

CLOSING PRAYER:

Prayer for Thanksgiving Day

November 24nd, 2022

Gracious God,

You are the giver of all good things. In your love, you have provided for us a share of your very own bounty. On this day of Thanksgiving, we thank you for the innumerable gifts that you have given us: gifts of food, drink, clothing, shelter, family, and friends; help us to receive these gifts with a spirit of gratitude. We thank you for the communities in which you have placed us, and we ask you to richly bless us with the gift of deep and lasting fellowship; help us to daily renew our commitment to the good of our sisters and brothers and enable us to flourish where we have been planted.

We give you thanks for your abundant grace which you lavish upon us, for your constant love with which you surround us, and especially for the redemption of your Son by which you renew us and make us whole. Help us, we pray, be always mindful of you and your care for us. As Creator, you have provided for all our daily needs; as Redeemer, you have set us free and brought us home to you; as Sanctifier, you have imbued us with your Spirit and made of us a holy people. You have truly blessed us in both body and in spirit. May we, in turn, bless your name and give you thanks now and always.

As we give you thanks on this day, we are also mindful of those in need. Direct, we pray, your loving care toward the hungry, the thirsty, the naked, the homeless, and the sick, to the downcast, the lonely, the oppressed, the forgotten, and the victim. Come quickly to aid all those who need your help, and empower us to be your hands and your feet in caring for our sisters and brothers in need. Give us the competence to see them and the courage to act on their behalf.

We bless you, Lord, and thank you for your abundant gifts on this Thanksgiving Day. May we always receive your graces with a spirit of sincere gratitude. Bless us, too, O God, and the many gifts we receive from your bounty. We ask this prayer through Christ our Lord, through whom you bestow on the world all that is good and through whom we receive all blessings.



St. Brother André, pray for us!

Blessed Father Moreau, pray for us!

Amen.



Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org

FAITH EDUCATION:

Faith Education meets this Sunday [November 20th] and then again on Sunday, December 4th at 8:45 AM. There will be no class on Sunday November 27th due to Thanksgiving Break. As has been our custom in the past, our Faith Education Classes are followed by our 10 AM Mass which is held in the chapel. **If you have any questions, please contact Patty in the Chapel Office [440-473-3560].** Thank you.

**THANKSGIVING FOOD DRIVE:**

Please remember that we are collecting food for our **Thanksgiving Food Drive.** Please leave your donation in the bins in the narthex of the Chapel. We are only collecting non-perishable items.

Please follow this list of items. We are trying to gather the following for each family we are helping: **Canned vegetables, Canned fruit, Peanut butter, Jelly, Cranberry Sauce, Packaged Stuffing Mix, Boxes of Cereal, Gravy, Macaroni & Cheese, Soup, Tuna and Pudding. We are also accepting Hand Sanitizer & Cleaning Wipes.** Thank you for your generosity!

**THE GIVING TREE:**

Next weekend, our annual **Giving Tree** will be found in the narthex of the chapel. Next to the tree will be a easel containing gifts for you to obtain. Choose whatever gift you would like, and then bring it back and put it under the tree. Gifts do not have to be wrapped...just label the package or bag with the gift you are giving. There are a number of community organizations that we are helping with this project: St. Adalbert Parish School, Fatima Catholic Center, and several local retirement Centers. **All items need to be at the chapel before Wednesday, December 21st.** Please call Patty at the Chapel Office [440-473-3560] if you have any questions.

**OLC “ADOPT A FAMILY” PROGRAM:**

For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families to help them celebrate the Christmas Season. In recent years, we have had many requests from our families to begin this project earlier in order to take advantage of pre-Christmas sales, etc. We are collecting the names of families from St. Adalbert at the present time. **The need is greater than ever.** St. Adalbert identifies families — most often single parent, below poverty level families; we are given the grade levels of the children & other family information, so that you can purchase gifts appropriate to each member.



As we did last year, we will be procuring gift cards from various places, and the families will be purchasing the gifts for their families. This worked very well for everyone. Those from our chapel family who participated in this project last year spoke very highly of the benefit of this project to their own families. Even our Life Teen and EDGE Groups have adopted families and gone shopping together on a Sunday afternoon. This is a project that the entire family can get involved in. Families can be matched according to family size, ages, etc. It was truly inspiring. **Please call Patty at the Chapel Office [440-473-3560 or szaniszl@gilmour.org] if you and your family would like to participate in this program, or if you have any questions.** The lists are in the chapel office now.

A TRUTH:

It's not strength of the body that counts; it's strength of the spirit.

—JR Tolkien

PRAYER REQUESTS:

Jesus calls us to pray for one another. Please keep all these people in your prayers.

