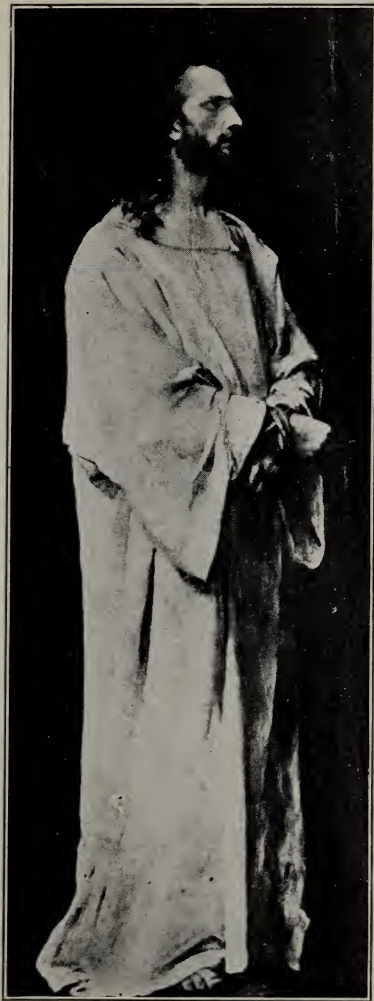


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*Christ
the
King*

*By the
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*Thou sayest that I am a King
(St. John xviii. 37)*

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I

The Kingship of Christ

"KING!" That is the title of Christ, not given today or yesterday, but destined for Him in the eternal councils of God. It is written large over the pages of the Gospel and stands out in flaming letters from the Prophecies.

To the birth of the new-born Saviour came the wise men from afar, inquiring: "Where is he that is born king of the Jews?" And at the death of Christ that title was nailed to His Cross: "Jesus of Nazareth, King of the Jews." In Hebrew, Greek and Latin it was written that all the world might read it, as men of every nation passed and looked up into that face, ineffably sad and wan, bruised for our sins, yet kingly underneath its bloody crown of thorns.

"Jesus Christ, King!" But His Kingdom, though *in* this world, is not *of* it. That is a truth Pilate could not understand when Christ spoke to him of "My kingdom." "Art thou a king then?" was the puzzled question of the pagan Governor. Rising to that official inquiry with the full dignity of His Kingship, aware that all future ages would be hanging on the answer from His lips, Christ replied: "Thou sayest that *I am a king.*" Those words rang out through the multitude, they passed from mouth to mouth, they reached the ribald group of soldiers casting dice in the outer court, and when later Christ was to be delivered over to them they remembered His words. They gave Him a mantle of royal red, they set a reed in His hand for scepter and platted a crown of thorns for His head, they fell down before Him, and as their tribute they spat upon Him. Yet He had said it, and He truly is a King: their King, our King, King of the Jews, King of all the nations, King of every individual, family, society, King of all the earth, King of Glory, before whom every knee must bow in Heaven, on earth and under the earth—"Jesus Christ, King!"

It was no new truth, no new cult even, that Pope Pius XI announced, when in his Encyclical of December 11, 1925, at the close of the Holy Year, he introduced into the sacred liturgy of the Church the special ecclesiastical festival which thenceforth was to be known as "The Feast of Our Lord Jesus Christ, King."

The beautiful truth of the Kingship of Christ, which the Church had ever held, her devotion to Jesus Christ as King, which runs like a thread of royal purple through the prayers of the Christian ages, were now to be given a new liturgical significance. And no time, indeed, could have been more opportune than that which the Holy See had chosen to proclaim anew unto all the nations and all the world, the reign of the Saviour over all mankind, the Kingdom of the Prince of Peace.

Three subjects are proposed for consideration in the Encyclical of Pope Pius XI: the Kingship of Christ, the Kingdom of Christ, and the special feast of Jesus Christ, King, based upon both these truths. Of the first alone I shall treat in the present chapter.

Devotion to the Messiah King, and therefore to Jesus Christ, King—as the future Messiah expected by the Jewish people—may be said to have been an intimate part of the Old Testament liturgy and worship. It is expressed most eloquently in those inspired psalms which were in truth the nation's prayer. Not as the King of the Jews only, but as King of the Gentiles as well, of all the nations of the earth, Christ was celebrated in these liturgical songs. They told of the raging of the Gentiles and the council of the kings of the earth and their princes against the Lord and His Christ. But the Lord would laugh them to scorn. Then, in vivid language, to the beating of timbrels and the pulsing of harps, the chorus would rise to those words placed upon the lips of the future Christ Himself, proclaiming His universal Kingship over all the earth:

But I am appointed king by him
Over Sion his holy mountain,
Preaching his commandment.
The Lord hath said to me:

"Thou art my son,
This day have I begotten thee.
Ask of me, and I will give thee
The Gentiles for thy inheritance,
And the uttermost parts of the earth
for thy possessions." (Ps. ii. 6-8.)

Particularly delightful is that wonderful nuptial song, which the inspired poet wrote to celebrate the Kingship of Christ, His conquests and His reign. How exquisite its tenderness when Jewish youths and maidens sang describing their future Messiah King: "Thou art beautiful above the sons of men, grace is poured abroad in thy lips!" And how the chorus swelled and the battle-trumpets sounded at the words: "Gird thy sword upon thy thigh, O thou most mighty. With thy comeliness and thy beauty set out, proceed prosperously, and reign. . . . Thy throne, O God, is forever and ever: the scepter of thy kingdom is a scepter of uprightness!" (Ps. xlv. 5, 7.)

That idea is carried still further in those ancient rhapsodies whose inspiration was from the Spirit of God Himself. We are thus given to behold the new Messianic Kingdom, flourishing in justice and peace, the spiritual Kingdom of Christ:

He shall come down like rain upon the fleece
And as showers falling gently upon the earth.
In his days shall justice spring up,
And abundance of peace, till the moon be taken away.
And he shall rule from sea to sea,
And from the river unto the ends of the earth.
Before him his adversaries shall bend the knee,
And his enemies shall lick the dust.
The kings of Tharsis and the islands shall offer him
presents,
The kings of the Arabians and of Saba shall bring gifts.
And all the kings of the earth shall adore him,
All nations shall serve him.
He shall deliver the poor from the mighty,
And the needy that had no helper. (Ps. lxxi. 6-12.)

