**Christ the King, Cycle. B. 2024.**

**With the Feast of Christ the King, we come to the end of another Church Y**ear. Royal titles seem outdated in our modern society as they tend to conflict with our democratic ideals- and yet today the Church **celebrates the Kingship of Christ- the solemnity of Our Lord Jesus Christ, the King of the univers**e.
We honor the Lord Jesus Christ today as a king whose kingdom is eternal in time, universal in scope and very personal in its power. That is the teaching of our Readings today.

The brutality of dictators, terrorists bombing, corruption in politics, cultural confusion and moral erosion all make us think that the world is out of control. **Prophet Daniel in the First Readin**g found the same things in his time. He had a terrible vison of huge gruesome beasts rising from the earth representing the world kingdoms terrorizing the world but as the vison continued, he saw not a kingdom, but an individual- a man not beast- **the Son of Man coming on the clouds of heaven-** and he was given the final authority, glory and power and in the end, all nations worshipped Him. **We know Him as Jesus Christ.**

**Worldly things and worldly govts** rise and fall**, but Christ is** now and forev**er. All the Empires in the past have go**ne- Roman, Greek, French, Spanish, Soviet, British, German, and the Austro-Hungarian Empire- all gone. **But Jesus Christ remains**. His kingdom is eternal. This Solemnity of Christ the King was made a Church-wide **Feast in 1925, at that time t**here was **Bolshevis**m in Russia, **Fascis**m in Italy and **Nazism** in Germany, now they are all gone. **But Jesus Christs’ kingdom rem**ains. When human history is finished and after the collapse of every human kingdom, in the end, there will be only Jesus Christ. The Kingdom of Christ is enduring and eternal. **That’s’ the teaching of the Book of Daniel.**

**The Book of Revelation, today’s Second Read**ing, goes further. It describes Jesus coming in glory. It says, “***Every eye shall see him, All the peoples of the earth will lament the piercing, the crucifixion of Christ”,*** because the whole human race was part of it. **We all sin, sin is a universal phen**omenon. The sins of the people nailed Jesus to the cross.

**Jesus’ Redemption is universal as well**. It is wide enough, strong enough to embrace, heal and bring forgiveness to every human being. He died for all and salvation comes through Him. All the military and economic muscle of the world, all the ancient philosophers and Holy men of world cultures combined cannot produce the spiritual healing and forgiveness that flows from one Mass because the Mass makes present the powerful atoning sacrifice of Christ that redeems all people. **The kingdom of Christ is not only eternal but also universal.**

**His Kingdom is also very perso**nal. The kingdom of Jesus is not about castles, knights in armor and grand military battles. It is about the liberation of our soul from sin and about setting us free to be the person God intends to be. Jesus gives us the truth about life, about ourselves and about our future. **And his truth will make us free.** The Kingdom of Jesus Christ does not enslave us but sets us free. ***“My Kingdom does not belong to this world”,*** Jesus says to Pilate. Its power is not from the world, but from the grace and life of Jesus Christ. We entered it through Baptism, were made stronger through Confirmation, grow in it through Penance and Holy Communion; we serve it through marriage and Holy Orders, we draw its resources in illness through the anointing of the sick. His Kingdom is not somewhere in outer space, it is available through the Church and every human life can be part of it. **His Kingdom is personal**.

**On this day of the Feast of Christ the King, we look at the shape of Christs’ Kingdom. Its’ length is eternal, enduring beyond** every human kingdom until the end of time and beyond. Its reach is deep and personal into every human life.

If we have been far from Christ, next week, the First Sunday of Advent, is an opportunity to begin to unite ourselves more deeply with Him. His Kingdom, His truth, His grace are as close as every Church, every sacrament, every Mass. These are the **access points into Christs’ Kingd**om of saving truth and lasting life. The power and peace of Christ the King are here**. However, the entry and embrace of His Kingdom is up to us.**