

## **Our Lord Jesus Christ, The King –*Youth Day***

The Solemnity of Our Lord Jesus Christ, the King of the Universe is the last Sunday of the liturgical year. On this day, we contemplate the kingship of Jesus our Redeemer. Pope Pius XI established the feast of Christ the King in 1925 to remind Christians that their allegiance was to their **spiritual ruler in heaven** as opposed to the **earthly supremacy claimed by the dictators** at that time. In our day, we still need this reminder that our first allegiance is to Christ the King, especially as we face the temptations of our growing culture of secularism. This feast also points to the end of time when the kingdom of Jesus will be established in all its fullness to the ends of the earth.

Today's feast also points to Advent, when the Church prepares for the arrival of the newborn king.

### **The New Liturgical Year begins next Sunday with the First Sunday of Advent,**

#### **Ezekiel 34:11-12. 15-17**

The Lord is exasperated that the people who were appointed to look after God's people have used their position for their own advantage and neglected their responsibilities: the Lord will take care of the flock from now on.

#### **1 Corinthians 15:20-26. 28**

Paul looks forward to the coming of Christ in glory at the end of time.

#### **Matthew 25:31-46**

The trial scene, set at the end of time, reveals God's judgement on how we have responded to the needs of our fellow human beings.

### **Youth Sunday**

**On this day, we celebrate the young people in our parish and community and all the gifts and talents they share with us.**

**Normally on Youth Sunday, young people would be involved in the Liturgy.**

Whilst the Parish Community can't be together physically as we usually would be, we are united together in prayer.

**This weekend especially,  
let us pray for the young people of our Parish.**



*“In so far as you did this to one of the least of these brothers of mine,  
you did it to me.”*

### **Reflection**

In the year 1789, the French Revolution broke out. This began the end of royal rule in Europe. In country after country, kings and queens lost their thrones, and sometimes even their lives, as angry citizens set about establishing democratic forms of government. Those monarchies which managed to survive did so by accepting the changes in society and agreeing to become figureheads who had no real political power: this authority now lay with the people's elected representatives. Nowadays, most people would not accept the idea that someone is entitled to a place above others simply because of an accident of birth. A person today who ruled with absolute power and tolerated no opposition would be regarded as a dictator.

Some people may well find that they are uncomfortable with the idea of Christ as a king; it suggests an archaic and outdated view of society and government. So it might be useful to think about how the Bible views the idea of what it meant to be a king.

First of all, in the Bible, the human ruler, who, with one notable exception, was always male, was not regarded as having absolute power. The king was thought of as God's representative, and his chief function was to be a unifying force among the people, especially in matters of justice. If the king exceeded royal powers, it was the duty of the prophet to remind him that he was not above the law of God. The person regarded as the ideal ruler was David, the shepherd who was anointed as the one to govern Israel in God's name, and to be the focal point of unity for the twelve tribes.

The biblical idea of **Law**, or **Torah**, means **teaching** or **instruction**. In the Gospels, Jesus shows a way of life, rather than an outdated set of legal rules. In today's extract from Matthew's account, we hear about the last judgement, when the Lord will hold the people to account. We might note that the basis of judgement is **social justice**. It focuses on how we've treated other people, especially people most in need. This reflects the teaching of the prophets that social justice has got to go hand in hand with religious observance: one without the other is incomplete. We find this throughout the teaching of Jesus. Perhaps the most intriguing detail in our story today is that the members of both groups are **surprised** at the king's declaring that he is the one who has been the object of their concern - or their neglect.

God is mystery. A mystery is something which we can keep trying to understand, even though we can never fully grasp it. We can only talk about God in words that make sense to ourselves. So if we use the title "king", we might remember that the most important aspect of this in relation to Jesus is that of his being the focus of unity: his throne is the cross, and, as John's Gospel tells us, the hour of his being glorified on the cross is when he will draw everyone to himself.

We, as the people of God in the world, have got a responsibility to live in such a way that we reveal to people around us the kind of God we believe in. When we celebrate the Mass together (when we're able to!) we gather around the person of Jesus: Holy Communion isn't simply an act of personal devotion, but a sign that we are united with all the people with whom we worship. In a world where there are so many divisions, our parish congregation should be an assembly where mutual respect and acceptance are evident, because we are all trying to live according to the teachings of Jesus.

The last judgement is about justice. Yes, it is necessary to do something about the actual situation in which some people find themselves (charity) but it is also important to address the causes of **why** people's lives are in such a mess (justice).

This can come at a personal cost: Hélder Câmara, the Brazilian archbishop who worked tirelessly to put the Gospel into practice, once declared,

“When I give food to the poor, I am called a saint:  
when I ask why the poor have no food, I am called a communist.”

# King of Glory



# King of Peace

## WORDSEARCH

D	R	E	G	N	A	R	T	S	S	GLORY	ANGELS	THRONE
R	S	L	E	G	N	A	N	T	E	SHEPHERD	HERITAGE	HUNGRY
E	F	E	T	E	R	N	A	L	S	FOOD	STRANGER	CURSE
H	I	O	O	D	F	O	E	G	H	FIRE	DEVIL	VIRTUOUS
P	R	T	O	E	G	A	L	U	G			
E	E	H	S	D	S	E	N	S	L			
H	E	R	I	T	A	G	E	I	O			
S	U	O	U	T	R	I	V	C	R			
C	E	N	I	Y	V	E	D	K	Y			
A	L	E	V	E	D	L	R	O	W			

## World Youth Day



### The Pope will Celebrate # the Feast of Christ the King at the Altar of St Peter's

On the occasion of the Solemnity of Christ, King of the Universe, on Sunday, November 22, at 10am the Holy Father will celebrate Mass at the Altar of the Chair in Saint Peter's Basilica. At the end of the Mass, he will hand over the symbols of World Youth Day from the young people of Panama (where the last World Youth was held) to the youth of Portugal (Lisbon is where the next World Youth Day will be held in 2023). They will hand over the **Cross** and a copy of the **Icon *Salus Populi Romani***.

[This icon is venerated as a **protector of Rome** in great dangers, but its title, "Salus Populi Romani" applies to the universal Church: Mary holds in her arms the Saviour, the salvation of



everyone. When Pope Francis was still Cardinal Archbishop of Buenos Aires, every time he came to Rome, he "never failed to come to pray before this icon.

For years the **Cross** and the **Icon *Salus Populi Romani*** have accompanied the preparations for the international WYD.