

GOSPEL

Lk 23:35-43

P. The Lord be with you.

R. And with your spirit.

P. A reading from the holy Gospel according to Luke.

R. Glory to you, O Lord.

Lord, remember me when you come into your kingdom.

The people stayed there before the cross watching Jesus. As for the leaders, they jeered at him. 'He saved others', they said 'let him save himself if he is the Christ of God, the Chosen One'. The soldiers mocked him too, and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself'. Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said, 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

HOMILY

PROFESSION OF FAITH APOSTLES' CREED

Or the Nicene Creed may be said.

I believe in God, / the Father almighty, / Creator of heaven and earth, / and in Jesus Christ, his only Son, our Lord, / who was conceived by the Holy Spirit, / born of the Virgin Mary, / suffered under Pontius Pilate, / was crucified, died and was buried; / he descended into hell; / on the third day he rose again from the dead; / he ascended into heaven, / and is seated at the right hand of God the Father almighty; / from there he will come to judge the living and the dead. / I believe in the Holy Spirit, / the holy catholic Church, / the communion of saints, / the forgiveness of sins, / the resurrection of the body, / and life everlasting. Amen.

PRAYER OF THE FAITHFUL

LITURGY OF THE EUCHARIST

After the priest raises the paten with the bread and prays, and then the chalice, we respond to each prayer:

R. Blessed be God for ever.

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

R. 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.

R. Amen.

THE EUCHARISTIC PRAYER

P. The Lord be with you.

R. And with your spirit.

P. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

PREFACE OF CHRIST, KING OF THE UNIVERSE

After the Preface, we sing or say:

All: 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.

THE MEMORIAL ACCLAMATION

P. The mystery of faith.

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

COMMUNION RITE

P. At the Saviour's command and formed by divine teaching, we dare to say:

All: Our Father, who art in heaven . . .

P. Deliver us, Lord, we pray . . .

All: For the kingdom, the power and the glory are yours now and for ever.

P. Lord Jesus Christ, who said . . .

R. Amen.

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

R. And with your spirit.

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

All exchange a sign of peace.

LAMB OF GOD

All: Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

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

INVITATION TO 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.

R. 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 Ps 28:10-11

The Lord sits as King for ever.

The Lord will bless his people with peace.

PRAYER AFTER COMMUNION

P. 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.

R. Amen.

THE CONCLUDING RITES

P. The Lord be with you.

R. And with your spirit.

P. May almighty God bless you, the Father, and the Son, and the Holy Spirit.

R. Amen.

P. Go forth, the Mass is ended.

R. Thanks be to God.

BREAKING OPEN THE WORD

VICTORY DEARLY-WON

While the idea of the monarchy may be a difficult and controversial one in contemporary Australia, today's feast calls us to reflect on the paradoxical kingship of Christ. We are invited to ponder with awe and gratitude a kingship unlike any other. In the ancient world, people such as Alexander the Great and Julius Caesar became kings or emperors as a result of their military exploits. David was acclaimed king by the tribes of Israel precisely on that basis. His military prowess was seen to be a sign of God's blessing upon him and his descendants.

When we reflect on the kingship of Jesus it is patently clear that Jesus' exploits and prowess are of another kind. His battles were against sin, suffering and death. His victory was dearly won and his enthronement took place on a rocky outcrop called Calvary, surrounded by misunderstanding, ridicule, rejection and calls to exercise his kingship by saving himself. Both the early Christian hymn of Colossians and Luke's passion narrative bear eloquent testimony to a kingship based on service and self-giving love.

In the hymn from Colossians, we witness the outpouring of the faith of the early Church as it praised Jesus as Lord of creation, head of the Church, and firstborn from the dead. However, they did not lose sight of the fact that it was on the cross that victory had been won, wounds healed and all creation reconciled with God.

CHRISTOPHER MONAGHAN CP

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OUR SUNDAY CELEBRATION

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE / C

20 NOVEMBER 2022

BEARING WITNESS TO THE TRUTH. With a wooden cross for a throne, at a place where thieves were crucified, the king of the Jews meted out a judgement to a common thief: 'this day you will be with me in paradise'. This king can still be found among the criminals and outcasts of our society, in the worst parts of our cities and towns. Worshipping him in the least of our brothers and sisters, we too will experience his compassionate judgement.

