

naked and clothe you; sick or in prison and go to see you?” And the King will answer, “I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.”

‘Next he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.” Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?” Then he will answer, “I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.”

‘And they will go away to eternal punishment, and the virtuous to eternal life.’

The Gospel of the Lord.

LITURGY OF THE EUCHARIST

Christ, King of the Universe

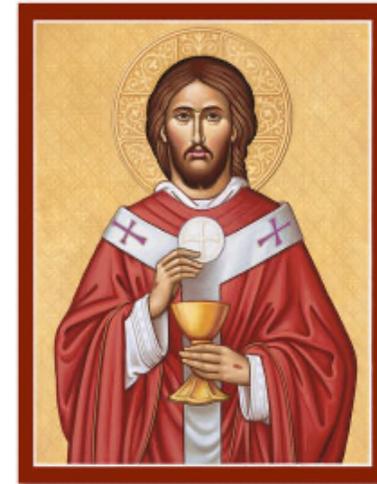
It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

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.

SAINT MARY STAR OF THE SEA, LARGS OUR LADY OF PERPETUAL SUCCOUR, MILLPORT

CHRIST THE KING
22 NOVEMBER 2020

Readings



“When the Son of Man comes in his glory,
escorted by all the angels,
then he will take his seat on his throne of glory.
All the nations will be assembled before him
and he will separate men one from another
as the shepherd separates sheep from goats.”

(Matthew 25: 31-32)

THE ROYAL WE

The “majestic plural” is used by monarchs (including Popes until recent times). It does not imply that the person using it has haughty ideas about themselves. On the contrary, it signifies identification with the people whose monarch (or Pope) that person is. It doesn’t mean that the people are somehow “reduced” to their monarch, as if the monarch alone was important. Instead, its implication is that the monarch identifies with even the least of his or her subjects. At least, that’s the theory!

In the parable about the last judgment, Jesus describes himself as King. The earliest notions of royalty are linked with the divine. The king or queen was considered to be the image of God on earth, and thus God’s messenger to the people. Kings and queens in the Judeo-Christian tradition have always been anointed by a priest acting on God’s behalf to consecrate the monarch. Consecration signifies being set aside to carry out the tasks assigned by God. While the priest’s role as a consecrated person is to offer sacrifice and prayers to God on behalf of the people and to teach the Word of God, the role of the monarch is to rule the people in their temporal lives under the authority and law of God.

The monarch must himself be an example who epitomizes a life worthy of God in the world. In this, he draws his subjects closer to God, by word and rule, but especially by example. The more the monarch lives as God desires, the more the subjects will do likewise. This strengthens the “royal we” because the people themselves become more royal as they live like the monarch under God.

The last judgment separates those who truly belong to the royal we of Christ from those who do not. Identification with Christ is two-fold in the parable. First, the person suffering is identified with Christ (“I was hungry and you gave me to eat”). But the person who helps the suffering is also identified with Christ, because Christ took on and relieved the suffering of all of us. Christ’s help to us was self-sacrificing. In some ways, he abandons his royal “I” never mind his royal “We” in his incarnation and passion. As the perfect image of God and therefore perfect King, he shows that such perfection is not some trophy jealously guarded. No, his true royalty is in his self-surrender for our eternal benefit. His royalty is rooted in Agape.

The more selfless we are in attending to the dignity of others in action, the more we image Christ and, therefore, the more we become part of the divine “royal we.” Let us do it, however, not merely motivated by humanitarian concern but because of Christ.

LITURGY OF THE WORD

First Reading

1 Corinthians 15:20-26,28

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king *until he has put all his enemies under his feet* and the last of the enemies to be destroyed is death, for everything is to be *put under his feet*. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

Responsorial Psalm 22(23): The Lord’s my Shepherd

Largis: (recorded music)

Millport: The Lord is my shepherd; there is nothing I shall want.

Gospel

Matthew 25:31-46

Jesus said to his disciples: ‘When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left.

‘Then the King will say to those on his right hand, “Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome;