which are spiritual and material mixed together.

73. *What are some examples of mixed spiritual and material matters?*

Some examples of mixed spiritual and material matters are marriage and the education of the young.

74. *Is there a name for those matters over which the Church has direct power?*

The name for those matters over which the Church has direct power is *matters spiritual by nature*, which are either *completely spiritual by nature* or *partially spiritual by nature* (that is, mixed matters).

75. *What is the indirect power of the Church?*

The indirect power of the Church extends to matters which are regularly temporal, but which exceptional circumstances have rendered spiritual.

This indirect power is real power; that is, a right to command not merely to ask. Exceptional circumstances may change otherwise purely material matters into spiritual matters; for example, workers' time off is a purely temporal issue, but it may become accidentally spiritual regarding work on Sunday.

76. *Does the Church have authority in purely temporal matters?*

The Church does not have authority in purely temporal matters; the state has authority in those matters.

77. *How must the state support and help the mission of the Church?*

The state must support and help the mission of the Church by material

assistance (in transportation, money, and so forth) and, if necessary, by the enforcement of its judgments.

SOURCES

Crime which wounds only the law of the Church, by its nature, only the ecclesiastical authority prosecutes, sometimes being required, where that same authority has either the need or the opportunity to judge, with the help of the secular arm. A crime which offends only the law of civil society, civil authority punishes, by its own law . . . although even the Church can be competent in this by reason of sin; a crime which offends the law of both societies, may be punished by either power.

Codex Juris Can. 2198 (1917).

78. *Should the state run the public schools without the guidance of the Church?*

The state should not run the public schools without the guidance of the Church; indeed, the Church must be permitted to participate in the direction of the public schools, especially to teach religious doctrine in them.

SOURCES

The entire direction of the public schools, in which Christian youth of a certain Republic are instructed, . . . can and should be given over to the civil authority, and indeed so given over that no right of entering into the discipline of the school, the direction of studies, the requirements for degrees, or the selection or approval of teachers should be recognized in any other authority whatsoever.

Pius IX, *Syllabus of Errors*

The method of instructing youth which is disjoined from the Catholic Faith and the power of the Church can be approved by Catholics.

Pius IX, *Syllabus of Errors*

79. *What is the relation of the Church to the state regarding marriage?*

Power over marriage belongs entirely to the Church, and the laws of

the state concerning it should conform to the laws of the Church.

80. *Should the state permit divorce?*

The state should not permit divorce, for marriage is a religious matter, and the state must conform its laws about marriage to the laws of the Church.

SOURCES

By the law of nature the bond of marriage is not unbreakable, and in certain cases divorce, having been decreed by the civil authority, can be confirmed.

Pius IX, *Syllabus of Errors*

Marriage and spousal cases by their nature pertain to the civil forum.

Pius IX, *Syllabus of Errors*

81. *Is there an easy analogy for the relation between the reign of Christ and the reign of man?*

An easy analogy for the relation between the reign of Christ and the reign of man is the relation of soul and body.

This analogy is especially apt in this matter. Just as the soul gives life to the body and gives it its higher faculties, so the Church gives true life to the state and its members. Just as the soul punishes the body into submission, e.g. by fasting or other penance, so also the Church sometimes corrects, or if necessary punishes, the state for the sake of the higher end of man. The Church is the higher community; the state must submit itself to the Church.

SOURCES

Therefore, between each power which stands, there must be an orderly relationship, which indeed is justly compared to the union by which the soul and the body are joined in man.

Leo XIII, *Immortale Dei*

82. *Does our loyalty to the Kingdom of Christ supersede our loyalties to*

our earthly governments?

Our loyalty to the Kingdom of Christ does supersede our loyalties to our earthly governments, and all other loyalties whatsoever.

This doctrine also means that our fidelity to our brothers in Christ—other members of His Mystical Body—is higher than all other loyalties whatsoever, including our loyalty to the state. Other loyalties are good and must be preserved; however, loyalty to the Mystical Body and its members is always first and highest.