Note how everywhere it is the militant idea that is brought into bold relief. To understand that militancy of the future Messiah, Christ, and to know the enemy

against whom it is directed, we must go back to the very opening of the Bible, to the very first revelation, indeed concerning Him that is recorded in the Sacred Books. There, too, militancy is the dominant thought, but the foe is clearly pointed out. It is a spiritual enemy and the warfare is waged with spiritual weapons by Christ the King. "And the Lord God said to the serpent," we there read: "I will put enmities between thee and the woman, and thy seed and her seed, and thou shalt lie in wait for her heel" (Gen. iii. 15).

That is the struggle. Those are the combatants. The King on the one side, whom later the Psalmist was to describe as beautiful above the sons of men, whose arrows are sharp to pierce the hearts of His enemies, and with whom is the Queen at His right, "in gilded clothing, surrounded with variety" (Ps. xlv. 10), while on the other side we behold the ancient Serpent and its seed. The combat will last as long as time. For that combat God's royal Son came down to earth to conquer sin and death: "Thy almighty word leaped down from heaven, from thy royal throne, as a fierce conqueror into the midst of the land of destruction" (Wisdom xviii. 15). So it is that the future Christ is truly pre-ordained as the warrior King, the triumphant King, to whom, as Man, all His enemies would at last be made subject by His Eternal Father:

The Lord said to my lord:
Sit thou at my right hand
Until I make thy enemies
Thy footstool. (cix. 1.)

I have quoted what may be described as the classic passages in the Psalms bearing on the Kingship of Christ. Many of these are referred to, at least in passing, by the Holy Father. But we must not overlook the Prophets, to whom also the Encyclical calls attention, who predicted in glowing words the future Kingdom of the Son of God, the Messiah who was to save His people Israel, and to rule over all the nations of the earth. The favorite passage, doubtless, is that which the Holy Father quotes with

special predilection. It is taken from the Prophet Isaias, whose eyes had looked into the future, and seen the Messias King. Jubilantly he sang:

A child is born to us,
 A son is given to us,
 The government is upon his shoulders,
 And his name shall be:
 Wonderful, Counsellor,
 God the mighty,
 Father of the world to come,
 Prince of Peace.
 His empire shall be multiplied,
 And there shall be no end of peace;
 He shall sit upon the throne of David,
 And over his kingdom. (Is. ix. 6, 7.)

In the same sense Jeremias and Daniel are cited in the great Encyclical. To establish and strengthen the peace of Christ in the reign of Christ is the entire purpose of the Holy See. But this cannot be done except by first restoring to all mankind that Kingship of Christ whereof the Psalmist sang, which the Prophets proclaimed, which the Gospels announce, and to which rulers and people alike must give the fullest and most unquestioning obedience, if true tranquillity and happiness are to be restored to earth.

Far back in the Book of Numbers the early prediction of Christ's Kingship is already recorded: "A star shall rise out of Jacob and a scepter shall spring up from Israel" (Num. xxiv. 17). More definitely, then, Isaias foresees in the future King, the Son of David, whose Kingdom is to be without end. He is the same Son of man, whom in a vision by night Daniel beheld, on the clouds of heaven, coming to the Ancient of Days.

And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed. (Dan. vii. 14.)

But if Daniel describes His power, Jeremias points out His wisdom and justice, showing Him to us as the King whose reign shall bring peace and salvation:

Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign and be wise: and shall execute judgment and justice on earth.

In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call Him: The Lord our just one. (Jer. xxiii. 5, 6.)

And then still another touch is added to that prophetic picture of Jesus Christ, King. It is given by Zacharias, who portrays the Saviour's gentleness and meekness. He beholds Christ coming indeed as a King, but in poverty and lowliness. Enamored of that vision, as all future saints were to be through all the ages, the Prophet exultantly sings:

Rejoice greatly, O daughter of Sion!
 Shout for joy, O daughter of Jerusalem!
 Behold thy King will come to thee,
 The just and Saviour:
 He is poor,
 And riding upon an ass,
 And upon a colt, the foal of an ass.

"Wonderful, Counsellor," "God the Mighty," "Prince of Peace," our King comes to us "riding upon an ass, and upon a colt, the foal of an ass." He is poor that the poorest can approach Him without fear, though the mightiest must tremble before Him. He holds in His grasp "power, and glory, and a kingdom," His enemies shall fall down before Him, and "all the kings of the earth shall adore Him, all nations shall serve Him." Such is the picture of Jesus Christ, King—Ruler, Lawgiver, Judge—as in prophetic vision the inspired writers saw Him.

And how perfectly, with the coming of the fulness of time, all these predictions passed into realization! In a little Judæan village, to a maiden of David's royal line, the Angel Gabriel appeared, foretelling the Messias whom she herself should conceive and bear. Brief were his words, and yet full of foreshadowings of throne, and royalty and kingdom:

He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his

father: and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. (Luke i. 32, 33.)

How like a flourish of trumpets, announcing the entrance of a king, sounds that message of the Angel proclaiming the coming of Jesus Christ, King! Truly, a royal embassy, a royal proclamation!

In poverty and obedience Christ chose to begin His life. In humiliation and suffering He willed to end it on the Cross of shame. Yet nevertheless, repeatedly and solemnly, He affirmed before the world His Kingdom and Kingship. Through the wise men He announced it at His birth to Herod. In person He declared it to Pilate. As a King He pictured Himself to the Jews when He foretold His judgment of the world: "Then shall *the king* say to them that shall be on the right hand: Come ye blessed of my Father" (Mt. xxv. 34). As a King the Apocalypse presents Him to us: "And he hath on his garment, and on his thigh written: King of kings, and Lord of lords" (Apoc. xix. 16). And as King He will finally surrender Himself and His Kingdom to the Father. In the strong words of St. Paul:

Afterwards the end, when he shall have delivered up the kingdom to God the Father, when he shall have brought to nought all [other] principality, and all [other] authority and power. For he must reign until [the Father] "hath put all his enemies under his feet." The last enemy to be brought to nought is death. (1 Cor. xv. 24-26.)

In a word, Christ's mission is the subjection of all things to Himself, as St. Paul teaches us, for the Father "hath subjected all things to him." That mission will not be fully completed until the end of the world. Then, as Man, Christ the King will present Himself, together with His Kingdom, the Church, to the Eternal Father, but without forfeiting thereby His own Kingship over His subjects, which is everlasting. So, to conclude with St. Paul, "shall the Son Himself be subject [to the Father] who subjected all things to him, that God may be all in all" (*Ibid.* 28).

