



**Solemnity of  
Christ the King  
November 23, 2014**

## **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, shepherds the people and defends life in the manner of Christ the King who is present in the poor and the needy.**

In light of our theme for today: The Church of the Poor, through the Basic Ecclesial Communities, shepherds the people and defends life in the manner of Christ the King who is present in the poor and the needy, let us continue to ponder on PCP-II's vision of a Church Renewed that focuses on Discipleship in Community. It talks now of community-in-mission.

### ***“C.3 A Community-in-Mission***

(102) The plan of God is that ‘the whole human race might become one People of God, form one body of Christ, and be built up into one temple of the Holy Spirit.’ This intention of the Creator will only be realized ‘when all who possess human nature, and have been regenerated in Christ through the Holy Spirit, gazing together on the glory of God, will be able to say ‘Our Father’.’

(103) This plan of God points to the missionary character of the community of disciples. The Church is a Community in a state of mission. It is so from our very nature as a Church having ‘its origin in the mission of the Son and of the Holy Spirit.’”

Compare this articulation of God’s plan for the whole human race with the commonly-held belief that “what is important is my personal relationship with God: He and me alone”. ■

## **Introductory Rites**

### **Entrance Antiphon:**

*(Revelation 5:12; 1:6)*

*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.*

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 first and foremost, that he is our King, and there is no other.

## **Penitential Act**

P: Brothers and sisters: to prepare ourselves to celebrate worthily this great Sacrament of God's Life and Love, let us repent our sins and ask God's forgiveness for He is the God of love and compassion.

P: I confess...

*A: to Almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have*

*failed to do, through my fault, through my fault, through my most grievous fault; therefore, I ask blessed Mary ever-virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.*

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

C: *Amen.*

P: Lord, have mercy.

C: *Lord, have mercy.*

P: Christ, have mercy.

C: *Christ, have mercy.*

P: Lord, have mercy.

C: *Lord, have mercy.*

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, forever and ever.

*C: Amen.*

## LITURGY OF THE WORD

**First Reading: Ezekiel 34:11-12, 15-17**

L: A reading from the Prophet Ezekiel

Thus says the Lord GOD: I myself will look after and tend my sheep. As a shepherd tends his flock

when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I myself will pasture my sheep; I myself will give them rest, says the Lord GOD. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal, but the sleek and the strong I will destroy, shepherding them rightly.

As for you, my sheep, says the Lord GOD, I will judge between one sheep and another, between rams and goats.

L: The Word of the Lord.

*C: Thanks be to God.*

### Commentary on Ezekiel 34:11-12, 15-17:

It is clear to Yahweh that the evil and suffering that have befallen his people were caused by their leaders alone. They did not tend the flock. They were only after their own gain. They abandoned them. Through the prophet, Yahweh comes out now and is presenting himself as the unique shepherd of Israel. Here is the uniqueness of Yahweh's shepherding: when the people are scattered, he gathers them; when the people are hungry and thirsty, he himself will lead them to where the grass is green and waters are fresh (pasture); when the people are tired and weary of their labor and struggles, he himself will give them their needed rest and recreation. Notice the sheep that

are specially favored by Yahweh, the good shepherd: the lost, the strayed, the injured, the sick – these he will especially protect from the evils of the strong.

**Responsorial Psalm: Psalm 23:1-2, 2-3, 5-6**

***R: The Lord is my shepherd; there is nothing I shall want.***

The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose.

***R: The Lord is my shepherd; there is nothing I shall want.***

Beside restful waters he leads me; he refreshes my soul. He guides me in right paths for his name's sake.

***R: The Lord is my shepherd; there is nothing I shall want.***

You spread the table before me in the sight of my foes; you anoint my head with oil; my cup overflows.

***R: The Lord is my shepherd; there is nothing I shall want.***

Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come.

***R: The Lord is my shepherd; there is nothing I shall want.***

### Commentary on Psalm 23:

Two images highlight this psalm: the shepherd and the host in a banquet. It is possible that these images were taken from the nomadic life of the people, or from Israel's historical experience of liberation from Egypt or their return from their Babylonian exile. Anyways, God is the shepherd who knows his tasks and is faithful to his flock; he is the host in a banquet that honors a guest in spite of his foes. The psalmist trusts in God, the good shepherd and host: he experiences God's loving care and desires to live in the peace and security that only God's house can give.

**Second Reading: 1 Corinthians 15:20-26, 28**

L: The second reading from the First Letter of Paul to the Corinthians

Brothers and sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. When everything is subjected to him, then the Son himself will also be subjected to the one who subjected everything to him, so that God may be all in all.

L: The Word of the Lord.