PRAYERS FOR THE SICK:

- For Paula Smith, mother of Tyler [*10] and Alec [*13] Smith, who is undergoing treatment for cancer.
- For Brother Jerome Kroetsch, C.S.C., who is under the care of hospice.
- For Baylea O'Brian, friend of former Gilmour Teacher, Erin Thompson, who is undergoing treatment for Hodgkins Lymphoma
- For Fred Miller, uncle of Jessica Hammer Debick [*09], and brother in law of Pete Hammer [*78], who is recovering from open heart surgery.
- For a person who is struggling with mental health issues.
- For Ethel Nagy, mother of Lazlo Nagy, grandmother of Rich [*16] and Josh Nagy., who is seriously ill.
- For Mike Lamonica, who is undergoing treatment for cancer.
- For Amy Boyle, Gilmour Communications Associate, mother of Molly [*21] and Maddy [*23] Boyle, who is recovering from surgery.
- For Lyle Schulte, who is recovering from Lung Transplant surgery.
- For Toni Gjonaj, sister-in-law of Marketing Associate, Mary Stretar, who is recovering from a stroke.

FOR THE DECEASED:

- For Mike Kalal, long-time Maintenance and Ice Arena employee
- For Pam Krentz
- For Sister Linda Bellemore, C.S.C.
- For Joseph Columbus, cousin of Jill Rogal.

PRAYERS FOR OTHERS:

- For the Holy Cross Religious in Haiti, and for the people of that country, which is under siege because of political and civil strife.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.

CAMP GILMOUR IS BACK FOR WINTER CAMP 2022:

Camp Gilmour is hosting six one-day camps for campers ages 5-12 during winter break. Campers can return to campus and renew old friendships, make new ones and have a great time! Winter Camp has something for everyone! Join us for seasonal games and crafts, swimming, ice skating, field trips and a New Year's party.

Camp is in session from 9 a.m. – 3 p.m. on the following dates: Tuesday, December 20, Wednesday, December 21, Thursday, December 23, Tuesday, December 27, Wednesday, December 28, and Thursday, December 29. Each day is a separate camp. Registration opens November 11th. Sign up today for one or all six days at gilmour.org/wintercamp!

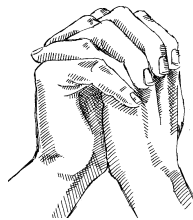


PRAYER REQUESTS:

Jesus calls us to pray for one another. Please keep all these people in your prayers.

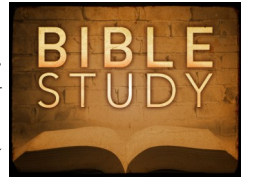
PRAYERS FOR THE SICK:

- For Mary Lou Beers who is undergoing treatment for Anemia
- For Lincoln Rhode, 6 year old son of Matthew Rhode ['96], grandson of Ray ['51] and Noreen Rhode, nephew of Patrick ['88] and Chris ['93] Rhode, who is undergoing continued treatment for a stroke
- For Walter Carey, who is undergoing treatment for leukemia.
- For Pat Malak, who is seriously ill.
- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie ['21] and Abbie ['23] Edmondson, who is undergoing treatment for brain cancer.
- For Madeleine Popp, mother of Gilmour CFO, Kathy Popp, who is ill.
- For Sabrina Kumar, who is undergoing treatment for cancer.
- For Marina McCarter, grandmother of Aaron ['25] and Mason ['28] McCarter, who is ill
- For Michael Bares, brother of James ['80] Bares and Religion Instructor, Eileen Pryatel, uncle of Michael ['08, Meghan ['13] , and Kevin ['15] Pryatel, who is undergoing treatment for cancer.
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For Sharon Wilson, wife of Brother Ken's nephew, who is undergoing treatment for cancer.
- For Tricia Ashkettle, who is undergoing treatment for brain cancer.
- For Matthew Gebhart, who is undergoing treatment for cancer.
- For John Roddy, brother of Tim Roddy ['87], brother of Mary Roddy-Stretar, Marketing Associate at Gilmour, and cousin of Daniel ['83], Mike ['85], and Matt ['86] Roddy, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For David Mattis, husband of former Middle School Director, Paula Mattis, father of Kim ['89] and Bill ['91 Mattis, who is under the care of hospice.
- For Fletcher Linsz, brother of Logan Linsz ['26], who is undergoing treatment for Hodgkin Lymphoma.
- For Michael Nestor ['98], who is undergoing treatment for a rare form of cancer.
- For Joseph Borkey ['82], brother of Jeff ['80] and Jerrod ['87] Borkey, father of Christian Borkey ['16], and uncle of Jerrod ['12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane ['36], who is undergoing treatment for cancer..
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark ['94], mother-in-law of Michelle DeBacco ['96], grandmother of Aurelia ['28], and Olivia ['30] Chiacchiari, who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.



NEXT BIBLE STUDY — TUESDAY, NOVEMBER 29th:

Our next Virtual Bible Study will be on Tuesday, November 29th at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God's word.



Our topic: The life of Faith as reflected in Vatican II [part 2].

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You'll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, November 20: Christ the King	10:00 AM In Person & Live Stream
Monday, November 21: Presentation of Mary	Check with Office for time
Tuesday, November 22: St. Cecelia	Check with Office for time
Wednesday, November 23:	Check with Office for time
Thursday, November 24: Thanksgiving Day	9:30 AM
Friday, November 25:	NO MASS
Saturday, November 26: 1st Week in Advent	5:00 PM In Person
Sunday, November 27: 1st Week in Advent	10:00 AM In Person & Live Stream

ST. ADALBERT SCHOOL SUPPORT CONTINUES:

Student enrollment at St. Adalbert School has doubled. The need for ongoing support is important — especially at this time. **Therefore we have decided to continue to support for school supplies, responding to their monthly needs. Currently they have a great need for Backpacks, socks and underwear — grades K-8. They also requested 1-Subject Spiral Notebooks.** Any and all quantities of these supplies are welcome!.



Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items** whenever you come to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s” or drop it off in the chapel office.** Together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office **[440-473-3560]** if you have any questions.

A REFLECTION ON THIS WEEK'S THEME:

The Liturgical Year is a time-journey which invites us to learn of God's ways. This yearly reminder and re-calling takes place through the communal reflecting upon the history of the Jewish people, as well as their learning of the person of Jesus the Christ and His early followers. We — the faithful — are invited during these days of grace to ponder whether or not Jesus will make a new history in our lives today.

Through His coming and the listening to the ancient prophets, we can become attracted to Christ's ways. He is born a human, encounters the human frailties which lead Him to His death and Resurrection. This final weekend of the Liturgical Year is a celebration for those followers who have been so attracted to Jesus that they allow Him to influence deeply their own life's actions as did, long ago, a king dominate, or direct the actions of the king's followers.

On this day, we kneel down before the Throne of the Cross in joyful recognition that Jesus' ways have become part of our ways. We pray that this process of becoming more of a follower continues during the next Liturgical Year which begins with Advent next weekend. This is not anything like a Final Exam about whether Jesus is dominating our every action and attitude — we still remain in need of recovery, redemption and rising of heart and spirit. But we are all sojourners, and we ask that the God who journeyed with our Jewish ancestors through their liturgical years with deserts, battles and exiles, will accompany us through our own deserts, battles and temptations.

David has had a long road from his being a young shepherd of sheep to becoming king of Judah and all of Israel. His journey put him in conflict with his own father and the people of Jerusalem. He had made grave mistakes and yet trusted always in the God who had called him. He lived the saying that "God does not call the equipped, but equips the called." David had made great conquests and so trusted in the God who had accompanied his battles.

On this Feast of Christ the King, we hear of the elders from Jerusalem and the southern kingdom of Israel coming to David and announcing that they now know David as their own and their king. All the tribes come together to David's town of Hebron and acknowledge that God has always been with him, and they desire that he be now the shepherd of God's entire flock [2 Samuel 5:1-3].

In David's time, being a king was more than an honor. For Israel, the king was part military and part spiritual leader. God had been faithful through all the battles which formed their national identity as God's chosen and protected people. There was a strong connection between God's power and the military prowess of the nation. David was seen as a man of God and a man who enjoyed God's power in battle.

It is the great feast of Christ the King, and we have a rather different view of king than that which David enjoyed among his people. Luke's Gospel pictures Jesus as a radically different monarch. He is nailed to His throne and seemingly defeated. His power is depleted and all have abandoned Him. He is mocked and laughed at by those who see the inscription above His throne — "This is the king of the Jews" [Luke 23:35-43].

Thomas Paine, a prominent political writer during the American Revolution, once wrote: "Monarchy is something kept behind a curtain about which there is a great deal of bustle and fuss, and a wonderful air of seeming solemnity. But when by any accident the curtain happens to be opened and the company see what it is, they burst into laughter." Paine wrote bitterly against the British royalty which was oppressing the American colonies in 1775. Monarchy is much to do about little. In Paine's eyes, it was seen for what monarchy is not — and mockery and laughter result.

The curtain of God's Monarchy is removed revealing Jesus on the Cross. The "elders" and "soldiers" laugh at such a kingly sight — "Much to do about nothing," they are saying. The curtain has

**THE KINGSHIP OF JESUS TURNS EVERYTHING UPSIDE DOWN:**

As far as I can tell, all of us long for peace and tranquility — though few of us are willing to pay the price it costs to actually obtain it. Spiritual writer, Father Jack Shea had this insight; he saw that the historical Jesus' ministry revolved around answering just three questions — What do you want out of life? Where do you get it? How much does it cost?

It's clear that the 10 tribes of the northern kingdom of Israel believe David — king of the 2 tribes comprising the southern kingdom of Judah — can bring about such peace and tranquility [2 Samuel 5:1-3] — "When all the elders of Israel came to David in Hebron, King David made an agreement with them there before the Lord, and they anointed him king of Israel." This history changing treaty was ratified in 1,000 BCE — the easiest date in biblical history to remember. It lasted until David's grandson, Rehoboam's reign in the 930's, when the one nation again reverted to being two.

But at least for those 70 years Jews believed that they could eliminate war and fighting by having one leader stronger than any other leader — especially leaders of the countries surrounding them. Their king's army could either conquer those other armies, or put enough fear in them that they'd never dare start a war. A once popular 70's poster perfectly summarized their belief — "Lo, though I walk in the valley of darkness, I fear no evil, because you are with me" [see Psalm 23]/ Peace came through power.

Paul is equally convinced that Jesus of Nazareth could also bring peace and tranquility — not just to Israel and Judah but to the whole world [Colossians 1:12-20]. Yet how this Galilean carpenter planned on doing it differed radically from David's methodology. It turned everything upside down. This itinerant peasant preacher believed peace could only definitively be achieved by reconciliation, not warfare. Jesus personally accomplished this "by the blood of his cross." Against all logic, Jesus' peace came not from strength but from weakness — the weakness one demonstrates by loving, not conquering others.

