

Our Lord Jesus-Christ, King of the Universe (B)
(Daniel 7:13-14 / John 18:33-37)
22.11.2015

Dear brothers and sisters,

“Our Lord Jesus-Christ is the King of the Universe”! This title of Jesus is easy to understand, because we believe that Jesus encapsulates in himself the whole history of the universe.

We believe that through Jesus all things were created by our heavenly Father. We could even say that we believe that all things are and will be created by God, because God’s creation is not only a past action but an unceasing process. He has created, He creates, He will pursue his work of creation. God the Father through his Son Jesus continues to create us day after day, instant by instant. It is up to us to allow ourselves to be continually created by God, to receive our lives from God each and every day, like the people of God who used to receive Manna in the desert for each day.

We also believe that, at the end of time, Jesus will come back to recapitulate all things in Himself before presenting everything to the Father.

So, Jesus is at the beginning and at the end. He is the Alpha and the Omega. He really is at the centre of the universe, at the heart of history. He truly is the King of the universe.

If it is true and clear that Christ is the king of the universe, the way Christ exercises his kingship is more subtle. “His kingdom is not a kingdom of this world.” The horizons of his kingdom are not limited to earthly life.

The Lord’s kingdom is not a kingdom of power, force, domination and control, but a humble kingdom of service, healing, love, forgiveness and solidarity with the poor.

There is no distance between Jesus the King and his subjects, between Jesus and each one of us, in the way that there is a distance between a monarch of this world and his subjects. We are Jesus’ friends and he walks beside us and lives within us. There is no pompous ceremonial around Him. Each one of us, especially the little ones, the poor and the miserable, can meet with Jesus, listen to Him and talk to Him in prayer without having to make a nearly impossible to get appointment with Him beforehand.

Christ is our King, but he does not lord it over us. He reigns by serving us. Christ, the King of the universe, knelt in front of each one of his apostles and washed their feet; this was a task reserved to slaves and yet carried out by the King of the Universe.

Jesus reigns by “bearing witness to the truth”. And the truth is that God the Father loves each one of those he has created in a unique and personal way, he loves each one of us without exception. Jesus our King revealed the Father’s love to us without hesitating to pay the price, without hesitating to suffer his passion and die on the cross for us. The opposition that Jesus met with was that of his contemporaries who could not accept his testimony, because they saw it to be a threat to their power and control over others.

Jesus reigns not seated upon a throne of glory, but hanging on the Cross. Jesus reigns not by judging and condemning us, but by showing us mercy. His justice is not mere human justice, the justice of retribution, but a merciful justice that he manifests in forgiving and pardoning.

St John Paul the Second sums up very well in a few words the kind of kingship Jesus exercised: “Christ is King, the ‘consecrated one’ par excellence, the ‘Messiah’. He comes into the world without armies, but with the strength of the Spirit. He launches the definitive attack against evil and guile, against arrogance and pride, against lies and egoism. The words Christ addressed to

Pilate, emblem of sovereign earthly power, reverberate in our ears: ‘I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.’

Every day we pray the prayer that Jesus taught us, “Father, thy kingdom come!”

This is a wish, a request addressed to God. This is a call to God to act to bring about the coming of his reign. The coming of God’s reign is God’s work, a gift to be received from God. But we have to play our part, we have to welcome God’s gift and allow it to take flesh in our lives.

First of all, may God’s kingdom come within our hearts! To welcome the Lord’s kingdom in our hearts is to remember always and never to forget the presence of the Lord within us, his love for each one of us! We hear in these words an echo of the first degree of humility of the Rule of St Benedict. May we allow the Lord’s presence within us to inform our choices and our decisions!

May God’s kingdom come in our families, in our communities, in our workplaces and places of leisure, may his kingdom come in all our relationships! May we live all our relationships as Jesus our King lived his relationship with us! His kingdom is a kingdom of love. We are called to give our lives for one another, that is to say to serve the real needs of our neighbours, to help others to grow and become who they truly are, and to respect one another because we recognize that we were created in the image and likeness of God and that God’s image and likeness is present in each one of us.

Every day we pray: “Father, may *your* kingdom come”. But if we are honest, we have to confess that it happens that our prayer is: “Father, may *my* Kingdom come”! When we think like this, then our way of being with one another is lived along these lines: ‘My way or no way’! This is not the Lord’s way; this is not the way for a citizen of God’s kingdom to behave.

We were called to be part of God’s kingdom. May the Lord help us to build on earth a city which bears the imprint of heaven! A work both of the Lord and of each one of us!