



Ask, Father James:

“Why is Jesus called Christ the King?”

At the Annunciation, the angel said to Mary; "And now you will conceive in your womb and bear a son, and you will name him Jesus. and he will reign for ever on his father's throne (Luke 1:3ff). This prophecy was the very last thing written on top of the cross of Christ at his crucifixion. Pilate wrote an inscription and put it on the cross of Christ and it read; *IESVS NAZARENVS REX IVDÆORVM* (*Jesus Nazarenus, Rex Iudaeorum*), which in English translates to "Jesus the Nazarene, King of the Jews" (John 19:19-20). It was written in three languages: Hebrew, Latin and Greek (languages of theology, poetry and philosophy, respectively) Every Cross in all Catholic Churches till this day carries that acronym INRI which represents the Latin inscription.

On Dec. 11, 1925 Pope Pius XI instituted the solemn feast of Christ the King by the encyclical letter "*Pax Christi in regno Christi*" (the peace of Christ in the reign of Christ). This means that we live in the peace of Christ when we surrender our lives to him every day, accept him as our God, Savior and King and allow him to rule our lives. Jesus Christ" (meaning "Jesus the Khristós" or the anointed one) is king. In the procession with Christ in the Blessed Sacrament, we sing; "*Christus vincit, Christus regnat, Christus imperat,*" which translated means, "Christ has conquered, Christ now rules, Christ now reigns supreme." Every gaze at the cross of Christ should remind us that Christ has triumphed by the power of the cross.

Thus, on this feast day, every Catholic is called to ask themselves; "who is Christ actually for us today?" How are we to think of Christ? As an alternative king? A model emperor? As our heavenly ruler? St. Paul answers these question in the Letter to the Colossians; he writes: "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him" (Colossians 1: 16).

The Church's liturgical year concludes with this feast of Christ the King celebrating that "Jesus Christ the same yesterday, today, and forever" (Hebrews 13:8), Christ the King Sunday finds us at the end of another church year and we are gearing up and planning Advent and Christmas and for next year's budget and counting stewardship pledges. I like to ask and invite us to support Christ' on-going Ministry on Earth, the Church, financially and through our stewardship.

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