Luke couldn't state this early Christian belief any better [Luke 23:35-43]. Using Jesus' actual crucifixion as the background, he shows how the kingship of Jesus was diametrically opposed to any other kind of leadership. Following common wisdom, one of the criminals crucified with him joins the crowd in wanting to know why the Christ — the savior of Israel — isn't saving the three of them by demonstrating that he's more powerful than the soldiers who have just nailed them to their crosses.

Yet Luke's Jesus — always more concerned with the needs of others than his own — ignores their demands and instead responds to the plaintive request of the second criminal: "Remember me when you come into your kingdom." Jesus simply tells him: "I say to you, today you will be with me in Paradise." In other words: "Stop worrying! My suffering and death will bring you peace."

The historical Jesus — following Jack Shea's insight — assured his followers they could achieve peace and tranquility simply by imitating him. Not very complicated. But it was the cost of that imitation which created difficulties. To eventually reach a tranquil state, we, like him, would first have to suffer and die by giving ourselves to those around us — especially our enemies.

No wonder after just a few centuries some theologians got us off the suffering and dying hook by coming up with the concept of a "just war." Just one problem: not only didn't the gospel Jesus ever mention that loophole, but after centuries of employing it, it has yet to bring anyone lasting peace and tranquility.

—taken from the writings of Father Roger Karban, which appear on the internet

A GENTLE AND HUMBLE HEART:

God's question is: "Are you reading the signs of your time as signs asking you to repent and be converted?" What really counts is our willingness to let the immense sufferings of our brothers and sisters free us from all arrogance and from all judgments and condemnations and give us a heart as gentle and humble as the heart of Jesus.

—Henri Nouwen

SERVING THE LORD IN THE POOR — DECEMBER 17th:

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**



Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank.

Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at gurney.oh@gmail.com. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

CHAPEL ENVELOPES:

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of envelopes, please call Father John or Patty at [473-3560], and we will get them right out to you..**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Thanks for not forgetting about us.

Offerings-----[Saturday, November 12]-----[Mass, Online, Mail-in]----- \$ 520.00

Offerings-----[Sunday, November 13]----- \$ 245.00

THE DIFFERENCE BETWEEN BEING GOOD AND BEING HOLY:

Over the last several years, I have struggled between two tensions in life — to be good or to be just, to be a compliant citizen or to be a conscientious one. If there is a major problem in spirituality today, it may be that we do not do enough to form Christians for resistance to evil. We form them for patient endurance and for civil conformity. We form them to be “good” — but not necessarily to be “holy.” In the doing of it, we make compliant Christians rather than courageous ones — as if bearing evil were more important than confronting it. We go on separating life into parts — one spiritual, one not.

This tension between what is profane and what is spiritual makes all the difference between a holy life and a pious life. The pious life seeks spiritual consolation — a kind of otherworldly disinterest in the secular city. The holy life — if Jesus is any model at all — understands that one without the other is bogus. To be holy on earth we must pursue spiritual fulfillment in the midst of the sacred secular. This awareness of the prophetic power of the spiritual brings us face-to-face with the need to come to grips with a spirituality of resistance. It is the relationship between power and justice that makes all the difference between seeking the kingdom of God and seeking spiritual self-satisfaction.

—Sister Joan Chittister, O.S.B.

been opened and what is laughed at is the mystery of just how deeply God loves even the one criminal who knows his guilt and asks for mercy. The mercy is there before he asks; the cross is a permanent statement of the Kingdom of Mercy. It is a cause for laughter in a way on our parts as well, or at least a smile, the smile of having our logic confounded by love.

David came to his throne through the power of might. Jesus comes to His Throne through the power of weakness. David’s kingship reminds us that the weakness of human beings — represented by the “mercied-thief” — is embraced by the weakness of Christ’s human frailty enthroned. The throne is established, the power of mercy is now “uncurtained.” While the proud jeer, the powerful stand triumphantly, we reverently smile at all that has been revealed by the curtain of God’s monarchy’s being non-accidentally opened.

Here’s a great example of living this Feast of Christ the King. A student tells this story. A sad fact of getting older is that you know more people who suffer from diseases like Parkinson’s and Alzheimer’s that kill by inches. It’s hard to know how to relate to people undergoing such prolonged suffering, especially when your relationship has been based on witty conversation or activities.

She writes: When I was younger, I became a surrogate daughter for a woman whose daughter was on the East Coast and communicated sporadically. We had a delightful relationship until she developed Alzheimer’s at a time when I was getting my doctorate, teaching fulltime and had two small children. But I stopped seeing her after a visit where she hardly knew me because my time was so precious. Why spend it with someone who wouldn’t remember your visit five minutes later? I learned of her death a few years later from the newspaper because her family, understandably, did not inform me. But I’ve always felt bad about abandoning her. Luke’s gospel teaches us that Jesus wants us to stay connected with suffering people no matter what their mental or physical condition.

Jesus is a different King, and His Monarchy embraces even that which excludes us even from our own society.

