

Feast of Christ the King

10-27-2024

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Part 1: Epistle & Gospel

EPISTLE [Colossians 1:12-20] Brethren: Giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the Saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His Blood, the remission of sins; 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; and He is before all, and by Him all things consist, and He is the head of the body of the Church, Who is the beginning, the firstborn from the dead, that in all things He may hold the primacy because in Him it hath well-pleased the Father that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the Blood of His cross, both as to the things on earth, and the things that are in heaven, in Christ Jesus our Lord.

GOSPEL [John 18:33-37] At that time: Pilate said to Jesus: Art Thou 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? Thine 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.

Part 2: Announcements

1. After Last Gospel: Procession in Church, ACT OF DEDICATION OF THE HUMAN RACE TO JESUS CHRIST THE KING, Litany of Sacred Heart, & Benediction
 - 1.1. [Plenary Indulgence Opportunity Today](#) (Under Usual Conditions)
 - 1.1.1. A plenary indulgence is granted to the faithful who on the solemnity of Our Lord Jesus Christ, King of the Universe, publicly recite the act of dedication of the human race to Christ the King; a partial indulgence is granted for its use in other circumstances.
 - 1.1.1.1. [Note: Norm # 23: N23. To gain an indulgence it is sufficient to recite the prayer alternately with a companion or to follow it mentally while it is being recited by another.](#)
2. Possible Donations to SMdT
 - 2.1. Contact Fr. Metrejean: andremetrejean@gmail.com
 - 2.2. [Vestments for pre-55 Palm Sunday](#)
 - 2.3. [Four Torches for High Masses](#)
3. All Saints' Day on November 1st is A Holy Day of Obligation
 - 3.1. 8am Low Mass
 - 3.2. 6pm High Mass
 - 3.3. All Saints' Day Costume Party for Family after 6pm Mass (see [Bulletin](#) for more information)
4. All Souls' Day
 - 4.1. Three (TLM) Masses beginning at 8am
 - 4.1.1. One high Mass, followed by two low Masses
 - 4.1.2. Receiving Holy Communion at any Mass that day counts for 1st Saturday
 - 4.1.3. Holy Communion will only be given to the faithful at the 1st Mass at 8am
 - 4.2. Blessing of Tombs at Noon (see [Bulletin](#) for more information)
5. [Indulgences for November](#)
 - §1 A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful who,

1° on any and each day from November 1 to 8, devoutly visit a cemetery and pray, if only mentally, for the departed;

2° on All Souls' Day (or, according to the judgment of the ordinary, on the Sunday preceding or following it, or on the solemnity of All Saints), devoutly visit a church or an oratory and recite an Our Father and the Creed.

§2 A partial indulgence, applicable only to the souls in purgatory, is granted to the faithful who 1° devoutly visit a cemetery and at least mentally pray for the dead; 2° devoutly recite lauds or vespers from the Office of the Dead or the prayer Eternal rest.

Requiem aeternam: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace."

Part 3: Sermon

1. Liturgical Introduction

- 1.1. GRADUAL He shall rule from sea to sea, and from the river to the ends of the earth. And all kings shall adore Him, all nations shall serve Him.
- 1.2. ALLELUIA Alleluia, alleluia. His power shall be an everlasting power, which shall not be taken away; and His kingdom a kingdom that shall not decay. Alleluia. +

2. [The Reconquista](#)

- 2.1. In 711 A.D. the Muslims in North Africa, also known as the Moors, took over Spain, the whole peninsula.
- 2.2. Except for...small remnant left in the mountains of Northern Spain
 - 2.2.1. Led by Pelayo
 - 2.2.2. Battle of Covadonga
 - 2.2.3. Pelayo and his men were tempted by Archbishop of Seville to compromise
 - 2.2.4. Under Our Lady's Protection
 - 2.2.5. Won a miraculous battle
 - 2.2.6. This was the beginning of a 700+ year campaign of Christians to take back Spain. This is also known as the Reconquista.
 - 2.2.7. 700+ Years! 722 A.D. until 1492 A.D.
 - 2.2.8. Fruit of the Reconquista

- 2.2.8.1. St. Teresa of Avila
- 2.2.8.2. St. John of the Cross
- 2.2.8.3. St. John of Avila
- 2.2.8.4. St. Ignatius of Loyola

2.3. [Gabriel Moreno](#)

