



Traditional Latin Mass Liturgy

THE LAST SUNDAY OF OCTOBER:

THE FEAST OF OUR LORD JESUS CHRIST THE KING

25th October, 2026

HOLY MASS

INTROIT: 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. Ps. Give to the King, O God, Thy judgement, and to the King's Son Thy justice. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end.

COLLECT: ALMIGHTY and everlasting God, who in Thy beloved Son, the King of the whole world, hast willed to restore all things, mercifully grant that all the families of nations now kept apart by the wound of sin, may be brought under the sweet yoke of His rule: Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE: (Colossians 1: 12-20) Brethren: Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the Saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His Blood, the remission of sins; who is the image of the invisible God, the first born of every creature: for in Him were all things created in heaven and on earth, visible and invisible: whether thrones, or dominations, or principalities, or powers, all things were created by Him and in Him; and He is before all, and by Him all things consist, and He is the head of the body of the Church, who is the beginning, the first-born from the dead, that in all things He may hold the primacy because in Him it hath well-pleased the Father that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the Blood of His cross, both as to the things on earth, and the things that are in heaven, in Christ Jesus our Lord.

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

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

GOSPEL: (St John 18: 33-37) At that time: Pilate said to Jesus: Art Thou King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thine own nation and the chief priests

have delivered Thee up to me: what hast Thou done? Jesus answered: My kingdom is not of this world, If My 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 born, and for this came I into the world, that I should give testimony to the truth. that is of the truth, heareth My voice.

OFFERTORY ANTIPHON: ASK of Me and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession.

SECRET: O LORD, we offer Thee the Victim of man's redemption: grant, we beseech Thee, that Jesus Christ Thy Son our Lord, whom we are immolating in this sacrifice, may Himself bestow on all nations the gifts of unity and peace: Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE OF CHRIST THE KING: IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who with the oil of gladness didst anoint Thine only-begotten Son our Lord Jesus Christ as Priest for ever and King of all: that by offering Himself on the altar of the Cross a stainless Victim to appease Thee, He might accomplish the mysteries of man's redemption: and that subjecting all creatures to His power, He might present to Thine infinite Majesty a universal and eternal Kingdom: a Kingdom of truth and life: a Kingdom of holiness and grace: a Kingdom of justice, love and peace. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: Holy, Holy, Holy...

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

POST-COMMUNION: WE have received the food of immortality and beg, Lord, that we who are proud to fight under the banner of Christ our King, may reign with Him for ever in His realm above: Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without then. Amen.

HYMN

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.

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 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.

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.

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.

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 commands.

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

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

HOMILY

In the Name of the Father and of the Son and of the Holy Spirit. Amen. My dear brethen

In the magnificent encyclical Quas Primas of His Holiness Pope Pius XI, instituting the Feast of Christ the King, the Pope explains why Our Lord Jesus Christ is truly King, and he gives two particular and profound reasons.

There are indeed many scriptural proofs. We have just read the Gospel in which Our Lord Jesus Christ proclaims Himself King. There are many passages from the Psalms and in the New Testament which express this same quality of Our Lord Jesus Christ as King. But His Holiness Pius XI takes care to deepen our knowledge of the reasons of this royalty.

The first reason is what the Church calls the "hypostatic union," the union of the Divine Person of Our Lord with His human nature. Our Lord is King because He is God. Indeed, there are not two persons in Our Lord, there is not one Divine Person and one human person.

There is only one person—the Divine Person who directly assumed a human soul and a human body without passing by the intermediary of a human person. Consequently, when we speak of Jesus Christ, we say the Person of Jesus Christ. Now, this person of Jesus Christ is a Divine Person.

Certainly, Jesus Christ is both God and man since He assumed a human soul and a human body. Thus, the human soul and the human body of Our Lord Jesus Christ have become so intimately united to God that they cannot be separated. It is the Person of Our Lord Jesus Christ which is entirely Divine and by His Person, His body and soul are "deified."

Thus, Our Lord Jesus Christ as He presented Himself along the route of Palestine and even as He presented Himself as an infant in Bethlehem, is King. Our Lord Jesus Christ is essentially, by nature—Saviour, Priest, and King. He is not king according to the kingships of this world, that is to say, over a given territory and limited to the earth, to men. Indeed, Our Lord is King not only of the earth but also of heaven.

This is the first profound reason of the royalty of Our Lord Jesus Christ and of this we must be convinced in order to see Our Lord as King, our personal King. Our Lord Jesus Christ is our King.

But He is King for another reason as well. Pope Pius XI explains well that Our Lord Jesus Christ is King by conquest. By what conquest? It is because Our Lord Jesus Christ has conquered all by His Blood, by His Cross and by Calvary. Regnavit a ligno Deus, God has reigned by the wood, i. e., by the Cross, Our Lord has conquered all souls, whomsoever they may be, by right—a strict right.

℣. His empire shall be multiplied.
℟. And there shall be no end of peace.

