

Christ the King

As the visions during the night continued, I saw One like a Son of man coming, on the clouds of heaven; When he reached the Ancient One and was presented before him, He received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed. (New American Bible, Daniel 7:13-14.)

As we reflect on this vision of Christ's kingship over us, we must ask ourselves the fundamental question that determines how we live and how we die. **Do I believe?** Do I believe in God, and in Jesus Christ, the Son of God Who became man, died for our sins, and rose from the dead so we might rise with Him, too? Even without faith, reason can posit the existence of God as the Being Who does not owe His existence to anyone else, the Ultimate, the Alpha and the Omega, the Creator of all that is. Someone had to be **uncreated** in order to bring into be-ing all that **is created**, either directly, or indirectly by the laws of nature He has authored and on which He holds the copyright. No one can infringe upon or change God's laws. Regarding the nature of God, theology states that God's essence is His existence; He cannot **not** exist. He is Is-ness, I Am Who Am, without past or future. He is Eternal Presence, the same yesterday, today and tomorrow. God speaks to His creatures, brought forth in time, from His timeless Presence. He cannot change or grow old or old fashioned for He is perfection, and change is imperfection. His laws, too, are immutable and unchanging, spoken from His Eternal Presence which is beyond all limitations of time. Because God is above all else and is the source of all else, He is by His own excellence and divine nature Lord of lords and King of kings, the Supreme Authority over all creation, peoples and nations.

Over time God has revealed Himself to us as Father and as Trinity, three co-equal and co-eternal Persons in one God. What is said of one person must be said of all three. While we attribute the work of Creation to the Father, Jesus is consubstantial with the Father, as the Council of Nicaea defined in 325 AD, and is, therefore, also Creator. This equality with the Father as God and Creator gives Jesus equal right to the title of King of kings and Lord of lords, King of the Universe. John's Gospel declares:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. (New American Bible, Jn 1: 1-6.)

Not only is Jesus rightly called King because of His Divine Person and divine nature, but also because of His human nature as the God-man, born of the Virgin Mary by the power of the Holy Spirit, of royal descent from the house of David, the Shepherd King. He merits the title King because His human nature is joined to the Godhead in the

hypostatic union and is the most excellent of all created things, the model for the rest of creation. Jesus likewise merits the title because He submitted **His humanity** completely to the Will of the Father for the Redemption of **all humanity**. He paid the price with His own Blood to ransom creation from the evil one and to restore it to the Holy One of God in Whose image it was made. Rightly so, God gave Jesus complete dominion over all He had restored. When Pilate asked Jesus if He were king of the Jews, Jesus said, “**My kingdom is not of this world.**” He does not, by those words, negate the truth that His kingdom is, indeed, **over** all the earth, but declares that His kingdom is unlike any earthly one; it is a spiritual kingdom ruled with love, not power, a kingdom within. Jesus will come again upon the clouds in all His kingly glory for the final judgment of the world, and He will take into His everlasting kingdom all those who have given Him homage and obedience on earth. The archangel Gabriel echoed the vision of Daniel when he announced the birth of the Son of God, the Son of man, to Mary.

Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end....The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. (New American Bible, Lk 1:26-36.)

The title of king had long been mystically applied to Jesus, but no feast honoring that kingship had been put on the Church’s liturgical calendar. We are reminded that the Church issues encyclicals to refute heresy and false teaching and to establish feasts to vivify the faith of the people. Thus, on December 11, 1925, Pope Pius XI issued his encyclical letter, ***Quas Primas***, to establish the feast of Christ the King and to call for a restoration of the Empire of Christ to heal the ills of society. The Industrial Revolution of the 18th and 19th centuries left in its wake a growing nationalism, secularism, and advancements in science that led many to believe man no longer needed God and could be his own god and make his own rules. Advancements in medicine improved the quality of life and life expectancy, but only for the few at the top who controlled the wealth, the resources, and the power over the economic and political systems. Such power made it easy to subtly structure sin into our laws in opposition to God’s laws, as seen in the increasing reversal of the Natural and the Moral Law, e.g. legalizing the sin of abortion. We call what is right wrong, and what is wrong right. The Pope’s encyclical was less than ten years after the end of World War I and the Fatima apparitions with its call for repentance, and a few years before the Great Depression of the 1930’s that would leave many without faith in despair. Pope Pius XI wrote:

...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; ... 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. (Pope Pius XI, Quas Primas, On the Feast of Christ the King, #1.)

