

SOLEMNITY OF CHRIST THE KING

On the last Sunday of the liturgical year, the Church celebrates the Solemnity of Christ the King. The feast was instituted by Pope Pius XI with the encyclical *Quas primas*. The Holy Father speaks directly to the problem of “anti-clericalism,” which seeks to extirpate Christian influence from political life. We see a version of anti-clericalism today, for example, when it is suggested that belief in Catholic teachings renders a person unfit for a judicial appointment.

When our nation is beset by civic unrest, racial tension, and a pandemic, we do well to turn to Our Lord, who reigns over every people and nation.

Jesus is the Word of God made flesh, the Incarnate Lord.

“The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. ‘Christ,’ he says, ‘has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature.’ His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to him as man angels and men are subject, and must recognize his empire; by reason of the hypostatic union Christ has power over all creatures.”
–*Quas primas*, 13

Jesus shares a law of charity to show the way to communion with God.

“Not only do the gospels tell us that he made laws, but they present him to us in the act of making them. Those who keep them show their love for their Divine Master, and he promises that they shall remain in his love.” –*Quas primas*, 14

“At the end of our life we will be judged on love, that is, on our concrete commitment to love and



serve Jesus in our littlest and neediest brothers and sisters. That mendicant, that needy person who reaches out his hand is Jesus; that sick person whom I must visit is Jesus; that inmate is Jesus, that hungry person is Jesus. Let us consider this.”
–Pope Francis

The Church acknowledges the reign of Christ, not only privately, but publicly.

“Thus by sermons preached at meetings and in churches, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has given them for their King. It is by a divine inspiration that the people of Christ bring forth Jesus from his silent hiding-place in the church, and carry him in triumph through the streets of the city, so that he whom men refused to receive when he came unto his own, may now receive in full his kingly rights.” –*Quas primas*, 26



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