

ENTRANCE ANTIPHON

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.

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

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.
Amen.

FIRST READING

2 Samuel 5:1-3

A reading from the second book of Samuel.
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.
Thanks be to God.

PSALM

Ps 121

Response:

**I rejoiced when I heard them say: "Let us go to
God's house."**

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

Colossians 1:12-20

A reading from the letter of St Paul to the
Colossians.

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.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Blessings on him who comes in the name of
the Lord!
Blessings on the coming kingdom of our
father David!
Alleluia!

GOSPEL

Luke 23:35-43

A reading from the holy Gospel according to
Luke.

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.

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

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,

(all bow during the next three lines)

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 OVER THE OFFERINGS

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.
Amen.

COMMUNION ANTIPHON

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

PRAYER AFTER COMMUNION

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.
Amen.

Sunday Message Solemnity Our Lord Jesus Christ King of the Universe

THE WORD

Year C • 23 November 2025 • Colour: White • Psalter Week 2



Instead of the Church's year ending on a blaze of glory on this feast of Christ the King, we are brought face to face with the crucified Christ to understand what his kingship really means.

Today's Gospel invites us to look lovingly and closely at two moments in Luke's account of the death of Jesus. There are three groups of people in the story. At a distance stand the ordinary folk, including probably the sorrowing women who accompanied him on the way to Calvary. They take no part in the mockery in contrast to those closer to the cross.

Under the title on the cross that proclaims him as King of the Jews, Jesus' opponents are gathered. They form two groups, the religious leaders and the soldiers who are part of the execution squad. The religious leaders mock him for blasphemy, for his claim to be God's Messiah and Chosen One. The soldiers are less religiously motivated. They want to have fun with the dying criminal, toasting him mockingly with cheap wine (vinegar). As non-Jews, Jesus' religious claims mean nothing to them, so the kingship mockingly proclaimed by the sign on the cross is testimony to a poor, deluded madman whose claims to kingship have led him to the most humiliating form of death available.

The third group is closer still. It is made up of the three executed men on their crosses, Jesus and the two criminals alongside him. The first joins in the taunts of those gathered beneath: if you are the Christ, then save yourself and us as well.

His companion behaves differently. He is the last of those many people who throughout the Gospel story have come to Jesus in the hope of finding pardon and salvation. He admits that he is a sinner who has received a just reward for his deeds while Jesus has done nothing wrong. He asks for little, just to be remembered when Jesus finally enters his Kingdom. In a final act of kindly benefaction, Jesus grants this outcast a share in paradise.

In the midst of the misery and humiliation of the cross, Luke succeeds in painting a picture of someone who is every inch a king. He pardons his executioners, he bestows the gift of the kingdom on someone who has done little to deserve it until that moment, and in the act of dying he calmly resigns his Spirit into the hands of God.

The liturgical year closes with a powerful statement of Jesus as the one who brings salvation to no-hopers. In the Midnight Mass of Christmas, we were invited to rejoice with the shepherds, also a marginal and despised class, that today a saviour or royal benefactor had been born for them. We close it on this feast of the Kingship with yet another view of the same royal benefactor who bestows the kingdom gift on those who have little claim on it. ■

REFLECT

Pope Pius XI inaugurated this feast in 1925 during a time of increasing political turmoil. Mussolini's Blackshirts were in power in Italy. A demagogue called Adolf Hitler was reorganising the Nazi party in Germany following his release from prison after an unsuccessful coup attempt. In Moscow, Josef Stalin was ruthlessly consolidating his control of the Communist Party of the Soviet Union. Democracies were crumbling across Europe, and populism and militant nationalism were on the rise. In creating this feast, Pope Pius was declaring to the world that despite dictatorships and economic collapse and the false values of the time, Jesus Christ remained King of the Universe and a model for how authority should be exercised.

Pius XI was declaring that in a world filled with division, conflict and tears, Christ the King offers both the ideal example and an uncomfortable model of behaviour.

Sadly, Pius XI could have been creating this feast for the world of today. There is so much fear and anxiety about, with war in Ukraine and the Holy Land, rising tensions between the United States and its traditional allies, increased political polarisation and intolerance, national leaders who abuse their position and treat their opponents with contempt, a world more on edge than at any time since the end of the Cold War.

Christ the King is the model for how power and authority should be exercised, now and always, and the model for how people should relate to one another. He shows us the true meaning of leadership. ■

PRAY

Pray for our leaders – of church and state – that what they do and how they live will reflect kingdom values of service, humility and love.

DO

Think about how you treat others. Do you treat everyone with kindness and respect, irrespective of who they are or what they do or where they come from?

SAY

"Lord, Jesus Christ, you are my Master and my King. Help me to follow you to the best of my ability. Amen."

LEARN

Jesus came to establish a new kind of kingdom, based not on power, wealth and military might but on justice, peace and love

The followers of Jesus live by the values of his Kingdom