- 2.3.1. Early 1800s take over of Ecuador by Republicans
 - 2.3.1.1. The overthrow of the existing government
 - 2.3.1.2. While in college, Gabriel Moreno became a supporter of the Republic and became involved in politics.
 - 2.3.1.3. Later has a strong reversion to the Catholic Faith.
 - 2.3.1.3.1. When he is martyred found with a copy in his pocket of the *Imitation of Christ* and a detailed [rule of life](#)
 - 2.3.1.4. Finds himself the president of Ecuador
 - 2.3.1.5. Transforms the Country economically and socially.
 - 2.3.1.6. He works with the hierarchy to reform the Clergy
 - 2.3.1.7. Pope Leo XIII later calls his government, a model state
 - 2.3.1.8. President Moreno consecrated the nation to the Sacred Heart
 - 2.3.1.9. His presidency and martyrdom were prophecied in the around the year 1600 by Our Lady to Sr. Mariana

3. On this Great [Feast of Christ the King](#),

- 3.1. I mention the history of Spain and the history of Gabriel Moreno for a few reasons:
 - 3.1.1. These are stories about real people who fought and were willing to suffer and die for the Reign of Christ. With every breath, these Catholics. worked for the [Social Kingship of Christ](#).
 - 3.1.2. These stories are proof that when God's rights are put first, men's rights will be respected.
 - 3.1.3. Like the lives of the [Vendee](#) of France and the [Cristeros](#) of Mexico, these are stories of Supernatural Hope.
 - 3.1.4. When things are dark in the Church and the World, we need to recall these stories.
 - 3.1.4.1. These men never gave up.
 - 3.1.4.2. They were organized.
 - 3.1.4.3. Had a plan.

4. Need for Natural & Supernatural Prudence
 - 4.1. “And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light (Luke 16:8).”
 - 4.2. Free Masons, Communists, Liberals, Bankers have for centuries been organized.
 - 4.2.1. Much of the way we think, act, live was engineered and planned by the these anti-Catholic groups.
 - 4.2.2. Our enemies have had a plan. They want us to forget they had a plan.
 - 4.2.3. In order to fight for Social Kingship of Christ, we need a plan also.
5. First, it starts with our own hearts.
 - 5.1. Rule of Life for Self
 - 5.1.1. Reasonable and Consistent
 - 5.2. Imitate John and Our Lady on Good Friday
 - 5.2.1. Be not a Peter
 - 5.2.1.1. Pride and Anger will not sustain us
 - 5.2.1.2. Only Love, Conviction, Penance, & Grace
 - 5.2.2. Prayer & Study First
6. Then our families.
 - 6.1. Rule of Life for Families
 - 6.2. Domestic Church
 - 6.2.1. Daily individual prayer
 - 6.2.2. Daily study of Scripture
 - 6.2.3. Daily couple prayer
 - 6.2.4. Daily family prayer
 - 6.2.5. Monthly couple dialogue
 - 6.2.6. Yearly retreat
7. Then it starts in our communities.
 - 7.1. We cannot *not* vote.
 - 7.1.1. See quotes below from Cardinal Burke, Fr. Davis, S.J., Fr. Spirago, Pope Pius XII
 - 7.2. Local Involvement
 - 7.2.1. Ask every family here to organize at least one public rosary before Lent
 - 7.2.2. [Sign up sheet \(click here\)](#)
 - 7.2.3. With at least two others
 - 7.2.4. Great way to evangelize and practice humility.
 - 7.2.4.1. Why three persons total?

- 7.2.4.1.1. Because of three main persons under the throne of the Cross: Our Lady, St. John, St. Mary Magdalen
 - 7.2.4.2. Where?
 - 7.2.4.2.1. Anywhere public. Even your front yard.
 - 7.2.4.3. For what reason?
 - 7.2.4.3.1. Anything that furthers the Social Kingship of Christ.
 - 7.2.4.3.2. End of IVF, Abortion, Divorce
 - 7.2.4.3.3. For Civil Leaders
 - 7.2.4.3.4. Or Simply for Social Kingship of Christ
- 8. Liturgical Conclusion
 - 8.1. 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. [Today's Gospel]
- 9. *Appendix to Sermon: Quotes concerning Duty to Vote*
 - 9.1. [Cardinal Burke:](#)
 - 9.1.1. "Before the desperate situation of our national politics today, some have concluded that they cannot vote for any candidate, but, if there is even the smallest ray of hope to effect some change in view of effecting ever greater change for the common good, it is not right for us to fail in responding to the ray of hope. Only if no candidate provides any ray of hope of serving, at least in some part, the common good, especially in what pertains to human life, marriage and the family, and the practice of religion, are we justified in not voting at all." [October 22, 2024]¹
 - 9.2. Fr. Davis, S.J.
 - 9.2.1. It is the duty of all citizens who have the right to vote, to exercise that right when the common good of the state or the good of religion and morals require their votes, and when their voting is useful. (Davis, SJ, Moral and Pastoral Theology, v. 2 pg. 90)
 - 9.3. Pope Pius XII
 - 9.3.1. Pope Pius XII to parish priests of Rome on March 16, 1946:
 - 9.3.1.1. The exercise of the right to vote is an act of grave moral responsibility, at least with respect to the electing of those who are called to give to a country its constitution and its laws, and in particular those that affect the sanctification of holy days of obligation, marriage, the family, schools and the just and equitable

