



**Solemnity of Christ the King,
King of the Universe
November 20, 2016**

**Sunday Liturgy Guide for the Church of the
Poor in the Spirit of the New Evangelization**

The Church of the Poor, through the Basic Ecclesial Communities, glorifies her head, Christ the King, by being the good shepherd and reconciler of all for peace based on justice.

Today we celebrate the Feast of Christ the King, King of the Universe. With our theme for today, “The Church of the Poor, through the Basic Ecclesial Communities, glorifies her head, Christ the King, by being the good shepherd and reconciler of all for peace based on justice”, let us reflect on PCP-II’s “A Renewed Integral Evangelization” when it says:

**“PART III. A
RENEWED INTEGRAL
EVANGELIZATION**

**B. ANNOUNCING A MESSAGE
OF LIBERATION**

**5. A Spirituality of Social
Transformation**

b) Conversion and Social Transformation

(273) The pilgrim, however, is not only an individual, but rather an entire people. Conversion then requires the renewal of people’s relationship and their social structures. By reason of our pilgrimage to the Kingdom of God, we need to change our own hearts and the social, economic, political and cultural systems that have promoted massive poverty and inequity.

(274) The necessity of social transformation is not a new demand. What is new is its faith-motivation, as a demand of Christian discipleship.

Points for Reflection: Can you identify individuals and movements that seek personal conversion and social transformation in the country? Which of them do you think are closer to the people, especially the poor, and are therefore probably bringing us closer to the Kingdom of God? What difference does it make whether one is faith-motivated or not in the work for conversion and social transformation? Can any good work ever happen outside of God’s gracious design for all creation? ■

Entrance Antiphon: Cf. Ps 85 (84):

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How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honor. To him belong glory and power for ever and ever.

Introductory Rites

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: *Amen*

P: The Lord be with you.

C: *And with your spirit.*

Introduction and Welcome

P: Dear brothers and sisters: today we celebrate the Feast of Our Lord Jesus Christ, King of the Universe. The Church puts this feast on the last Sunday in Ordinary Time. In the Church's liturgical calendar, this feast marks the end of the old year. It is fitting then that we celebrate this feast today to proclaim that Jesus Christ is the King of time and space. To him belongs all of history: yesterday, today and tomorrow. To him belongs all of creation: from the smallest and simplest part of the atom in the Big Bang to the more complex and ever-evolving vastness of the universe. Let us rejoice in the grace that we belong to Jesus Christ, that we have him for our King, our one and only Good Shepherd, and there is no other.

Penitential Act

P: Brethren (brothers and sisters), let us now ask God's loving forgiveness for our sins because our God is a God of love and mercy, justice and compassion:

P: Lord Jesus, forgive us for our failure to be good shepherds to one another. Lord, have mercy.

C: *Lord, have mercy.*

P: Christ Jesus, forgive us for our failure to have you at the center of our

lives. Christ, have mercy.

C: *Christ, have mercy.*

P: Lord Jesus, forgive us for our failure to desire to accept your Kingdom. Lord, have mercy.

C: *Lord, have mercy.*

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

C: *Amen.*

Gloria

Gloria to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

P: Let us pray: Almighty ever-living God, whose will is to restore all things in your beloved Son, the King of the universe, grant, we pray, that the whole creation, set free from slavery, may render your majesty service and ceaselessly proclaim your praise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

C: *Amen.*

LITURGY OF THE WORD

First Reading: 2 Sm 5:1-3

L: A reading from the Second Book of Samuel

In those days, all the tribes of Israel came to David in Hebron and said: "Here we are, your bone and your flesh. In days past, when Saul was our king, it was you who led the Israelites out and brought them back. And the LORD said to you, 'You shall shepherd my people Israel and shall be commander of Israel.'" When all the elders of Israel came to David in Hebron, King David made an agreement with them there before the LORD, and they anointed him king of Israel.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 2 Sm 5:1-3:

David is proclaimed king by all the tribes of Israel. The hostile relationship between Israel and Judah has taken a back seat. The stronger bond of fraternal and familial relationships takes over. David as commander of the army is also shepherd of his people. There is a mutual assent between the king and the people, the ruler and the ruled. This is spelled out in the agreement between the elders of Israel and David. The Lord is witness to this pact. This pact gives legal and moral ground for the anointing of David as king of Israel.