C: *Thanks be to God.*

**Commentary on 1 Corinthians 15:20-26,28:**

Here is the profound affirmation of Christian hope. Christian hope is founded on the great act of solidarity of humanity and of Christ, the new man/Adam both in terms of destruction and death, on the one hand, and liberation and salvation, on the other. The contrast Adam-Jesus has historical, anthropological and salvific values: humanity, sin and death under Adam; the new humanity of grace and life in Christ; the former was caused by disobedience, the latter by the obedience. Suffering and death are opposed to God's plan; through Christ, God's plan for life has been restored.

**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: Matthew 25:31-46**

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

Jesus said to his disciples: "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of the least brothers of mine, you did for me.'

Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing,

ill and in prison, and you did not care for me.’ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ And these will go off to eternal punishment, but the righteous to eternal life.”

P: The Gospel of the Lord.

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

### Commentary on Matthew 25:31-46

This discourse does not intend to describe the events of the last day. Rather, this is about the preparatory things needed so that we can successfully pass the final tests on judgment day. It focuses on Jesus, the Son of Man, and the ultimate significance of his person: those whom he will receive in the kingdom are they who have had compassion and love for others.

Love of neighbor, or the lack of it, is expressed in six ways in the Old Testament. The prophet Isaiah speaking on behalf of God, said: “Is not this the fast I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from you own kin?” (Is 58,6-ff; cf. Job 22,6-ff).

These ways are actually manifestations of the fundamental precept of love. The precept of love has nothing to do with money at all, nor with any financial consideration, that is to say, to do something in order to get a payback from God in return. If these were so, God would be forced to reward only the faithful. To act in this way then is to tie God’s hands and to obligate Him to reward

his devotees. This is a distortion of the true religion.

The final judgment is based on the intention of loving service to the neighbor in need. This scene shows that the kingdom of God is greater than the visible structures of the Church. Those who are not members of the Church and who do not know Christ are equally judged according to their intention of love of neighbor in need! And the ultimate judge has actually been present, anonymously, among the poor and the needy. He will reveal himself fully on the last day.

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.**

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**Homily: The Church of the Poor, through the Basic Ecclesial Communities, shepherds the people and defends life in the manner of Christ the King who is present in the poor and the needy.**

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, shepherds the people and defends life in the manner of Christ the King who is present in the poor and the needy.	Are there poor, sick, hungry, thirsty, naked, homeless and prisoners in your community or in the surrounding village? Who are the other poor people around you that may be classified according to the titles/ categories above?	The plan of God is that ‘the whole human race might become one People of God, form one body of Christ, and be built up into one temple of the Holy Spirit.’ That plan is our mission.

**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 now elevate our hearts and minds to God our Father, and humbly present to him our prayers. For every prayer let our response be: Lord, hear your people.

**R: Lord, hear your people.**

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may be strengthened by the Holy Spirit in her continuing proclamation, by her word, her deed and by her silence, that Jesus Christ is the King of the Universe, and there is no other. Let us pray to the Lord.

**R: Lord, hear your people.**

L: For our Holy Father, Pope Francis I, 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, by sharing the sentiments of the heart of Christ, they may continue to establish pastoral programs and services that give food to the hungry, water to the thirsty, homes to the homeless, clothes to the naked, freedom to prisoners, sight to

the blind, justice and peace to all. Let us pray to the Lord.

**R: Lord, hear your people.**

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may continue to promote the common good by courageously promoting local, national and international programs of cooperation that respond fundamentally to climate change and global warming, that provide relief and rehabilitation to victims of natural calamities and man-made disasters and promote common understanding and peaceful co-existence. Let us pray to the Lord.

**R: Lord, hear your people.**

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another to envision and build a future human community as communion, by encouraging our children, our young people, the adults and ourselves to open up to the missionary call of Jesus to be shepherds of one another wherever and in whatever state of life we live. Let us pray to the Lord.

**R: Lord, hear your people.**

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: Lord, hear your people.**

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

**R: Lord, hear your people.**

P: Lord God of love and compassion, listen to the prayers of your people. Make us true and faithful citizens of your kingdom, who follow the loving service of Jesus Christ, King of the Universe and our only king. We ask this through the same 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 of 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.

**We proclaim your Death, O Lord, and profess your Resurrection 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, glorifying 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 forever and ever.

*C: Amen.*

### **Final Blessing**

P: The Lord be with you.

*C: And with your spirit.*

P: Bow down for the blessing: Turn you people to you with all their heart, O Lord, we pray, for your protection even those who go astray, but when they serve you with undivided heart, you sustain them with still greater care. Through Christ our Lord.

*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. ■*