¹ <https://www.cardinalburke.com/presentations/voting-moral-questions>

regulation of many social questions. It is the Church's duty to explain to the faithful the moral duties that flow from this electoral right

9.3.2. [Two years later] Pope Pius XII to parish priests in March 10, 1948:

9.3.2.1. In the present circumstances, it is a strict obligation for all those who have the right to vote, men and women, to take part in the elections. Whoever abstains from doing so, in particular by indolence or weakness, commits a sin grave in itself, a mortal fault. Each one must follow the dictate of his own conscience. However, it is obvious that the voice of conscience imposes on every Catholic to give his vote to the candidates who offer truly sufficient guarantees for the protection of the rights of God and of souls, for the true good of individuals, families and of society, according to the love of God and Catholic moral teaching."

9.3.3. CAVEAT: We must admit, we are in a different context today.

9.3.3.1. "But how far we are removed from this situation. Clearly, we are no longer in the circumstance of having to choose between Catholic and non-Catholic, morally upright and liberal representatives. All the alternatives are liberal, the deception and the manipulation of the public by the media is rampant. In practice, it generally comes down to the question of whether or not it is permissible to vote for an unworthy candidate (e.g., a candidate who only approves abortion in cases of rape or incest), for he would at least (we suppose) be the lesser evil. In such a case, there can be no obligation to vote, for all the reasons mentioned by Pope Pius XII that could oblige, no longer apply. Nevertheless, it is still permissible to vote in such a case, provided that one can be sure that there truly is a lesser evil, and that there is a grave reason to do so (e.g., to avoid abortion on demand, or promotion of unnatural methods of birth control), and one has the good intention of providing for the good of society as best one can. This is called material cooperation. However, it can never be obligatory. Consequently, in the rare case where there are informed Catholic candidates who publicly support the teaching of the Church, there is a strict moral obligation to vote, under pain of mortal sin. Where there is a clear gain possible from the correct use of a vote for some other candidate, it can be recommended or counseled. However, when there is no clear advantage it would be

better to abstain, so as not to contribute even to a material participation.”²

9.4. [The Catechism of Fr. Spirago](#)³

- 9.4.1. If a Catholic, by giving his vote to a candidate who is hostile to the Church, or by abstaining from voting, makes himself in part responsible for the success of that candidate, he has much
- 9.4.2. to answer for....It is, however, a duty to vote if thereby one can avert evil and promote what is good. Let no man say: My vote is of no consequence; it might turn the scale, and if not, at any rate it lessens the defeat of the non-successful candidate. Those who are not entitled to vote ought to pray that the result of the election may be favorable to the cause of religion and of the country in general.

Part 4: Weekly Catechism Home Lessons

Excerpts from Baltimore Catechism # 3

Q. 1371. When will Christ judge us?

A. Christ will judge us immediately after our death, and on the last day.

Q. 1372. What is the judgment called which we have to undergo immediately after death?

A. The judgment we have to undergo immediately after death is called the Particular Judgment.

Q. 1373. Where will the particular judgment be held?

A. The particular judgment will be held in the place where each person dies, and the soul will go immediately to its reward or punishment.

Q. 1374. What is the judgment called which all men have to undergo on the last day?

A. The judgment which all men have to undergo on the last day is called the General Judgment.

Q. 1375. Will the sentence given at the particular judgment be changed at the general judgment?

² Taken from <https://sspx.org/en/news/catholic-principles-voting-7917>

³ See Page 377 [PDF page 379]

<https://ia904707.us.archive.org/21/items/catechismexplain00spiruoft/catechismexplain00spiruoft.pdf>

A. The sentence given at the particular judgment will not be changed at the general judgment, but it will be repeated and made public to all.

