

Last Sunday of October

Feast of the Kingship of Our Lord Jesus Christ

This feast was established in 1925 by Pope Pius XI. In a time of revolution and upheaval he called to remembrance that Justice cannot come from any human government, but only from following God's commandments. It is hardly surprising that the veneration of Christ as our true King inspired the Faith in a period of persecutions. In National-Socialist Germany this feast was celebrated with fervour, especially by the Catholic youth, and in Mexico many martyrs died with the words 'Viva Cristo Rey'.

White

1 Cl. (Duplex 1 Cl.)

INTROIT: *Apoc. 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 sæcula sæculorum. *Ps. 71:1: Deus, iudicium tuum Regi da : et justitiam tuam Filio Regis.* *℟. Gloria.*

Worthy is the Lamb that was slain to receive power and divinity and wisdom and strength and honour. To him be glory and empire for ever and ever. Ps. 71:1: Give to the king thy judgement, O God : and thy justice unto the king's son. ℣. Glory.

COLLECT

Omnipotens, sempiterne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti : concede propitius; ut cunctæ familiæ gentium, peccati vulnere disgregatæ, ejus suavissimo subdantur imperio : Qui tecum.

Almighty, everlasting God, who hast willed to restore all things in thy beloved Son, the King of the universe, mercifully grant that all the nations of mankind who are torn asunder by the wounds of sin may submit to his most sweet rule. Who liveth.

EPISTLE: *Col. 1:12-20*

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Fratres : Gratias agimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, 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

A lesson from the Epistle of St Paul the Apostle to the Colossians.

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, 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

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.

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 that are on earth and the things that are in heaven through Christ Jesus our Lord.

GRADUAL: Ps. 71:8, 11

Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. V. Et adorabunt eum omnes reges terræ : omnes gentes servient ei.

He shall rule from sea to sea, and from the river unto the ends of the earth. V. And all kings of the earth shall adore him : and all nations shall do him service.

ALLELUIA: Dan. 7:14

Potestas ejus, potestas æterna, quæ non aufertur : et regnum ejus, quod non corrumpetur.

His power is an everlasting power that shall not be taken away : and his kingdom that shall not be destroyed.

GOSPEL: Jn. 18:33-37

Sequentia sancti Evangelii secundum Joannem. In illo tempore : Dixit Pilatus ad Jesum : Tu es Rex Judæorum? Respondit Jesus : A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus : Numquid ego Judæus sum? Gens tua et pontifices tradiderunt te mihi; quid fecisti? Respondit Jesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis : nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus; Ergo Rex es tu? Respondit Jesus : Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati; omnis qui est ex veritate, audit vocem meam.

Continuation of the holy Gospel according to St John.

At that time: Pilate said to Jesus: Art thou the 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.

OFFERTORY: Ps. 2:8

Postula a me, et dabo tibi Gentes hæreditatem tuam, et possessionem tuam terminos terræ.

Ask of me, and I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession.

SECRET

Hostiam tibi, Domine, humanæ reconciliationis offerimus : præsta, quæsumus, ut quem sacrificiis præsentibus immolamus, ipse cunctis Gentibus unitatis et pacis dona concedat, Jesus Christus Filius tuus Dominus noster : Qui tecum.

We offer thee, O Lord, the victim of man's reconciliation : grant, we beseech thee, that the gifts of union and peace may be given to all nations by him whom we immolate in this sacrifice, Jesus Christ, thy Son, our Lord. Who liveth.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui unigenitum Filium tuum Dominum nostrum Jesum Christum, Sacerdotem æternum et universorum Regem, olio exultationis unxisti : ut seipsum in ara crucis, hostiam immaculatam et pacificam offerens, redemptionis humanæ sacramenta perageret : et suo subjectis imperio omnibus creaturis, æternum et universale regum, immensæ tuæ traderet Majestati : regnum veritatis et vitæ; regnum sanctitatis et gratiæ; regnum justitiæ, amoris et pacis. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God : who hast anointed with the oil of gladness, as eternal High Priest and King of the universe, thy only-begotten Son, Jesus Christ our Lord; so that offering himself on the altar of the cross, a meek and spotless victim, he might accomplish the mystery of the redemption of mankind, and having subjected all creatures to his rule, he might present to thy infinite majesty an eternal and universal kingdom : a kingdom of truth and life, of holiness and grace; a kingdom of justice, love and peace. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing an hymn to thy glory, evermore saying:

COMMUNION: Ps. 28:10

Sedebit Dominus Rex in æternum : Dominus benedicet populo suo in pace.

The Lord shall sit king for ever : the Lord will bless his people with peace.

POST-COMMUNION

Immortalitatis alimoniam consecuti, quæsumus, Domine : ut qui sub Christi Regis vexillis militare gloriamur, cum ipso, in cælesti sede, jugiter regnare possimus : Qui tecum.

Having received the food of immortality, grant, O Lord, that we, whose glory it is to server under the standard of Christ our King, may reign with him for ever in heaven. Who liveth.