



Christ Our King:

Thy Kingdom Come!

And JESUS saith to them: *My DOCTRINE is not Mine, but His that sent Me.* (S. John 7:16) What does our Lord mean by this? He teaches us that all TRUE doctrine comes from God Almighty. This is a fundamental principle of the Holy Church: the importance of sound and true doctrine. Many who are faithful to Holy Tradition, to the traditional Rites and Ceremonies of the Catholic Church, find that they are attracted to the majesty of the ceremonies of the Holy Mass, most especially in its solemn form. The chants and music of the more solemn offering of Holy Mass enhance our experience and give us a foretaste of heaven. The Sacred Ministers and Altar Boys (more properly called Acolytes) represent the heavenly court that we might read about in the fifth chapter of the Apocalypse of S. John:

*And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever.*

It is our love and natural attraction to this heaven on earth that converts many to the veracity of the traditional Latin Mass of the Catholic Church. Just as the blossom entices the honey bee or humming bird to feast of its nutritious nectar, so too the Holy Mass attracts the searching and thirsting soul, giving to it the needed spiritual refreshment that will vivify it with the necessary virtues and graces. But one nourishment is not enough, and so the Church, our dearest mother, continues to feed us with the sublime fruit of Holy Doctrine: those teachings that are held and guarded by her against the attacks of her enemies, who are, of course, the enemies of God.

What we must never forget is that we are not here at this, or any other *fully* traditional Mission or Mass Centre, simply because we *prefer* this Mass – that may get you in the door, but what should keep you here is the consistent and correct teachings of the Holy Church. You see there are many who have kept and preserve the traditional rites, or at least parts of them, such as the eastern schismatics and some of the western heretics; but what they have left behind is the UNITY of the Holy Faith and her doctrines. This is not unlike those who love the traditional Mass yet cling to the dangerous “new” *modernist* doctrines of the twentieth century. The triumph of *modernism*, which the Holy Fathers’ (especially Pope Pius IX and S. Pope Pius X) have told us is the synthesis of all errors and heresy. We must always reject and refrain from any acceptance of doctrines and teachings that have been condemned by the highest teaching authority of the Church, even when they now *seem* to come from that same authority. We are not rejecting them as holders of these teaching offices, we do not reject a Pope, Bishop or Priest, but we do reject the compromised or erroneous teaching, especially when that new teaching has been previously and dogmatically rejected. Let us clearly state: *we reject false doctrine and error and we resist those who wish to impose such false doctrine upon us. Resist persons – reject error.*

God is immutable, as is His Holy Church. To say that God can change or amend His teaching is to call God a liar! To say that our times need new doctrines that meet man’s new situation is sacrilege and blasphemy! S. Paul solemnly teaches: *Jesus Christ, yesterday, and today; and the same forever!* (Hebrews 13:8)

Now some will tell us that we are not being charitable, that we should not judge others: after all Our Lord Himself says *judge not lest ye be judged* (cf. S. Matthew 7:1). That quote has been taken so far out of context by the sinner who wishes to justify himself that it no longer contains its true meaning. This quote comes from the third part of the Sermon on the Mount and Our Blessed Lord is reminding us that we will be treated by God as we treat others: if we are merciful we shall receive mercy, if we are harsh we will be treated just as harsh. If we are saintly and have great care and charity for souls we must never refrain from telling them the truth for the sake of their immortal souls. The Apostle S. Paul reminds what charity is: *to love the brotherhood, to cleave to what is good and to hate that which is evil, to assist and prevent one another from going astray* (cf. Romans 12:9).

*But Monsignor, you might say, that is not very tolerant. Should we not tolerate others to give an example of charity?* Well, let us listen to what S. Augustine says about that: in his commentaries on the psalms he says: *Tolerantia quae dicitur ... non est nisi in malis*. Which means: “tolerance pertains only to things that are bad”. We tolerate things that are adverse, things we cannot avoid without incurring some greater adversity or evil. As one of my seminary professors used to say: *you tolerate a cold, not a person*. The very word “tolerate” comes from *tollere*, the Latin infinitive meaning to remove or take away. To tolerate something does not mean to “put up with it,” rather, it means to remove it or take it away as soon as possible. Further, the Most Eminent Lord, Alfredo Cardinal Ottaviani, in his *Institutiones Iuris Publici Ecclesiastici*, vol. II, n. 272 writes: *“Neque quis dicitur tolerare aliquid si illud protegat, foveat atque tueatur.”* Which means: “no one is said to tolerate something which they wish to protect, favour, or preserve.” In other words, we never tolerate a thing which is good, toleration is an indication that something is harmful and evil.

This is why we cling to this Oratory Chapel, not just because of the beauty of the True Mass, but our unyielding adherence to the Truths, Dogmas and Doctrines of God’s One, True Church. This clinging

to the truth, this adherence to the teachings of Eternal Rome, and her Supreme Pastors the Popes, necessitates our rejection of any novel updating of the Church's teachings or re-interpretation of her perennial truths; and with this rejection, must come the resistance and avoidance of those who persist in there error. *Oh Monsignor, Our Lord would never ask us to do that – He would want us to be nice to sinners and the like.* Would He? Well, does He not confront the woman of sin at the well? And what does He tell her to do? First He teaches her about the heavenly life, and excites her about the water of eternal life that will quench her thirst (holy Baptism and the True Faith), and when she asks to receive this water of life, He tells her to bring her husband and come back to see Him. She confesses that she has no husband, and our Lord commends her for telling the truth: *thou hast said well, I have no husband, for thou hast had five, and the man thou hast now is not thy husband.* You see, before she can receive the water of life, that is Holy Baptism, she must repent of her sin and leave her sinful life behind. Without conversion and living a life that conforms to True Doctrine, one is not forgiven, one is not going to have eternal life. This is why the Apostle teaches S. Titus: *A man that is a heretic, after the first and second admonition, avoid* (Titus 3:10). Further, he also teaches us “to mark them who make dissensions and offences contrary to the *doctrine* which you have learned, and avoid them. (Romans 16:17)

Cling to true doctrine and receive eternal life in Christ the King: it is the Faith that matters!