

# JESUS CHRIST, OUR KING

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# JESUS CHRIST, OUR KING

Authority: The Royal Evidence

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*by*

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## \* JESUS CHRIST, OUR KING

Authority: The Royal Evidence

The meditation provided for the last Sunday in October is the recognition of our Lord Jesus Christ as the King of kings. His coming had been prophesied since almost the beginning of the history of the Jews. For centuries they had been looking forward to their king who was coming to right all their wrongs and place them in a position of dominion in the world. They knew exactly what a king should be like and what he should do for them. Their king would of course be the child of royal parents and would be born in a palace—a prince, with a king for father and a queen for mother.

But here was a Babe born in a manger, His parentage obscure if not doubtful—His foster father a carpenter and His mother a humble maid. At every point this Child contradicted their expectations of what their king would be.

\*(Class lecture, October 29, 1951)



Eyes looking for splendor, wills longing for power, hearts set on worldly possessions—how could these see the answer to their prayers in this apparently weak, obscure, unknown Babe? How could they recognize power, who understood it only as force? Herod alone caught a certain sense of a power greater than that of his delegated office, and he was afraid.

It was not that the Lord came to men in disguise. He incarnated—God, the King of kings, Royalty Himself, Authority, Power—in the form of a little Child, a Man among men. But He was not in disguise, for He was a Child; He was a Man—true Man! But His coming as a Man did not subtract from His kingship, nor from His authority, nor from His power. His being was unchanged. It was not that the reins of government were transferred from God to a Child; it was that this Child *was* the King of kings; and He ruled the world whether men recognized it or not. He still does; He still does!

This King came into the world and established His kingdom exactly as He intended to

do. And His kingdom is still the only real power and the only real government prevailing in this world, despite any appearances to the contrary. As it is related in the Scriptures:

\*In the midst of all these kingdoms  
God will set up a kingdom  
that shall never be destroyed.

It shall never be given over to another. The reins of government were not transferred, for the child was God.

It shall break in pieces and consume  
all these other kingdoms,  
but itself shall stand forever.

And this is the kingdom that He came to establish. Kingdoms of many varieties have come and gone in the past two thousand years, but at this moment His government is prevailing—just as it has prevailed ever since it was established. Saint Theresa caught a glimpse of this in the sentence, Of His kingdom there shall be no end. She stood immovably on that point from then on.

There is a divine order in all things; and

\*Cf. Daniel 2:44, Douay version



His kingdom is established on earth as it is in heaven, in accordance with this order: that God is the life of the soul, and the soul is the life of the body. Soul and body must remain in their proper order that the kingdom on earth may remain in harmony with God's authority. And this authority is vested in Being; therefore there is no transfer of authority, although it may operate through many channels. Authoritative rulership must be based on this divine order.

The Jews could not recognize the authority present in the Babe. And when Jesus had grown to manhood and had entered into His active ministry, the rumor went around that He was the expected Messiah, the King of the Jews. But they were indignant—Surely this is not our king!—this humble man who sits down to eat with publicans and fraternizes with sinners!

The materialistic minds of men were locked immovably in preconceptions of what they expected, and they rejected truth rather than give up their cherished imaginations. Inasmuch as

these expectations were not expectations of truth, they had set up their own barriers. That His divinity and His kingdom were both invisible to men, was due to their limitations and not to His design. He did not plan to trap them by hiding; He came in a physical body, and spoke words of truth that set their hearts glowing within them. But because they could not reconcile appearances to satisfy their minds' preconceptions, they chose to follow their minds rather than either their hearts or rationality. Following the mind always ends in captivity, for it is truth that makes us free.

When He entered into Jerusalem on that day which we now celebrate as Palm Sunday, only the few who had vision recognized that here was the King, establishing His dominion. The others could not see Him, for where was His glittering equipage? Surely not this little ass's colt upon which He was riding! Where, oh, where was His conquering army? Surely not this motley little band of fishermen! And where His insignia of authority?

Then the events of the Passion, culminating



in the Crucifixion, were the final stumbling block to the Jews. Never could they accept a king who could be apprehended, scourged, and mocked, let alone one who was so powerless as to die on a cross! Yet, there stood the writing of Pilate, right on the very top of the Cross above the head of the Crucified One: Jesus of Nazareth, King of the Jews. The High Priest of the Jews had objected to this, protesting to Pilate: Do not put it in that manner; say, rather, that He *says* that He is King of the Jews. But Pilate stood on his word and said, Let it be as it is written. And Pilate (who had questioned, What is truth?) had become the channel of truth, for what he had written was truth.

