

ENCYCLICAL LETTER
MONARCHY AND APOLITICISM
OF THE SUPREME PONTIFF
MIGUELIUS I THE DUCK
TO THE BISHOPS
OF THE CATHOLIC CHURCH
ON THE VALIDITY OF MONARCHY AND APOLITICISM

*My Venerable Brother Bishops,
Health and the Apostolic Blessing!*

Having listened to the appeals of Bishop Remy Nephilin and Bishop Duck Kiwi on monarchy contra apoliticism I have been forced to act in the Name of Peter and Hence in the name of Christ (Mt 16:18) in order to solve the controversy.

1. During the times of the OT many prophecies concerning the coming of the Messiah and the kingdom of God were uttered (Isah 53-66). These prophecies were not fully understood by the people of God and we can see that by the question of the apostles in the book of Acts: So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?"(Acts 1:6). Thus the confusion of the restoration of peace and the new Eden was blurry and not quite clear.
2. On the pages of the New Testament we can see during the ministry of Jesus the assurance of persecutions coming upon the blessed apostles and the people of God (Mt 10:16-25; Jn 15:20). The persecution was almost a promise and that persecution lasted until the times of the emperor Constantine.
3. Nonetheless, through the pages of the NT we can see the eschatology of Victory where Jesus says: And Jesus came and said to them, "All authority in heaven and on earth has been given to me (Mt 28:18). The risen Jesus is victorious and the church belongs to Christ hence, St Paul said: in all these things we are more than conquerors through him who loved us (Rm 8:37).
4. The question about point number 3 and the victory is "When". Are we already victorious and conquerors? Do we have to wait for a future Victory? The answer is Yes and No. We are already victorious: even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus (Ephs 2:5-6). At the same

time we yet have to suffer and as Christ suffered, that is why the Apostle Matthew who wrote after Christ was risen, said: then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me (Mt 16:24). This was written as a reminder of our suffering, not just crucifying our flesh but also crucified literally as we have seen many times in the history of the church through those martyrs about whom Tertullian said that their blood was the seed of the church (Apologeticus, L.13). So does this mean that we are meant to suffer and only expect persecution? No, God in his passive will or active one, this we do not know, allowed an Emperor who was Christian, Constantine. The church flourished and the gospel spread due to favourable laws towards Christianity, this was positive indeed. The church spreading the gospel and living a pious life was given by the passive or active will of God to an Emperor who stopped the persecution (Edict of Milan 325 AD). We should thank God for his care and blessings, Enter his gates with thanksgiving and his courts with praise! Give thanks to him; bless his name! For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations (Psalm 100:4-5).

5. Finally, how are we supposed to live? Can we be Monarchists? Can be apolitical?. I, Miguelius I, declare ex cathedra that we can be both things if we do not forget, in the case of the monarchists, that our primary Kingdom is the one of Heaven (Hb 12:28) the one that cannot be taken down, and that spreading the gospel is more important the ruling, let us not fail like jews who expected liberation from the romans and were disappointed because they did not Understand; in the case of the apolitical, let us not forget that we have a compromise with society and we cannot cut off from society because the Lord wants us to be a light in the middle of darkness and bless all human beings (Mt 6:22-23).
6. Closing this encyclical, I do have to remind you that means cannot be goals on itself. The goal cannot be the monarchy and control and it cannot be the complete disconnection of the social and political order. Thus the Monarchy cannot be the goal, but just a preference for the sake of the Goal which is the spread of the gospel. Likewise apoliticism cannot be the goal because, but just a preference for the sake of the Goal which is the spread of the Gospel. In the church we can have diversity of opinion when the goals are the same. So I close with the word of St Augustine: *In dubiis libertas, in necessariis unitas, in omnia charitas*".
7. *Now stop sperging and have some sense of humor or both of you get a dildo and kill yourselves by dildo intoxication.*

Given in Barcelona, at Miguel's house , on 6 September, the Feast of the St Zachary the Prophet, in the year 2021.