II

The Kingdom of Christ

DANIEL, the last of the four great Prophets, on whom the gift of wisdom was marvelously conferred even as a boy, may in a special way be regarded as the Prophet of Christ's World-Kingdom. Others also proclaimed the universal reign of Christ and the Psalmist sang of its unlimited extension: "He shall rule from sea to sea, and from the river unto the ends of the earth . . . all the kings of the earth shall adore Him, all nations shall serve Him" (lxxi. 8, 11); but their hearts beat high, above all, for Sion; the hopes of Juda and Israel burned in their breast like a consuming fire.

Daniel no less deeply and tenderly loved his own, but he foresaw with vivid clearness the destruction of the nation's sanctuary, and the desolation that should continue "even to the consummation and to the end." His vision passed far beyond his land and people and his heart embraced all the wide earth, which he saw as one vast kingdom of "Christ the Prince." Hence, also, particular reference is made to the Prophecies of Daniel by Pope Pius XI in his great Encyclical on "Jesus Christ, King."

Born of royal stock, Daniel had been carried off into captivity with Joakim, King of Juda. The occasion of the important Prophecy on the World-Kingdom of Christ, to which special attention shall be given here, was a dream which God had sent to the fierce Babylonian conqueror, Nabuchodonosor. The dream escaped the monarch's memory but left his soul terrified. In vain he summoned his magicians, diviners and wise men to recall it for him: "Unless you tell me the dream, and the meaning thereof," he said to them, "you shall be put to death" (Dan. ii. 5).

"The thing thou askest, O king, is difficult," they answered, "nor can anyone be found that can show it before the king, excepting the gods, whose conversation is not with men." But Daniel, hearing of what had come to pass, prayed for light to the one true God who "changeth

times and ages, taketh away kingdoms and establisheth them." Appearing before the king, he told him the dream and its meaning.

"Thou, O king, sawest, and behold there was, as it were, a great statue." The head thereof was of finest gold, the breast and the arms were of silver, the belly and thighs of brass, and the legs of iron, with the feet partly iron and partly clay. But a stone "cut out of a mountain without aid of hands" struck the feet of the statue and shattered them to pieces. "Then were the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of a summer's threshing floor, and they were carried away by the wind." But the stone itself became a great mountain and "filled the whole earth" (*Ibid.* 35).

Turning next to the interpretation, Daniel explained how the head of gold represented the Babylonian world-kingdom over which Nabuchodonosor then ruled. This would be succeeded by a second and inferior kingdom, of silver, which in turn would be followed by "another third kingdom, of brass, which shall rule over all the world." The last of these would be of iron. It was to be a most mighty kingdom, "as iron breaketh into pieces and subdueth all things, so shall that break and destroy all these" (*Ibid.* 40). The traditional verification of this Prophecy very reasonably sees in the four kingdoms respectively the Babylonian, under which Daniel lived and which he himself identified, the Medo-Persian, the Greco-Macedonian and finally the Roman. This last, as elsewhere the Prophet most accurately tells us: "shall be greater than all the kingdoms and devour the whole earth, and shall tread it down, and break it in pieces" (Dan. vii. 23).

Notice how throughout there is always one dominant thought—each kingdom mentioned is a world-kingdom, and such above all others was to be the fifth, or Messianic Kingdom, the Kingdom of "Christ the Prince."

For in "the days of those kingdoms," namely of the last named, since the kingdoms were to exist successively—in the days, therefore, of the Roman Empire—God Him-

self would set up a Kingdom. Its origin would not be the work of human power. For the stone, which represents Christ, or more properly still the Kingdom itself where-with Christ is identified as its Head, was to come from on high, to be "cut out of the mountain without the aid of hands." Of all this the perfect verification was to be found in the message of the Angel Gabriel to Mary: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God" (Luke i. 35). It was the same Angel, who also appeared to Daniel and announced to him "Christ the Prince."

That stone, that Kingdom with Christ as its King, was to increase until it would cover the whole earth: "But the stone that struck the statue became a great mountain, and filled the whole earth." Once more the words of Daniel are paralleled by the words of the Angel to Mary: "He shall be great, and shall be called the Son of the most High; and the Lord shall give unto him the throne of David his Father, and he shall reign in the house of Jacob for ever. *And of his kingdom there shall be no end*" (Luke i. 32, 33).

But let us hear the Prophet's own description of the fifth world-kingdom, the Kingdom of Christ, which shall follow upon the ruins of the other four, and transcend them all. The Prophet says:

The God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people [as were all the preceding purely earthly kingdoms], and it shall break in pieces and shall consume all these kingdoms, and itself shall stand for ever. (Dan. ii. 44.)

Almighty God not merely revealed to His Prophet Daniel the great world-empires that were to follow each other in the ancient world. He did more. He showed all the sum and total of their might and splendor combined into one single image. There could be no more stupendous image of human power than that statue shown to Nabuchodonosor, which left awe-stricken and terrified

the man of destiny who held in his grasp an empire in which were concentrated all the glories of the conquests of past ages. But all that worldly greatness which his astonished eyes beheld in one glance should be shattered to pieces and scattered like dust to the wind before the immeasurably greater Kingdom which "the God of heaven" Himself would set up and which alone should never be destroyed.

There is a tone of militancy throughout this Prophecy which the reader cannot have failed to notice. The same tone we have previously observed in the psalms and prophecies regarding the Kingship and Kingdom of Christ.

Why have the Gentiles raged,
And the people devised vain things?
The kings of the earth stood up
And the princes met together
Against the Lord and against his Christ. (Ps. ii. 1, 2.)

That is one side of the picture. But in the other the King, though fair above all the sons of men and filled with mercy and tenderness for all who accept His sway, is seen in the end to humble the pride of all His enemies. For He who is Infinite Justice as well as Infinite Love had commissioned Christ to subject all things to Himself, that He may so at last present all His conquests to the Father, who Himself is imaged forth as thus addressing the Messias-King.

Ask of me, and I will give thee
The Gentiles for thy inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt rule them with a rod of iron,
And shalt break them in pieces like a potter's vessel.
(Ps. ii. 8, 9.)

