

**Our Lord Jesus Christ, King of the Universe  
(Solemnity, Year C)**

**2 Samuel 5:1-3: The Anointing of David as King of Israel**

1. The Twelve tribes: gather to anoint David as “shepherd” and “prince” and “king”
2. Omitted: “David was *thirty years old* when he when began to reign...” (2 Sam 5:4).

**Psalm 122: Let Us Go Rejoicing to the House of the Lord**

1. Psalm of pilgrimage to Jerusalem: all twelve “tribes” (vv. 1-4)
2. Goal of Pilgrimage: to “give thanks” to the LORD (v. 4)

**Colossians 1:12-20: He has Transferred Us into the Kingdom of His Son**

1. “All things” were created “through him and for him”
2. “In him all the fullness of God” was pleased to dwell

**Luke 23:35-43—Jesus, remember me when you come into your Kingdom**

1. Onlookers scoff at Jesus: he looks like a criminal, not a king
  - a. If you are “the Christ” or “the Anointed One” (Greek *ho christos*)
  - b. If you are “the King of the Jews”
2. The “good thief”: “Jesus, remember me *when you come into your kingdom*”
3. “You will be with me in Paradise” (Greek *paradeisos*); cf. “garden” (Gen 2:8 LXX)

**Pope Pius XI: The Feast of Christ the King**

In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the Bishops of the universal Church, We referred to the chief causes of the difficulties under which mankind was laboring. And We remember saying that *these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics*: and we said further, that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the *peace of Christ in the Kingdom of Christ*; and that We promised to do as far as lay in Our power. *In the Kingdom of Christ*, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of *the Empire of Our Lord*. (Pius XI, Encyclical *Quas Primas*, On the Feast of Christ the King [December 11, 1925], no. 1)

If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society.... The empire of Christ over all nations was rejected. The right which the Church has from Christ himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then

gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the state and tolerated more or less at the whim of princes and rulers. Some men went even further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. The rebellion of individuals and states against the authority of Christ has produced deplorable consequences... the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten or neglect their duty; the unity and stability of the family undermined; society in a word, shaken to its foundations and on the way to ruin. We firmly hope, however, that the feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Savior. (Pius XI, Encyclical *Quas Primas*, On the Feast of Christ the King [December 11, 1925], no. 1)

**The Liturgy: Prayer over the Offerings**

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.  
For you *anointed* your Only Begotten Son,  
Our Lord Jesus Christ, with *the oil of gladness*  
As eternal Priest and *King of all creation*,  
So that, by offering himself on the altar of the Cross  
As a spotless sacrifice to bring us peace,  
He might accomplish the mysteries of human redemption  
And, making *all created things subject to his rule*,  
He might present to the immensity of your majesty  
*An eternal and universal kingdom*,  
A kingdom of truth and life, a kingdom of holiness and grace,  
A kingdom of justice, love and peace...

## Questions for Discussion, Reflection, and Application (Christ the King, Year C)

1. Take some time to read Pope Pius XI’s encyclical letter instituting the feast of Christ the King? Why did the Pope consider it so urgent to institute such a feast? (Encyclical available here: [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_11121925\\_quas-primas.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas.html))

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2. Do you think of Jesus Christ not only as your Savior and Lord, but as your “King”? If not, why not? What are the implications of Jesus “Kingship” and his “Empire”?

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