**NOVEMBER 21 – XXXIV SUNDAY O.T. [B]**

**OUR LORD JESUS CHRIST KING OF UNIVERSE**

**Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."**

**We know that in the Gospel according to John Jesus revealed only to the woman of Samaria to be Him, the Messiah. This truth was not even revealed to his disciples, always according to the Gospel of John. In the fourth Gospel all the great dialogues of Jesus are, at exception of a few, with the Jews. Whence does Pilates draw this truth? “So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Even if Jesus had proclaimed himself king, not even with this accusation, would He have suffered a condemnation. He did nothing against Rome.**

**One should understand the reply of Jesus carefully and wisely. "Do you say this on your own or have others told you about me?" If you, Pilates, say this on your own, you have never impeded my work of evangelization. You allowed me all things. This means that my Word and my deeds were not against Rome, as I have never pronounced one only Word, neither against the Empire, nor against you, nor against the institutions you represent. You had no reasons to impede it. Instead, if other people have spoken about me to you, even in this case your knowledge should prevail. You know my correctness toward Rome. Their word is worth no attention. Your knowledge attests the contrary. Even if I were king, I would be a king who gives no annoyance to no King, to no Emperor, to no procurator, to no centurion, to no soldier. You, Pilates, attest for me. You found no hostile word or action.**

**It is as if Pilates wished to confirm the analysis carried on by Christ Jesus with his reply. Here are his Words: "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" You, Jesus, did nothing to me, nothing to the Empire, nothing to Rome, nothing to other people. Surely, you did something to your people and to the chief priests. They handed you over to me. What did you do to them? If they have such great hate against you, to want you to be crucified and me to condemn an innocent to be crucified, you must have done something to them. You crucified their world and they wish to crucify you. This is not a matter between me and you, between me, Pilates, and you, Jesus. But his is a matter between you, Jesus, and the people of Jews, starting with the chief priests. Now, this is also a matter between me, Pilates, and them. They want me to condemn you.**

**One demands Pilates to judge according to justice. To do it, he will have to be free from every familiar, social, political, religious, financial, economical, amicable bond. He will have to be free from the one who is above him and from the one who is subjected to him. He will have to be free from his heart, from his mind, from his desires, from his instincts, from his feelings, from his beliefs, philosophies, anthropologies, from every false science. He must only be of the truth. That is why he must have as much science, wisdom, intelligence to be always able to separate the true accusations from the false accusations, the rumours from the objective truth, the inventions of the mind from the historical truth, his thought from the reality he is called to investigate. Even a very little bond of friendship becomes a serious obstacle. Before his ministry of judge, even the holiest friendship must be denied, declared non-existent. Even a friendship may orientate the judgement toward the falsity, distracting him from truth. If then the judge falls into the trap of the psychological subordination of the one who is above him, then this is the end of justice. It is universal law of justice to remember, without never forgetting, that the mandate always comes from the one who is above. The exercise of the mandate must be always carried on, on the contrary, from the will of God. If a judge had to be sent to suppress the innocents, this sending is no longer for the judgement. It is sending to be an executioner, not a judge. The one who receives the mandate to investigate and after the investigations to make a judgement according most pure historical truth, if he had to ascertain that the mandate is not to investigate but to suppress and eliminate, then it is his obligation not to accept the mandate. It must be refused. If he accepts the mandate and, instead of exercising a judgement according to most pure investigation to highlight every fact as it occurred according to most pure divine and historical truth, he exercises it as an executioner and not as a judge, he is responsible for eternity before God and men. By exercising the mandate as an executioner and pretending to exercising it as a judge, he would trample the conscience of the accused, he would mock their life, he would despise it. This is a very serious sin before the Lord, as well. Every conscience and every life are sacred before God. They must be respected, comforted, supported. One must never forget this truth. If a judge wants to judge according to truth, he must be filled with wisdom and great honesty. If the judge is corrupted in heart and in mind, he might never carry out his mandate according to truth. He is deprived of every wisdom and honesty. He will carry it out according the rules of the sin that are in his heart and that rule his thoughts. It is then that the judge cares about falsities and ridicules the historical truth in which he must judge.**

**Let us read from the text of Jn 18,33b-37**

**So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants (would) be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."**

**Jesus reassures Pilates: “My kingdom does not belong to this world.” Pilates can rest easy. If his kingdom does not belong to this world, there might never be contrast, opposition, violence, agitation against any kingdom of this world. Now Jesus explains to Pilates why his kingdom does not belong to this world: “If my kingdom did belong to this world, my attendants (would) be fighting to keep me from being handed over to the Jews." Let us observe the clarity of Jesus well. Jesus does not say: “My servants would be fighting to keep me handed over to you, Pilates.” Instead, He says: “If my kingdom did belong to this world, my attendants (would) be fighting to keep me from being handed over to the Jews." Pilates and Rome are left apart. The Jews handed over Jesus to the Romans. If Jesus had been king of this world, He would have had his servants, his soldiers, his army and he would have opposed to the arrest. Instead, He himself handed over. “But my kingdom is not here.” My history, Jesus says, attests that I am not king of this world, really. Truly, my kingdom does not belong to this world. There are no oppositions, invasions, contrasts, wars.**

**Now Pilates intervenes again: "Then you are a king?" Even if you are not a king of this world, you are king anyway! Surely, Pilates does not know which is the nature of this kingdom that does not belong to this world. He only know this world. Now Jesus reassures him: “You say I am a King.” Yes, I am a king. But I am a particular king. I am a king of truth. “For this I was born and for this I came into the world, to testify to the truth.” This is my royalty. I am the defender of the truth in addition to his announcer. I am the king of Truth, the defender of Truth, the announcer of Truth. I know no other royalties. I am a particular king even in this. I proclaim Truth. I do not impose Truth. Why do I not impose it? Because whoever is from Truth listens to my voice. Even for this reason, there is no contrast with men, with no man. The acceptance of the Truth is from the heart. One proclaims the Truth, one shows the Truth, one gives the Truth, but one does not impose it. Whoever is from the Truth accepts it. He listens to my voice. Whoever is not from the Truth refuses it. No one will never impose it. Truth is the light. The only light. Truth is the eternal essence of God that is mystery of unity and trinity, but also mystery of creation. May the Mother of God make us testimonies of the truth.**