

The Solemnity of Christ the King
Cycle B
November 21, 2021

1st Reading: **Daniel 7:13 – 14.**

God unveils a vision of the enthroned Son.

Psalm **93:1, 1 – 2, 5.**

The Lord is King; he is robed in majesty.

2nd Reading: **Revelation 1:5 – 8.**

Christ is unveiled as the Alpha and the Omega.

Gospel: **John 18:33b – 37.**

God's Kingdom is not of this world.

God is good, **All the time**; All the time, **God is good.**

Welcome to the 34th week in Ordinary Time also known as the Solemnity of our Lord Jesus Christ the King of the Universe. Why on earth would we ever celebrate this solemnity of Christ as King? Something Jesus himself would never have claimed. Well in Jewish history the people were waiting for the return of a SAVIOR KING in David's line, a savior Messiah, who would establish a very political and military redemption. The early Christian community was Jewish in origin and saw Jesus as this fulfillment. The early years of the Christian Church development saw many different Kingdoms and so they wanted to enthrone a very different king, not the pope, but the eternal messiah. That is the origin of our Solemnity today.

Jesus did not see his role as that of King, but more as servant, a difficult concept for the world at his time and our time. Pilate also put that title on the Cross. Leadership for Jesus came from power that came from under not over others. For Jesus a King was a servant, someone who washed feet, someone who saw to the needs of the people and met them: the poor, the sick, the imprisoned, the oppressed; and the ruling force of his kingdom is love, not violence or force.

I really see it, the reign of God, as a Kin-dom more than a Kingdom. It is about “family” (you know kin) we are all related by the blood of the cross and the waters of Baptism where we are anointed as priests, prophets, and kings; but in the sense that Jesus understood it. The closest thing I have imagined about it (and it is just a dream/myth) is the Camelot of King Arthur where the ruling table was round, and dialogue was the rule. Even more accurately was the more recent development of Martin Luther King which he coined as the “Beloved Community.” Also, a prophetic vision which saw children judged not by the color of their skin but by the character of their being.

Our readings today, Daniel, Revelation, and John are really all apocryphal /apocalyptic in nature. They remove the veil from the “TRUTH” that Jesus the Christ came to proclaim. We are all “family” and need to listen to one another with an open heart and treat each other as we are “God’s beloved children.” Just imagine if you can, Jesus or God holding you in God’s arm and God whispering into your ear “You (_____) are my beloved.” This is the reign of God and what it looks and feels like. It is the Omega of our spiritual journey toward oneness with our God. How appropriate on the part of Pope Francis to inaugurate the “Synod on Synodality” currently: this is what, as I understand it, the Church is seeking through this process.

Jesus told Pilate, my kin-dom is not of this world; but he didn’t tell him it was not in this world. That is where we come in. Can we build, can we create a space where the beloved community can find its life? It is a world of community, equality, respect, and dialogue. In the Kin-dom under Christ’s rule, each person’s gifts are recognized. The poor and neglected are empowered and no one is left out. Justice is given to each, regardless of their political influence, race, gender, or economic status. The reign of God is what we all seek. Well, stated in the closing prayer of the Office of Readings this morning: “Lord our God, give us grace to

serve you always with joy, because our full and lasting happiness is to make of our lives a constant service to the author of all that is good.” This oneness with God our Omega is the perfect way to close out a liturgical year, celebrating our destiny. As I ended my last homily: the best is yet to come!

God is good. All the time. All the time. God is good.