



EUCHALETTE

23 November 2025

Solemnity of Christ the King

Year C

Jesus, the King of Merciful Love

Today is the last Sunday of the liturgical year. It is appropriate that, on this day, we proclaim **Jesus Christ** not only as our **personal Lord and King**, but also as **“King of the Universe.”** He is King by birth because He is the Son of the Eternal Father from whom all kingly power derives. He is also King by conquest, for He triumphed over sin and death through His glorious resurrection. He should also be King by acclamation as we proclaim with our voices and our lives that He is, indeed, our Savior and our King.

On this Solemnity of Christ the King, which is the last Sunday of the liturgical year, we thank Him for the innumerable spiritual graces He has given us in this year about to end. Let our Eucharist today, then, be a hymn of gratitude to Jesus, the only King of our hearts, and a renewal of our allegiance to Him.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

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.

(Rv 5:12; 1:6)

Greeting

P –Love, glory, and praise to Jesus Christ, the King of the Universe! May his grace and peace be with you all.

All—And with your spirit.

Penitential Act

P –As we are about to offer this Eucharist in honor of Christ our King, let us pause for a moment and see if we have always been his loyal subjects. *(Pause)*

P –For the times we have re-

duced our love for you to mere words, Lord, have mercy.

All—Lord, have mercy.

P –For the times we have deserted you and walked the road of self-indulgence, Christ, have mercy.

All—Christ, have mercy.

P –For the times we have failed to love, respect, and help you in our neighbor, Lord, have mercy.

All—Lord, have mercy.

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

All—Amen.

Gloria

All—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 (Opening Prayer)

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.

All—Amen.

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LITURGY OF THE WORD



1st Reading 2 Sm 5:1-3

The proclamation of David as "King of Israel" foreshadows the enthronement of Jesus Christ, the descendant of David, as the eternal "King of the Universe."

R – 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.

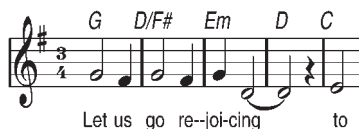
The Word of the Lord.
All—Thanks be to God.

Responsorial Psalm

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

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

R. M. Velez



* 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.**

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

* 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.**

2nd Reading Col 1:12-20

In his Letter to the Colossians, St. Paul immortalized for all Christian generations the absolute preeminence of God's incarnate Son, the King of the Universe.

R – A reading from the Letter of Paul 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.

The Word of the Lord.
All—Thanks be to God.

Gospel Acclamation Mk 11:9,10

All—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

Lk 23:35-43

While agonizing on the cross, Jesus shows that He is indeed the "King of Heaven and Earth." He exercises His kingly power by opening wide the gates of heaven to sinful humankind, represented by the repentant thief.

P —The Lord be with you.
All—And with your spirit.

P —A reading from the holy Gospel according to Luke
All—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."

The Gospel of the Lord.
All—Praise to you, Lord Jesus Christ.

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—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

GLOSSARY: • *Hebron*: A city about 30 kms south of Jerusalem. David reigned in Hebron for 7 years before making Jerusalem the capital of Israel. • *Saul*: The first king of Israel. He was reluctantly anointed by the prophet Samuel, and was eventually rejected by God because of his unfaithfulness.

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, (*bow*)* **and by the Holy Spirit was incarnate of the Virgin Mary, and became man.*** 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.

Prayer of the Faithful

P –Gathered together as God’s family on this Solemnity of Christ the King of the universe, let us present our petitions to our heavenly Father, for the needs of all mankind and our own. Let our response be:

All–Heavenly Father, hear our prayer.

C –For the Church, the Body of Christ: may She be ever more the generous instrument of Christ’s kingly service to all human beings by promoting peace, cooperation, and justice. **R.**

C –For the Holy Father, our bishops, and the clergy: may they remain faithful to their commitment to use their God-given authority to serve the poor and the weak with the humility and sincerity of Christ. Let us pray. **R.**

C –For all those who are working to make the Kingship of Christ a living reality: may their commitment to bring the love of Jesus to all cultures and homes be crowned with success. Let us pray. **R.**

C –For all those who live in ways that are opposed to the teachings of Christ: may they, like the good thief, realize their mistake, and give their full allegiance to the King of Heaven. Let us pray. **R.**

P –God, our Father, You gave us Jesus as our King of mercy and love. Make us worthy subjects of so glorious a King and heralds of his love to all.