SOURCES

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Mt. 10:37

There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.

Gal 3:28

83. *Does the brotherhood of the Mystical Body eliminate other loyalties?*

The brotherhood of the Mystical Body does not eliminate other loyalties; indeed man is, by nature, a creature in many societies.

The modern principle is that man is in only one society; however, the traditional doctrine is that man is in many societies: in the Church (and the Mystical Body) first, and in the state, and in the family, and in workers' associations, and in many others. It is good and natural for man to be in these societies and to have loyalty to them.

SOURCES

Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.

Mt 22:21

THE WORSHIP OF OUR LORD JESUS CHRIST THE KING

SPECIAL DAYS OF CHRIST THE KING

84. *On what days do we particularly celebrate and praise Jesus Christ as King?*

We particularly celebrate and praise Jesus Christ as King firstly on the feast day of Our Lord Jesus Christ the King; on the Epiphany; on the days of saints who were devoted to Him as King, or who particularly demonstrated and exercised the kingly virtues; and in days on which Christ showed forth His reign on earth in a special way.

85. *On what day is the feast of Our Lord Jesus Christ the King?*

In the new calendar, the feast of Our Lord Jesus Christ the King is the last Sunday in ordinary time. In the traditional calendar, the feast of Our Lord Jesus Christ the King is the last Sunday of October.

SOURCES

Therefore, by our apostolic authority, we establish the feast of Our Lord Jesus Christ the King, every year, on the last Sunday of the month of October.

Pius XI, *Quas Primas*.

86. *Why did the Church choose the last Sunday of October for the feast of Our Lord Jesus Christ the King?*

The Church chose the last Sunday of October for the feast of Our Lord Jesus Christ the King for three reasons: (1) it closely precedes the celebration of All Saints, who acknowledged the reign of Christ the King, and the King should be surrounded by his soldiers; (2) this part of the year nearly closes the liturgical year, and crowns the mysteries of the life of Christ; and (3) the feast is not the end of the year, and a feast in the middle of the year shows that the reign of Christ the

King exists in the present time, not only in past and not only in future times.

87. *Why do we particularly celebrate the reign of Jesus Christ on the Epiphany?*

We particularly celebrate the reign of Jesus Christ on the Epiphany because on this day, the Three Kings of the East came to adore Him as their king, the first of all the nations, save the Chosen People, to acknowledge His royal dignity.

SOURCES

Saying, Where is he that is born king of the Jews?

Mt 2:2

88. *On the Epiphany, by what sign is the royal dignity of Jesus Christ chiefly indicated?*

On the Epiphany, the royal dignity of Jesus Christ is indicated chiefly by the sign of the gift of gold; for incense signifies His divinity, myrrh His victimhood, and gold His royalty.

89. *On what other days do we specially celebrate the reign of Jesus Christ?*

We specially celebrate the reign of Jesus Christ on the feast of the Most Holy Rosary, 7 October; on the feast of the Blessed Virgin Mary the Queen, 31 May; on the feast of the Holy Name of Mary, 12 September; on the feast of King Louis IX, 25 August; on the feast of Joan of Arc, 30 May; and on the feast of St. Joseph, 19 March.

90. *Why do we particularly celebrate the reign of Jesus Christ on the feast of the Most Holy Rosary?*

We particularly celebrate the reign of Jesus Christ on the feast of the Most Holy Rosary because Christ the King gave the victory to the Christian warriors through Mary His Mother at Lepanto on that day. His divine and earthly power, his power as a ruler and as a captain, his strength of the warrior and of the king, are very clearly displayed by this victory.

91. *Why do we particularly celebrate the reign of Jesus Christ on the feast of the holy name of Mary?*

We particularly celebrate the reign of Jesus Christ on the feast of the holy name of Mary because Christ the King gave victory to the Christian warriors against the Turks in that name at Vienna on that day. His divine and earthly power, his power as a ruler and as a captain, his strength of the warrior and of the king, are very clearly displayed by this victory.

