

**SOLEMNITY OF CHRIST THE KING (B)**  
**November 25, 2018**

# ***Mabuhay!***

## ***The True Servant Comes!***



### **I. A LOOK AT THE THREE READINGS**

#### **FIRST READING** ( Dan 7:13-14)

<sup>13</sup>As the visions during the night continued, **I saw** coming with the clouds of heaven/ One like a **human being**.\*/ When he reached the **Ancient One**/ and was presented before him./ <sup>14</sup>He received dominion, splendor, and kingship;/ all nations, peoples and tongues will serve him./ His dominion is an everlasting dominion/ that shall not pass away,/ his kingship, one that shall not be destroyed.<sup>b</sup>

**FOCUS: The Son of Man**

#### **COMMENTARY**

- The passage comes from the book of Daniel, an apocalyptic literature.
- It is about the Son of Man (Human Being).
- Following are his descriptions, through a vision of Daniel: coming, in clouds of heaven; was presented before the Ancient One (the Father); received dominion, glory, kingship; all peoples... serve him.
- The description of his dominion: can not be taken away; can not be destroyed .

## REFLECTIONS

First of all, it is easy to find the focus, because we are celebrating the solemnity of Christ the King and we have to be attentive to all that pertains to this Christ the King.

In the Reading, the “Son of Man” is the center.

He comes from heaven; he must not be an ordinary human being.

He has absolute authority over all.

His kingdom (dominion) has no end. No earthly kingdom can challenge and defeat it.

We Christians see the “Son of Man” as Jesus Christ whom we consider King.

The description of the Son of Man fits Jesus Christ well.

## RESPONSORIAL PSALM (Ps 93:1,1-2,5)

**THE LORD IS KING;  
HE IS ROBED IN MAJESTY.**

## SECOND READING (Rev 1:5-8)

<sup>5d</sup>(and from) **Jesus Christ**, 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, <sup>6e</sup>who has made us into a kingdom, priests for his God and Father, to him be glory and power forever [and ever]. Amen./ <sup>7f</sup>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.

<sup>8g</sup>“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.”

**FOCUS: Jesus Christ**

## COMMENTARY

- **Observe the titles** (descriptions) of Christ: faithful witness; firstborn of the dead; ruler

of the kings (king of kings)

- **Observe his actions:** loves us; frees us from sins; makes us into a kingdom; makes us priests; coming amid clouds (similar to the First Reading, like the Son of Man)
- **Other title:** Alpha and Omega (the first and last letters of the Greek alphabet) In charge of time, manages time, time belongs to him; without beginning, without end; spans all time, not limited to time; pre-existed, continues to exist even if chronological time is exhausted. All these refer to God.

## REFLECTIONS

Jesus Christ is in charge of time (past, present and future). Time is interpreted in terms of our salvation.

Christ saved us in the past, he is still saving us in the present, and he will save us in the future in his coming again.

It is worthwhile to reflect on his titles mentioned in the Reading. Those titles are not just names attached to him, but heavy weight descriptions of his identity which reveal his power and glory over the powers of this world.

Jesus Christ is the ultimate power and authority.

We must subject ourselves to him.

## GOSPEL READING (Jn 18:33b-37)

<sup>33</sup>So Pilate went back into the praetorium and summoned Jesus and said to him, “Are you the **King of the Jews**?” <sup>34</sup>Jesus answered, “Do you say this on your own or have others told you about me?” <sup>35p</sup>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?” <sup>36q</sup>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.”<sup>37</sup> So Pilate said to him, “Then you are a **king**?” Jesus answered, “You say I am a **king**.<sup>\*</sup> 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.”

