

## *Christ the King: Center of Our Life*

“Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, ‘What accusation do you bring against this man?’ They answered him, ‘If this were not an evildoer, we would not have handed him over.’ Pilate said to them, ‘Take him yourselves and judge him by your own law.’ The Jews said to him, ‘It is not lawful for us to put any man to death.’ This was to fulfill the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you say this of your own accord, or did others say it to you about me?’ Pilate answered, ‘Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?’ Jesus answered, ‘My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.’ Pilate said to him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.’ Pilate said to him, ‘What is truth?’ After he had said this, he went out to the Jews again, and told them, ‘I find no crime in him’” (John 18:28-38).

### **Q. 112. What plan does God have for mankind?**

In general, God’s plan for us is the carrying out of our salvation, which is to culminate in forming His faithful followers to become one in mind and will with Him for all eternity. Thus, we become permanent members of the new People of God, with Jesus as our Head—we become the “Whole Christ.”

In the Creed we say, “He sits at the right hand of God, the Father Almighty.” Being God, Jesus is in all things the Father’s equal; as man, He is above all the saints in the closeness of His union with God the Father.

Since Christ is the center of all of God’s works of salvation, through Him all creation can give glory to God. Jesus asks us to believe in Him, to put our hope in Him for the future, and to love Him with all our hearts. In this, we humans glorify God and obtain our salvation. He said, “The Father loves the Son, and has given all things into his hand. He who believes in the Son has eternal life” (John 3:35-36).

During His Passion, Jesus Christ gave Himself for us in order to redeem us from sin and make us pleasing to God. Then He sent us His Spirit, the Spirit of adoption, making us children of God. Thus, He made in Himself a new people, a people

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*For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.*

filled with the grace of God. The new People of God, united to Jesus, their Head, make up “the whole Christ.” He offers them to His Father and gives Him glory. This is God the Father’s plan for the salvation of all men.

### *Sacred Scripture*

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. *Ephesians 4:11-13*

So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. *Philippians 2:1-2*

Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen. *Ephesians 3:20*



### *Catechism of the Catholic Church*

**436** The word “Christ” comes from the Greek translation of the Hebrew *Messiah*, which means “anointed.” It became the name proper to Jesus only because he accomplished perfectly the divine mission that “Christ” signifies. In effect, in Israel those consecrated to God for a mission that he gave were anointed in his name. This was the case for kings, for priests and, in rare instances, for prophets.<sup>1</sup> This had to be the case all the more so for the Messiah whom God would send to inaugurate his kingdom definitively.<sup>2</sup> It was necessary that the Messiah be anointed by the Spirit of the Lord at once as king and priest, and also as prophet.<sup>3</sup> Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet, and king.

**1066** In the Symbol of the faith the Church confesses the mystery of the Holy Trinity and of the plan of God’s “good pleasure” for all creation: the Father accomplishes the “mystery of his will” by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name.<sup>1</sup> Such is the mystery of Christ, revealed and fulfilled in history according to the wisely ordered plan that St. Paul calls the “plan of the mystery”<sup>2</sup> and the patristic tradition will call the “economy of the Word incarnate” or the “economy of salvation.”

***Splendor of Truth***

The Church, and each of her members, is thus called to share in the *munus regale* of Crucified Christ (cf. Jn 12:32), to share in the grace and in the responsibility of the Son of man who came “not to be served but to serve, and to give his life as a ransom for many” (Mt.20:28). (section 87)

***Vatican Council II***

That messianic people has as its head Christ, “who was delivered up for our sins and rose again for our justification” (Rom. 4:25), and now, having acquired the name which is above all names, reigns gloriously in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in a temple. Its law is the new commandment to love as Christ loved us (cf. Jn. 13:34). Its destiny is the kingdom of God which has been begun by God himself on earth and which must be further extended until it is brought to perfection by him at the end of time when Christ our life (cf. Col. 3:4) will appear and “creation itself also will be delivered from its slavery to corruption into the freedom of the glory of the sons of God” (Rom. 8:21). Hence that messianic people, although it does not actually include all men, and at times may appear as a small flock, is however, a most sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, love and truth, it is taken up by him also as the instrument for the salvation of all; as the light of the world and the salt of the earth (cf. Mt. 5:13-16) it is sent forth into the whole world. *The Church, 9*

