

new date of the final Sunday of the liturgical year and elevated it to the rank of Solemnity. Through this choice of date "the [eschatological](#) importance of this Sunday is made clearer"(*Calendarium Romanum* (Libreria Editrice Vaticana, 1969), p. 63) It has been suggested that these changes all reflect the influence that Teilhard de Chardin's ideas have had within the Church of the nature of Christ. In his own time, the polymath priest and evolutionist de Chardin was criticised for his cosmic theology. However, the Jesuit priest Robert Faricy S.J., in a 1988 article published in *Gregorianum*, summarises de Chardin's theology as it relates to Christ as King of the Universe: 'Teilhard sees the heart of Jesus Christ risen as the heart of him who stands as the Omega point of Teilhard's Christology, the heart of him who draws all things to himself as the future focus of all evolution's convergence... Teilhard explains how his concept of the Universal Christ is 'born from an expansion of the heart of Jesus' and he describes Jesus' heart as the heart of the Heart of the world and the centre of the Centre of the universe.' - **Rachel Grayson**

Entrance antiphon: How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honour. To him belong glory and power for ever and ever.

First Reading: Daniel 7: 13-14

Responsorial Psalm: 92: R/ The Lord is king, with majesty enrobed.

Second Reading: Apocalypse 1:5-8

Gospel Acclamation: Alleluia, alleluia! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Alleluia!

Gospel: John 18:33-37

Memorial Acclamation: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Communion Antiphon: The Lord sits as King for ever. The Lord will bless his people with peace.



Our Lord Jesus Christ, King of the Universe, Cycle B, 2024

Weekly Reflection: Ninety-nine years ago, on 11th December 1925, Pope Pius XI issued the encyclical 'Quas Primas' ('In the first') instigating the Feast of Christ the King. Coming in the aftermath of World

War I and the wave of revolutions across Europe from 1917 – 1923, the feast was established as the Pope's response to the threat that secular regimes and nationalism posed to both the Church and the very fabric of civilisation. The encyclical reminded Christians of the truth that Christ the King shall reign forever, even as governments, states and political regimes collapsed around them. It was based firmly around teaching in the Old and New Testaments regarding the Kingship of Christ and contains references to the readings that we hear today from both Daniel and Revelation. In Daniel 7:14 we learn 'His sovereignty is an eternal sovereignty which shall never pass away' and Revelation 1:5 reminds us 'Jesus Christ is the faithful witness, the First-born from the dead, the Ruler of the kings of the earth.'

A key tenet of the teaching is the need for Christians to accept the kingship of Christ over their entire lives: 'He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things and cleave to him alone.' (Quas primas, 33). Another central theme of the encyclical is the fact that Christ's kingship is rooted in the Church's teaching on the Incarnation: 'For it is only as man that he may be said to have received from the Father "power and glory and a kingdom," since the Word of God, as consubstantial with the Father, has all things in common with him, and therefore has necessarily supreme and absolute dominion over all things created.' (Quas primas, 7)

In 1969, to emphasise Christ's universal reign, Pope Paul VI changed the feast name to Our Lord Jesus Christ, King of the Universe. He also moved it to the