Let us remember, too, the prophecy of Simeon at the Presentation of Christ in the Temple: "Behold this child is set for the fall and the resurrection of many in Israel, and for a sign which shall be contradicted" (Luke ii. 34), and then pass to the final scene of all when the *King* shall say to those at His right, "Come, ye blessed of My Father, possess you the kingdom prepared for you," but to

them at His left he shall say, "Depart from me, you cursed, into everlasting fire" (Matt. xxv. 34, 41). There is the consummation of the struggle now waged on earth.

The Kingdom of Christ on earth is not, therefore, a reign of sensuous pleasure, but an armed camp. It is not of gold or silver, as were those kingdoms of old, valued and priced in the eyes of the world, but a stone that crushes all opposition. He who is not with Christ, its King, is against Him. Compromise is out of question. We must be friends or foes. "Do not think," He says, "I came to send peace upon earth: I came not to send peace, but the sword" (Matt. x. 34). His peace indeed He gives to those who love and follow Him, a peace which the world cannot give, but it is a peace within them and not without. The warfare will not end until even the last of the enemies, death itself, as St. Paul says, has been put beneath the feet of Christ.

Evidently, the Kingdom of Christ, as we see it presented in the Prophecy of Daniel, is a true Kingdom and to study it we must consider the nature of the sovereignty within it, and the extent and quality of its dominions.

In the first place, the Kingdom of Christ is not a theocracy in the historic sense of that word. It is not a political empire. Its aim was never to supplant the Cæsars of Rome but the paganism of Rome. Its King, as the breviary-hymn quoted by the Holy Father so beautifully says, is not to snatch away earthly crowns but to give heavenly kingdoms. It stands in no conflict with temporal rulers or executives, whose powers it does not covet, but who in turn must nevertheless be subject to the supreme dominion of Christ. His throne is above all thrones, empires and republics of the earth. Correcting Pilate's false views of His Kingdom, Christ said:

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. (John xviii. 36.)

His Kingdom is *in this world*, but not *of this world*. It is *here*, but not *from hence*, because as Daniel says it

is set up by the God of Heaven; it is the stone cut out of the mountain on high without any aid of human hands, that was to become a mountain and fill all the earth. Political arms and military warfare are far from it. Even for the Apostles themselves it was at first hard to understand this truth before the Spirit of God had descended upon them. Christ remonstrated with Peter :

Put up again thy sword into its place; for all who take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? (Matt. xxvi. 52, 53.)

Again we notice that Christ here speaks as Man. It is as such that we consider Him when we speak of His Kingdom on earth.

As "God the Mighty" the government of the world must indeed rest upon that Child whom Isaias predicted, and who as Emmanuel, "God with us," must be the sole absolute Lord and ruler of all created beings. As God, He is that Word of whom St. John wrote: "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). Natural and supernatural life alike flow from Him, and His supreme dominion He cannot possibly surrender to any other. But "the Word was made flesh and dwelled among us" (*Ibid.* 14). So then, as God, imbued with Divine glory, and in virtue of His Divine nature, Christ, the Word Incarnate, must forever be Sovereign Ruler over all mankind.

But it is not under this aspect that we here consider the Kingship of Christ. Quoting the words of Daniel, according to which Christ receives from the Father, from the "Ancient of Days," "power and glory and a kingdom" (vii. 14), Pope Pius XI explains that only as Man can this be said of Him, "because as the Word of God, being of the same substance with the Father, He also shares in common with Him the fulness of the Godhead, and therefore has an absolute empire over all things." It is to the Man-Christ, therefore, that we refer when we speak of His Kingship and Kingdom.

III

Feast of Christ the King

IT is of Faith that Christ, as Man, has fullest spiritual power, leading to salvation, establishing the Church and her Sacraments, and disposing of all graces in the supernatural order. All this is included in His Kingdom on earth. But His dominion does not end there. In virtue of the union of His human nature with the Divine, He possesses also a still ampler power which the Prophet Daniel had in mind, which the royal Psalmist extols, and which is the special foundation of "The Feast of Our Lord Jesus Christ" instituted by Pope Pius XI to be celebrated each year on the last Sunday of October.

With repeated insistence the Holy Father urged, in his Encyclical *Quas Primas*, the necessity of spreading everywhere throughout the world a clear understanding of the meaning of this Feast. Already in the previous Year of Jubilee, 1899, Pope Leo XIII had foreseen the need of our times and prepared the minds of men for the great truth of Christ's universal reign over all mankind. Forcibly he wrote:

Christ's reign extends not only over the Catholic people, or over all those who have been regenerated by Baptism and belong by right to the Church, even though erroneous opinions have led them astray or schism has separated them from her, but it embraces also all such as have no Christian beliefs, so that all human kind is under the dominion of Jesus Christ.

It is Christ *as Man*, who is proposed to us as the object of our homage in the special feast devoted to His universal Kingship. It is as Man, also, that his Kingship was predicted under the Old Law. He is the Scepter that should spring up from Israel, the royal Scion who should rule from the throne of David, the Prince for whom the God of Heaven should set up a Kingdom that would never be destroyed, the Lord who should sit as King on the

right hand of Yahwe, His Eternal Father. And so in prophecy after prophecy Christ as Man is the King who shall rule the nations of the earth and of whose Kingdom there shall be no end.

The royalty thus commemorated in our special feast is due to Christ as Man for a twofold reason: by nature and by conquest.

From the inseparable union of the Divine with the human nature in the Incarnate Word it is obvious that all power, not incompatible with the purpose of the Incarnation, must be attributed to Christ as Man. Such is the sovereignty of His universal Kingship over men and angels, given Him by God. It is a glory and a dignity eminently becoming the majesty of Christ in His human nature, who as the Son of God is Lord of all, coequal with the Father.

The second reason I have mentioned is the right of conquest. We are the spoils of the victory achieved by Him over Hell and Satan. We are a ransomed people, purchased at the cost of His suffering and death. "For you are bought with a great price" (1 Cor. vi. 20). St. Paul reminds us, and St. Peter writes: "You were not redeemed with corruptible things, such as gold and silver . . . but with the precious blood of Christ, as of a lamb unspotted and undefiled" (1 Peter i. 18, 19). We ourselves, as children of the Church, rescued by Him from the slavery of the Serpent, are in a special way His conquest. Admitted into His spiritual Kingdom, we have become the very members of that mystic body whose sovereign Head is Christ Jesus.

