**Christ the King C Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| This new feast was created in 1925 by Pius XI and renamed by Paul VI in 1969 as “Our Lord Jesus Christ King of the Universe.” Its origins are rooted in numerous Biblical texts of messianic expectation and in the Nicene Creed, “and his kingdom shall be without end.” The readings here connect this kingship with service, especially the service of reconciliation and making peace. |

**FIRST READING: II Samuel 5, 1-3**

The Church pairs the story of King David’s anointing and coronation by all the tribes of Israel with the Gospel story of Jesus on the Cross because of the official proclamation posted on the cross by Pontius Pilate notifying passers-by that Jesus is King. It is called the “titulus crucis” written in Hebrew, Latin, and Greek. INRI in Latin is an abbreviation of “Jesus Nazorean Rex Judaeorum.” The Greek version sounds and reads completely differently and has a shocking ring to it. Read this scene in light of the last verse of the Book of Judges 21,25. The text states that the people have four reasons for anointing David.

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| **KNOW YOUR**  **FAITH** | Read and reflect on the Church’s teachings on “authority” in CCC 1897-1904.  What does CCC 871 teach about Church ministries? |
| **LIVE YOUR**  **FAITH** | Share around the table what you offer the Church in your ministry.  How do you support the ministry of others in the parish? |
| **SHARE YOUR FAITH** | In CCC 876-878, how do you see the three characteristics of ecclesial ministry appear in your life?  How did the tribes of Israel share in David’s kingship, and how do you share in the work of Church leaders today? |
| **WORSHIP** | Is any Church leader or minister, other than Jesus Christ, ever the object of worship?  What is the best virtue, in your mind, for Church ministers and leadership to have? |

**First Reading**

**RESPONSORIAL: Psalm 122, 1-2. 3-4. 4-5**

This is the second psalm of ascent; Psalms 120-134 imagine the pilgrim gradually approaching the holy city and the Temple in Jerusalem. There is a deep sense of joy in the psalm and an invitation to pray for peace for all. Of the connection with the gospel is that Jesus has ascended the enthronement of the cross. He is not there with dignitaries and nobility as if an earthly king, but rather he meets us in the midst of our wreckage in the persons of the two thieves precisely to heal and forgive us. For Christians this is the joy.

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| **KNOW YOUR**  **FAITH** | What does the psalmist propose is our best attitude to prepare for Mass?  Why do we pray for the Church and our Pope always in the intercessory prayers and during the Eucharistic Prayers? |
| **LIVE YOUR**  **FAITH** | What value does this psalm pro- claim for living our faith?  What is the way you pray for peace? |
| **SHARE YOUR FAITH** | How can you best share the joy of your faith with others?  How can your life best reflect to others the peace shown in this psalm? |
| **WORSHIP** | What are you looking for in the sign of peace?  How are we supposed to offer a sign of peace? |

**Responsorial Psalm**

**SECOND READING: Colossians 1, 12-20**

This is one of the four Pauline hymns to Christ in the epistles. It is a majestic proclamation, and yet very carefully filled with rich philosophical language regarding the nature and identity of Christ. Hence the numerous citations from the Catechism, fourteen altogether. Note how the passage both begins and ends with a reflection on Christ as the forgiver and reconciler of sins, “making peace through the blood of his cross.” In some senses the hymn may actually continue at least for the next three verses. While Christ’s identity is central to the hymn, it is the work of Christ that is featured first and last in his relationship to us.

**Vs. 12-14: CCC 1250** The introduction passage af- firms our need for forgiveness of sin in Baptism.

**Vs. 13-14: CCC 517** “Redemption above all comes through the blood of his cross.”

**Vs. 14: CCC 2839** Prayer is confession and plea for forgiveness as the criminal does. This is central  
to the Our Father prayer.

**Vs. 15-20: CCC 2641** Prayer of praise arises from “the marvelous work of the economy of salvation.”

**Vs.15: 241, 299, 381, 1701** Christ and the human person are “in the image of God.”

**Vs.16-17: CCC 291** The cosmic and universal nature of Christ are affirmed by the CCC.

**Vs. 16: CCC 331** The Nicene Creed takes its language of the “visible and invisible” from this text.

**Vs. 18-20: CCC 624** Peace only comes through Christ for all.

**Vs.18: CCC 504, 658, 753, 792** Explains what “fullness” means in the new person, Christ, who is head of the Church.

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| **KNOW YOUR**  **FAITH** | Who is Jesus to you? Who is Jesus Christ as taught in this passage to you?  What does the word “image” mean here in this context? |
| **LIVE YOUR**  **FAITH** | What part of this text has a practical effect in your life?  Does your life reflect the image of God? |
| **SHARE YOUR FAITH** | What role do essential parts of the Nicene Creed have in secular life in the public forum  How do you share that Jesus is Lord and King of your life? |
| **WORSHIP** | What are you doing during the sign of peace during the liturgy?  Name the parts of Mass when reconciliation is explicit ? |

**Second Reading**

**GOSPEL: Luke 23, 35-43 Jesus Enthroned on the Cross**

Our Year of Mercy readings of the Gospel of Luke brings us to the foot of the Cross. In this short passage, four groups revile and mock Jesus. Each represents in some ways the powers that be in this world gone seriously awry. They are the “rulers”, implying the religious leader- ship of the day who challenged Jesus, the soldiers of Roman Imperial domination, the “titulus crucis” standing in for Pontius Pilate, and the criminals crucified with Jesus, who thought of themselves as “rulers” of the dark night. At the same time, notice the subtle way that salvation is the main focus of each of these power groups’ words. “Saved” is used four times in the passage. But saved from what? Each of the groups or individuals is trapped or enslaved to a singular and wrongheaded view of the world; they have wrongly assumed that their position or power saves them. Yet, here Jesus is presented as the savior and redeemer. The redemption is paradise and heaven forever with Jesus.

**Vs. 39-43: CCC 440, 2616** The who passage is used to affirm a major Biblical truth from John 3,13; Mt 20,28; Jn 6,62; Dan 7,13 and Is 53,10-12 “The Son of Man came not to be served but to serve, and to give his life as a ransom for many.” The second citation in the CCC on prayer points out that the plea of the “good thief” is closely related to and used as an alternate to the Jesus’ prayer: “Jesus, remember me when you come into your kingdom.”

**Vs 40:CCC 2266** Here the CCC is addressing the 5th Commandment. Principles are laid down about crime and punishment that safeguards the common good, proportionate to the gravity of the offense, has a correctional value, and contributes to the correction of the guilty party.

**Vs. 43: CCC 1021** On the Cross, Jesus teaches the criminal about the existence of an afterlife.

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| **KNOW YOUR**  **FAITH** | What does the Church believe about heaven?  What does the Church teach are the four qualities of just punishment? |
| **LIVE YOUR**  **FAITH** | In reconciliation work, why are punishment and repentance interconnected?  When does reparation and repentance become mere revenge? |
| **SHARE YOUR FAITH** | Teach your children the sign of the cross and what the symbols INRI mean?  In what way is Jesus the king in your life? |
| **WORSHIP** | Why do you think that the criminal is performing an act of worship?  Where is Jesus identified as a king during the Mass? |

**Gospel**

**Next Sunday: Advent 1 A: Isaiah 2, 1-5; Psalm 122; Romans 13, 11-14; Mathew 34, 37-44**