

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*.

Communion (Psalm 28:10)

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

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 ...

et vitæ; regnum sanctitatis et gratiæ; regnum justitiæ, amoris et pacis. Et ideo cum Angelis et Archangelis, cum Thronis et Dominatiõnibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ cānimus, sine fine dicentes: — *Sanctus*.

SEDĒBIT Dóminus Rex in ætérnum: Dóminus benedicet pópulo suo in pace.

IMMORTALITÁTIS alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexillis militáre gloriámur, cum Ipso, in cœlesti sede, júgiter regnáre possimus: 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*].



For this I was born, and for this I came into the world, that I should give testimony to the truth.

Introit (Acts 5:12; 1:6)

DIGNUS EST Agnus, qui occisus est, accipere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem. Ipsi glória et impérium in sæcula sæculórum. *Ps. 71:1*. Deus, iudícium tuum Regi da: et justítiam tuam Filio Regis. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. — Dignus est ...

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. *Psalm*. 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 Filio tuo, universórum Rege, ómnia instauráre voluísti: concéde propítius; ut cunctæ familiæ Géntium, peccáti vúlnerē disgregátæ, ejus suavíssimo subdántur império: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

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 liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Epistle (Colossians 1:12–20)

FRATRES: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lúmine, qui eripuit nos de potestáte tenebrárum, et tránstulit in regnum Filii

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 (Psalm 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 (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 king-

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 dominationes, sive principátus, sive potestates: ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput cóporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis: ut sit in omnibus ipse primátum tenens; quia in ipso compláuit 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 mari usque ad mare, et a flúmine usque ad términos orbis terrárum. *V.* Et adorábunt eum omnes reges terræ: omnes Gentes sérvient ei. **Alleluia, alleluia.** *V.* Potestas ejus, potestas ætérna, quæ non auferétur: et regnum ejus, quod non corruptétur.

IN ILLO TÉMPORE: Dixit Pilátus ad Jesum: Tu 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 tradiderunt te mihi: quid fecisti? Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc

mundo esset regnum meum, ministri mei útiq̄ue decertárent ut non tráderer Judæis: nunc autem regnum meum non est hinc. Dicit itaque ei Pilátus: Ergo Rex es tu? Respóndit Jesus: Tu 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.*

PÓSTULA ME, et dabo tibi Gentes hereditátem tuam, et possessiónem tuam términos terra.

HÓSTIAM TIBI, Dómine, humanæ reconciliatiónis offerimus: præsta, quæsumus; ut quem sacrificiis præsentibus immolámus, ipse cunctis gentibus unitátis et pacis dona concédât, Jesus Christus Filius tuus Dóminus noster: Qui tecum ...

Preface for the Feast of the Kingship of Our Lord

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubiq̄ue grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem ætérnum et universórum Regem, oleo exsultatiónis unxisti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam offerens, redemptiósni humanæ sacraménta perágeret: et suo subjéctis império ómnibus creatúris, ætérnum et universále regnum, imménsæ tuæ tráderet Majestáti: regnum veritátis

dom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a king then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. — *Credo.*

Offertory (Psalm 2 : 8)

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

Secret

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 liveth and reigneth with Thee in the unity of the Holy Ghost ...

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