



Solemnity of Christ the King November 22, 2015

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, proclaims Christ the King through her witness of love and friendship, truth and freedom, suffering and hope, justice and liberation.

With the theme: “The Church of the Poor, through the Basic Ecclesial Communities, proclaims Christ the King through her witness of love and friendship, truth and freedom, suffering and hope, justice and liberation”, let us reflect on “A Renewed Integral Evangelization” with PCP-II, when it says:

‘PART III. A RENEWED INTEGRAL EVANGELIZATION

A. ANNOUNCING A MESSAGE OF SALVATION

‘5. Characteristics of the Renewed Evangelization

b) New Methods

(193) The goals of the new evangelization in the Philippines can be pursued only with new methods. These methods are called new not in the sense that they were not previously known or used before but in the sense that they are given renewed emphasis.

(194) The first and most potent means of renewed evangelization is not the teaching of doctrine (which remains indispensable), but the witnessing to others of the working of God’s grace in our lives. This is done in two ways: 1) by living according to the Gospel, so that our lives may be Gospel inspired, and 2) by giving testimony to our experience of God’s grace. Pope Paul VI pithily observes: “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”

Points for Reflection: With civilian terrorism unleashed against ordinary people and properties in Paris and Beirut, and State Terrorism against the people of Syria, Iraq and the Philippines, for example, how can we still believe that Christ is the King of the Universe? How do we give witness to the grace of God amidst the violence committed against the Lumad and indigenous peoples in the world? What testimony can we give of our experience of God’s grace – that Jesus Christ reigns – in the midst of an economy of exclusion and idolatry of money that kill the poor and slowly bleed us to death in favor of capital and profits, of power and greed of the few? Or aren’t we engaged in pietistic narcissism and religious bigotry when we give witness to our riches and comfortable life as experience of God’s grace at the expense of the poor, the deprived, the oppressed, the marginalized, the violated and the excluded? ■

Entrance Antiphon: (Cf. Ps 85 (84): 9)
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 grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters: on this Feast of Christ the King, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. In a very special way, let us pray for the countless victims of State and Civilian Terrorism throughout the world, that they may assert the gains of salvation which Christ the King has won for us and struggle in hope for a better world. Let us also pray for the change of hearts of their perpetrators and oppressors, that they may realize their sins, seek forgiveness from God and his people, and be subjects to the love and compassion, justice and liberation of Christ the King.

Penitential Act

P: And so dear brothers and sisters, to prepare ourselves to celebrate worthily these sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength:

P: Lord Jesus, you are the king of justice and liberation. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you are the beginning and end of our struggle for fullness of life. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you are the fountain of love and truth that set people and creation free. 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

Glory 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: Dan 7:13-14

L: A reading from the Book of Daniel

As the visions during the night continued, I saw one like a Son of man coming, on the clouds of heaven; when he reached the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship; all peoples, nations, and languages serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Dan 7:13-14:

The first of the four visions of Daniel: here against, against the succession of 10 kings of the Seleucid dynasty and the last king Antiochus IV (the ten horns), the Almighty God, the Ancient One, is set to intervene his justice erupting in concrete human history upon the social actors and forces of human history. In fact, he has entrusted his power and the throne of judgment (tribunal) to the Son of Man. He will rule over all nations and kingdoms and peoples, and these will serve him. His kingship will last forever.

Responsorial Psalm: Ps 93:1, 1-2, 5

R: *The LORD is king; he is robed in majesty.*

The LORD is king, in splendor robed; robed is the LORD and girt about with strength.

R: *The LORD is king; he is robed in majesty.*

And he has made the world firm, not to be moved. Your throne stands firm

from of old; from everlasting you are, O LORD.

R: *The LORD is king; he is robed in majesty.*

Your decrees are worthy of trust indeed; holiness befits your house, O LORD, for length of days.

R: *The LORD is king; he is robed in majesty.*

Commentary on Ps 93:1, 1-2, 5:

This is an ode to the divine kingship. His vestments, his throne and his commands reflect his majesty: his robe of royal identity, the throne that sets the order of justice and peace in the world, his decrees that create a glorious creation. His word, his Lordship prevail over all the torrents and wars in human history.

