

“Thy Kingdom come. Thy will be done, on earth as it is in heaven.”

Over the last couple of weeks we have seen how Christ is the King of our hearts, how He governs our acts of the will towards Him and towards one another. We have seen also that the Kingdom of God consists of three tiers: the Church Triumphant in heaven where Our Blessed Lady and all the angels and saints rejoice in Christ’s victory over death and where every tear is wiped away (Apoc. 21:4); the Church Suffering in Purgatory, where the souls of the faithful departed undergo the merciful cleansing of their souls from the stain of sin and punishment due to sin that was not suffered in this lifetime; and the Church Militant on earth, where God’s faithful people – you and me – continue to battle against the trials and temptations of the devil in our daily lives.

This week, on Remembrance Sunday, when we remember the Fallen who sacrificed their lives that we might live in peace and security, we turn our thoughts to the Church’s doctrine of the Social Kingship of Christ, a doctrine, sadly, that we hear little about these days.

The doctrine of the Social Kingship of Christ teaches that Christ – who made all things, and without whom was made nothing that was made (Jn 1:2-3) – has the right to be King of our nations and societies. Indeed, He is the only One who is possessed of that right. The doctrine goes on to teach that every society should be formally placed under Christ’s sovereignty, and that all governments of the world have the duty to govern according to the laws and precepts of Almighty God and His Church. In other words, the doctrine of the Social Kingship of Christ teaches that all nations are bound by their Creator to establish and govern themselves according to the plan God had for us all before creation was begun, namely the growth in holiness of all the members of each society and their passing into

heaven at the end of their natural lives here on earth. That is why God established and ordered human society in the first place, and that is God's plan for us all, yesterday, today, and tomorrow.

To this end, there should be concordats between civil governments and the Catholic Church in every nation, agreements allowing and enabling the work of God to be uppermost in the ordering of each society so that that work may flourish unhindered. All laws should be framed according to the mandates of Divine Revelation, and any idea of the common good must be based on what *God* says is good for us, not necessarily what the popular vote dictates.

In principle, then, all nations and societies should be Catholic, and the beauty of the Catholic Faith, under the suzerainty of Christ, should be held up for all to see as the model of what a Christ-governed society should be. In principle, the ordering of all societies should ensure freedom for all its subjects to worship the One True God – Father, Son, and Holy Spirit – according to the rites that God Himself has laid down. In principle, all societies should uphold human life as a sacred gift from God, from the moment of conception until the natural end of that life has come. In principle, all societies should work unstintingly for peace and harmony, avoiding wars and conflict, as they build up good relations internally and across borders. All political and economic settlements should have God's Commandments and the Beatitudes as the founding principles of their philosophy. And all national celebrations and remembrances should have the Holy Sacrifice of the Mass, and the praise and worship of Almighty God, at the heart of their observances.

However, the Catholic Church is, of course, practical enough to recognize that in a world populated by a fallen race, this will not pan out exactly as God originally intended it. Even so, it remains the task of the hierarchy of the Catholic Church in each country, and

indeed of us all, to pray for – and work towards – a society that is ordered and governed according to God’s laws and precepts.

It is because God created the world in which we live – and all of us in it – that His laws should govern supremely. God’s goodness, truth, and beauty alone have the right to be the ordering principles of any human society. To that end, the Catholic Church teaches unambiguously that God’s Truth – and God’s Truth alone – has rights, but that error – all that leads away from God’s truth – has no rights whatsoever.

For the sake of good order in societies where God’s Faithful people are in a minority, the Church recognizes the need to live alongside error, but that is not the same as saying that error has rights. After all, none of us have rights against God.

On this Remembrance Sunday we do well to remember those who have died precisely because nations and peoples have chosen *not* to enthrone Christ as their King. And we do equally well to do all in our power, through prayer and sacrifice, through our charitable works, and through political engagement, to help bring about God’s Kingdom here on earth. As we say many times a day, ‘Thy Kingdon come. Thy will be done, on earth as it is in heaven.’