A material throne of gold or silver is a symbol of the seat of delegated authority. Jesus of Nazareth, King of the Jews, had no such symbol for a throne. His throne was the Cross, which was no symbol at all; it was the actual action of crossing out the concentration of men's ills—death. And this King was not act-

ing under delegated authority; He *was* authority in Himself.

A material crown of fabulous jewels is a glittering bauble with value established by men's minds according to the current medium of exchange—at best a symbol. The crown He wore pierced his flesh and released His precious blood to be spilled upon the earth for the redemption of these very men who were trying to kill Him—the blood of God released into the derelict world to restore that world and return it to the God Who made it. Speaking metaphysically, it was the real coming in to the unreal.

This is the ignorance, the lack of vision, that has deprived of its rights, not only the Jews but humanity at large, even up to the present moment. Our lost rights are lost only because we do not know power when it is before us; we have not recognized our King. The Jews had been for centuries expecting their rights to be established by a king who would come and take possession of his kingdom. He



came—and they did not know Him! What are *we* doing today?

Have you the eyes to see? Have you as much vision as had the repentant thief when from his own cross he looked to the crucified Lord and, recognizing Him, said, Remember me . . . Or are you, like the unrepentant thief, still looking for a lord who would come down from the cross to prove his power or to save himself? Are you still looking for a kingdom of this world? Are you eager to settle for the empty and lifeless forms and shadows—the unsubstantial vanities? Or are you aware of the reality that lies back of all things of the visible life, of that which is the life of visible things, of the substance which is the Spirit and which enables you to have the shadows?

You are not denied the shadows; instead, when you seek God, the shadows come along with Him. If you are intent on grasping the shadows themselves, you can never get hold of anything; for a shadow is a negative—a place where substance has intercepted light. The real value of a shadow is that it exposes

the presence of substance. Those who sit in the shadow of the Most High and who trust in God, have the shadows; but they do not mistake shadows for substance and do not seek the shadows for themselves.

Socrates has said that humanity errs only from its mistaken judgments and that men must resort to reason if they are not to suffer the consequences of ignorance. And another illumined mind has said that all our difficulties stem from our mistaking the real for the unreal and the unreal for the real. In fact, a host of illumined statements could be cited to confirm this need of humanity to be lifted out of its confusion of mind. A child, crying because he is baffled when he tries to reach the child in the mirror, has to be educated to turn around and find the reality whose reflection in the mirror has caught his attention. All the effort he could ever exert in trying to find reality in the mirror would result only in greater confusion.

Today is the special Sunday set aside to turn our devotion to Jesus Christ, our King of kings.



Here is no despot, no tyrant, no official trying to wrest power from others. This is the true King Who makes every man a king. Two great loves He has: the glorification of His Father and the salvation of His brother men. And these two are really one love, for how could His Father be more greatly glorified than by the rescue of fallen man and his return to the Father?

This King does not vie with His ministers and His subjects for power and authority. He offers them His own authority and power and says, Even greater things than I do ye shall do; for I go to My Father.

He ascended visibly, leaving them with the message that they were kings with power and authority far greater than that exercised by worldly kings. He did not leave them with a formula for improving themselves, that they might become suitable for the kingdom of heaven; instead, He said, Behold the kingdom of heaven is within you. He brought the good news that He had overcome the world and had left it to us to rule. And it is at this moment

ruled—not as you may think, by kings and various other symbols of authority, but by the prayers of the saints. The kings are not set aside; but the rulership is through them, not from them.

He said to His followers, All power is given me in heaven and on earth. He gives this power to those who would follow after Him, to each one who would deny himself and take up his cross and follow Him. And He does not say, Do this and do that in order to strengthen yourself to receive advancement. Instead, He delivers the message that He has already done everything necessary.

A specific sacrament—the Sacrament of Confirmation—confirms the character of Christ upon the one who has denied himself and accepted Christ; this character is that of King, of Priest, and of Prophet. This character is unmerited, unearned, and unobtainable except as a free gift of God. Saint Chrysostom says it in this way: Not by laboring and sweating, not by fatigue and suffering, but merely as being beloved of God, do we receive what we have re-



ceived. This being beloved of God constitutes our kingship; for He has revealed that His being is our being, and He has made us kings.