— taken from the writings of Eileen Worth and Father Larry Gillick, S.J., which appear on the internet

IS IT “MERCY” OR “MERCY”?

“Merci” is the French word for “Thank You.” On Air France on the way to a connecting flight in Paris, the French-speaking crew kept using the word “Merci.” In the Paris airport the word kept popping up again. Have you ever thought about the fact that the word “Merci” sounds virtually identical to the English word “Mercy” — just a slight difference in enunciation. Perhaps their tonal similarity is spiritually connected.

When we are thankful, mercy follows. When things go bad in our world, we often find that the thankfulness is also gone. We focus far more on the things that go wrong than on the things going right. We wonder why has God abandoned us? Why are we forsaken? Why have things gone so sour? Why is everyone else doing OK but us?

When that happens, we’ve usually forgotten about all of the things that have gone right. “Merci” is a word we no longer speak; therefore, “mercy” is a thing we no longer see.

BEING A PEACEMAKER:

Do you remember these words of Jesus — “If you are bringing your gift to the altar, and there you remember that your brother or sister has something against you, leave your gift in front of the altar; go at once and make peace with your brother, and then come back and offer your gift” [Matthew 5:23–24]? As I think about Jesus’ words, I know that I must let go of all divisive emotions and thoughts so that I can truly experience peace with all of God’s people. This means an unrestrained willingness to forgive and let go of old fears, bitterness, resentment, anger, and lust, and thus find reconciliation. In this way I can be a real peacemaker. My inner peace can be a source of peace for all I meet. I can then offer gifts on the altar of God as a testimony to this peace with my brothers and sisters.

—Henri Nouwen



GUILT BY ASSOCIATION:

I once met a woman who was descended from the first man executed in the American colonies. It was a curious fact, but it did not reflect negatively on herself.

But there are people, however, who live with inherited guilt. The descendants of famous Nazis such as Himmler, Goering and others have distanced themselves as much as possible from their cruel history. Descendants of Hitler's nephews have changed their name and live a secluded life.

There is also guilt by association, as expressed by sayings about “birds of a feather” or “you are the company you keep.” Even the British royal family, in 1917, because of strong anti-German sentiment during World War I, changed its name from the German “Saxe-Coburg and Gotha” to “The House of Windsor.”

And yet, Matthew — in the very first chapter of his Gospel — seems to go out of his way to remind us that Jesus' ancestry included incest [Judah], adultery and murder David himself] and kings who worshipped false gods [see Matthew 1]. In all four Gospels we find Jesus crucified with two criminals. During his public ministry Jesus had associated with sinners — but this was different. Here, he is one of them! Crucifixion was designed to inflict not only pain, but also humiliation. Any one crucified had no dignity left.

And this is the image put before us on the feast of Christ the King! Again, all four Gospels relate the inscription over the head of Jesus, indicating the charge, the crime for which he was being executed — “King of the Jews” [Luke 23:35-43]. The other two criminals presumably had charges above their heads, and we can be sure it wasn't petty thievery!



This is the Jesus whom Paul calls “the image of the invisible God in whom all fullness was pleased to dwell” [Colossians 1:1-12]. No higher rank, no higher dignity is conceivable.

Presidents have been assassinated; Pope's have been shot —it still shocks us when this happens to people of high status. The French revolution's execution of royalty sent shock waves throughout Europe. More shocking perhaps for us at that time is the official execution of an entire convent of Carmelite nuns!

Jesus' execution actually shocks us less — maybe because we are so familiar with it, but especially because through it he was “making peace by the blood of his cross.”

A governor can pardon a criminal, but he can't “reconcile” the criminal with anyone. In Luke's Gospel we witness a royal pardon. Christ the King says: “Today you will be with me in paradise.” This is more than a pardon — it is reconciliation.

Years ago in Rome, I noticed a government building with a large inscription — “Ministero di grazia e giustizia” [“Ministry of Mercy and Justice”]. That is the reality of today's scene in Luke. Jesus performs an act of justice towards the Father, atoning, making peace, reconciling. At the same time, he performs an act of mercy towards the criminal — an act of reconciliation.

This is the King we celebrate today. In the very moment when he is sneered at by his enemies and by a “fellow criminal,” and with no human dignity left, he shows himself to be worthy of all glory.

And so, we make ours the words of St. Paul: “Let us give thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light.” In other words, by the very name of Christian, we are meant to be “guilty by association” with Jesus Christ our King.

—taken from the writings of Father Charles Irvin, which appear on the internet

A PLAN:

Passion fuels dreams. Commitment fuels action. Get clear about what you want to do and why you want to do it. Take action. Your time is now.

—Julie Connor

land.

This classic story depicts royalty, poverty, servitude, danger and finally, punishment for evil and the triumph of innocence and beauty over cruelty. It's all about image, innocence and evil — about whose image is the most beautiful and the woe that flows from jealousy.

In the hymn Paul quotes in his letter to the Church at Colossae, he describes Christ as the image of the invisible God in whom all the fullness was pleased to dwell [Colossians 1:1-12]. Snow White's beauty reflected one culture's sense of the best they had to offer. Paul's depiction of Christ is based on behavior rather than appearances — he describes Christ as actually being like God rather than appearing like what any culture would want or imagine a god to look like.

