

LAST SUNDAY OF YEAR C

CHRIST OUR KING

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www.sjti.ac.za/resources_homily.htm

First Reading: 2 Samuel 5:1-3

Response: *"I rejoiced when I hear them say: "Let us go to God's house." (Ps. 121:2)*

Responsorial Psalm: Psalm 121:1-5

Second Reading: Colossians 1:11-20

Gospel: Luke 23:35-43

We end the Church's liturgical year with a celebration of Christ the King. The Risen Lord is king, now and forever. When we open our hearts to his rule and kingship, we enter into his Kingdom.

After the fall of king Saul, the tribes of Israel want David, king of the Jews in Judah, to be their king, the one God has chosen. *"You are the man who shall be shepherd of my people" (2 Sam.5:2).*

David is *"anointed king of Israel" (2 Sam.5:3).* a prophetic sign of messianic kingship. Jesus Christ is the true messianic king, not to rule by military arms but through the arms of the cross.

Journey of David's kingship began at Hebron and ends in Jerusalem. *"Now our feet are standing within your gates, O Jerusalem" (Ps.121:2),* which has become the city of David and Holy City.

A true king rejoices in the presence of God. *"I rejoiced when I hear them say: "Let us go to God's house." (Ps. 121:2).* This is a pilgrim psalm of the, going up to the Temple of Jerusalem. *Is there such a spirit in us when we go, as people of God, to celebrate our liturgy on Sunday?*

St. Paul praises Christ our King, for having *"taken us out of the power of darkness" (Col.1:13)* and in his tremendous love and sacrifice, *"made it possible to join the saints" (Col.1:12).*

The victory of Christ our King is not by sword but *"by his death on the cross" (Col.1:20)* bringing us *"the forgiveness of sins" (Col.1:14)* and creating *"a place for us in the kingdom" (Col.1:13).*

The Gospel scene is *"people watching, exspectans (Lk.23:35),* questioning *"if he is the Christ" (ibid)* as he seems hopelessly crucified under the inscription *"This is the King of the Jews" (v.38).*

Some do, some do not recognize his kingship. *"Lord, remember me when you come into your kingdom" (Lk.24:42).* Jesus tells the believer *"Today you will be with me in paradise" (v.43).*

SCRIPTURE: Read and reflect upon the *Gospel* of today (Lk.23:35-43). Use it for faith-sharing.

LITURGY: Preface of Mass today proclaims Jesus as King with *"dominion over all creation, that he may present to you, his almighty Father, an eternal and universal kingdom: a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace."*

DOCTRINE: Jesus is King, Lord of heaven and earth, and his Kingdom will have no end (Creed).

WITNESS: *In your life, who is your king? Who rules your heart and your home?*

FOR CHILDREN

Bible: Read the Gospel (Lk.23:35-43) to the children and discuss how Jesus is king.

Worship: Christ the King makes us one with him in flesh and blood in his Kingdom on earth as it is in heaven, and in the *Eucharist.*

Teaching: Kingdom of God is within. Christ's kingship is where he rules our hearts.

Witness: Say the Lord's prayer meaningfully and offer your heart for the building of his kingdom.

FOR TEENAGERS (Shared Christian Praxis)

What is your understanding of the kingship of Christ and the meaning of his kingdom?

How do you see yourself with Christ the king and coming into his Kingdom?

Teacher gives a catechesis (Church teaching) on Christ the King and the Kingdom of God.

Can you identify with the Church in following Christ the King?

How willing are you to commit yourself to Christ and to the building of his kingdom?

RCIA: CATECHISM OF THE CATHOLIC CHURCH (CCC)

Jesus accompanies his words with many “mighty works and wonders and signs,” which manifest that the kingdom is present in him and attest that he was the promised Messiah. (CCC.547)

LIFE EXPERIENCE: Ανακεφαλαιωσασθαι, (anakephalaiosasthai) (Eph.1:10)