Now we are soldiers in the army of Christ: an army that does not follow after a dead authority, but that follows the living and royal Christ, our Lord and King! Christianity is not founded on a corpse, it is founded on the living authority of Truth. The wonder and glory of our royal leader is that He went *through* everything for us. He went to the Cross for us; He went into the grave for us; He went *through* the grave, then walked with men, alive and well. *He* went through, but *death* got caught in the net of the Cross and died on the Cross—and stayed dead!

If these are mysteries to your mind, it is necessary that your mind be converted, turned to truth; for reality is eternally unchangeable. When the Lord came into the world, He took a human intellect, even such as we have; for He had no intention of destroying anything, not even the perverse human mind. He took it up-

on Himself so that it would be converted and illumined.

The question is often asked, Why, if you have the reality itself, should you have the image? If you have the King Himself, of what use the image of the King? The answer is that it is because of the image that man can be made a king. Substance is all there is. Nature is the great mirror; this universe is the great image; and when Substance is reflected, you have the perfect image. When man was created, he was made to the image and likeness of God, Who is Authority, Who is King of all; therefore man was made a king—king of his universe.

As a king he was given certain rights—his intellect, his free will, and the power to love truth. If exercised in their proper order of divine authority, they would result in heaven on earth. But what did man do with them? He sought for power “on his own,” rather than accept the power that was given him in heaven and on earth. It was the same spirit of wilful disobedience that caused Eve to try to get the knowledge of good and evil for herself. Man



tried to tyrannize over the kingdom that had been placed in his keeping.

Because of man's turning away from the authority of truth, from the King of kings, his own kingship became smeared by ignorance; so that now he looks upon himself as a slave rather than as a king. He seems to be a slave to his world, a slave to his conditions, a slave to this, a slave to that. He feels submerged by everything. He feels bonds around him; but does not recognize them as the bonds of his own ignorance, the price of forgetting who and what he really is.

Often a person approaches his problem by way of philosophy or metaphysics and decides that he is going to do something about it, saying: "I am going to get rid of all my slavery, of all my bonds; I am going to throw them aside; I will have none of them; I will have none of these things that hold me and enslave me as my responsibility." Embarking on any kind of program to obtain release only fixes him more firmly into his bondage; for he is merely trying to swing from one extreme of

the pendulum to the other. Don Quixote set out on just such a venture.

The Prodigal Son of the Scriptures found the only way to the re-establishment of man's rights and privileges: in the midst of his misery, while sharing husks with the swine, he remembered that in his father's house even the servants were well fed and well housed—to say nothing of the privileges accorded a member of the family. He started back to his father's house, hoping to slip into the servants' quarters and share their advantage. But, halfway on his journey his father met him and returned with him, rejoicing because the beloved son had remembered and returned. Regretfully the father had set the son free with his inheritance; for while he longed intensely for the son to love him enough to stay with him, still he would not hold him against his will. And now his dearly beloved son had returned.

The story of the great love of the Father for his prodigal son, humanity, is repeated in many forms. One classic account is told of the king who had given his people their freedom. He



did not want them to love him because of fear, but because they loved him more than anything else. Even creatures do not want commanded love but love that is freely given. His people had turned from him and had become hopelessly entangled in their own devices. So the king laid aside his royal garments—those garments by which he would have been known and perhaps feared—and put on the garb of his subjects. And he walked among the people and spoke to them as though he were merely a messenger, not the king himself—reminding them of the love which the king had for them.

Man, the image of God, had turned his attention away from God to wander into his own counter-creation and become lost. But our Lord came into the world and so completely entered into the experience of creation that He took on flesh, soul, mind, and intellect; He became entirely one with those whom He had come to save, walking and speaking to them of God's love; He spoke as though it were the love of the Father for them. The Lord walked among the people, telling them of the love of God for

them, speaking to them of truth, and teaching them.

Our Lord is more than the king in the story—He is the King of kings, the subsistence of all human history. He does not offer His subjects only an old cloak; He gives them the robe of glory. He gives to all the reality of divine riches. Let us not put the limitation of our own thinking on this outpouring love.

This supreme love of God for his creature is told beautifully by Father Faber, in writing of Mary's part in the Incarnation, when he says:

\*The Creator will not act in this great mystery without His creature's free consent. Her freedom shall be a glorious reflection of His own ineffable freedom in the act of creation. The Omnipotent stands on ceremony with His feeble, finite creature. He has already raised her too high to be but a blind instrument. Moreover the honor of His own assumption of a created nature is concerned in the liberty wherewith creation shall grant Him what He requires. He would not come, claiming His rights or using His prerogatives . . .

