

## Reflection for Christ the King B, 21<sup>st</sup> November 2021

### DECISION TIME

Jesus' judgement probably took place in the Palace where Pilate resided while he was in Jerusalem. There, on an April morning in the year 30 we find a defenceless prisoner called Jesus and a powerful representative of Rome's imperial system.

John's gospel gives us the interchange between them. In truth, more than an interrogation, it appears more like an address by Jesus that clarifies themes that are of interest to the Evangelist. In a definitive moment, Jesus makes this solemn proclamation: 'I was born for this. I came into the world for this: to bear witness to the truth, and all who are on the side of truth listen to my voice'.

This statement recognises the prophetic path of Jesus: his willingness to live in God's truth. Jesus didn't just speak truth, but searched for truth, and only the truth of a God who wanted a more human world for all God's children.

With this aim, Jesus spoke with authority, not with false authority. He speaks with sincerity, but without dogmatism. He doesn't speak like the fanatics, who try to impose their truth. Nor does he speak like a civil service, defending himself by obliging us, even though he doesn't believe in such a civil service. He never feels he is the guardian of truth; rather, he is its witness.

Jesus never converts God's truth into propaganda. He never turns it to his own advantage, but only to the defence of the poor. He doesn't tolerate the lie or covering up of injustices. So, Jesus becomes 'the voice of the voiceless and a voice against those who have too much voice'. *Jon Sobrino Google source*

This voice is more needed than ever in a society trapped in an economic crisis. Covering up the truth is one of the leading principles of financiers and in political negotiations subjected to their demands. We are expected to live through this crisis surrounded by lies.

Everything possible is done to hide responsibility of those who are the main culprits of the crisis and ignore in a perverse way the suffering of the weakest and most indefensible victims. It's urgent that we humanize the crisis, putting at the centre of attention the truth about those who suffer and make it a priority to give attention to their situation, which becomes more grave by the day.

It's a basic demand of all that we do not want to feel dehumanised. That applies to everyone. We are not able to become accustomed to the social exclusion and hopelessness into which the weakest are falling, We who follow Jesus have to listen to his voice and go out instinctively in the defence of those who are last. All who are on the side of truth listen to his voice.

**Father José Antonio Pagola**

**Translator: Dermot Healy:**

*As I was working on this text, it seemed to fit both COVID and COP26. However, the version of these reflections was copyrighted in 2017, long before either appeared.*