Responsorial Psalm: Ps 122:1-2, 3-4, 4-5

R: *Let us go rejoicing to the house of the Lord.*

I rejoiced because they said to me, "We will go up to the house of the LORD." And now we have set foot within your gates, O Jerusalem.

R: *Let us go rejoicing to the house of the Lord.*

Jerusalem, built as a city with compact unity. To it the tribes go up, the tribes of the LORD.

R: *Let us go rejoicing to the house of the Lord.*

According to the decree for Israel, to give thanks to the name of the LORD. In it are set up judgment seats, seats for the house of David.

R: *Let us go rejoicing to the house of the Lord.*

Commentary on Ps 122:1-2, 3-4, 4-5:

This hymn to Zion, an ode dedicated to the city of Jerusalem, contains three parts, namely: (1) the pilgrimage, (2) the praise to Jerusalem, and (3) the blessings. The sounds that dominate the ode revolve around sh-l-m, which, in its sonority, popularizes the theme of peace. The structure of the psalm itself has the seat of judgment at its center, corresponding to the description of the city whose center is the seat of judgment and of justice. Peace is based on justice. Jerusalem is a city of peace or the light of peace for all pilgrim peoples.

Second Reading: Col 1:12-20

L: A reading from the Letter to the Colossians

Brothers and sisters: Let us give thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all

things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on earth or those in heaven.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Col 1:12-20

Paul concludes his prayers for the Colossians with an exhortation to give thanks to the Father for making them inheritors of life (light) and not of death (darkness). Then he uses a liturgical hymn of the early Christian community to present the greatness and grandeur of God's Son, Jesus Christ. He is king, redeemer and forgiver of sins. Jesus is the image of the invisible God for whom all creation came into being. He is at the center of all, in time and in space. In the historical unfolding of salvation, he is the head of the body, the church. The convergence and reconciliation of all creation in his person are possible because his death and resurrection make one event: creation and salvation are inseparable.

Alleluia Verse: Mk 11:9, 10

R: Alleluia, alleluia. Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! **R: Alleluia, alleluia.**

Gospel: Lk 23:35-43

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Luke

C: *Glory to you, O Lord.*

The rulers sneered at Jesus and said, "He saved others, let him save himself if he is the chosen one, the Christ of God." Even the soldiers jeered at him. As they approached to offer him wine

they called out, "If you are King of the Jews, save yourself." Above him there was an inscription that read, "This is the King of the Jews." Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Christ? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

P: The Gospel of the Lord.

C: *Praise be to you, O Lord Jesus Christ.*

Commentary on Lk 23:35-43

Luke wants to show the extent of injustice done to Jesus by an intolerant and obstinate nation whose government and temple leaders conspired to kill a man who is the manifestation of God. But more profoundly, Luke wants to show Jesus, the object of pity and tears, as being in solidarity with those who weep and the consoler of those who are desperate; the object of hatred, lies, insults and violence as the giver of forgiveness; the object of false condemnation and conviction as willing to identify himself with the lawless who take up arms for a just cause and who brings a repentant thief into his company in his kingdom. The moment of the cross is also the moment of being on top of life where one sees everything in real perspective. There Jesus is the just king who forgives, welcomes and shares his kingdom with those who

desire to accept him.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, glorifies her head, Christ the King, by being the good shepherd and reconciler of all for peace based on justice.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
The Church of the Poor, through the Basic Ecclesial Communities, glorifies her head, Christ the King, by being the good shepherd and reconciler of all for peace based on justice.	In your BEC and parish community, identify the workers are living under the terms of contractualization, the landless tenants and farmers, those displaced by mining, logging and plantation companies, the homeless and jobless and beggars.	“By reason of our pilgrimage to the Kingdom of God, we need to change our own hearts and the social, economic, political and cultural systems that have promoted massive poverty and inequity.”

Profession of Faith

General Intercessions

P: Dear sisters and brothers, let us humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, make us instruments of forgiveness, reconciliation and just peace.

R: Lord, make us instruments of forgiveness, reconciliation and just peace.

L: Let us pray for the Church: that,

being a Church of the Poor spread all over the world, she may continue to glorify her head, Christ the King, by being the good shepherd and reconciler of all for peace based on justice. Let us pray to the Lord.