But Christ is King of all men and as such possesses the full triple power of royalty: legislative, judicial and executive. He is supreme Lawgiver under God, and His legislation all are bound to obey. He is ultimate Judge over mankind, for "Neither does the Father judge any man, but hath given all judgment to the Son" (John v. 22). He is the sovereign Executive whose mandates everyone must heed and whose sentence no one can escape.

Finally, the sphere of Christ's kingly dominion embraces in their entirety both the temporal and spiritual realms. Equally subject to Him are the heads and rulers of both. His spiritual Kingdom can be entered by all through Faith and Baptism. Here we behold Him daily in His twofold character, as royal Priest and Redeemer. That Kingdom is opposed to no other "save the kingdom of Satan and the power of darkness." But Christ as Man is King of the temporal realm as well and His power here far exceeds that of any earthly monarch.

The kings of earth have but a limited dominion over their subjects, and no one can claim rights of ownership over the personal possessions of the citizens. The Kingship of Christ as Man, on the contrary, includes not merely the supreme royal power over all creatures, but also the universal ownership of all temporal things. Not only do kings, rulers and supreme executives hold all their powers under His royal scepter alone, but in the same manner possessors of property, whatsoever it may be, must equally acknowledge His supreme and ultimate ownership under God of all they hold. Their possession is absolute as against all other men, but not as against the Man-Christ, to whom they and their goods must alike belong by sovereign right. All creation is the inheritance God has bestowed upon the Christ-Man, and His Kingship therefore can be measured by no other kingship that has ever been or ever can be upon earth. He alone is King of kings and Lord of lords. "All power," He Himself tells us, "is given me in heaven and on earth" (Matt. xxviii. 15). Pointedly Pope Pius XI writes:

Now it would be a grievous error to deny the Christ-Man's power over all temporal things, whatever they may be, since He has received from the Father the most absolute rights over all created things. Consequently all are subject to His will.

But it is one thing to possess a right, and quite another to exercise that right. Christ freely abstained from the use of His supreme temporal power as well as of His universal ownership during His life on earth.

Nevertheless while He lived on earth He completely abstained from exercising this domination. And, as He despised the possession and procuring of earthly things, so He permitted then, and permits now, that their possessors retain them.

When the multitudes, seeing the miracles wrought by Christ, sought by force to make Him King, He fled from them into the mountains. When Peter, having made his glorious confession of the Divinity of Christ, was promised the keys of the Kingdom of Heaven, Our Lord at once commended silence to His Apostles. When after the Resurrection it seemed as if the time might now at last have come for the full temporal manifestation of Christ's kingly powers, in the splendors of an earthly Messianic reign, and the disciples eagerly asked Him: "Lord, wilt thou at this time restore again the kingdom of Israel?" He merely answered it was not for them to know the hour or moment. So He rose from their midst and a cloud received Him out of their sight. That was the end of worldly dreams and political hopes forever. With the coming of the Holy Ghost the Apostles were better to understand the meaning of the Messianic Kingdom of Christ.

Yet the Scriptures had not deceived them. No false hopes were there held out to them. The same Prophet who had proclaimed the greatness of Christ's kingly power had also given them to behold the depths of the humiliation to which He would submit Himself that so He might achieve the eternal conquest of His Kingdom. Was ever human threnody that could compare with these overwhelming words of Isaias?

There is no beauty in him nor comeliness; and we have seen him, and there was no sightliness, that we should be desirous of him. Despised and the most abject of men, a man of sorrows and acquainted with infirmity; and his look as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows, and we thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed. (Is. liii. 2-5.)

And so, too, the royal Psalmist who described in glowing words the Messiah-King, the Christ who should receive for His inheritance from the Father the uttermost parts of the earth, is the same who previsioned Him hanging on the Cross, deprived of all things, with the soldiers dividing His very garments among themselves and casting lots for His seamless vesture.

The council of the malignant hath besieged me,
They have dug my hands and feet,
They have numbered all my bones.
And they have looked and stared upon me.
They parted my garments among them,
And upon my vesture they cast lots. (Ps. xxi. 17-19.)

What a contrast those two striking pictures—one of the Scourging, the other of the Crucifixion of Christ the King—to the false Messianic hopes! Carefully Christ Himself had warned His disciples that they should not be scandalized in His humiliation. Yet nevertheless He also foretold that when thus He should be lifted up He would draw all things to Him.

Mighty through the ages has been that image of our Crucified King, as we behold Him crowned with thorns, robed in the royal purple of His Precious Blood, and enthroned for us on the hard wood of the Cross. Hither the world has fled to the embrace of those extended arms and the refuge offered us within that opened Heart. Looking up to that Saviour-King men have joyously bowed beneath His sway, not through durance, but in tenderness and love. Gladly we submit to Him our minds and wills and hearts, knowing of a certainty that He alone is sovereign Truth, sovereign Lord, and sovereign Love. But woe to those who still refuse that last and strong appeal! Theirs alone will be the blame when with its full weight the iron rod of power descends to crush them on the Judgment Day.

The source of all the evils of our time is briefly summed up by Pope Pius XI in a single word, "Laicism." Defined with almost equal brevity, it is the rejection of Christ the King. In that one evil all others are included.

It implies the refusal by nations, by civil or private societies, by families or individuals, that this Man should reign over them.

The results of this evil are the errors, dissatisfactions and unhappiness that fill so many lives; the estrangements and divorces that break up homes; the selfishness and egoism in men of wealth and power; the mockery at all authority by so many from among the masses of the people—and their logic is inescapable. Deny God, from whom alone all human authority can be derived, and there is no reason except expediency for subjecting ourselves to our fellow mortal clay. Laicism, in fine, means “a general confusion of society deprived of its natural foundation” (*Ubi Arcano*).

The remedy of all these evils is once more to bring society back to the gentle rule of Christ, whose yoke is sweet and whose burden of sovereignty imposed upon us is light and most desirable. For this reason, therefore, the Church has instituted the great Feast of Our Lord Jesus Christ, King.

