

Preface for the Feast of the Kingship of Our Lord

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*.

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

VERE DIGNUM et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem ætérnum et universórum Regem, oleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiónis humanæ sacraménta perágeret: et suo subjéctis império ómnibus creatúris, ætérnum et universále regnum, imménsæ tuæ tráderet Majestáti: regnum veritátiset vitæ; regnum sanctitátis et grätiae; regnum justítiæ, amóris et pacis. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militía cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: — *Sanctus*.

SEDÉBIT DÓminus Rex in ætérnum: Dóminus benedícet pópulo suo in pace.

IMMORTALITÁTIS alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexíllis militäre gloriámur, cum Ipso, in cœlésti sede, júgiter regnáre possímus: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.



Proper Prayers of the Mass in the Extraordinary Form

The Feast of the Kingship of Our Lord Jesus Christ

The prayers of the Mass begin on page 5 below.

The Feast of the Kingship of Our Lord Jesus Christ

THE Kingdom of Heaven — Holy Church — is seen bringing forth out of her treasure “things new and old.” Although she can never add new dogmas to the deposit of Faith entrusted to her, as the ages go by she is seen understanding more perfectly and explaining more fully those treasures in her keeping. She is a living body, not a statue, and she can develop, though she can never change her nature. Hence, guided by the Holy Spirit of him who has promised to be with her not merely for a few centuries but unto the end of the world, she defines or emphasizes certain points of doctrine as she sees fit, considering the needs of the times. We have an example in the institution of the feast of the Kingship of our Lord Jesus Christ by the Sovereign Pontiff, Pope Pius XI, in the jubilee year 1925, and explained to the faithful in the Encyclical *Quas Primas*.

Christians have ever hailed our divine Lord as King of Kings and Lord of Lords. It was as a King that the representatives of the Eastern world came to adore him in the manger; it was as a King, albeit not knowing what he did, that the official representative of the Western world lifted him up upon the Cross. The patriarchs

and prophets of the old dispensation foretold his royalty; he spoke constantly of his kingdom: when asked plainly whether he were in truth a king by the representative of Cæsar, he acknowledged that such indeed he was, though of a kingdom not of this world.

“His Kingship is founded upon the ineffable hypostatic union. It is spiritual, and concerned with spiritual things. It is opposed to none other than to that of Satan, and to the powers of darkness. Christ is King over angels and men; King over men’s hearts and wills; his Kingship demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice and, more than this, they must deny themselves and carry the cross.”

Yet though his is a spiritual kingdom, opposed to no just earthly polity, “it would be a grave error to say that Christ has no authority whatever in civil affairs, since by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. All men, whether collectively or individually, are under the dominion of Christ. In him is the salvation of the individual, in him is the salvation of society.”



Gospel (John 18:33–37)

IN ILLO TËMPORE: Dixit Pilátus ad Jesum: Tu es Rex Judæórum? Respóndit Jesus: A temetípso hoc dicis, an alii dixerunt tibi de me? Respóndit Pilátus: Numquid ego Judæus sum? Gens tua et pontifices tradidérunt te mihi: quid fecísti? 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: 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 veritate, audit vocem meam. — *Credo.*

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 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)

PÓSTULA ME, et dabo tibi Gentes hereditátem tuam, et possessiÓNem tuam términos 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, 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 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 liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Epistle (Colossians 1:12–20)

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 (Psalm 7:14)

ALLELUIA, alleluia. His power shall be an everlasting power, which shall not be taken away; and His kingdom a kingdom that shall not decay. Alleluia.

FRATRES: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lúmine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii dilectionis suæ, in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum. Qui est imago Dei invisibilis, primogenitus omnis creaturæ; quoniam in ipso condita sunt universa in cælis et in terra, visibilia et invisibilia, sive throni, sive dominationes, sive principatus, sive potestates: omnia per ipsum et in ipso creata sunt: et ipse est ante omnes, et omnia in ipso constant. Et ipse est caput corporis Ecclesiæ, qui est principium, primogenitus ex mortuis: ut sit in omnibus ipse primatum tenens; quia in ipso complacuit omnem plenitudinem inhabitare; et per eum reconciliare omnia in ipsum, pacificans per sanguinem crucis ejus, sive quæ in terris, sive quæ in cælis sunt, in Christo Jesu Domino nostro.

DOMINÁBITUR mari usque ad mare, et a flumine usque ad terminos orbis terrarum. V̄. Et adorabunt eum omnes reges terræ: omnes Gentes servient ei.

ALLELÚIA, allelúia. V̄. Potestas ejus, potestas æterna, quæ non auferetur: et regnum ejus, quod non corrumpetur.

Today we sadly behold “a world undone,” largely paganized in principles and outlook, and, in recent years, in one country even glorying in the name “pagan.” At the best, governments mostly ignore God; and at the worst, openly fight against him, as we of today are witnessing in the Old World and in the New. Even the statesmen’s well-meant efforts to find a remedy for present ills and, above all, to secure world peace, prove futile because, whereas peace is from Christ, and possible only in the Kingdom of Christ, his name is never mentioned throughout their deliberations or their documents. Christ is kept out of the State schools and seats of higher education; and the rising generations seem to be taught anything and everything save to know, love and serve him. Art and literature all too frequently reflect the same tendencies.

And since the spirit of evil reigns inevitably wherever the spirit of Christ has ceased to reign, in public and in private men are flouting the moral laws of God, and some of the worst abominations of ancient paganism are becoming matters of everyday life. Moreover, be it remembered, modern paganism is worse than that of the ancient world, in that the former knows what it does as the latter did not. There is now an intense, positive hatred of Jesus Christ in the militant atheist, which differs in kind from the attitude of the fiercest Roman or Eastern persecutor: “If I had not come and spoken to them ... if I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father” [Jn. 15:22, 24].

Ever as practical as she is supernatural, the Church is not content with merely deploring the evil, nor even with counteracting it by sound teaching. She would also make definite reparation to the divine majesty thus denied and defied; to him whose royalty is slighted and insulted. Something must be done by those

who, in a measure, understand and love, in order to atone for those who do not. “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 Jésus*, R. Garrigou-Lagrange, O.P.] Hence we have the special exhortation of the Vicar of Christ, and the institution of the feast of this divine Kingship.

“**T**o 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.*

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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 virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in saecula saeculorum. *Ps. 71:1.* Deus, iudicium tuum Regi da: et iustitiam tuam Filio Regis. *V.* Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. — Dignus est Agnus, qui occisus 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 that was slain is worthy to receive power and divinity ...

Collect

OMNÍPOTENS sempiternus Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti: concede propitius; ut cunctae familiae Géntium, peccati vulnere disgregatae, ejus suavissimo subdantur imperio: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

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.