92. *Why do we particularly celebrate the reign of Jesus Christ on the feast of King Louis IX?*

We particularly celebrate the reign of Jesus Christ on the feast of King Louis IX because King Louis clearly shows forth the royal virtues of His Lord, Jesus Christ the King.

93. *Why do we particularly celebrate the reign of Jesus Christ on the feast of Joan of Arc?*

We particularly celebrate the reign of Jesus Christ on the feast of Joan of Arc because Joan viewed the crowning of Charles the king of France, and his earthy reign, only in the light of the crown of Christ the King of everything, and working tirelessly to establish it.

SOURCES

To St. Joan's mind the coronation and anointing of the King of France were ever present, because that anointing did homage to the universal Kingship of Christ and linked up political power with the government of Jesus. She was the saint sent to remind the world of the Supernatural Political Guidance of God and of that Catholic organization of Europe which was the glory of the Middle Ages.

Fr. Denis Fahey, *The Kingship of Christ according to the Principles of St. Thomas Aquinas* 164 (Christian Book Club of America: Palm Dale, CA, 1990).

94. *Why do we particularly celebrate the reign of Jesus Christ on the*

feast of St. Joseph?

We particularly celebrate the reign of Jesus Christ on the feast of St. Joseph because Joseph, husband of the Blessed Virgin Mary, by adopting Our Lord (and his own Lord) as his own son in obedience to the will of that same Lord, made him David's heir and his own heir, the king of Israel.

SOURCES

And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Matt 1:16

95. *Are there other saints who especially show the greatness of Christ the King?*

Other saints who especially show the greatness of Christ the King are all the royal saints; e.g., Margaret, queen and widow (10 June); Elizabeth, queen and widow (8 July); Ferdinand, king and confessor (30 May); Clothilda, queen and widow (3 June); Stephen, king and confessor (2 September); Edward, king and confessor (13 October). Their examples are for all, royal and common.

SIGNS AND MYSTERIES POINTING TO CHRIST
THE KING

96. *By what events in the life of Jesus Christ are our minds drawn to His kingship?*

Our minds are drawn to the kingship of Jesus Christ by all the events of His life, but especially by the entry into Jerusalem on Palm Sunday and the crowning with thorns.

97. *How does the entry into Jerusalem on Palm Sunday by Jesus Christ signify the kingship of Christ the King?*

The entry into Jerusalem by Jesus Christ on Palm Sunday signifies the

kingship of Christ the King because His people hailed Him as the King, indeed as the King come again, giving Him honor which He did not refuse.

The people of Jerusalem and of Israel, His people, of whom He was and from whom He took His humanity, hailed Him as a king come again in the entry to Jerusalem. They put the branches of palms on His path, and cried, "Hosanna to the son of David." The Lord Jesus did not refuse these honors and praises; indeed, he received them, and He rode into Jerusalem on an ass. In this event His kingdom is revealed to us most clearly.

SOURCES

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt the foal of an ass.

Zach 9:9

And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

Mt 21:9

And they that went before and they that followed, cried, saying: Hosanna, blessed is he that cometh in the name of the Lord.

Mc 11:9

Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

Jo 12:13

98. *How does the crowning of Jesus Christ with thorns signify the kingship of Christ the King?*

The crowning of Jesus Christ with thorns signifies the reign of Christ the King because by this torment we most wickedly mocked His kingship; but by the Resurrection He most gloriously vindicated that kingship.

Because we most wickedly mocked His kingship when we crowned Him with a crown of thorns, now we most excellently praise His kingship when we venerate the instrument of torture, now become a symbol of triumph.

SOURCES

And they clothed him with purple, and plating a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.

Mc 15:17–19

And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews; and they gave him blows.

