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## This Week's Readings

### First Reading: Daniel 7: 13-14.

The Book of Daniel was written during the bitter persecution of the Second Century B.C. This book has stories, teachings and visions connected with a certain Daniel of four centuries earlier – all described to encourage the persecuted peoples. Today we read a consoling vision of the future glorified and personified People of God being given glory and kingship forever. It is easy to apply this to Christ who used the title "Son of Man".

### Second Reading: Revelation 1: 5-8.

Today's Second Reading is from the highly symbolic and highly consoling last book of the Bible, the Revelation. We read today the formal greeting at the start of the book. This is to praise Jesus Christ, who has redeemed us and who is pictured as returning at his Second Coming. Notice the description of Jesus as "ruler of the kings on earth."

### Gospel: John 18: 33-37.

From John's Gospel we read the description of Jesus as King. The Lord is royal, triumphant and in command even when on trial before Pilate. Jesus is King, but his Kingdom does not belong to this world.

## Points for Reflection

The Solemnity of Christ the King takes the place on the 34<sup>th</sup> Sunday in Ordinary Time. Towards the end of November the liturgical year comes to an end. This final Sunday is the Solemnity of Christ the King, and the Gospel develops the idea of Christ as our King. It is a fitting note as another year of salvation closes: our entire lives are given over to him. He is our Lord, our Master, and our King.

The **first two Readings** today speak about the glory of Christ in his Second Coming. The word "glory" is often used in the Old Testament for the light-filled splendour of the presence of God. So when Christ appears in his glory, we shall recognize him as the One who could say: "*Philip, to have seen me, is to have seen the Father*".

This glory was not so obviously manifest during his earthly life: Christ himself explains why to Pilate in today's **Gospel**: "*My kingdom does not belong to this world. If my kingdom did belong to*

*this world, my attendants would be fighting to keep me from being handed over to the Jews*". Jesus is telling Pilate he will not use force and armies in the way of this world's kings.

Normally, kings are raised on a throne, and from there they rule. Jesus described the kind of throne he would use, and the power he would use from it with these words: "*When I am lifted up from the earth, I will draw everyone to myself*." His throne would be his cross, and the power he chose to use was the power of his love manifested in his pierced Heart. He is the King of Love, and this most tender and mighty of all powers is the one by which he chose to govern and redeem us all.

Our recognition of Christ as the King of Love brings some important consequences for our lives: in order to belong to his kingdom, we, too, have to use the power of love. Jesus taught that the greatest of his kingly commandments is to

love God with utmost passion; the next greatest is to love one another as he loved us. We owe Jesus the loyalty of love beyond measure.

What are the duties to which love calls? Jesus told us that on returning as King to collect his faithful sheep, he will find our fidelity etched in a whole stream of works of love: *"I was hungry, and you gave me food; I was thirsty, and you*

*gave me drink; a stranger, and you welcomed me; ill, and you cared for me; in prison, and you visited me."* Here we see Jesus fusing the two commandments of love into one. What we do to others we do to him. To belong to his Kingdom, therefore, means to serve him humbly in our brothers and sisters. May his Spirit be our light and our strength.

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### Kids' Corner

Colour the picture below based on today's Gospel reading.