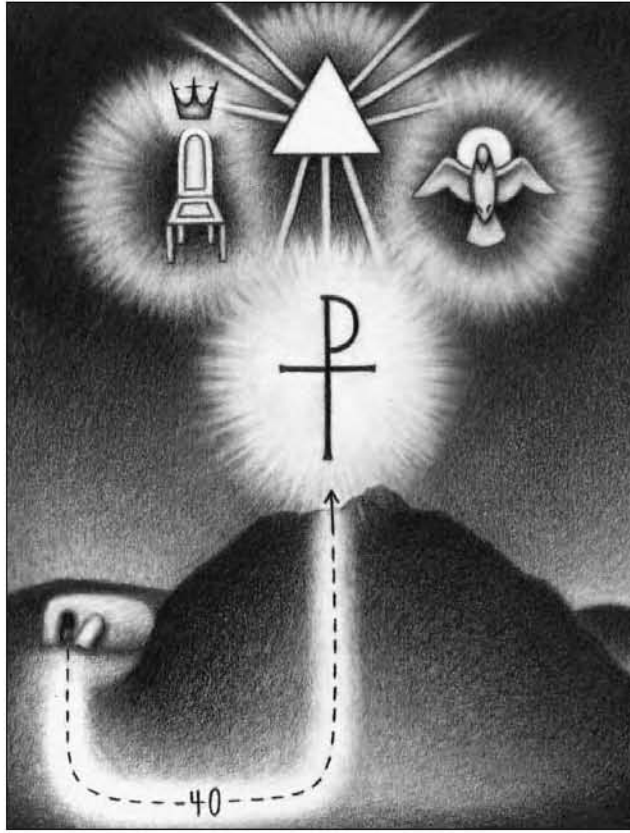
#J2-314

***Summary Prayer***

*Jesus, as God You stand before Your creatures. You are humble and submissive as You speak of Your Kingdom. You declare that Your Kingdom is upon the earth, but not of the earth; it is a spiritual, supernatural kingdom, the Kingdom of Truth. It fights with spiritual weapons and conquers by this means the hearts that by all rights belong to it. You are witness to this truth, and You Yourself are the Truth. May we always be subjects of Your Kingdom. Amen.*

## Catechism by Diagram

#J2-398



**Christ the King.** By conquering death through His own power in His Resurrection (empty tomb), Jesus has shown Himself master of life and death; therefore, Jesus Christ, the Son of God, the second Person of the Trinity, is true God and true man. For forty days (dotted line), He appeared to His disciples to complete their training. On Mt. Olivet, He gave His Apostles the final command to preach the Gospel to the whole world. He ascended into heaven (monogram, arrow) and sits at the right hand (throne) of His Father (triangle), where He reigns with Him and the Holy Spirit (dove) in eternal glory. He is King of Kings (crown) and Lord of Lords, our own Savior. Christ's passage from death to life brought about our passage from death in sin to life in Christ. God has restored all things in Christ.

**Q. 113. Is Jesus Christ the center of all of God's saving work?**

Yes, Jesus Christ is the center of all of God's saving work, because the Father chose Him to be so in view of His Incarnation, birth, death, and Resurrection.

Jesus Christ became man so that He might save all men and re-establish in Himself all things which were hurt by the fall of man. Thus, by His death and Resurrection, He was given by His Father all power in heaven and on earth, and He founded the Catholic Church as the means of our salvation. In Christ, our Savior and Redeemer, we are united to all men. Jesus said, "The Father loves the

*For commentaries on each question with Cardinal Artzke, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.*

Son, and has given all things into his hand. He who believes in the Son has eternal life” (John 3:35-36).

The whole work of salvation receives its meaning from Jesus Christ, the Incarnate Word. That work, beginning with the creation, showed itself in Christ’s coming, in His life on earth, and in His death and Resurrection, and it will be completed in His glorious Second Coming. Thus, God was powerfully at work in the history of Israel, and in the life, death and Resurrection of His Incarnate Son.

### **Sacred Scripture**

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved.