INTRODUCTORY RITES

ENTRANCE ANTIPHON Apoc 5:12; 1:6

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

GREETING

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

R. Amen.

P. The Lord be with you.

R. And with your spirit.

PENITENTIAL ACT

P. Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. P. Lord Jesus, you have revealed yourself as the way to the Father: Lord, have mercy.

R. Lord, have mercy.

P. You have poured out on your people the Spirit of truth: Christ, have mercy.

R. Christ, have mercy.

P. You are the Good Shepherd, leading us to eternal life: Lord, have mercy.

R. Lord, have mercy.

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

R. 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. 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, God, for ever and ever.

R. Amen.

LITURGY OF THE WORD

FIRST READING

2 Sam 5:1-3

A reading from the second book of Samuel They anointed David king of Israel.

All the tribes of Israel came to David at Hebron. 'Look' they said 'we are your own flesh and blood. In days past when Saul was our king, it was you who led Israel in all their exploits; and the Lord said to you, "You are the man who shall be shepherd of my people Israel, you shall be the leader of Israel."' So all the elders of Israel came to the king at Hebron, and King David made a pact with them at Hebron in the presence of the Lord, and they anointed David king of Israel.

The word of the Lord.

R. Thanks be to God.

RESP PSALM

Ps 121:1-5. R. cf. v. 2

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

1. I rejoiced when I heard them say: / 'Let us go to God's house.' / And now our feet are standing / within your gates, O Jerusalem. **R.**
2. Jerusalem is built as a city / strongly compact. / It is there that the tribes go up, / the tribes of the Lord. **R.**
3. For Israel's law it is, / there to praise the Lord's name. / There were set the thrones of judgement / of the house of David. **R.**

SECOND READING

Col 1:12-20

A reading from the letter of St Paul to the Colossians

He has taken us into the kingdom of his beloved Son.

We give thanks to the Father who has made it possible for you to join the saints and with them to inherit the light.



Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins.

He is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers — all things were created through him and for him.

Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head.

As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

The word of the Lord.

R. Thanks be to God.

GOSPEL ACCLAMATION Mk 11:9, 10

Alleluia, alleluia! Blessed is he who inherits the kingdom of David our father; blessed is he who comes in the name of the Lord. Alleluia!



*The universe unfolds in God,
who fills it completely*
Laudato Si' 233

DECLARATION OF A NEW FEAST DAY IN 1925

Pope Pius XI declared the Feast of Our Lord Jesus Christ, King of the Universe in 1925. Although the First World War had ended in 1918, its devastating impact was still being experienced in an increasingly unsettled time. Fascism was rising in Europe. Joseph Stalin had taken control of the Soviet Union in 1925 and Mussolini had disbanded the Italian Parliament and had become the dictator of Italy. In 1925 Adolf Hitler was on the rise in Germany and had published *Mein Kampf*.

In establishing the Feast of Christ the King, Pope Pius XI made clear in an encyclical that this Feast was created in a direct response to what was then happening in the world.

WHERE GOD'S LIFE RULES

In the 21st century, the concept of monarchy and powerful, privileged kings and queens might be disturbing, especially in relation to Jesus as described in the Gospels. However, the prophecy of God's promise to send a king or messiah is throughout the scriptures in our Judeo-Christian scriptural tradition, but this would be someone who would bring peace and rule with God's mercy.

Catherine LaCugna, writing in *God for Us* says:

The reign of God preached by Jesus is where God's life rules. This rule is the opposite of tyranny and arbitrariness. God's rule is accomplished by saving and healing love, by conversion of the heart, through the forgiveness of sins.

Jesus Christ is the culmination of God's reign. He not only announces God's rule, he lives it and embodies it.

The reign of God is governance for the sake of communion.

God's household is administered by the power of God's Holy Spirit who rules through justice, peace, charity, love, joy, moderation, kindness, generosity, freedom, compassion, reconciliation, holiness, humility, wisdom, truthfulness and the gifts of prophecy, healing, discernment of spirits ...

THE REIGN OR KINGDOM OF GOD

The reign or kingdom of God is at the heart of Jesus' preaching. The Gospels do not give a detailed description of the kingdom, however, as Fr Daniel O'Leary describes, the Gospels use signs or images of generous gifts and abundance:

We are surrounded by God's grace. It flows everywhere. Creating a culture with a paschal rhythm. The Church speaks of the dance of the Trinity, breath of the Spirit, the sap and the yeast, the growing and the blossoming.

