

*Christ the King- C 2016*  
*Deacon Pat Hall*

**2 SM 5:1-3; COL 1:12-20; LK 23:35-43**

*Homilies are vehicles for breaking open the Word of God. First read the Sunday readings at: <http://www.usccb.org/bible/readings/112016.cfm>*

✕ In the name of the Father and of the Son and of the Holy Spirit. Amen

You know... I'm not always right. Being a husband and a father I am reminded of that from time to time. And in all humility, I really don't think I am right all the time... it's just that at any given time, I think I'm right. And like many people, I **think** I am right because I **feel** I'm right.

Now there are times that I pass on truth that has been given to me. In deacon formation it was repeatedly stressed that deacons only teach what the Church teaches. That is to protect you from all kinds of Pat-isms, those personal opinions that have been forged by decades of ego.

So there are some right things I pass on like that Jesus always was, is and always will be, an eternal being, the Word with God, who is God and through whom all things were created. This is right, not because I think so, but I know so through the Revelation of God, particularly in the first chapter of the Gospel of St. John and of course in St. Paul's Letter to the Colossians as we heard proclaimed today.

This is true, not because I feel so, but because it is a truth understood through the grace of faith, a truth for which I pray for a willingness to live for ... and to die for.

This is the Jesus we preach, the messiah, the anointed one, the Christ.

Today, we particularly apprehend Jesus as our King as we celebrate *The Solemnity of Our Lord Jesus Christ, King of the Universe*.

St. Paul in today's letter reveals that Jesus *is the head of the body, the church*.

In Luke's Gospel today, we hear Jesus accused as King and as the Christ by scoffers in a taunting way. And yet as cruel as they were, they had never said anything truer. They repeatedly tempted Jesus to save himself.<sup>i</sup> These temptations at the cross are echoes of Satan's temptations in the desert. Jesus was challenged that if he was the Son of God that he could provide for his own sustenance by changing stone into bread, that he could exercise power over all the world, and could even command God himself to provide for his own bodily safety by leaping from the temple parapet. (Lk 4: 1-13)

At the cross, as well as in the desert, Jesus did not exercise his kingly power for his

own benefit. He subjected himself to his Father in Heaven, in obedience ... and for our sake.

This is the King, the head of his people, the Church, whom we worship and celebrate today. We subject ourselves to the one who subjects himself to the Father.

It was by subjecting himself, even onto the cross, that life was brought forth from death and that death itself was conquered.

By entering into that Paschal Mystery, we are given the grace to forbear all sufferings here, to love all, family, friend, stranger and enemy, and to hope in the promise of eternal life in the heart of Jesus.

Origen, one of our Church Fathers said:

*For the kingdom of God is within us and in our hearts. And so it is beyond doubt that whoever prays for the coming of the kingdom of God within himself is praying rightly, praying for the kingdom to dawn in him, bear fruit and reach perfection...The Father is present in him... and in his soul Christ reigns alongside the Father.*

The repentant criminal, despite his own extremis next to the crucified Jesus, received the grace to understand and to embrace Jesus as his king. We are to assume his guilt by his own confession, but in his subjection to his king, the King of the Universe, he was assured of Paradise.

As the Son, Jesus subjected himself to his Father in Heaven. As disciples, we are to subject ourselves to our king, Jesus Christ.

As subjects, it isn't about us being right and judging others to be wrong. As subjects, we come to his table to be in communion with him and to go forth as he wills. It is about sharing the truth of the cross, of imitating Christ's loving sacrifice for us by our loving sacrifice for each other.

✕ In the name of the Father and of the Son and of the Holy Spirit. Amen

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<sup>i</sup> John J. Pilch, *The Cultural World of Jesus, Cycle C*, p. 168