

Christ the King  
Nov. 23, 2025  
St. Edward's Parish

*"Christ is the image of the invisible God"*

Friends, this year we celebrate the 100<sup>th</sup> anniversary of the Feast of Christ the King. Pope Pius XI established this feast in 1925 to remind the world that we will not have peace until we give Jesus Christ His rightful place in every area of life—public and private. The reason for this is simple: Jesus, by the very fact of who He is, has a rightful place in all of creation.

But this raises a question...who is Jesus? What is so special about Him compared to any other teacher or religious leader? At the heart of Christianity is the unique event that God became man. This is what we will soon celebrate in the Christmas season. From all eternity, God existed as a communion of three persons—God the Father, God the Son, and God the Holy Spirit. All three are equal and all three eternal. One God, but three persons. We call that *the Trinity*. But at a moment in time, God the Son, the Second Person of the Trinity, came to us and took on a human nature in the womb of the Virgin Mary. God became man in Jesus Christ. Jesus Christ is both fully God and fully man. To see how the first Christians grasped this, let us listen to the second reading, St. Paul's letter to the Colossians:

*He is the image of the invisible God, the firstborn of all creation; 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. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Col 1:15–20).*

Some propose that this section was hymn in the early Church, offering an easy to remember summary of who Jesus is and what He did. St. Paul writes, "He is the image of the invisible God". This means that Jesus Christ perfectly reveals God to us. When we listen to His words, observe His actions, we see a perfect revelation of God. Jesus is God Himself in human form. No other person on earth can ever claim this kind of presence or authority. Next, "In him all things were created". This describes how Jesus, as the eternal Son of God, was Himself not

created but He was before all creation and worked with the Father in all creation. When St. Paul speaks of “thrones, or dominions, or rulers or powers”, he is referring to the choirs of angels. Therefore, all creation, even the angels, came through the Son. Following this comes one of the most profound expressions, “For in Christ the fullness of God was pleased to dwell.” This is one of the clearest statements of the divinity of Jesus in the New Testament. Again, Paul is saying that Jesus is not just another creature, but He is fully God. It reminds us of the beautiful prologue of the Gospel of John “...and the Word (i.e. the Second Person of the Trinity) became flesh and lived among us (Jn 1:14).” Finally, Paul declares, “and through him God was pleased to reconcile to himself all things.” It was by the Cross of Jesus that God is restoring the whole world that has been fractured and disordered by sin. Again, Jesus is unique among all people ever to walk this earth because He is the only one who reconciles us, and all creation, to the Father.

These insights of St. Paul echo through the Nicene Creed. Composed largely in the year 325, notice how precisely it describes the divinity of Jesus Christ: “God from God, light from light, true God from true God; begotten not made. *Consubstantial* with the Father.” That word *con-substantial* was the hinge of the council of Nicaea. The Son is of the “same substance” or “one in being with” the Father. They are both entirely God. When we listen to Jesus it is God the Son speaking to us, when we observe His actions, it is God the Son acting. Jesus is God who took on human flesh and lived among us. Although Jesus does not force Himself upon us, He, and no one else, has the right to be at the center of every person’s life. Without Him there will never be peace or the fullness of truth in our hearts, in our homes, and in our society. This is what we remember on the Feast of Christ the King and every time we recite the Nicene Creed.