

tamen illi defuere molestiæ plures atque acres contumeliæ ab iis qui eam vano mentis errori obnoxiam esse dictitabant. Quæ omnia æquo animo tulit, immo apponebat lucro, existimans se per opprobria et dolores hostiam Deo gratam fore, et majora ad propositum suum auxilia consecuturam. Religiosæ perfectionis laude florens et per æternarum rerum contemplationem in dies singulos cælesti sponso conjunctior, ad eum evolavit, anno ætatis suæ quadragésimo tertio, reparatæ salutis millesimo sexcentésimo nonagesimo. Miraculis insignem Benedictus decimus quintus Sanctis adscripsit: ejusque officium Pius undecimus Pontifex maximus ad universam Ecclesiam extendit.

and even bitter insults were not wanting to her on the part of those who maintained that she was liable to mental delusions. She not only bore these troubles patiently, but even profited by them, deeming herself through suffering and reproach as a victim acceptable to God and taking them as a means of more easily furthering her purpose. Renowned for religious perfection and becoming daily more united to her heavenly Spouse by the contemplation of eternal things, she took flight to him in the forty-third year of her age, and in the year of restored salvation 1690. She became famous for miracles, and Benedict XV enrolled her name among those of the saints; and the Supreme Pontiff Pius XI extended her Office to the universal Church.

LAST SUNDAY OF OCTOBER

FEAST OF OUR LORD JESUS CHRIST THE KING

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."

To-day 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 to-day 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 every-day 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."¹

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."² Hence we have the special exhortation of the Vicar of Christ, and the institution of the feast of this divine Kingship.

"To this end nothing would serve better than the institution of a special feast in honour 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 for ever. 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

¹ John xv. 22, 24.

² *L'Amour de Dieu et de la Croix de Jesus*, P. Garrigou-Lagrange, O. P.

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."¹

MASS

INTROIT

Dignus est Agnus qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in sæcula sæculorum.

Deus, judicium tuum Regi da, et justitiam tuam Filio Regis. Gloria Patri. Dignus.

The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honour: to him be glory and empire for ever and ever.

Give to the King, O God, thy judgement, and to the King's Son thy justice. Glory be to the Father. The Lamb.

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 in thy beloved Son, King of the whole world, didst will to restore all things: grant in thy mercy, that all kindreds of the nations, torn asunder by the wound of sin, may be subjected to the sweet yoke of his rule: Who liveth.

Commemoration is made of the occurring Sunday.

¹ Encycl. *Quas Primas*.

EPISTLE

Lectio Epistolæ beati Pauli
Apostoli ad Colossenses.

The reading of the Epistle
of Blessed Paul the Apostle to
the Colossians.

*Cap. i.**Chap. i.*

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 cœlis 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 habitare; et per eum reconciliare omnia, in ipsum, pacificans per sanguinem crucis ejus, sive quæ in terris, sive quæ in cœlis sunt, in Christo Jesu Domino nostro.

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 firstborn 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 firstborn from the dead, that in all things he may hold the primacy: because in him, it hath well pleased the Father that all fulness 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 Jesus Christ our Lord.

GRADUAL

Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

℣. Et adorabunt eum omnes reges terræ; omnes gentes servient ei.

Alleluia, alleluia.

℣. Potestas ejus, potestas æterna, quæ non auferetur: et regnum ejus quod non corrumpetur. Alleluia.

He shall rule from sea to sea, and from the river unto the ends of the earth.

℣. And all kings of the earth shall adore him: all nations shall serve him.

Alleluia, alleluia.

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

In votive Masses after Septuagesima, instead of the Alleluia and its ℣., there is said:

TRACT

Ipse invocabit me, Pater meus es tu: Deus meus, et susceptor salutis meæ.

℣. Et ego primogenitum ponam illum: excelsum præ regibus terræ.

℣. Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cœli.

He shall cry out to me: Thou art my Father, my God, and the support of my salvation.

℣. And I will make him my firstborn, high above the kings of the earth.

℣. And I will make his seed to endure for evermore, and his throne as the days of heaven.

In Paschal time, omitting the Gradual, there is said: Alleluia, alleluia. ℣. Potestas ejus, etc., as above; then:

Alleluia. ℣. Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Alleluia.

Alleluia. ℣. He hath on his garment and on his thigh written: King of kings and Lord of lords. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Joannem.

Cap. xviii.

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.

Sequel of the Holy Gospel
according to John.

Chap. xviii.

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. Everyone that is of the truth heareth my voice.

OFFERTORY

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

Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost 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 he whom we immolate in these present sacrifices may himself bestow on all nations the gifts of unity and peace, Jesus Christ, thy Son, our Lord: Who liveth.

Commemoration is made of the occurring Sunday.

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, oleo exsultationis unxisti: ut, seipsum in ara crucis hostiam immaculatam et pacificam offerens, redemptionis humanæ sacramenta perageret: et suo subjectis imperio omnibus creaturis, æternum et universale regnum, immensæ tuæ traderet Majestati. Regnum veritatis et vitæ: regnum sanctitatis et gratiæ: regnum justitiæ, amoris et pacis. Et ideo . . .

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Father Almighty, everlasting God: Who didst anoint with the oil of gladness thine only-begotten Son our Lord Jesus Christ, eternal priest and universal King: that, offering himself a spotless victim and peace-offering upon the altar of the Cross, he should complete the mysteries of man's redemption; and all creatures having been subjected to his sway, should deliver to thy infinite majesty an eternal and universal kingdom; a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore. . .