\*Father Faber's *May Book*, (quoting from *Bethlehem*, Chap. II), page 36



\*That Mary should have any choice at all is a complete revelation of God in itself . . . There had not been yet on earth, nor in the angels' world, an act of adoration so nearly worthy of God as that consent of hers, that conformity of her deep lowliness to the magnificent and transforming will of God. But another moment, and there will be an act of adoration greater far than that. Now God is free, Mary has made Him free. The creature has added a fresh liberty to the Creator. She has unchained the decrees, and made the sign, and in their procession, like mountainous waves of light, they broke over her in floods of golden splendour . . . God in a created nature sat in His immensity within her bosom, and the eternal will was done, and creation was complete.

The procession of the King of kings had set forth; He was on His way to win humanity back to the Father.

Because He was the King Himself, and not merely a messenger, He spoke with complete authority. With winning words He reminded them of the way it really was with them in their homeland, trying to rouse in each one the memory that he was authority also; for the

\*Ibid., page 39

King had given him freedom, had put upon man His own Image. In each person who saw Him and came in contact with Him or heard His words—and this is true even of the person who hears His words today—He tried to rouse in each person the authority of his being, of his own kingship—not separate from Him, but His own royalty, His own authority.

Do not think for a moment that this King of kings, Who is able to make each man a king, will set up in each person a separate kind of kingship such as we know in the world, with reigning principalities fighting against one another and encroaching on one another's territories! Not that kind of fractional royalty, for that is not royalty at all.

He preserves the right of every person and loves him as though he were the only one; that is the way God loves—as though each is the only one. This does not lead to discord and inharmony. It allows distinctions, for He does not eliminate distinctions; He illuminates them. He coalesces all viewpoints and heals them; not into fractional, selfish measures, but into



this selfless king of love which, in His Name, seeks for the good of the neighbor more than for the good of the self. From a healed viewpoint one does not love his neighbor because he thinks this is going to bring advantages to himself, but because with the healing has come that overflowing love which is the royalty of God Himself.

Love is not calculating. Love is not estimating how much love is going to bring to you; it is accepting the invitation to pour out the love of God on your neighbor. There is no real love at all without the action of outpouring, of good will toward all, of a beneficence such as is expressed in a little Oriental prayer: Let all beings be happy, let all beings be peaceful, let all beings be blissful, let all beings be free.

This is a human echo of the attitude of the King of kings Who makes every man a king.

We in the United States, nurtured on freedom as a national principle, shy away from the idea of kingdoms, monarchies, forms of government established on succession. We trust, rather, a republican form, where we

frequently elect new representatives—a small group to represent the whole people. But what is the true philosophy of our government? It is a democracy; and when you analyze the word "democracy," you find that it means "people plus power," from the Greek word "demokratia." We are supposed to have a form of government that gives us power. But do we have power from our government?

There is no power for us in any of the isms either, you may be very sure of that. The whole world today is under the feeling of being deprived of its rights and its power, in one way or another. But there is only futility and hopelessness in seeking the establishment or restoration of human rights solely within the framework of any worldly form of government.

If our secular government recognizes the pre-eminence of the divine order, then it can take its place in that divine order and receive its vitality from outside the framework—from the King of kings Himself. If we have seemingly lost our rights, it is because we do not recognize Who is our King. He is not a king



who ruthlessly brushes aside men's established patterns of government; but if they recognize Him, He works through these channels for the good of all, and His ultimate concern is to make every man King.

This particular Sunday of the feast of Jesus Christ the King is directed at contradicting an ism named "laicism." Do you know that word "laicism"? It is better known as "secularism," for that is what it means. Secularism means that the rights of God in human life are ignored, if not denied altogether; and all the institutions, all social life, all family life, all the affairs of the world go on as though God did not exist at all—without any consideration of God.

As its goal, secularism would have God's rights done away with entirely. But in the interim, until this goal is established, it would have religion restricted to the vestibules of its own temples of worship; restricted to a chapel here, a temple there, a church here and there, as long as its influence stayed within the four walls of the structure. Laicism is the ism di-

rected to the attempt to divorce God and religion from everyday life. It concedes Sunday to God if you wish to spend it that way; and if you have a very special devotion to God, you might have a prayer or two night and morning.

But do you think anyone could ever restrict or stop the action of truth? Truth is eternal, unchangeable, omnipresent, omnipotent, and knows your every thought—and loves you still!