We have no description of Jesus. We can assume he looked like a Middle Eastern man of his time and dressed in the clothing that distinguished observant Jews. The only hint we have about his appearance comes from Isaiah, who described the suffering servant as so startlingly disfigured that he no longer appeared human [see Isaiah 52:14].

Luke tells us that as Jesus was dying, his torturers sneered and jeered at him, insisting that if he were of God, he should be able to save himself as he had supposedly saved others. Then, the mother of all insults was the sign posted over his head proclaiming his crime — “This is the King of the Jews” [Luke 23:35-43]. It's not an appealing picture.

Truly, the only touchstone between Jesus and the fairy tales is the suffering of the innocent. God sent Jesus no handsome prince or saving angels. This king of the universe died, nailed down and rejected by civil and religious authorities. To the Romans, he meant next to nothing; to the religious elite, he presented a moral and perhaps even a mortal threat; to most of his disciples, he had become a danger and an apparent failure.



Yet, some of the most powerless people around saw something else. The lamenting women continued to accompany him, offering him the only thing they could — their loving and brokenhearted presence.

The saving grace in this scene is revealed when the dying Jesus interacts with the God-fearing criminal who shared his sentence. Somehow, he, more than any other man, grasped a portion of Jesus' own faith. Flying in the face of appearances and reason itself, the man said: “Jesus, remember me when you come into your kingdom.”

The request: “Remember me,” resounds with scriptural significance. The Exodus happened because God remembered the covenant and acted [see Exodus 2:24]. When Jesus broke and blessed the bread of his self-giving, he told his disciples to do the same in remembrance of him [see Luke 22]. Remembrance is a form of calling on real presence. Jesus promised his crucified companion that he would not only share his death, but also his life.

The title of this feast — Christ the King — is superlative. The images we typically create for it are flush with symbols of royalty and high priesthood; greatness and grandeur are the order of the day. Nevertheless, the Gospel we hear today reflects none of that. Luke's Gospel portrays an apparently impotent Christ — defeated in the eyes of the world and dying in the sight of an impotent or uncaring God.

If we ask which of these images, the royal or the shattered, better reflects Christ, we must choose the one from the Scriptures rather than the human imagination.

As we think about the Christian message, especially on this feast, it's too easy to fall into a fairy tale mode and recall Christ the King as the ultimate happily-ever-after story. This flies in the face of the Scriptures. It strips Jesus' death of its depth and risks portraying his love as shallow as that of a prince enchanted by prettiness.

On the solemnity of Our Lord Jesus Christ, the King of the Universe, let us remember the real Jesus — rejected and mocked, he was powerless to stop the violence. Let us remember that he reigned through active love even as he suffered and died. When God raised him, even though he still bore the marks of suffering, it was the love that continued to reign.

Faith insists that love is the only power capable of overcoming evil. As living images of our God, it is that love and that alone that we are called to remember and make present again.

—taken from the writings of Sister Mary McGlone, C.S.J., which appears on the internet

YOU MADE AN AGREEMENT:

God wants spontaneous acts of mercy. Even more, God wants us to become Stewards of Mercy. The Feast of Christ the King culminates our liturgical year. God wants each of us to be a Steward of Mercy, and being a Steward of Mercy involves making a commitment. The Book of Samuel reminds us that King David “made an agreement” [2 Samuel 5:1-3]. David made an agreement with the elders of Israel, and they poured oil over him, anointing him King of Israel. One of our greatest capacities is that we can make agreements and commitments to God and to each other. For sure many things happen spontaneously — and those moments can be glorious. In Luke’s Gospel, a ruined man says to Jesus: “remember me.” Jesus, himself in torment, says: “today you will be with me in paradise” [Luke 23:35-43].



This is a glorious spontaneous moment of mercy. These kind of moments can break into our lives and we should be open to them. But along with spontaneity, we need commitment. In our relationship with God and with each other — like David — we need to make an agreement. For example, you can make agreement with God — and maybe with others in your household — that you will participate in the greatest prayer — the Sacrifice of the Mass. You promise that on Saturday afternoon or Sunday morning you won’t say: “Oh, I just don’t feel like it.” No, you made an agreement.

The same applies to daily prayer. Few of us leap spontaneously out of bed. When the alarm goes off, most of us think that our beds are so warm and the room is so cold. However, if we remember our agreement with God, we get up and big our day with God. If we fall down — as we often do — we place ourselves under the Divine Mercy. Jesus has a way of lifting us up. God has a way of reminding us — sometimes gently, sometimes jarringly — “_____, you made an agreement. This is important.”

God wants spontaneously acts of mercy. Even more he wants us to become Stewards of Mercy. God calls us to work quietly. Day in, day out, we are called to be stewards of mercy. Jesus is King. Like David he makes an agreement. He will stand with us in our moments of weakness and suffering. You have made an agreement with him, and he will enable you to be a Steward of Mercy.

—taken from the writings of Father Phil Bloom, which appear on the internet.

