

Christ the King A

34th and Last Sunday of the Year A

First Reading Ezekiel 34:11-12.15-17

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them.

As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

Second 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. 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.

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; naked and clothed 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."

Meditation

Today's gospel draws our attention to the relationship between the end time and our life. Christ the King will preside over the judgment, whose outcome will be determined by our care for one another. We should not dream about heaven as an escape from present responsibility. We already live in the presence of the Son of Man. His special dwelling is among the needy. Our attention to him there opens us to his full revelation as the ruler and judge of the end time. This leads us to a more authentic understanding of Christ as King. To proclaim him king is not to demand a state religion.

Jesus will claim his full title of King only at the hour of his coming in glory. But he lives now no less as king in a hidden way in the poor and the little ones. He is the defender of their rights and their appointed protector. In serving the poor, we serve him.