ANTIPHON OF THE MAGNIFICAT

He hath on his garment and on his thigh written;
King of kings and Lord of lords. To
him be glory and empire, forever and ever.

All souls since they are created by God, even if they live for only a moment here on earth, are by right subjects of Our Lord Jesus Christ because He conquered them by His Blood. He wants to save them. He desires to redeem them all by His Blood, His Divine Blood, in order to lead them to heaven. Yes, Our Lord, by His Precious Blood and by His Cross, is by right Our King.

This is the very reason why in the early centuries after the peace of Constantine, when the Christians were officially able to present the Cross in their churches, in their chapels and in other places of worship, they usually represented Our Lord Jesus Christ as a crowned King; crowned with the crown of Kings. Christ is surely our King and He is King by His Cross.

Finally, Jesus has to be, as Pope Pius XI tells us, the King of our hearts. Are our hearts truly attached to Our Lord Jesus Christ? Are we conscious of the fact that Our Lord Jesus Christ is our ALL—Omnia in omnibus. Jesus Christ is all and in all things. It is He in ipso omnia constant as St. Paul says. In Him all is sustained, in Him we live, in Him we are and we act. It is this that St. Paul explains in his discourse to the Areopagite: In ipso vivimus, in ipso movemur, in ipso summus—He holds all in His hand.

We must then wonder what the Blessed Virgin Mary and St. Joseph must have thought. I believe that there is an admirable example for us. If we truly desire that Jesus Christ be our King we must try to imagine what Nazareth must have been. Jesus, Mary and Joseph. What must Mary have thought of Jesus? What must Joseph have thought of Jesus? It is incredible!

It is a great mystery, an impenetrable mystery of the goodness, of the charity of God. To think that He permitted two creatures chosen by Him, to live with Him! For St. Joseph during thirty years, for the Blessed Virgin during thirty-three years, in the intimacy of Jesus, in the intimacy of He Who is God. It is He without whom neither Mary nor Joseph could speak, think, nor live. Mary bearing Jesus in her arms, bearing God in her arms!

As the Gospel often says it was not she who was bearing Jesus but Jesus who was bearing her. For Jesus was much greater than she for He is God. Just think what must have been in the soul, will and heart of the Blessed Virgin Mary living with Jesus, seeing Him with His young companions, seeing Him working with St. Joseph.

We also have the joy to live with Our Lord.

Even under the delicate envelope of her body, the Blessed Virgin Mary adored the living God for she knew—she knew that the living God was in her home. She knew this through the Annunciation by the angel. And St. Joseph knew it perfectly as well.

We, too, know that we have the living Jesus in our tabernacles under the delicate Eucharistic species. Jesus is there! Not only do we have Him in our tabernacles, but moreover in a manner which I would say is almost more intimate than that of the Blessed Virgin Mary and of St. Joseph, when Our Lord gives Himself to us as our spiritual food.

Imagine, that truly in our bodies, in our hearts we bear Jesus—we bear God who sustains us, for without Him we would not be able to live nor exist nor say a single word nor even think a single thought. And we bear this God in the Holy Eucharist!

Let us ask Our Lord Jesus Christ when we receive Him in us that He be our King—that He may give us the thoughts of the Blessed Virgin Mary and of St. Joseph; that our wills be as theirs, submitted to His law; that He may grant us the affections of the hearts of the Blessed Virgin Mary and St. Joseph, these creatures whom He chose from all eternity to be His guardians, to be those with whom He was to live.

Ask them—ask Mary and Joseph—to help us live under the sweet Kingdom of Our Lord Jesus Christ. One day, we hope that we shall be in that Kingdom and that we shall see Him in His splendour and in His glory as we say so

often when we recite the Angelus ut per passionem ihus et crucem ad resurrectionis gloriam perducamur—in order that by His Passion and Cross we may be brought to the glory of His Resurrection.

Indeed, we also must pass now by the Passion and Cross of Jesus upon the earth in order that one day we be able to join in the glory of His Resurrection, this glory which illuminates heaven, which is heaven, for God is heaven. Thus Our Lord Jesus Christ is heaven. In Him we will live in the grace of God by the grace of God. If we have Him already as our King here on earth, then we shall have Him as our King for all eternity.

Beseech the Blessed Virgin Mary and St. Joseph today, not only for us, but for our families, for all those who surround us, that they may come to the light of Our Lord Jesus Christ, that they recognise evil, and also for those who do not obey Him or who withdraw themselves from Him. Have pity on all these souls who do not know the King of Love and of Glory, in whom we have the happiness to believe, in whom we have the happiness to love. Beseech Our Lord Jesus Christ, the Blessed Virgin Mary, and St. Joseph to convert all these souls to Our Lord Jesus Christ the King.



For inquiries - Fr. Christophe Nouveau:

Institute of the Good Shepherd, Kampala Archdiocese

ch.nouveau@gmail.com / 0771 984 501

Facebook: **@TraditionalMassUganda** / Website:

www.latinmassuganda.org