



Christus Imperat

Quarterly newsletter of the Institute of Christ the King Sovereign Priest

Dear friends of the Institute of Christ the King Sovereign Priest,

As June, the month of the Sacred Heart of Jesus, begins, I would like to encourage all of you to dedicate yourselves and your families to Him; behind the locked doors of your beloved churches, the Sacred Heart has been living and has never stopped calling the world to conversion and holiness. We Catholics have had to live without the consolation of His Real Presence in our souls, and God has seen the immense sacrifice of His people: He knows how essential the Heavenly Bread is and how much it means to the life of our souls.

Those who have abandoned their Creator cannot understand what happens when souls are starved through want of this glorious and Sacred nourishment: we have been called to live closely the Blessed Passion of Christ in order to purify ourselves and obtain many graces for the conversion of sinners and the liberation of so many holy souls from Purgatory.

The Sacred Heart is the divine shelter opened for us, even behind closed doors, as a fountain of consolation in our sorrows and as strength in our weaknesses.

Please be assured of my prayers for you and your country; pray for your priests of the Institute, as well as for the seminarians in formation at Gricigliano, your future canons. May they become, by the grace of God, apostles of the Heart of Jesus for the world.

Sweet Heart of Jesus, may we love you more and more!

With my blessing,

In Christo Rege,



Msgr Gilles Wach

Prior General of the Institute of Christ the King



EXCERPT OF A
LETTER OF SAINT FRANCIS DE SALES
TO MADAME ROSE BOURGEOIS, ABBESSE DU PUIITS D'ORBE
ON SERENITY IN OUR SUFFERINGS

18th April 1604

Acept your cross, embrace it a thousand times daily for love of Him Who sends it to you. It is a costly present, the gift of Love. Often set the Crucified Saviour before your eyes, measure your sufferings with His; and yours will seem very much the less. How great will be your eternal happiness, if you bear these little pains He sends you patiently! [...]

But, my dear child, we must not be downcast thereby; we must rather cleanse and purify our minds the more and make better use of confession than heretofore. These anxieties which have assailed you do not surprise me; but do not be disturbed, or let yourself be carried away by the tide. Let the enemy rave at the door, let him knock and batter, and do his worst; we know that he cannot enter the soul save by the door of one's own consent: keep that well shut, and there need be nothing to fear. [...]

If we have no tenderness of heart, no taste or sentiment for prayer, no inward sweetness in meditation, we begin directly to be downcast: if we find it difficult to do right, if hindrances come between us and our good intentions, we grow anxious and eager to thrust them aside. [...] Why are we so astonished, disturbed, impatient when we commit some fault? Doubtless because we thought that we were good, steadfast, firm; and finding that it is quite otherwise, we are vexed and put out; whereas, if we realised what we are, so far from marvelling because we fall, we should rather marvel how we ever stand upright! But we like nothing save what is pleasant, and we do not like to be brought face to face with our own weakness and worthlessness. [...]

God is not terrible to those who love Him. He is satisfied with a little, for He knows so well that we have not much to give. Remember, too, that our Lord is called the Prince

of Peace in Holy Scripture, and that wheresoever He alone is Lord, He keeps all things in peace. True, before peace, He sometimes requires war; dividing the heart and soul from affections to which they cling; such as excessive self-love, self-confidence, complacency, and the like. And when He tears us from these cherished passions, He seems to be scarring the very heart, and we can hardly help resisting a process which is so painful. But even such resistance is not devoid of peace, if, however overwhelmed, we still strive to unite our will to that of our Lord, nailing it to His Cross and working steadily on in our



appointed course - even as He resigned His Will to His Father's [...].

Strive everywhere and in all things to be at peace. If trouble comes from within or without, receive it peacefully. If joy comes, receive it peacefully, without excitement. If we must needs fly from evil, let us do it calmly, without agitation, or we may stumble and fall in our haste. Let us do good peacefully, or our hurry will lead us into sundry faults. Even repentance is a work that should be carried on peacefully. [...]

Do not be distressed because you cannot meditate while confined to bed, for to bear the rod of the Lord is not less profitable than meditation, inasmuch as it is better to be on the Cross with our Saviour than merely to gaze upon Him. But I am sure that as you lie upon your bed you offer your heart to God a thousand times during the day, and that is enough. Be very obedient to your doctors; when they forbid anything, whether it be fasting, mental prayer, saying offices, all perhaps except ejaculatory prayer, I beg that, by the respect and love you bear me, you will obey implicitly; it is God's Will for you. When you are cured and strong again, you will resume your path, and with God's Blessing make great progress; our journey takes us beyond this world's bounds and limits.