We can sometimes block and limit that blessed flow of healing. Once unblocked, we become free beyond our dreams – free from fear, free from resentment, free from anxiety.

Our lives are transformed. We experience the beauty of our 'hidden selves', we live 'the abundant life'. That transformation marks another step towards deepening the reign of God around us – a reign of peace and respect, of equality and justice. We prepare our hearts to save our world.

What are the signs?

- ◆ *A mustard seed that is very small but can grow and reach beyond itself.*
- ◆ *Bread rising in a warm place as the yeast works its silent transformation.*
- ◆ *A net shimmering with dancing silver as it breaks the surface of the water and needs a group effort to bring it into the boat.*

John Fuellenbach SVD writes: *Jesus reveals the kingdom as a gracious gift from God, who comes with unconditional love to seek out humankind and to offer ultimate salvation to all. It is a gift which people can only receive in gratitude and awe. God is coming towards us with unconditional love, seeking communion and intimacy.*

JESUS' MISSION STATEMENT

At the beginning of his ministry, Jesus stood in the Nazareth synagogue and read a text from the scroll of Isaiah. This proclaimed not only good news for the poor and liberty for those oppressed but also a year of favour from the Lord, a covenant tradition of sabbath and Jubilee years when the land was allowed to rest and be revitalised (Luke 4:16-19)

Pope Francis in *Evangelii Gaudium* states:

Reading the Scriptures also makes it clear that the Gospel is not merely about our personal relationship with God. Nor should our loving response to God be seen simply as an accumulation of small personal gestures to individuals in need, a kind of "charity a la carte", or a series of acts aimed solely at easing our conscience. The Gospel is about the kingdom of God; it is about loving God who reigns in our world. To the extent that God who reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. n.180

JESUS CHRIST KING OF THE UNIVERSE

In less than 100 years our knowledge of the universe has increased to the very limits of our imaginations. The recent photos from the James Webb telescope challenge how we think and speak of God's creation, the reign of God and the full potential of Jesus Christ King of the

Universe. Fr Thomas O'Loughlin, a Catholic historian from the UK, reflected on this in a recent article in *La Croix*:

For the whole of human history we have stared up into the night sky and wondered – but our wonder just grows as we look at these images. Augustine of Hippo (354-430) once opined that one reason humans stood up-right was so that we could turn our heads upwards to look at the wonders of the night sky! Looking upwards reminded us of the complexity of the creation.

The images show light that has been travelling for BILLIONS of years – thousands of millions of years – and so over an extent that is, literally, beyond comprehension. It looks back into an earlier 'moment' in the evolution of the universe than we can imagine ...

The universe is ever more complex. Ever more wonderful. But – for me as one who worships God – it serves as a further reminder that though I use the word "G – o – d" every day in prayer, and we hear it used often enough, that it refers to reality beyond reality, beyond all imagining. It is but a sound, a stutter that there is that which is greater than all that I can imagine. For Augustine looking ever deeper into the cosmos and its complexity, there came back but the reflection in his mind: 'I, the universe, am not God, but he made me!' I am awed by these photographs of the cosmos, but that is still less than religious awe: the creator is still greater and ever greater. Beyond images, beyond words, beyond imagining.

LIVING IN THE REIGN OR KINGDOM OF GOD

In 2014 Pope Francis offered six contemporary Beatitudes for living in the 21st century:

BLESSED ARE THOSE WHO REMAIN FAITHFUL WHILE ENDURING EVILS INFLICTED ON THEM BY OTHERS AND FORGIVE THEM FROM THEIR HEART.

BLESSED ARE THOSE WHO LOOK INTO THE EYES OF THE ABANDONED AND MARGINALISED AND SHOW THEM THEIR CLOSENESS.

BLESSED ARE THOSE WHO SEE GOD IN EVERY PERSON AND STRIVE TO MAKE OTHERS ALSO DISCOVER GOD..

BLESSED ARE THOSE WHO PROTECT AND CARE FOR OUR COMMON HOME.

BLESSED ARE THOSE WHO RENOUNCE THEIR OWN COMFORT IN ORDER TO HELP OTHERS.

BLESSED ARE THOSE WHO PRAY AND WORK FOR FULL COMMUNION BETWEEN CHRISTIANS.