It is the hope of the Holy See that at the sight of this inspiring leadership those of her own children, who before may have been weak and languorous in their Faith, will now eagerly answer the Christ-Man's royal appeal to their loyalty and love, while many who still remain outside of His spiritual Kingdom, the Church, will come rejoicing to the feet of their Saviour-King. Under His banner, then, we are exhorted to advance courageously, reconciling to Our Lord the souls that have fallen away from Him, reclaiming the ignorant who know Him not, safeguarding and defending with apostolic zeal, everywhere and in all things, the sovereign interests of Christ and of His spiritual Kingdom. So, free from the molestations of worldly rulers and people, the Church will be able with renewed vigor to devote herself to her one glorious mission, the salvation and sanctification of souls. Such are the great purposes of that royal Feast of Our Lord Jesus Christ, King, celebrated each year throughout the entire world over which He must reign supreme.

IV

The Social Reign of Christ

IN its practical application devotion to Our Lord Jesus Christ, King, offers to all Christians a new social and apostolic outlook upon the world. Better than ever before men are now made to realize the fact that they are not isolated human beings, but members of a vast Kingdom embracing all the earth.

And first, as regards our own individual selves, we must strive, as the Holy Father urges us, to be subject to Christ most perfectly, in mind and will and heart. Our minds are to be subject to Him not merely because of the superior power of His own human mind and the vastness of His knowledge, but because He is Truth itself. Our wills are to submit to His own human will because that in turn is most perfectly subject to the Divine, and so can effectively lead us to the very heights of perfection that God has destined for us. Our hearts, in fine, are to be ruled by Him because He is meek and humble of heart, and His whole being is Love itself. Merely to know Him should suffice to love Him. And in fact, "no man ever was so loved as Jesus Christ, or ever will be."

Christ, therefore, is King over every human being, redeemed by Him, as we all are, and purchased at the price of His own Precious Blood. We are Christ's, as the Scripture says, and Christ is God's. Christ is our one Mediator with the Father, though Mary mediates for us with Christ. Mary is our Mother, but her sublime function is to bring us to Christ, as she first gave Him to us. The graces that all come to us through her intercession, she obtains from Christ alone, to whom she too is subject, even more perfectly than any other creature, with all her mind and will and heart.

Our joy, then, is that we belong to Christ entirely, and in all things are under His dominion. His power is exercised to do good to us. "All things are delivered to me by the Father," He says, but immediately adds:

“Come to me, all you that labor and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your soul. For my yoke is sweet and my burden light” (Matt. xi. 27-30). Such is the King whom we serve, and our service is love.

But Christ, too, is *King of the Home*. The service we owe Him as individuals, we owe to Him no less in our domestic relations. In His name husband and wife give to each other the fidelity and love they have pledged. Wives are to obey their husbands, husbands to cherish and love their wives, as the Scripture teaches, but all in obedience to Christ and under His kingly rule to which both alike are subject and to which both must render their account. It is Christ alone whom the Christian obeys in others and it is Christ he loves. And so it is Christ who inspires that mutual affection in the hearts of husband and wife who cherish each other for Him, with Him and in Him. The greater their devotion to Christ, the greater their love and respect for each other.

With the family relations so conceived, divorce or immorality are unthinkable. The domestic problems that disturb the modern world cannot even find an echo in that sanctuary of the Christian home. There is but one supreme Ruler in that house, Christ, the King. On the walls His picture can be found as a perpetual reminder, and to His Sacred Heart the family is solemnly dedicated, with a dedication often renewed.

For love of Him the children have been brought into this world, to be a joy and sacred charge. For Him they are reared and taught and trained, that in their turn they may spread His Kingdom upon earth and rule with Him everlastingly in His eternal courts. All this implies a Catholic education, whenever possible, from first to last.

But the rule of Christ does not terminate here, for no distinction is made, as the Holy See teaches us, “between individuals, the home, or civil society, since men are no less under the power of Christ when united in society than as single individuals.” Christ alone can be the

source of public no less than of domestic and individual welfare: "For there is no other name under heaven given to men, whereby we must be saved" (Acts iv. 12).

Christ, then, is to be proclaimed *King of All Human Society*. He alone must ultimately rule our conduct in all our relations with one another, be they civic, social, economic, industrial or commercial. He is King of every social group and over all these He must rule no less than over each individual soul. He can no more be excluded from the conventions of the labor unions or deliberations of finance than from the councils of the Church. The former are just as much subject to His dominion as the latter. There is even more reason that His complete and sovereign kingship and dominion be constantly kept before our minds in secular matters, since here the danger of forgetting Him is greatest. All the chaos in our social, economic and industrial relations today is ultimately due entirely to men's forgetfulness of Him, or to their wilful disregard or even denial of His Kingship over them in their relations with each other. There is consequently no final solution to the ills of our day except a return to Him.

Nowhere do men and women enter into relations with their neighbor, whether in work or trade, in civic interests or social relaxation, that issues of ethical moment are not at stake, matters of justice or charity, and the laws of God are not either complied with or transgressed. So the will of Christ must be decisive, whether in the fixing of a fair wage or a just price, in the decision of a labor union or the cold calculations of a board of directors, in the political or social life of the people wherever they may be. To Christ they must revert at the ballot box, no less than in their act of private charity or devotion. They may not always consciously have Christ in mind, but His principles, His laws, His desires are to be the guide and rule of all their public actions and decisions. That is what we mean by Christ ruling over society.

In a word, men and women, in all their civic, social and economic relations are to do what Christ would have

them do, since He is King of their public as well as of their private actions, He holds supreme dominion over the group as well as over every individual that composes it, He is Lord of society as well as of the home and of the heart.

But still more than all this, Christ is *King of Nations*. He may no more be excluded from parliaments and international parleys, leagues or committees, than from our own family circle. "All kings of the earth shall adore him," as the Psalmist wrote, "all nations shall serve him." And again: "I will give thee the Gentiles for thy inheritance, and the uttermost parts of the world for thy possession." There may, therefore, be no international discussion, no international decisions from which Christ is excluded, for His is the sovereignty of the nations just as well as of the social groups and the individual souls.

That the Kingship of Christ has been shamefully ignored, whether in national parliaments or international relations, we know too well. "Why have the Gentiles raged," we heard the Psalmist exclaiming, "and the people devised vain things?" Not merely has Christ been ignored, but He has been openly attacked in national assemblies and by public rulers: "The princes have met together against the Lord and against his Christ." Not content with control of secular affairs—which itself they could hold only by His permission—rulers and public executives have in countless instances treasonably sought to extend their dominion even over Christ's spiritual Kingdom, His Church. Thus have arisen those constant persecutions with which we are familiar, the banishment of priests, the confiscation of Church property and the closing of Catholic schools.

