

COMMUNION (Ps. 28. 10)

THE LORD shall sit as King for ever: the Lord shall bless His people in peace.

SEDÉBIT Dóminus Rex in aetérnum: Dóminus benedíctet pópulo suo in pace.

POSTCOMMUNION

WE HAVE received the food of immortality and beg, Lord, that we who are proud to fight under the banner of Christ our King, may reign with Him for ever in His realm above: Who liveth and reigneth ...

IMMORTALITÁTI alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexíllis militáre gloriámur, cum Ipso, in coelésti sede, júgiter regnáre possímus: Qui tecum vivit ...

* * *

“TO REPAIR the crime of lèse-divinity, which denies God’s rights over the human society whose author he is, we must exalt Jesus Christ as King over all individuals, families, and peoples. If his universal royalty be proclaimed and his reign in society recognized, one of the principal evils of the modern world — the secularizing of public and private life — will be attacked at its roots” [L’Amour de Dieu et de la Croix de Jesus, R. Garrigou-Lagrange, O.P.]. Hence we have



the special exhortation of the Vicar of Christ Pope Pius XI, and the institution in 1925 of the feast of this divine Kingship:

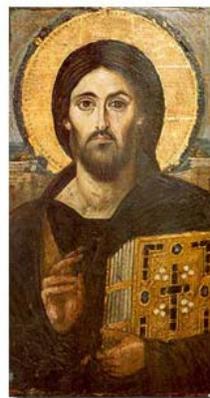
“To this end nothing would serve better than the institution of a special feast in honor of the Kingship of Christ. For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion, far more effectually by the annual celebration of our sacred mysteries than

by any pronouncement, however weighty, of the teaching of the Church. Such pronouncements usually reach only a few, and those the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak

every year — in fact forever. The Church’s teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man’s nature.

... We have commanded its observance on a Sunday, in order that not only the clergy may perform their duty by saying Mass and reciting the Office, but that the laity too, free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ ... that they may so order their lives as to be worthy, faithful, and obedient subjects of the Divine King” [Encyclical *Quas Primas* of His Holiness Pope Pius XI, 1925].

Commentary from The Liturgical Year by Dom Prosper Guéranger, O.S.B.



Proper Prayers of the Mass in the Extraordinary Form

The Feast of the Kingship of Our Lord Jesus Christ

INTROIT (Acts 5. 12; 1.6)

DIGNUS EST Agnus, qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem. Ipsi glória et impérium in sácula sáculórum. *Psalm.* Deus, júdícium tuum Regi da: et justítiam tuam Fílio Regis. *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sácula sáculórum. *R.* Amen. — Dignus est Agnus ...

THE LAMB that was slain is worthy to receive power and divinity and wisdom and strength and honor; to Him be glory and empire for ever and ever. *Ps. 71. 1.* Give to the King, O God, thy justice, and to the King’s Son Thy judgment. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — The Lamb ...

COLLECT

OMNÍPOTENS sempitérne Deus, qui in dilécto Fílio tuo, universórum Rege, ómnia instauráre voluísti: concéde propítius; ut cunctæ famíliæ Géntium, peccáti vúlnerē disgregátæ, ejus suavísimo subdántur império: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sácula sáculórum.

ALMIGHTY and everlasting God, who in Thy beloved Son, the King of the whole world, hast willed to restore all things, mercifully grant that all the families of nations now kept apart by the wound of sin, may be brought under the sweet yoke of His rule: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the Letter of Blessed Paul the Apostle to the Colossians, 1. 12-20.

FRATRES: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lúmine, qui erípuit nos de

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 first born 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 first-born 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.

GRADUAL (Ps. 71. 8, 11)

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.

Alleluia, alleluia. (Ps. 7. 14.) His power shall be an everlasting power, which shall not be taken away; and His kingdom a kingdom that shall not decay. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. 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

potestáte tenebrárum, et tránstulit in regnum Filii dilectiónis suæ, in quo habémus redemptiónem per ságuinem ejus, remissionem peccatórum. Qui est imágo Dei invisibilis, primogénitus omnis creatúræ; quóniam in ipso cóndita sunt univérsa in cœlis et in terra, visibília et invisibília, sive throni, sive dominatiónes, sive principátus, sive potestátes: ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput corpóris Ecclésiæ, qui est princípium, primogénitus ex mórtuis: ut sit in omnibus ipse primátum tenens; quia in ipso complácuit omnem plenitúdinem inhabitáre; et per eum reconciliáre ómnia in ipsum, pacíficans per ságuinem crucis ejus, sive quæ in terris, sive quæ in cœlis sunt, in Christo Jesu Dómino nostro.

DOMINÁBITUR a mari usque ad mare, et a flúmine usque ad téminos orbis terrárum. ¶ Et adorábunt eum omnes reges terræ: omnes Gentes sérvient ei.

Allelúia, allelúia. ¶ Potéstas ejus, potéstas atérna, quæ non auferétur: et regnum ejus, quod non corrumpétur.

IN ILLO TÉMPORE: Dixit Pilátus ad Jesum: Tū es Rex Judæórum? Respóndit Jesus: A temetípso hoc dicis, an álíi dixerunt tibi de me? Respóndit Pilátus: Numquid ego Judæus sum? Gens tua et pontífices tradidérunt te mihi: quid fecisti? Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent ut non

tráderer Judæis: nunc autem regnum meum non est hinc. Dicit itaque ei Pilátus: Ergo Rex es tu? Respóndit Jesus: Tū dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhibeam veritáti: omnis qui est ex veritáte, audit vocem meam. — *Credo.*

OFFERTORY (Ps. 2. 8)

PÓSTULA a me, et dabo tibi Gentes hereditátem tuam, et possessionem tuam téminos terra.

ASK of Me, and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession.

SECRET

HÓSTIAM tibi, Dómine, humánæ reconciliatiónis offerimus: præsta, quæsumus; ut quem sacrificiis præsentibus immolámus, ipse cunctis gentibus unitátis et pacis dona concédát, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat ...

O LORD, we offer Thee the Victim of man's redemption: grant, we beseech Thee, that Jesus Christ Thy Son our Lord, whom we are immolating in this sacrifice, may Himself bestow on all nations the gifts of unity and peace: Who with Thee liveth and reigneth ...

PREFACE FOR THE FEAST OF THE KINGSHIP OF OUR LORD

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, atérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem atérnum et universórum Regem, oleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam offerens, redemptiónis humánæ sacraménta perágeret: et suo subjéctis império omnibus creatúris, atérnum et universále regnum, imménsæ tuæ tráderet Majestáti: regnum veritátis et vitæ; regnum sanctitátis et grátiae; regnum justítiæ, amóris et pacis. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: — *Sanctus.*

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who with the oil of gladness didst anoint Thine only-begotten Son our Lord Jesus Christ as Priest for ever and King of all: that by offering Himself on the altar of the Cross a stainless Victim to appease Thee, He might accomplish the mysteries of man's redemption: and that subjecting all creatures to His sway, He might present to Thine infinite Majesty a universal and eternal Kingdom: a Kingdom of truth and life: a Kingdom of holiness and grace: a Kingdom of justice, love and peace. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy Glory, evermore saying: — *Sanctus.*