Second Reading: Rev 1:5-8

L: A reading from the Book of Revelation

Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen. Behold, he is coming amid the clouds, and every eye will see him, even those who pierced him. All the peoples of the earth will lament him. Yes. Amen. "I am the Alpha and the Omega," says the Lord God, "the one who is and who was and who is to come, the almighty."

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rev 1:5-8

What seems to be a letter-prophecy

is actually a commentary on the unfolding events of the persecution and hardships that the early Christian community encountered under the Roman emperors. But the experience is projected into a vision of the future: no empire can really overcome the people of God, the Church, for the event of the God's Reign. Because this solid dispensation is founded by Christ and will end up with him: the Alpha and the Omega – the beginning and the end. In space and time, everything is embraced by his acts of love and justice. He overcame death; thus, there is no way the persecuted Christians will not triumph in the end.

Alleluia Verse: Mark 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! **Alleluia, alleluia.**

Gospel: John 18:33b-37

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to John.

C: *Glory to you, O Lord.*

Pilate said to Jesus, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

P: The Gospel of the Lord.

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

Commentary on John 18:33b-37

This is the second scene in the 7-scene drama of the encounter between Jesus and Pilate. Here, the scene takes place inside the temple. Jesus proclaims his kingship of an alternative kingdom. It is a kingdom not of soldiers and slaves under his command, but a kingdom of disciples, of followers, who live by the spirit of mutual love and friendship. It is a kingship that teaches the truth, that truth that sets people free! To listen to him is to be set free, to experience liberation!

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.



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Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims Christ the King through her witness of love and friendship, truth and freedom, suffering and hope, justice and liberation.

| 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, proclaims Christ the King through her witness of love and friendship, truth and freedom, suffering and hope, justice and liberation. | Gather data on the situation of the lumad and other indigenous peoples in the world, on the ISIS/ DAESH, the Al-Qaeda, and the Taliban and who founded them. Analyze the interests and programs of the APEC. See if they conform to the Reign of God. | Renewed evangelization is not the teaching of doctrine (indispensable!), but the witnessing to others of the working of God's grace in our lives. The kingship of Christ teaches that truth that sets people free! |

Profession of Faith

A: I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin

Mary, For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayers of the Faithful:

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: Christ the King, hear our prayer.

R: Christ the King, hear our prayer.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to share the mission of Jesus by proclaiming him as Christ the King through her witness of love and friendship, truth and freedom, suffering and hope, justice and liberation. Let us pray to the Lord.

R: Christ the King, hear our prayer.

L: For our Holy Father, Pope Francis, for the bishops, priests, deacons, for those in consecrated life and for all those who are entrusted with the care and administration of the church as People of God: that they may continue to witness to others the working of God's grace in their lives by living according to the Gospel, and by giving testimony to their experience of God's grace. Let us pray to the Lord.

R: Christ the King, hear our prayer.

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 will give justice, care and indemnity to the victims of State and Civilian Terrorism throughout the world, and that will put a stop to terrorist atrocities through programs that promote human dignity, equality, freedom, justice and peace. Let us pray to the Lord.

R: Christ the King, hear our prayer.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live our lives according to the values of the new life lived in common by asserting the gains of salvation which Christ the King has won for us as we struggle in hope for a better world, and by working for the change of hearts of the terrorist oppressors, that they may realize their sins, seek forgiveness from God and his people, and be subjects to the love and compassion, justice and liberation of Christ the King. Let us pray to the Lord.

R: Christ the King, hear our prayer.

L: For our beloved dead: that in 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: Christ the King, hear our prayer.

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

R: Christ the King, hear our prayer.

P: Lord, these are the prayers we present to you today. In this ordinary

time, help us to love and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Give us a heart that dares to proclaim Christ as the only King in our lives and in the whole universe and to live according to the values of his Kingdom. Make of our hearts your heart in the world. We ask this through Christ our Lord.

R: 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.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

(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 forever. 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 down for the blessing: May the Lord bless you and keep you. Through Christ our Lord.

C: Amen.

P: May he let his face shine upon you and show you his mercy.

C: Amen.

P: May he turn his countenance towards you and give you his peace.

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, proclaiming Christ the King by your life.

C: Thanks be to God. ■

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