Q. 1376. Why does Christ judge men immediately after death?

A. Christ judges men immediately after death to reward or punish them according to their deeds.

Q. 1377. How may we daily prepare for our judgment?

A. We may daily prepare for our judgment by a good examination of conscience, in which we will discover our sins and learn to fear the punishment they deserve.

Q. 1378. What are the rewards or punishments appointed for men's souls after the Particular Judgment?

A. The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

Q. 1379. What is Hell?

A. Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

Q. 1380. Will the damned suffer in both mind and body?

A. The damned will suffer in both mind and body, because both mind and body had a share in their sins. The mind suffers the "pain of loss" in which it is tortured by the thought of having lost God forever, and the body suffers the "pain of sense" by which it is tortured in all its members and senses.

Q. 1381. What is Purgatory?

A. Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

Q. 1382. Why is this state called Purgatory?

A. This state is called Purgatory because in it the souls are purged or purified from all their stains; and it is not, therefore, a permanent or lasting state for the soul.

Q. 1383. Are the souls in Purgatory sure of their salvation?

A. The souls in Purgatory are sure of their salvation, and they will enter heaven as soon as they are completely purified and made worthy to enjoy that presence of God which is called the Beatific Vision.

Q. 1384. Do we know what souls are in Purgatory, and how long they have to remain there?

A. We do not know what souls are in Purgatory nor how long they have to remain there; hence we continue to pray for all persons who have died apparently in the true faith and free from mortal sin. They are called the faithful departed.

Q. 1385. Can the faithful on earth help the souls in Purgatory?

A. The faithful on earth can help the souls in Purgatory by their prayers, fasts, alms, deeds; by indulgences, and by having Masses said for them.

Q. 1386. Since God loves the souls in Purgatory, why does He punish them?

A. Though God loves the souls in Purgatory, He punishes them because His holiness requires that nothing defiled may enter heaven and His justice requires that everyone be punished or rewarded according to what he deserves.

Q. 1387. If every one is judged immediately after death, what need is there of a general judgment?

A. There is need of a general judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

Q. 1388. What is meant by "the Providence of God"?

A. By "the Providence of God" is meant the manner in which He preserves, provides for, rules and governs the world and directs all things by His infinite Will.

Q. 1389. Are there other reasons for the general judgment?

A. There are other reasons for the general judgment, and especially that Christ Our Lord may receive from the whole world the honor denied Him at His first coming, and that all may be forced to acknowledge Him their God and Redeemer.

Q. 1390. Will our bodies share in the reward or punishment of our souls?

A. Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.

Q. 1391. When will the general resurrection or rising of all the dead take place?

A. The general resurrection or rising of all the dead will take place at the general judgment, when the same bodies in which we lived on earth will come forth from the grave and be united to our souls and remain united with them forever either in heaven or in hell.

Q. 1392. In what state will the bodies of the just rise?

A. The bodies of the just will rise glorious and immortal.

Q. 1393. Will the bodies of the damned also rise?

A. The bodies of the damned will also rise, but they will be condemned to eternal punishment.

Q. 1394. Why do we show respect for the bodies of the dead?

A. We show respect for the bodies of the dead because they were the dwelling-place of the soul, the medium through which it received the Sacraments, and because they were created to occupy a place in heaven.

Q. 1395. What is Heaven?

A. Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

Q. 1396. In what does the happiness in heaven consist?

A. The happiness in heaven consists in seeing the beauty of God, in knowing Him as He is, and in having every desire fully satisfied.

Q. 1397. What does St. Paul say of heaven?

A. St. Paul says of heaven, "That eye hath not seen. nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." (I. Cor. ii., 9.)

Q. 1398. Are the rewards in heaven and the punishments in hell the same for all who enter into either of these states?

A. The rewards of heaven and the punishments in hell are not the same for all who enter into either of these states, because each one's reward or punishment is in proportion to the amount of good or evil he has done in this world. But as heaven and hell are everlasting, each one will enjoy his reward or suffer his punishment forever.

Q. 1399. What words should we bear always in mind?

A. We should bear always in mind these words of our Lord and Savior Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."

Q. 1400. Name some of the more essential religious truths we must know and believe.

A. Some of the more essential religious truths we must know and believe are:

1. That there is but one God, and He will reward the good and punish the wicked.
2. That in God there are three Divine Persons: the Father, the Son, and the Holy Ghost, and these Divine Persons are called the Blessed Trinity.
3. That Jesus Christ, the Second Person of the Blessed Trinity, became man and died for our redemption.
4. That the grace of God is necessary for our salvation.
5. That the human soul is immortal.