When I was Provincial, Archbishop Hurley retired to Sabon House, next to the Provincial House. His was a presence, prayerful and intellectual, with a few *dicta* to boot. In discussing the Feast of Christ the King, I ventured upon a Greek text from the second reading. It was ‘*αποκαταλλαξαι (apokatallaksai) τα παντα,*’ meaning ‘**to reconcile everything**’ in Christ (Col.1:20). It occasioned another word the Archbishop knew by heart, ‘*ανακεφαλαιωσασθαι (anakephalaiosasthai) τα παντα,*’ meaning ‘**to sum up everything,**’ in heaven and earth, in Christ, literally ‘**to bring everything together under one head**’ (Eph.1:10), It was not simply the mastery of the word that struck me but the implication of it all. Such are some words in Greek, “a language, so bold, energetic and expressive”⁽ⁱ⁾ St. Paul uses it to express Christ as King drawing all creation together in him. Archbishop Hurley struck me as a ‘*Lav-engro*’⁽ⁱⁱ⁾, master of words, but more than that his love for the Word of God. No wonder, those who knew him, await his canonization, being a great example of Christian commitment and leadership, who stood for truth, love and justice, in the darkest days of our country and in the brightest days of the Church, viz. Vatican II.

(i) **BORROW George.** ‘**LAVENGRO**’. *IndyPublish.com, McLean, Virginia, USA. 2003. p.258.*

N.B: Originally Armenian, applied to Greek.

(ii) **BORROW George.** (*Op. cit.*) p.106: **Lav engro** was Borrow’s own Gypsy name meaning ‘master of words.’

LITTLE ANGELINA

When Angelina’s class sing at school, ‘Praise my soul the king of heaven’, the chorus is ‘Alleluia, alleluia.’ When the hymn is sung in Church, during Mass, the chorus is ‘Praise him, praise him.’ This disturbs Angelina who wants to know why the Church does not follow the school. Her parents say: “Surely the reverse is proper”⁽ⁱ⁾, i.e. the school should be following the Church. Ultimately, there is no disagreement, for they are both saying the same thing. ‘Alleluia’ means ‘Praise the Lord!’

(i) *Do great minds think alike? The expression is also in ‘THE GENUINE WORKS OF HIPPOCRATES’: On Regimen in Acute Diseases. 8. Waverly Press Inc., Baltimore, USA. 1939. p.66.*

IMPORTANT WORD: Christ the King

The last Sunday of the liturgical year celebrates the kingship of Christ, Lord of creation, from the tiniest sub-atomic particle to the greatest constellation of outer space. It all comes through him and he holds it all together (*anakephalaiosasthai*). He is the ultimate source. The Gospel today, interestingly shows him crucified. Being lifted up on the cross, is his victorious sacrifice, nailing death to the cross and bringing new life. “**Dying you destroyed our death, rising you restored our life. Lord Jesus come in glory**” (*Memorial Acclamation*).

Christ the King, conquers all except our hearts. We are free to decide who rules our hearts. We can be one with him physically and spiritually. We can join his body. He gives us all. All that his Father has given him, he gives to us, so that it is no longer I who live but Christ living in me. This is what it means to belong to his kingdom, Christ reigning in our hearts. Christ is our king, now and forever.

Watchword: “**Remember me when you come into your kingdom**” (Lk.23:42)

Hebrew:

זכרני-נא אדני בבאך במלכותך

Zakhreni-na' Adoni bevo'akha bemalkhuthekha.

Greek:

Ιησου, μνησθητι μου οταν ελθης εις την βασιλειαν σου.

Jesou, mnestheti mou hotan elthes eis ten basileian sou.

Latin:

Jesu, memento mei cum veneris in regnum tuum.

Portuguese:

Senhor, lembra-te de mim, quando entrares no teu reino.

Spanish:

Jesus, acuerdate de mi cuando vengas en tu reino.

French:

Jesus, souviens-toi de moi quand tu viendras comme roi.

German:

Jesus, gedenke an mich, wenn du in dein Reich kommst!

Afrikaans:

Jesus, dink aan my wanneer U in u koninkryk kom.

Zulu:

Nkosi uze ungikhumbule uma usufikile embusweni wakho.

Xhosa:

Uzundikhumbule, Yesu, xa uthwe weza kulawula.

Sotho:

Jesu, ako nkgopole ha o etla ka matla a hao a borena.

Irish:

A losa, cuimhnigh ormsa nuair a thiocfaidh tu faoi reim do riochta.