Homily of Solemnity of Christ the King (A)
St. John Francis Regis Chapel, Regis University
November 26th, 2017

Ezekiel 34:11-12, 15-17,
Psalm 23
1 Corinthians 15:20-28
Matthew 25:31-46

"Matthew's great parable of the last judgment presents the glorified Son of Man, with an entourage of angels, rising before the nations of the world. The blessed and lost are separated by one norm: the care of others. 'Inherit the kingdom prepared for you from the creation 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 welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me'" (Kavanaugh, The Word Embodied, 129).

A couple of very wrong ideas have taken root in the world. The first is this: there just might be lives out there that matter less than other lives. The second is intimately related to the first: God's love is just like our love. What Jesus taught us is that no life is of more value to God than another life; "Whatsoever you do to the least of my brothers and sisters you do to me." These words that challenge us are the very words that save us. What he taught us chafes and challenges so we grow to love as God loves.

Scripture, in its greatest depth, does not merely present a moral challenge or a judgment on the world. Nor is it a program for political or social action, or self-improvement book. It is, rather, a story of the mystery of salvation. And that mystery, that reception of salvation, implies real decisions made in a political context and implies real choices for the common good.

There is much to ponder here ... The gifts of God are without repentance; gratitude has no ulterior motivation, for example, to secure further blessings. Ingratitude is perhaps the most common of all human failings. Gratitude, thanksgiving, is what our parents teach us from the earliest days. The wonder, the source of even more gratitude, is that the acknowledgement of my own ingratitude or snarkiness, or presumption is not an embarrassing hindrance to God's presence is not an embarrassing hindrance to God's presence. It is the prompting of God's lavish holding me in my imperfection, like a mother who holds a child that does not yet understand that love ultimately is meant to beget more love.
Yet, there is a judgment at the end of history; the judgment is about how well we have learned to love in our imperfection. The starving, the unwanted old and unborn, the criminal, the enemy, the "least" are all the Christ. "You have done this to me."