### FOCUS: **Kingship of Christ**

#### COMMENTARY

- The text is a dialogue between a procurator (governor only, not king) and Jesus “the king of the Jews.”
- A dialogue between one who is in-charge of a certain space on earth and one whose kingdom goes beyond it. Jesus’ kingdom is not in any way under the jurisdiction of Pilate or any king.
- The dialogue is not actually a dialogue in the true sense of the word, for Pilate does not understand Jesus. Jesus is talking on a higher plane; Pilate is fixed on his understanding of a king with little realm, territory, entrusted by the Emperor.
- Jesus admits he is a king, but he is misunderstood by Pilate.
- Unlike Pilate, we understand the kingship of Jesus, because we are prepared to believe that his is not of this world.
- Jesus came as a king “to testify to the truth” (to serve the truth).
- What is truth? Truth here is his own affirmation of his own identity as the one sent by God to save us.
- He has to speak out, to do his assignment from the Father.
- The challenge for us is to listen to him.

#### REFLECTIONS

It is difficult to understand Jesus as king when we think in terms of an earthly one.

The kingship of Jesus cannot be a political one, since it is not limited to a specific territory, people or a mindset (ideology).

The Gospel Reading talks about his other worldliness. His kingship in the spiritual sphere relativizes the powers of this world, the power that think they are the absolutes.

We may appreciate better if we study how kings of this earth exercise their rule: their word is the law; they have their own justice system, arbitrary, according to their whims, not in reference to God’s will (the one that is revealed by Jesus). They consider themselves gods, nobody should be above them.

We Christians have no problem in accepting that Christ is king.

But we have problems how we understand his kingship.

This has implications on our discipleship.

## II. TYING THE THREE READINGS TOGETHER TO DEVELOP YOUR HOMILY/SHARING

We must support the idea that Christ is King.

The First Reading talks about the “Son of Man” coming down from heaven, with full power and authority from God, greater than earthly kings.

The Second Reading talks about the absolute power of Jesus, not bound by time and space. His kingship is enduring.

The Gospel talks about Christ as king, in front of a smaller authority, but who sentences him to death.

### How to develop your homily/sharing

Begin by describing how we celebrate Christ the King. (*solemn, processions, people post pictures of Christ the king, people carry statues of Christ the King, sitting on his throne, etc.*).

Is there anything else that we can do, aside from laboring so much for these practices?

The preacher should bring the congregation to a higher level of understanding of “Christ the King.”

Christ the King is the one who puts order into our world, he knocks down abusive powers (First Reading). He deserves all the honor and glory, not us or any human king.

Christ the King is the one who reigns without time limit. His kingdom does not age. (Second Reading)

Christ the king is the one who brings truth to the world (Gospel Reading).

The truth is: everybody must be subject to God’s rule.

What is so relevant about this feast?

Christians must understand the real meaning of Christ’s kingship (*to testify to the truth*).

Truth as such is an abstract term, but can be understood a little bit in the context of the Gospel Reading.

We must be on the side of Jesus, not of Pilate or whomever he represents.

We allow ourselves to be governed by Jesus. How?

By aligning our thoughts and minds with his.

We discern what he wants by reflecting the whole scriptures and traditions (readings) of the community, through prayer.

We take care that our positions (*president, secretary, chairman, treasurer, commander*)

are not absolutized, do not become autocratic, autonomous, independent from God. There is always an authority higher than us.

We see to it that we (*or our leadership*) truly represent our group, community’s decisions, and the power of God, not ourselves.

End by saying: The participation in the eucharist is a sign of our acceptance of the kingship of Christ. Let our faith be consistent with our practice. In our lives, we serve the interest of truth. The truth is that through the eucharist we become closer to our Christ the King who is here to govern our hearts and minds. We can advance his kingdom here on earth if we take his teachings on peace, justice, charity, harmony and truth seriously.

-Prepared by Fr. Cielo Almazan, OFM

### III. OUR CONTEXT

1. Do parishes still hold processions for Christ the King. What kinds of placards the participants/*pray-ers* bring? What are their messages?

2. Do we as leaders talk about the truth? Or do we conceal the truth to make ourselves appear good before others?

3. How powerful is leading by example effective in your parish? (HM)

### PERSONAL PRAYER

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