GREETINGS FROM THE CANDIDATES OF THE HOUSE OF DISCERNMENT OF PRESTON.

Dear Friends and Benefactors,

We are, during this most Blessed Season of Eastertide and of our Lady, drawing toward the end of our year of formation here, fruitful and enjoyable as it has been. Very soon, please God, we shall take the next steps for which this year has been preparing us, and enter the Seminary of St. Philip Neri at Gricigliano, nestled amongst the rolling hills of Tuscany.



We hope that those men who come after us will benefit from this year's formation just as much as we have, if not more. The life here is a full one and must be undertaken generously and wholeheartedly. In this house we have been prepared spiritually, intellectually, and physically for our future lives as priests of the Institute.

Our community prayer begins with Lauds in the morning in the beautiful church of St. Walburge next to the house here, followed by meditation and Holy Mass. Our public prayer also includes Sext, Vespers, and Compline, with Adoration and Benediction playing a most important part in the day.

Also central to our formation is our work, indispensable to the training of dedicated disciples in the service of the Church. In this, we have had the opportunity of applying ourselves to all kinds of labour – from sacristy work to gardening, to house-cleaning, kitchen work, repair jobs, office-work, media and



communications – learning new skills and learning to work with others in a spirit of fraternity, cooperating in a spirit of peaceful harmony, even if our inclination, at times, may be in the opposite direction. And all this while, trying our utmost not to break whatever has escaped unharmed from last year's candidates!

Attention is given to ensure the candidates have adequate intellectual and spiritual training for the future. We have been devoting ourselves to these studies with all three of the Canons, which has included theological studies and, of course, French, which is the lingua franca of the Institute, which also contributes to its unity, spread as it is throughout the world. We have also, from early on in our formation, been introduced to the Salesian spirit of the Institute, following in the footsteps of St. Francis de Sales, our patron.

This is the full and fruitful life that is offered to those who come to seek their vocation and the Will of God at this House of Discernment and from which we have derived such benefits. We are grateful to those who have provided us with this, each of whom has played – and has yet to play – an indispensable role. For this we humbly and heartily thank you and beg you to remember us in your prayers.

Throughout this, we work, pray, learn, and live in community with our superiors and indeed with the rest of this Institute to cooperate with our Lord in the work of spreading the Kingdom of God on earth, a work to which we are all, in one way or another, invited and urged to take up. In this Institute, we are called to give our lives in the service of God in community prayer, the liturgy, and parochial life. Both we and those who prepare us for it work together with you, our friends and supporters, both giving and receiving in ways beyond the merely natural sphere. We ask you to unite with us in any possible way for the support of this great work both here in this house of discernment and in the global work of the Institute. Any support, whether spiritual, physical, or financial, is greatly appreciated, in particular as we are so dependent upon the generosity of our benefactors. We must spare a thought for the future, for those who are to come after us in this House and for the fruits of all the Apostolates of the Institute. We thank you for your kindness and pray God that we may serve Him and His Church in the best, most fitting manner.

Commending you all to God at the 'Memento, Domine', the Commemoration of the Living, at the Most Holy Sacrifice of the Mass.

We remain yours faithfully in Christ,

The Candidates



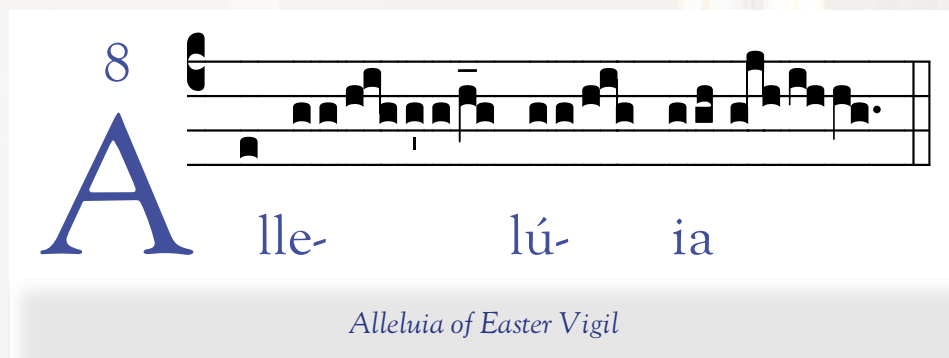
THE 'ALLELUIA'

IN THE ROMAN RITE MASS

by Father J. Gribbin

A LLELUIA' is a liturgical exclamation, and it normally features in the Holy Mass before the Gospel. It is an expression of praise and joy, and thus it is used during Eastertide in particular, and is excluded from Septuagesima until Easter, and the Requiem liturgy.