READINGS FOR THE WEEK:

Monday: Revelation 14:1-5, Luke 21:1-4

Tuesday: Revelation 14:14-19, Luke 21:5-11

Wednesday: Revelation 15:1-4, Luke 21:12-19

Thursday: Sirach 50:20-24, 1 Corinthians 1:3-9, Luke 17:11-19

Friday: Revelation 20:1-21:2, Luke 21:29-33

Saturday: Revelation 22:1-7, Luke 21:34-36

1st Week in Advent: Isaiah 21:1-5, Romans 13:11-14, Matthew 24:37-44

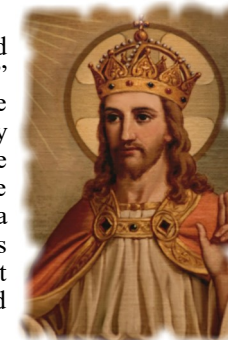
REMEMBER THAT LOVE REIGNS:

Once upon a time, a wicked queen asked: “Mirror, Mirror on the wall, who in this land is fairest of all?” Unfortunately, the magic mirror could only speak the truth. Instead of naming the woman admiring herself, the mirror named her stepdaughter, putting little Snow White in mortal danger. Although the queen tried three times to murder her, Snow White survived, married the handsome prince and became the fairest queen in the

WHO IS CHRIST THE KING?

There sits on my office wall at Mount Saint Mary College in New York a valuable antique. It is the beautifully handwoven figure of Christ the King. It was woven in Belgium well over a century ago and removed from the back of one of those old Roman “fiddleback” chasubles that no one uses any more. It was framed and given to me as a gift by a dear friend. The clothing of this King are manifestly regal. Obviously one must address Him as “Your Royal Majesty.” His beard is handsomely barbered. His face unlined. His fingers manicured. His waist is not a shade over thirty inches. It is the Christ straight out of the mind of a most romantic monarchist artist. No King ever looked this good. College students who come into my office do not relate well to this King Christ. A knowledgeable sophomore did some research for one of her theology classes on the question. She shared her paper with me for which she received an “A”.

She began her essay by pointing out that others — not Jesus — use the word “King”. For example, it is the soldiers who say: “If you are the king of the Jews.” Jesus remains silent. Then there is the famous passage where Jesus is before Pilate — “You are a king, then?”, Pilate asks. Jesus responds: “King is your word. My task is to bear witness to the truth” [John 18:37]. During Jesus’ ministry, when the people wanted to make Jesus their king, he withdraws to the hills by himself [see John 6:15]. On the other hand, Jesus — through the evangelists — gives us a “verbal portrait” of who he is — as Jesus walked this earth, the Kingdom of God was His; He sorrowed; He was lowly; He hungered and thirsted for justice; His heart burst with compassion; He was singlehearted; He brought peace and was persecuted for holiness’ sake; He was insulted and persecuted because of who He was.



Jesus, then, clearly is no royal person. Rather, He is clearly a Man who walks the talk. The clever William O’Malley in *The People’s Catechism: Catholic Faith for Adults* has written: “It might seem an unnecessary diversion to speak of Jesus’ appearance, and yet what we think Jesus looked like has a strong negative effect on our willingness even to sit down and listen to what Jesus says, much less giving it an honest hearing. Even in our best moments, no matter what our resolutions, we cannot help in fact ‘judging a book by its cover.’”

People of other cultures also enriched our own images of Him. The American Indians have labeled Jesus as “the little buffalo calf of God.” They have called Him such because, like the buffalo of the plains, He sustained and nourished their bodies and spirit. The Eskimos speak of Jesus as “the little seal of God” for the same reasons.

Froehle points then to the colorful language of Africa about the Teacher. Jesus is “the serpent who moves through the forest without fear, the ax unafraid of the tree, the hoe that doesn’t fear the thorns.” He is likewise the vine that confidently climbs into the heavens. In the country sections of the Andes, people like to picture Jesus as a weeping child removing a thorn out of the sole of His foot. The tears helps them better to understand how Jesus shares the human condition with them. The thorn reminds them of His passion and suffering for their own selves.

This is a Christ whom they feel very comfortable with — He is one of their own. This is the Christ whom we can identify with. When we meet this Christ in Heaven, hopefully we will make the words of the Negro spiritual our own: “Sit down, brother. Can’t sit down. Sit down, brother. Can’t sit down. Sit down, brother. Can’t sit down. I just got to Heaven and I got to look around.”

—taken from the writings of Father James Gilhooley which appear on the internet

CHRIST IS OUR LIFE:

Christ Himself is our mouth through which we speak to the Father, our eye through which we see the Father, our right hand through which we offer to the Father. Without His intercession neither we nor all the saints have anything with God.

—St. Ambrose

FOLLOWING THE KING FOR THE HOLIDAYS:

The holiday season begins this week with the feast of Thanksgiving. And the Feast we celebrate this weekend — the feast of Christ the King — comes to us just in time. Because what we celebrate in this feast is our belief that Jesus is the Lord of all things, the King of the universe. We who follow Christ intend to live our lives according to the principles of Christ's kingdom. What is this kingdom about? Paul's letter to the Church at Colossae states it clearly: God is reconciling all things to God's self through the blood of Jesus' cross. The kingdom of Christ is a kingdom of reconciliation — of pulling us together. Therefore, as we approach these upcoming holidays of Thanksgiving and Christmas, we should live them through the viewpoint of the kingdom. We try to live them as followers of Christ the King.