R: Lord, make us instruments of forgiveness, reconciliation and just peace.

L: For our Holy Father, Pope Francis, the bishops and all clergy, those in consecrated life and all lay people entrusted with the care and administration of the community of God's People: that they may continue to work for the conversion of our own hearts and for changes in the social, economic, political and cultural systems that have promoted massive poverty and inequity. Let us pray to the Lord.

R: Lord, make us instruments of forgiveness, reconciliation and just peace.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they make laws, policies and structures that promote inter-cultural dialogue and put an end to racism and discrimination, that welcome immigrants and put an end to the causes of unjust and forced migrations and human trafficking. Let us pray to the Lord.

R: Lord, make us instruments of forgiveness, reconciliation and just peace.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may thrive according to the values of the new life lived in common by helping one another overcome drug and sexual addictions and other vices through healthy living, wholesome relationships and a common social involvement for meaningful social change for the event of God's Reign. Let us pray to the Lord.

R: Lord, make us instruments of

forgiveness, reconciliation and just peace.

L: For our beloved dead: that, with the forgiveness of their sins, they may find eternal rest in the heart of our Lord and Savior Jesus Christ. Let us pray to the Lord.

R: Lord, make us instruments of forgiveness, reconciliation and just peace.

L: For our special intentions, in the silence of our hearts. (*pause*)... Let us pray to the Lord.

R: Lord, make us instruments of forgiveness, reconciliation and just peace.

P: Lord, these are the prayers we present to you today. We ask you, help us to love you and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Make us your strong and steadfast instruments for the building of your kingdom of love, truth, compassion, mercy, justice and peace in our time. Mold us to become the gentle but firm hearts of your heart on earth. We ask this through Christ our Lord.

C: Amen.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

P: Blessed are you, Lord God of all creation,

C: Blessed be God forever.

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

C: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings:

P: As we offer you, O Lord, the sacrifice by which the human race is

reconciled to you, we humbly pray that your Son himself may bestow on all nations the gifts of unity and peace. Through Christ our Lord.

C: Amen.

Prayer of the Eucharist

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right and just.

P: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you anointed your Only Begotten Son, our Lord Jesus Christ, with the oil of gladness as eternal Priest and King of all creation, so that, by offering himself on the altar of the Cross as a spotless sacrifice to bring us peace, he might accomplish the mysteries of human redemption and, making all created things subject to his rule, he might present to the immensity of your majesty an eternal and universal kingdom - a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory as without end we acclaim:

A: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Acclamation

P: The mystery of faith.

Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.

(Concluding the Eucharistic Prayer; the priest says:)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

C: *Amen.*

Communion Rite

The Lord's Prayer

Doxology

C: *For yours is the kingdom, and the power, and the glory forever and ever.*

Sign of Peace

P: Lord Jesus Christ, who said to your Apostles; Peace ... Who live and reign for ever and ever.

C: *Amen.*

P: The peace of the Lord be with you always.

C: *And with your spirit.*

P: Let us offer each other the sign of peace.

Breaking of the Bread

A: *Lamb of God, you take away the sins of the world ... grant us peace.*

Communion

P: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

A: *Lord, I am not worthy that you should enter under my roof, but*

only say the word and my soul shall be healed.

Communion Antiphon: Psalm 29(28):10-11

The Lord sits as King for ever. The Lord will bless his people with peace.

Prayer after Communion

P: Let us pray: Having received the food of immortality, we ask, O Lord, that, glorying in obedience to the commands of Christ, the King of the universe, we may live with him eternally in his heavenly Kingdom. Who lives and reigns for ever and ever.

C: *Amen.*

Final Blessing

P: The Lord be with you.

C: *And with your spirit.*

P: Bow your heads and pray for God's blessings: May the peace of God, which surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, our Lord Jesus Christ.

C: *Amen.*

P: And may the blessings of almighty God, + the Father, and the Son, + and the Holy + Spirit, come down upon you and remain with you forever.

C: *Amen.*

Dismissal

P: Go in peace, glorifying the Lord by your life.

C: *Thanks be to God.* ■

Join Fr. Ben Alforque, MSC of the Missionaries of the Sacred Heart in **GOSPEL BREAK**, a short yet entertaining and insightful discussion of this Sunday's Gospel on YouTube. Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.