Duties, obligations, pressure of business—these are no barriers or even hindrances to obedience to the command, Pray without ceasing. A very busy woman with a family of children, a house to keep, and constant pressure of duties, found this out in a wonderful way. Saint Frances of Rome found herself constantly diverted in her prayers and devotions; she would go to church to pray, and then, because the beans **were cooking**—you know how that is—would have to hurry home. She found that she never had time enough to complete her prayers. But her longing was rewarded with a revelation, and she saw that religion was not restricted to the church; that no barriers were



drawn by God, and that if there were any, she herself had provided them. From that time on, when she could not find time to repeat her meditations in words, she found that they were finished and completed for her in letters of gold which she could see; her intention to pray was fulfilled by the grace of God.

We moderns, exposed to the late reports of psychological research, would explain that that which was in her subconscious came out into the conscious as letters of gold. What difference do the words of explanation make? It is the prayers themselves that become the running stream of Spirit, weaving in and out their wondrous patterns of the glory of God. Prayers are seldom what the mind thinks they ought to be, but the mind's opinions do not touch the reality of prayer which is always weaving patterns of devotion—of de-voting, or giving over our vote to God.

In our study of the Aphorisms of this Instruction we uncover the three forms of evidence provided for man that he may be omniscient: the senses, rationality, and authority.

Man's senses are evidence for the world around him; and perfect senses they are, even though he may not think so. They are perfect because God created them and pronounced them good; and they have never deviated from that goodness even though man may have obscured their perfection with his false opinions of them. Man also has rationality which provides him with the evidence for nature itself and all these underlying laws of existence.

But over and above these two forms of evidence man has the gift, within his own soul, of the evidence for his soul and for the life of his soul, which is God. That soul, which is the image and likeness of God, extends to the body; and man is given the evidence called "authority." It is also called "the royal evidence." It is something one cannot describe in words, for it is a response within oneself to the words of truth. The disciples expressed it best when they reported to their companions the meeting with Jesus on the road to Emmaus, saying, We should have known Him, for did not our hearts burn within us at His words?



A fairly accurate mechanical illustration is that of the tuning fork which responds in kind when its own true tone is sounded. The response is an answering of like to like—authority.

When you wake in the morning, do you have to marshal a host of evidence to find out who you are? Or do you go through a series of rational arguments to arrive at a conclusion of who you are? You do not have to do this because you are provided with an authority as to who you are. A little story relates that a doctor came in and asked his patient, "Well, how did you find yourself this morning?" And the patient replied, "Oh, I just opened my eyes, and there I was!" And that is the way it is. More especially, that is the way it is when your spiritual eyes are opened. You open your eyes and there you are! You see all the wonders of what you are, and there is no pride or egotism in this discovery. Pride and egotism develop only when one divorces his world from God. If, then, you begin your achievements on your own, leaving God out, you soon

find your world turned to ashes; for all the vitality has been withdrawn from it. When the love which is the love of God is divorced from your life, and the love of the neighbor is divorced from your life, then you are an empty shadow indeed; for God is the life of your soul, and your soul is the life of your body. When this trinity of man is interrupted, when the King is dethroned and the subject goes out on a tangent of his own, then the kingdom falls into ruin whether this kingdom is a body or a nation.

But even though wilfulness and disobedience have turned a nation or a person away from God, yet there is possible intercession and restoration. The very emptiness is an opportunity, for nothingness is a capacity; and all capacity is capacity for God, because God is all there is. When emptiness is a channel for God to flow through, it becomes the authority for being; and there is no other authority for being.

Saint Thomas Aquinas, the great theologian, says that because God is good, we exist. The



authority of our being is the goodness of God, the overflowing love of God; because love always overflows. It is never selfish; it pours out. All there is to anything is that love of God; and the more we feel the presence of God in our affairs, in our hearts, in our lives, the more we love.

We are speaking today of Christ the King. And we point out especially that He is not the kind of king who refuses to let anybody else do anything. He is a gracious King, full of benedictions. He has established His kingdom here on earth whether you see it or not. It does not depend at all on your seeing it, nor even on your thinking that it is here, nor even on your hoping that it is here. The authority of the fact is that He came into the world and established the kingdom of heaven on earth.

The great doctor of theology, Saint Thomas Aquinas, in that volume of his works which deals with government, speaks of this invisible government that goes on whether we know it or not. As it rests upon truth, it is infallible

and depends upon nothing outside itself. And he considers the question:

**\*WHETHER ALL THINGS ARE  
IMMEDIATELY GOVERNED BY GOD?**

Is everything immediately governed by God? Anyone can find a score of things with which he thinks God has not concerned Himself. But God, Who made all things by the word of His power and can preserve all things by this same word, has provided in this world for the carrying out of His authority; and He chooses to work His miracles through secondary causes rather than through direct action. The worldly mind rejects this order of procedure on the basis of economy—why should there be an intermediary? But the answer is very simple: He created all the secondary causes too.