COMMUNION

<p>Sedebit Dominus Rex in æternum: Dominus bene- dicet populo suo in pace.</p>	<p>The Lord shall sit King for ever: the Lord will bless his people with peace.</p>
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POSTCOMMUNION

<p>Immortalitatis alimoniam consecuti, quæsumus Do- mine: ut, qui sub Christi Regis vexillis militare gloria- mur, cum ipso, in cœlesti sede, jugiter regnare possi- mus: Qui tecum.</p>	<p>Having received the food of immortality, we beseech thee, O Lord: that as we glory in fighting under the standard of Christ the King, so we may be able to reign with him in his heavenly abode: Who liveth.</p>
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Commemoration is made of the occurring Sunday,
the Gospel of which is read at the end of Mass.

SECOND VESPERS

Pss. cix, cx, cxi, cxii, cxvi.

ANT. 1. Pacificus vocabi-
tur, et thronus ejus erit
firmissimus in perpetuum.

ANT. 2. Regnum ejus reg-
num sempiternum est, et
omnes reges servient ei et
obedient.

ANT. 3. Ecce Vir Oriens
nomen ejus: sedebit et do-
minabitur, et loquetur pa-
cem Gentibus.

ANT. 4. Dominus judex
noster, Dominus legifer nos-
ter: Dominus Rex noster,
ipse salvabit nos.

ANT. 5. Ecce dedi te in
lucem Gentium, ut sis salus
mea usque ad extremum
terræ.

Pss. cix, cx, cxi, cxii, cxvi.

ANT. 1. He shall be called
the Peaceful One, and his
throne shall be firmly es-
tablished for ever.

ANT. 2. His kingdom is an
everlasting kingdom, and all
kings shall serve him and obey
him.

ANT. 3. Behold a Man, the
Orient is his name; he shall sit
and rule, and shall speak
peace unto the Gentiles.

ANT. 4. The Lord is our
judge, the Lord is our lawgiver:
the Lord is our King, he will
save us.

ANT. 5. Behold, I have given
thee for a light of the Gentiles,
that thou mayest be my salva-
tion unto the ends of the
earth.

LITTLE CHAPTER

Col. i.

**Fratres: Gratias agimus
Deo Patri, qui dignos nos
fecit in partem sortis sanc-
torum in lumine, qui eripuit
nos de potestate tenebra-
rum, et transtulit in regnum
Filii delectionis suæ.**

**Brethren: We give 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.**

HYMN

**Te sæculorum Principem,
Te, Christe, Regem Gentium,
Te mentium, Te cordium
Unum fatemur arbitrum.**

**Ruler of all from heaven's
high throne,
O Christ, our King ere time
began,
We kneel before thee, Lord,
to own
Thy empire o'er the heart of
man.**

**Scelestæ turba clamitat
Regnare Christum nolumus:
Te nos ovantes omnium
Regem supremum dicimus.**

**While bands of shameless men
refuse
The homage due to Christ their
Lord,
We own thee sovereign Lord of
all,
The King by heaven and earth
adored.**

**O Christe, Princeps Pacifer
Mentes rebelles subjice,
Tuoque amore devios
Ovile in unum congrega.**

**O Prince of peace, O Christ,
subdue
Those rebel hearts, thy peace
restore;
Into thy sheep-fold lead anew
Thy scattered sheep, to stray no
more.**

Ad hoc cruenta ab arbore
 Pendes apertis brachiis,
 Diraque fossum cuspidē
 Cor igne flagrans exhibes.

For this upon the tree of shame,
 Thy body hung, with arms
 spread wide,
 The spear revealed the heart
 of flame
 That burned within thy sacred
 side.

Ad hoc in aris abderis
 Vini dapisque imagine,
 Fundens salutem filiis
 Transverberato pectore.

For this our altars here are
 spread
 With mystic feast of bread and
 wine,
 Still thy redeeming blood is
 shed
 From that sore-stricken heart
 of thine.

Te nationum Præsides
 Honore tollant publico,
 Colant magistri, iudices,
 Leges et artes exprimant.

May heads of nations fear thy
 name
 And spread thy honour through
 their lands,
 Our nation's laws, our arts
 proclaim
 The beauty of thy just com-
 mands.

Submissa regum fulgeant
 Tibi dicata insignia:
 Mitique sceptro patriam
 Domosque subde civium.

Let kings the crown and
 sceptre hold
 As pledge of thy supremacy;
 And thou all lands, all tribes
 enfold
 In one fair realm of charity.

Jesu, tibi sit gloria,
 Qui sceptrā mundi temperas,
 Cum Patre, et almo Spiritu,
 In sempiterna sæcula.
 Amen.

Jesu, to thee be honour done,
 Who rulest all in equity
 With Father, Spirit, ever One,
 From age to age eternally.
 Amen.

℣. Multiplicabitur ejus
 imperium.

℣. His empire shall be mul-
 tiplied.

℞. Et pacis non erit
 finis.

℞. And there shall be no
 end of peace.

ANTIPHON OF THE MAGNIFICAT

Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Ipsi gloria et imperium, in sæcula sæculorum.	He hath on his garment and on his thigh written: King of kings and Lord of lords. To him be glory and empire, for ever and ever.
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Commemoration is made of the occurring Sunday.