On May 29, 1954, Our Lord spoke in locutions to Sister Mildred Mary Neuzil in the message of Our Lady of America© regarding this great loss of Faith in the world.

My little white dove, do you know what I find most lacking in the world today? It is FAITH. There are so few souls that believe in Me and My love. They profess their belief and their love, but they do not live this belief. Their hearts are cold, for without faith there can be no love. Pray and sacrifice yourself, My child, that faith may once again find entrance into the hearts of men.

(Sister Mildred Mary Neuzil, The Diary, OUR LADY OF AMERICA©, Fostoria, OH, Pg. 5.)

On July 13, 1981, Our Lord again spoke to Sister Mildred on this lack of faith and the false teachings and false prophets abounding in our present age.

My faithful spouse, the world does not know me. My people do not know me. I am a stranger to them. Many claim to love me yet hate and kill their neighbors and say they do it in My Name. These listen to the false prophets who are manipulated by the powers of evil. Me they do not follow, Me they do not hear. ... With the same tongue with which these benighted souls praise and proclaim their love and dedication to Me they curse and condemn their neighbor whom I redeemed as I did them.

Many unnatural acts are being committed in the name of love. This evil is being disguised and tolerated as an intrinsic right like any other. Even some of My priests and consecrated virgins are being caught up into this web of evil, not realizing its terrible consequences. (Our emphasis)

... many false doctrines are being taught and for many the true Christ is never made known. The false prophets and self-proclaimed Messiahs are drawing many away from Me, the Way, the Truth and the life. I am the true Messiah who was sent and the only one proclaimed as such by My Father. Seek Me for I only am truth, I only am the Christ. (Sister Mildred Mary Neuzil, The Diary, Pg. 40.)

The feast of Christ the King, originally the last Sunday in October, was moved to the last Sunday of the Church's liturgical year to emphasize the completeness of Christ's dominion over all. Advent opens the new liturgical year and leads into the Christmas season which begins the celebration of the two intertwining mysteries of our Faith, that of the Incarnation of Jesus with that of the Paschal Mystery and Resurrection of Christ. Jesus was born to die. In the wood of the crib we foresee the wood of the

cross. Christmas, Christ's Mass, and Calvary are two sides of the same coin that paid the price for our redemption. Isaiah 9:6-6 proclaims the everlasting kingship of Christ.

For unto us a child is born, unto us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

In summary, 1 Timothy 6:15 states that Jesus is **“the blessed and only Sovereign, the King of kings and Lord of lords.”** Revelation 19:16 tells us, **“...on His robe and on His thigh He has a name written, “King of kings, and Lord of lords.”** Revelation 1:5 proclaims Jesus as **“the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth...who loves us and released us from our sins by His blood....”** Revelation 17:14 tells those who **“ wage war against the Lamb, ...the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are called, chosen and faithful.”** Indeed, Christ's kingship stems from His hypostatic union and His redemptive mission.

Christ has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature. Christ is our King by acquired, as well as by natural right, for he is our Redeemer. ... You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled. (Pope Pius XI quoting St. Cyril of Alexandria.)

Thus, we no longer belong to ourselves. We belong to God because He created us. We belong to Jesus because He purchased us **“with a great price;”** our very bodies are the **“members of Christ.”** For this reason God has exalted Jesus so that at the mention of His name every knee in heaven, on earth and under the earth must bend. Let us proclaim...

Jesus Christ is Lord, the only Messiah and King of the Universe!

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