But the more that dear name of Our Redeemer, as the Holy Father says, "is passed over in shameful silence, whether at international meetings or in parliaments, so much the more necessary is it to acclaim Him as King and announce everywhere the rights of His royal dignity and power."

The very fact, also, of publicly acknowledging these

royal honors which truly belong to Christ cannot fail to impress upon the minds of men the fact, as the Holy Father argues, that :

The Church, which was established by Christ as a perfect society, cannot but demand as her right—a right which she cannot renounce—full liberty and independence from the civil power. Moreover, the Church, in the exercise of her Divine ministry of teaching, ruling and guiding to eternal happiness all who belong to the Kingdom of Christ, manifestly cannot depend on the will of others. The civil power, too, must allow to Religious Orders and Congregations of both sexes the exercise of a like liberty, since they, besides being a help to the Church and her pastors, also cooperate greatly in the extension and development of the Kingdom of Christ, either because by their profession of the three religious vows they fight against the threefold concupiscence of the world, or because by their leading a life of greater perfection they show forth daily to all men that holiness which the Divine Founder of the Church foretold would be one of the marks of the true Church.

Rulers and governments, therefore, no less than the least of their citizens owe obedience to the Divine King, since they rule “not so much in their own right as by a mandate from Him.” His royal dignity demands that society conform to all the dictates of God’s commandments and the principles of Christian life. But above all things, the Holy See declares, are the souls of our young people to be prepared “for the acceptance of sound doctrine and the leading of holy lives.” Thus men and women will become better citizens, better husbands and wives, better employers and laborers, and the whole social order will approach more nearly to the Divine ideal.

If the Kingdom of Christ were truly acknowledged in fact over all the earth mankind would be but one great brotherhood, conflicts would cease and hatred be turned into love. Then, as Pope Leo XIII so powerfully wrote, “would many wounds be cured, and every right would regain its ancient force, the blessings of peace would return, and swords and weapons would fall to the ground, when all would willingly accept the Empire of Christ and obey Him, when every tongue would proclaim that, ‘Our Lord Jesus Christ is in the glory of the Father.’ ”

Cult of Christ the King

DEVOTION to Christ as King is no innovation in the liturgy of the Church. Turning over the vellum of long-past ages we find it most typically expressed in the liturgical rites observed for the consecration of emperors and kings in the glorious Ages of Faith.

"Hear, O Christ!" the chanters three times repeated, and each time the choir answered, taking up in turn the prayer for Pope, Emperor and lastly for "the armies of Franks, Romans and Teutons" that victory might rest upon their standards. Then, passing beyond the splendors of the royal scene before them, beyond the solemn magnificence of Emperor and Pope, the chanters lifted up and carried along with them that mighty throng into the presence of the one supreme Sovereign, the King of kings and Lord of lords. Forgetting earthly crowns and scepters, as straws and baubles of the moment, they burst forth into a thunderous acclaim of Christ the sole Eternal King:

Christ conquers, Christ reigns, Christ rules,
 King of kings, our King, our Hope!
 Christ conquers, our Glory;
 Christ conquers, our Mercy;
 Christ conquers, our Help;
 Christ conquers, our Strength;
 Christ conquers, our Liberation and Redemption;
 Christ conquers, our Arms against the foe;
 Christ conquers, our Light and Way and Life;
 Christ conquers, to Him alone be rule, glory and
 power through immortal ages. Amen!

Such is the rhythmic cry, from the Ages of Faith, to Christ the King. That cry we today have taken up in a liturgy no less beautiful. We cannot, it is true, recall that scene of centuries forever past, with its fair ladies, stern-faced warriors, lords and knights and squires, but we can join with them in one common loyalty. With a faith and love no less intense than theirs we are now privileged to celebrate, on the last Sunday of each October,

our own most royal festival, "The Feast of Our Lord Jesus Christ, King."

One of the most beautiful of all our liturgies, in fact, is that which the Church has prepared for this feast. Office and Mass—which I shall here consider together—are conceived in the most artistic form to do royal honor to the King of kings. Like the precious veil of many colors that hung before the Holy of Holies, they are of richest texture, "wrought with embroidered work and goodly variety."

Antiphons, verses, answers and responsories flash with allusions to the Scriptural predictions concerning Christ the King or His Kingdom here and hereafter, which have already been quoted at length in these articles. To the mind familiar with Scripture lore they are full of meaning and suggestiveness. The tents of the Patriarchs rise before us, the harpings of David throb through the lines, the visions of the Prophets are recalled to mind—all bearing on the Kingship of the future Messias.

A word or a phrase will often suffice to bring back an entire scene. "The stone fallen from the summit," instantly summons up in our memory and imagination the court of ancient Babylon and Daniel interpreting the dream of King Nabuchodonosor. We see the gigantic statue, representing the four great world-kingdoms, shattered by that stone which becomes a "mountain covering the earth," the everlasting Kingdom of Christ which shall never be destroyed. The prophecies of Daniel, giving us the very date even of the coming of Christ the King, or "Christ the Prince," as he calls Him, are frequently referred to in various parts of the Divine Office.

So again, to give but one other instance out of many, the clause, "And He shall be Peace," is there used as a refrain for the two sections of the Michean Prophecy that tell respectively of the earthly and the eternal generation of Christ, thus recalling to our minds what Isaias had predicted of the Child to be born, on whose shoulders would be the government of the world, who was to be "Prince

of Peace," and in whose Kingdom there would be "no end of peace." The clause itself, however, is evidently taken from another passage in Micheas, which reads: "And this man shall be our peace" (v. 5). Thus, then, the beautiful Prophecy foretelling the birth place of the future Messiah King becomes a responsory with "And He shall be Peace" inserted as a refrain:

And thou, Bethlehem Ephrata, art a little one among the thousands of Juda, and out of thee shall He come forth unto me that is to be *the ruler* in Israel [And He shall be Peace]: and his going forth is from the beginning, from the days of eternity. [And He shall be Peace.]—(Micheas v. 2.)

So Mass and Office for the new feasts are thickly jeweled with allusion to the Scripture prophecies of Christ the King, or brief quotations from them. Everywhere there is a flashing of light as from a thousand facets, admirably cut.