'Alleluia' was taken from Judaism. It originates from two words: halēlû (a command to praise) and yah (the short form of the Lord's name).



Alleluia of Easter Vigil

The word was used from early Christianity onwards as an expression of thanksgiving, joy, and triumph. The first and only time that 'Alleluia' appears in the New Testament, is in

the Book of the Apocalypse, in the heavenly liturgy, of which the earthly liturgy is a foretaste¹. The singing of 'Alleluia' had, already with the Jews, developed into a rich 'melismatic' composition: that is, a single syllable of text is sung carried through many notes.

There has been much debate about the use and development of the 'Alleluia' in the Roman Mass. For example, the liturgist A.G. Martimort, said that it is possible that the 'Alleluia' was introduced into the Mass at Rome under Eastern influence, possibly in the second half of the seventh century. In Rome the 'Alleluia' is said to have appeared in the Mass for the first time at Easter night as a 'resurrection chant'. Indeed it was used, at Rome, in the mid-fifth century only on Easter day. Later it was used every Sunday of the year and on great feasts, including Requiems, because of the word's association with the resurrection.

However there are other schools of thought about the use and development of the 'Alleluia'. Some argue, for instance, that it had a psalm verse added to it, as we have today. Others say that the 'Alleluia' was originally used as a refrain for the singing of a 'responsorial psalm': the 'Alleluia' is connected with the Jewish Hallel or Passover psalms. Pope St. Gregory the Great (d. 604), may have been responsible for replacing the 'Alleluia' with a psalm verse during Lent (since 817 from Septuagesima until Easter), forbidding the 'Alleluia' in the Requiem liturgy, and adding a second 'Alleluia' during paschaltide. This spread throughout the West by the time Carolingians. Whatever the original purpose of the 'Alleluia' may have been in the Roman Rite, it became associated with the Gospel. We should appreciate the history of the 'Alleluia', for it is a word which was uttered by our Blessed Saviour Himself.

1: *Apoc.* chp. 19, vv.1-16



Canon Montjean



Canon Cristofoli



Canon Smith



THE CHRISTIAN
HERITAGE CENTRE
at Stonyhurst

28th September - 2nd October 2020

Silent Clergy Retreat « Mary Mother of Priests »

Preached by your Canons at the
Christian Heritage Centre of
Stonyhurst, BB7 9PZ

Informations & bookings:
07 763 277 697 - preston@icrsp.org



Canon Poucin
de Wouilt



Canon Tanner



Canon Post



Father Gribbin

God bless you!



Dear friends and benefactors,

On behalf of the Clergy of the Institute of Christ the King serving in the United Kingdom, I would like to express my deepest gratitude to all of you for your spiritual and financial support during the past months: thanks to your generosity, all your priests have been able to sing the Divine Office, provide regular Adoration of the Blessed Sacrament, hear Confessions and visit the sick (with excellent protection equipment). We have found the canonical life as a community a great spiritual comfort for us and a consolation for all the souls entrusted to our spiritual care, and we have experienced the efficacy of the prayer in the Communion of Saints.

Thanks to your generosity, we have been able to support our Institute clergy from October until now, and to cover most of the costs of our Houses, giving more time to the Canons for sung Offices, the mission in their churches, and their priestly duties in their own area.

We need to keep these beautiful buildings in excellent condition for the glory of God in the celebration of the Sacred Rites of the Church with greater dignity and adoration; we know your love for these nourishing traditions, inherited from our fathers in Faith through the constant Magisterium of Holy Mother Church, and the Institute, in its own charism, will continue this mission for you and generations to come, God willing.

Thank you for your continuous help, and please be assured of the prayers of your priests for you, your families, and our country, entrusting all our intentions to the Sacred heart of Jesus!

Saint Joseph, pray for us!

Canon Amaury Montjean

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