We ask this through Jesus, Christ Your Son, who lives and reigns for ever and ever.

All–Amen.

LITURGY OF THE EUCHARIST



Preparation of the Gifts

P –Pray, brethren . . .

All–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.

All–Amen.

Preface of Christ the King

P –The Lord be with you.

All–And with your spirit.

P –Lift up your hearts.

All–We lift them up to the Lord.

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

All–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:

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.

Memorial Acclamation

P –The mystery of faith.

All–We proclaim your Death, O Lord, and profess your Resurrection until you come again.

COMMUNION RITE



All–Our Father . . .

P –Deliver us, Lord . . .

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

Sign of Peace

Breaking of the Bread

All–Lamb of God, you take away the sins of the world: have mercy on us. (2×)

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.

All—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
(To be recited only when no Communion Hymn is sung.)

The Lord sits as King for ever. The Lord will bless his people with peace.
(Ps 29 (28):10-11)

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.

All—Amen.

CONCLUDING RITES



P —The Lord be with you.
All—And with your spirit.

P —Bow your heads and pray for God's blessing. (Pause)
—May Christ, the King of the Universe, protect you from all dangers and make you always aware of his saving love.

All—Amen.

P —May he strengthen your faith so that you may be brave heralds of his Kingdom.

All—Amen.

P —May he direct your steps to himself, and show you how to walk in charity and peace.

All—Amen.

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

All—Amen.

P —Go in the peace of Christ our King.

All—Thanks be to God.

Jesus, the King of Heaven and Earth

by Jess P. Balon

The title "King of the Jews" written on the placard hanging on the head of the crucified Jesus was meant to be a *mockery* of him and an *insult* to the whole Jewish nation — Pilate's mean revenge against the religious authorities whose demands he had been forced to grant!

Yet, despite the wrong intention and all appearances, the title "king" given to the man agonizing on the cross was absolutely appropriate and well-deserved, for Christ, indeed, *was* and *is* king. He was born king before all ages, the only begotten Son of the eternal King of the universe. If anyone on earth ever deserved the royal title after God the Father, that was surely His eternal Son who became a human being known by the name "Jesus of Nazareth."

Unlike most earthly rulers, however, Jesus was not after the title "king." He never claimed it, and actually He seemed bent on concealing His royal dignity under the appearances of a life lived in poverty and obedience to family and religious authorities. Indeed, there were no signs of kingly pagantry in the cave of Bethlehem; in his flight to Egypt as a "child refugee"; in His life at Nazareth, where everybody knew Him as "the carpenter" (Mk 6:3) and "the son of the carpenter" (Mt 13:55). During His apostolic life, when at the height of their enthusiasm, the crowds wanted to proclaim Him king, Jesus simply made Himself irretrievable. (See Jn 6:15.)

And when Pilate questioned Him about His kingship, Jesus' answer was so evasive, that the Procurator himself could not find in it any ground for the charge of conspiracy or insurgency.

Though in His earthly life Jesus refused to be called king and avoided appearing like one, *he did exercise his kingly power* to subdue Satan, the great enemy of His Kingdom. (See, for instance, Mk 1:23-27 and 9:25-26.) And, just a short while before He breathed His last, He granted entry into His heavenly kingdom to the repentant criminal, the only one on Calvary who made an explicit profession of faith in His kingly role. (See today's Gospel passage.)

Jesus' kingship is not like the dominions of this world, limited to one or few nations . . . **His Kingdom is universal and eternal.** Its power shares in the omnipotence of God, but allegiance to it depends totally on the freedom of every individual. Membership in Christ's kingdom depends solely on faith and the keeping of the rule of love. Only those who love and trust Him can belong to His reign. That is why **the seat of Christ's kingship is the heart of any human being who loves and obeys Him.**

The reign of Christ will reach its full manifestation at the end of the world, in the new age when "all will be subjected to the Son" and "He will hand over the Kingdom to God the Father . . . so that God may be all in all" (1 Cor 15:24-28). Blessed will be those who have acclaimed Christ as their king already in this life.



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