Interesting, too, are the three new hymns composed respectively for Vespers, Matins and Lauds. The theme of the first is the Kingship of Christ. We begin by making our total submission, mind and heart, to Christ, as King of all the nations. Next there bursts upon us the shout of the irreligious crowd with their cry: "We will not have Christ reign over us!" But turning to Him, we plead that as Prince of Peace He may subdue to Himself these rebellious minds and bring back the erring to His Fold. Were not His arms extended for that purpose on the Cross and His Heart opened by the spear? Does He not still daily hide Himself beneath the Eucharistic veils, while "from His pierced breast salvation flows forth for His children?" And so then we pray in particular for all those in power or possessed of influence: "May heads of nations give Thee public honor, may teachers and judges worship Thee, may laws and arts convey Thy spirit."

The second Hymn has for theme the Person of the King, who is "the eternal Image of the Most High," as He is also "the Flower of the most chaste Virgin." He is Teacher, Priest, Lawgiver, and on His garments is

written: "Most high Lord of lords and King of kings." But to convey a more adequate conception of these sacred songs I shall translate the third into its corresponding English lyric form. Its theme is the blessings of Christ's Kingship.

HYMN FOR LAUDS

His glorious banners on the air
Triumphantly unfurled,
To Christ, the King of kings, give praise,
Ye nations of the world.

No kingdoms fall beneath His sword,
In bloody conquests grim,
But lifted on the Rood He draws
All things by love to Him.

Thrice happy city, basking fair
Beneath His royal sway,
Where at the mandates from His throne
All hearts with joy obey!

No godless conflicts there will rage,
But Peace outstretch her hand,
With smiling Concord at her side—
Firm shall that city stand!

Where wedded love will keep its troth,
And youth can blossom fair,
And all the household virtues pure
Will grace the threshold there.

Then may Thy reign in splendor come,
O King, most true and sweet!
Till all the earth, by love subdued,
Shall worship at Thy feet.

- To Thee be glory, Jesus, King!
O'er crowns and scepters high,
With Father and with Holy Ghost,
While endless ages fly.

For a full understanding of the feast it is important to note how much attention is given, both in the Office and the Mass, to those words of St. Paul to the Colossians which portray with Divine eloquence the splendor and power of the Saviour-King who here appears before us as Creator and Redeemer, no less than Head of the Church

and Lord of all, before whose sovereignty not merely the kings of the earth must bow, but thrones and dominations, principalities and powers of His invisible Kingdom as well. We behold Christ as King placed in the focal light of all Revelation. It is a wonderful picture which can best form the climax of our study and will be found introduced as the Epistle in the Mass for this feast. The Proper of that Mass, as I have rendered it, follows here:

PROPER OF MASS

For the Feast of Our Lord Jesus Christ, King.

Introit. Apoc. v. 12; i. 6.

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. lxxi. 1.* Give to the King Thy judgment, O God, and to the King's Son Thy justice.

Prayer.

Almighty, everlasting God, who didst wish to re-establish all things in Thy beloved Son, King of all the world, graciously grant that all the nations of the earth, separated by the wound which sin inflicted, may be made subject to His sweet rule: Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

(Commemoration of the current Sunday.)

Epistle. St. Paul, Coloss. i. 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 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 in 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 that are on earth, and the things that are in heaven, in Christ Jesus Our Lord.

Gradual. Ps. lxxi. 8, 11.

He shall rule from sea to sea, and from the river unto the ends of the earth. *V.* And all the kings of the earth shall adore Him: all nations shall serve Him.

Alleluia, alleluia. *V. Dan. vii. 14.* His power is an everlasting power that shall not be taken away: and His kingdom that shall not be destroyed. Alleluia.

Tract. Ps. lxxxviii. 27, 28, 30.

He shall cry out to me: Thou art my Father: my God, and the support of my salvation. *V.* And I will make Him my firstborn, high above the kings of the earth. *V.* And I will make His seed to endure forevermore: and His throne to the days of heaven.

Gospel. St. John xviii. 33-37.

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? Thy 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. *Creed.*

Offertory. Ps. ii. 8.

Ask of me, and I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.

Secret.

We offer up to Thee, O Lord, the oblation of human reconciliation. Grant, we beseech Thee, that He whom in these sacrifices we immolate, the same may bestow upon all nations the gifts of unity and peace, Our Lord Jesus Christ, Thy Son: Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Preface.

It is truly meet and just, right and availing unto salvation, that at all times and in all places we give thanks to Thee, O holy Lord, almighty Father, eternal God; who with the oil of exultation didst anoint Thy Only Begotten Son, Our Lord Jesus Christ, Priest forever and King of all things, so that, in offering Himself as an Immaculate Victim on the altar of the Cross, He might complete

the mysteries of human redemption, and with all creatures entirely made subject to His dominion, He might deliver to Thy Majesty an eternal and universal kingdom; a kingdom of 'ruth and life; a kingdom of holiness and grace; a kingdom of justice, love and peace. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host we sing a hymn to Thy glory, and unceasingly repeat: Holy holy, holy, etc.

Communion. Ps. xxviii. 10, 11.

The Lord shall sit King forever: the Lord will bless His people with peace.

Postcommunion.

Having partaken now of the food of immortality, grant unto us, O Lord, that we who glory in battling under the standards of Christ the King, may also reign with Him in our heavenly home: Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

So we have seen Christ proposed to us as King under every aspect. Even on the Cross itself the early ages of the Church pictured Him as a victorious Monarch, the artists knowingly replacing the wreath of thorns by a royal crown. In the Sacred Scriptures the prophecies of the Old Law begin with His coming as the Child born to rule the nations of the world and end with the solemn drama of His kingly entrance into Heaven, as the Psalmist presents it after our human way in that thrilling dialogue between Saints and Angels at the celestial gates.

"Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in," sings the choir of the Saints as they accompany their triumphant King at His ascension into Heaven. And from the heavenly bastions the Angels fling the challenge: "Who is this King of Glory?"

"The Lord who is strong and mighty, the Lord mighty in battle," rings back the answer of the Saints. "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in."

"Who is this King of glory?" the hosts of Heaven once more inquire. And the vast multitudes of the sanctified shout as the eternal gates fly open: "The Lord of hosts, he is the King of glory." (Ps. xxiii. 7-10.)

"BE THOU KING"

Consecration of the Human Race

to the

Sacred Heart of Jesus

Prescribed by His Holiness, Pope Pius XI

MOST SWEET JESUS, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy Most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

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