Jo 19:2–3

99. *What prayers are especially pleasing to Our Lord Jesus Christ the King?*

Some prayers that are especially pleasing to Our Lord Jesus Christ the King are: the inspired Psalms in the Holy Scriptures; the Holy Rosary of His Mother; the prayer of Pius XI to Christ the King; the prayer of the Divine Office concerning Christ the King; the prayer of the Divine Office concerning the Holy Rosary; and the prayer of the Divine Office concerning Saint Louis.

100. *How can we give honor to Jesus Christ the King in the Most Holy Rosary?*

We can give honor to Jesus Christ the King in the Most Holy Rosary especially in the third sorrowful mystery (the Crowning of Jesus Christ with Thorns) and the fifth glorious mystery (the Crowning of the Blessed Mary, ever Virgin), if we kneel while we pray these mysteries.

SOURCES

Indeed, of the many formulas and methods for honoring the divine Mother,

because they must be preferred which we know to be more powerful and more pleasing to her in themselves, it pleases me to point out the Rosary by name, and to impress it most eagerly. The name of crown has attached to the praying of this ritual by common usage.

Leo XIII, *Octobri Mense*

101. *What are some sayings about Christ the King?*

Some sayings about Christ the King are “Christus vincit! Christus regnat! Christus imperat!” (“Christ conquers! Christ reigns! Christ is the ruler!”); “Age viriliter, noli morare” (“Act manfully, do not delay”); et “Pax Christi in regno Christi” (“The peace of Christ in the kingdom of Christ”).

102. *From where does the saying “Christus vincit! Christus regnat! Christus imperat!” come?*

The saying “Christus vincit! Christus regnat! Christus imperat!” is an ancient saying, Carolingian or older.

103. *What does the saying “Christus vincit!” mean?*

The saying “Christus vincit!” means that the kingdom of Christ is by right of conquest: the right from His conquest of our sins and death in the great sacrifice on the Cross.

104. *What does the saying “Christus regnat!” mean?*

The saying “Christus regnat!” means that the kingdom of Christ is universal in time and place.

105. *What does the saying “Christus imperat!” mean?*

The saying “Christus imperat!” means that the kingdom of Christ is not only a kingdom, but an empire; that is, Christ rules not only as a king, but as an emperor.

106. *What does the saying “Age viriliter, noli morare” mean?*

The saying “Age viriliter, noli morare” means that our actions should be manful and not be delayed due to weakness or fear.

107. *Where does the saying “Age viriliter, noli morare” come from?*

The saying “Age viriliter, noli morare” comes from the first letter of

St. Paul the Apostle to the Corinthians.

SOURCES

Watch ye, stand fast in the faith, do manfully, and be strengthened.

I Cor. 16:13

108. *Where does the saying “Pax Christi in regno Christi” come from?*

The saying “Pax Christi in regno Christi” comes from the encyclical letter “Quas Primas”, written by Pius XI. It means that only in the kingdom of Christ can true peace be gained.

SOURCES

Therefore we advise that the peace of Christ should be sought in the kingdom of Christ.

Pius PP. XI, Quas Primas

109. *What is the coronula?*

The coronula is the “little crown”; that is, a small crown of thorns which a Christian can wear on his person, in honor and memory of the Crown of Thorns which Christ wore in His Passion.

110. *What is the coronula made of?*

The coronula is made from plant matter, leather, or cloth, braided together. The thorns of the coronula are made from metal or wood, or some other suitable material. The thorns must not cause injury to the wearer; let the maker take care!

111. *How is the coronula worn?*

The coronula is worn on the wrist, around the waist, or on some other part of the body.

112. *Why is the coronula worn in honor of Christ the King?*

The coronula is worn in honor of Christ the King in memory of the Crown of Thorns. By the Crown of Thorns we most cruelly mocked

our King; by the coronula we most fittingly glorify our King, and by our penance we make reparation for our sin of mockery.

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COLOPHON

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