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. *Ephesians 1:3-1*

When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one. *1 Corinthians 15:28*

### **Catechism of the Catholic Church**

**2074** Jesus says: “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.”<sup>21</sup> The fruit referred to in this saying is the holiness of a life made fruitful by union with Christ. When we believe in Jesus Christ, partake of his mysteries, and keep his commandments, the Savior himself comes to love, in us, his Father and his brethren, our Father and our brethren. His person becomes, through the Spirit, the living and interior rule of our activity. “This is my commandment, that you love one another as I have loved you.”<sup>22</sup>

### **Vatican Council II**

The Word of God, through whom all things were made, was made flesh, so that as a perfect man he could save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the desires of history and civilization, the center of mankind, the joy of all hearts, and the fulfillment of all aspirations. *Modern World, 45*

When Jesus, having died on the cross for men, rose again from the dead, he was seen to be constituted as Lord, the Christ, and as Priest for ever (cf. Acts 2:36; Heb. 5:6; 7:17-21), and he poured out on his disciples the Spirit promised by the Father (cf. Acts 2:23). Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and she is, on earth, the seed and the beginning of that kingdom. *The Church, 5*

### **Summary Prayer**

*Jesus, Your Ascension is the assurance of our own bodily ascension into heaven after the Last Judgment, if we remain faithful to You, dying in the state of grace. You entered into Your glorious Kingdom to prepare a place for us, for You promised to come again to take us to Yourself. Let us ascend into the heavens with You. Grant that we may detach ourselves from all*

*the passing things on earth, so that we may seek only the joys that are true and lasting. To You be all honor and glory, now and forever. Amen.*

**Doctrine • Moral • Worship Exercise** (see Appendix B for answer key)

1. Think about times you have allowed Jesus to be King of your life.
2. In what ways can you cooperate with God in carrying out His plan for us so that Jesus will truly become the King and center of your Christian life?
3. Pray to Jesus that mankind will cooperate fully with God in the accomplishment of His plan.

#L3-14





**Chapter Summary Prayer**

*Jesus, You are truly a king because You have come into the world to institute among men the rule of God; every man owes You a loyal and undivided allegiance.*

*Jesus, as Catholics, we are members of Your Kingdom, and You are our King. To You we owe loyalty, obedience, and love. Help us to carry out these most sacred duties toward You. We wish to listen to Your voice and gladly follow You in all things. We accept You as our King and submit to Your authority.*

*Reign supremely in our hearts and in our lives. Your reign is heavenly peace; Your law is love. Help us to pray and work that Your Kingdom may come into every soul, every family, and every nation.*

*Jesus, You ascended into heaven to be our Mediator with Your Father. There, pointing to the wounds which You received for the glory of God and for the salvation of souls, You are ever pleading for us.*

*Jesus, King of all creation, Your Father anointed You with the oil of gladness as the Eternal Priest and Universal King. As Priest, You offered Your life on the altar of the Cross and redeemed the human race by this one perfect sacrifice of peace. As King, You claim dominion over all creation, that You may present to Your Father an eternal and universal Kingdom: a Kingdom of truth and life, a Kingdom of holiness and grace, and a Kingdom of justice, love and peace.*

*Jesus, in the hour of our own homecoming, when we appear before Your Father to give account of our lives on earth, have mercy on us. May we be able to say, as You did: "I glorified thee on earth, having accomplished the work which thou gavest me to do" (Jn. 17:4). Amen.*

**Family Wisdom Library: Chapter 31**

*See Appendix A for more references.*

**Q. 112. What plan does God have for mankind?**

*Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 2, 9, 48;  
Gospel of Life, John Paul II, sect. 6, 36, 44, 66;  
On Human Work, John Paul II, sect. 24;  
The Relationship Between Faith and Reason, John Paul II, sect. 13, 81;  
Splendor of Truth, John Paul II, sect. 2.*

**Q. 113. Is Jesus Christ the center of all of God's saving work?**

*Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 2, 9, 11, 48;  
On the Dignity and Vocation of Women, John Paul II, sect. 3;  
Redeemer of Man, John Paul II, sect. 12.*

**Thought Provokers**

*Please see Appendix C for the answers.*

- Q. 112: How can we discover God's particular plan for us as individuals?  
Q. 113: How should we regard Jesus?