Let us never fall into the heresy which thinks that the material world has been created by a principle of evil. There is no evil power; there is no principle of evil and no potentiality to evil. There is only one Creator, and

*\*The Summa Theologica of St. Thomas Aquinas,  
Vol. 5, page 13*



He is God. There is only one Ruler, one King, all-mighty; and He is God. And this King came into the world Himself that He might establish His authority on earth.

\*In government there are two things to be considered; . . .

When we talk about government, we find a great many things to be considered, but these can be brought under two heads.

In government there are two things to be considered; the design of government . . . and the execution of the design.

. . . the design of government [is the plan, the divine plan of government], which is providence itself,

the divine purpose, the over-all protection and goodness. God created all things and pronounced them good. And we exist because of this goodness of God, this over-all goodness and the design of this goodness. There is nothing but that, and it has nothing to do with the designs of your own mind. The Jews thought that because Jesus did not fit into the design of their own mind, He was not the

\*Ibid., page 14

King; and they repudiated Him. Nevertheless, He was King, regardless of what they thought about it.

The design of government is the first principle, the design which is Providence Itself. And the second is:

. . . the execution of the design . . .

[He] governs all things immediately; . . .

and nothing can escape the almighty presence and authority of God. Nothing can escape; He governs all things.

[He] governs all things immediately; whereas in its execution, He governs some things by means of others.

\*That an earthly king should have ministers to execute his laws is a sign not only of his being imperfect, but also of his dignity; because by the ordering of ministers the kingly power is brought into greater evidence.

As we discover this authority within ourselves, perfected because the Image Himself came into the world, let us find the execution of these designs of providence most perfectly

\*Ibid., page 15



carrying out the work of God. Let us never divorce from our daily lives the authority of truth. Let us not go about our ways of life—our business, our social life, our family life, whatever activities engage our daily attention—as though God did not exist. Actually we cannot ignore nor deny Him, and we cannot cause Him to cease to exist; for heaven and earth may pass away but this Word shall not pass away. When we try to deny Him, we deny ourselves and our own rights in the world. That is what has happened in what is called this movement of laicism in which people have tried to divorce God from their affairs. As the only result they have found their democracy in a state of chaos.

But we are not here to analyze the errors, for through such an analysis we would never arrive at anything at all. We are interested in the revelation of truth, for this revelation is the remedy for the ills of the nations of this world. It is for us to rediscover the King of kings, Who maintains the rights of each individual as though that one were the only one. This

may seem impossible to our minds, but it is not impossible with God; because when any person seeks the absolute Good—not an exclusive, selfish good—and subjects himself to God, he is going to find the true Good.

No person can succeed in the world alone, and no ism can succeed if it divorces itself from true authority. We are not proposing an ism today; we are proposing a reality, and we do not have to adjust or change or overthrow our present form of government to find it. We find it in the discovery of what true democracy is: "people plus power."

We are the people, and where are we going to contact the power? Not in the aggregation of people or of nations, nor in the piling up of laws upon laws. We shall contact this power when we turn to Him Who is Power, our King of kings. This is the King we honor today, this wondrous King of kings Who is described in the Book of Proverbs as a King that "sitteth on the throne of judgment and scattereth away all evil with His eyes." And when He scatters evil he does not distribute it; for when he



turns his eyes of illumination upon it, there is no evil! A cave may be stuffed with darkness; but when a light is struck, there is no need to shovel out the darkness; for it just does not exist.

\*The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall [go up to the mountain] of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure hearth; [who does not set his mind on vain things, and who has not] sworn deceitfully [to his neighbor].

He shall receive the blessing from the Lord, and [a reward from God, His Saviour].

This is the generation of them that seek him, that seek [the] face [of God].

\*Psalm 24

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors [that] the King of glory [may] come in.

Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; and [be ye lifted up ye ancient] doors; [that] the King of glory [may] come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

Let us meditate in our hearts upon these words:

\*Almighty everlasting God, who in Thy beloved Son, King of the whole world, hast willed to restore all things anew; grant in Thy mercy that all the families of nations . . .

\*Cf. St. Andrew Missal, page 1534