But how do we do this? In what way is approaching the holidays different for those who follow the king of the universe? I want to answer this question by speaking to the “young people” — those from kindergarten through college, anyone who has not yet set up their own household, whose celebration if Christmas is still directly connected to their parents' celebration. But it is important that what I say to them applies also to everyone.

Here's what I would say to young people. In the next few weeks you are going to be celebrating a number of special meals, long meals — meals at which you will be asked to sit at table for maybe upwards to an hour. Some of you will have to travel to reach those meals. Many of you will share those meals with people you do not see that often — perhaps your grandparents who come in from out of town, or an uncle or an aunt or a friend of your parents. Some of these people that you don't see that often might be a little strange. Some of them might be loud and asserting; others quiet and difficult to talk to. Some of them might keep saying to you: “Oh, how much you've grown.” Perhaps others there will pretend that they know you very well although they really do not know you much at all.

Here is where being a follower of Christ the King is important, because we believe that all the people in our lives are a part of God's plan. This makes a difference. In this perspective we should attempt to approach the people we will meet with respect and a desire to understand them. We believe that all the people in our life — all the people who gather around your Thanksgiving and your Christmas table — have been put into your life by Christ the King. Therefore, whoever those people are, they should be treated with respect.

So, when your grandmother puts brussel sprouts on your plate which you hate, instead of making a face or insulting her, you might want to respect the work that she has done and find a pleasant way of saying that you appreciate her — even if you don't eat the vegetables. When Uncle Larry starts telling the story about his baseball adventures as a youth — which you have heard hundreds of times before — instead of embarrassing him, perhaps you should show him the respect to listen and maybe look for an opportunity to change the subject to a story you haven't heard as yet. It might be a good thing to turn off your cell phones, because taking calls from your friends during the meal does not respect the people at the table. And if something embarrassing were to happen, instead of looking the other way or making fun, you might be the first to ask: “How can I help?”

You see, when we are followers of Christ the King, all the people in our lives deserve respect, because none of them are there by chance. It is also important for us to try to understand who these people are. As you were growing up, it was easy to take the people who show up on holidays for granted. They are just there. Perhaps this holiday, you might want to ask members of your family who these people really are and how they became a part of your family's life. You might ask your dad or mom



power.

And, yet, Dismas recognized that he was dying next to a King. What did Dismas see? He saw a man who was so thoroughly united to God that the power of God was evident in His every action. Jesus was only concerned with serving His Heavenly Father. If that meant losing disciples because some thought His teaching on eating His Body and drinking His Blood, was too difficult, so be it. He would remain true to the Father. If that meant that calling out those in power to treat their subjects with justice and compassion even though they would perceive these teachings as threats to their power, so be it. If that meant allowing the world to do its worst to Him in order to defeat the grip that evil had on the world because this was the plan of the Father, then so be it. Everything that Jesus did, He did in service to the Father. Everything He did, He did to establish the Kingdom of God. Dismas saw Jesus as the King whom the world longed for — the one who would govern not by politics but by the love of God. Dismas saw that the Love of God was so powerful in Jesus that He Himself could only be that Love become flesh — “Have you no fear of God for you are subject to the same condemnation?” he had called out to the other criminal.

How can we escape the world of politics? We need to follow the One True Authority. We need to follow Jesus Christ, the King of Kings. His only focus was on serving God. He would do that by reverencing the Divine Presence in all of creation — particularly in that part of creation made in the Image and Likeness of God — human beings. When he healed the sick, raised the dead, and called others to charity, He showed us how to serve God. Immediately before He gave us the Eucharist, He washed the feet of his disciples and told them and us that what we had seen Him do, we also must do. The gift of the Eucharist itself is the Body that is given up for us and the Blood that is shed for us. When we are united to Him in communion, we are united to the one who is calling us to give our Bodies and Blood up for others in service to the Father.

How can we escape politics and serve the King of Kings? Look towards the saints. They were all frail human beings with foibles and sins. They were all tempted to please others in order to preserve their status — or in the case of the martyrs, their lives. But they all died with one focus in life — to serve God no matter what the cost to themselves. And so a St. Teresa of Calcutta would leave the relative comfort of teaching in a girls' school because she heard the call to serve God in the poorest of the poor. Maybe with her dynamism she could have become superior general of that teaching order, but her concern was to serve God where He was leading her — not to do what was politically expedient. And so a St. John XXIII was willing to upset the delicate curial applecart and call a council to transform the Church, even though he knew he was being treated like a buffoon by some of those in power around him. It would have been so much easier and political expedient for him “to enjoy the papacy” and to be the do-nothing pope some of them had elected him to be. But he chose to serve God — not politics. And so a St. John Paul II could flaunt tradition and transform the papacy from the pope being an administrator to the pope being a missionary. Even when he had grown old and frail, he would not make the easier choice and stay home at the Vatican. He would not stop traveling to bring the presence of Christ to the world. And so a Pope Francis continues to shock the world by having no concern for what is politically expedient — either within the Church or outside it — but only being concerned with serving God.

And so we can serve the King of Kings when the focus of our lives is to serve God in our every action. We can escape the grip of politics — be they in our home, our community, our work, our country and even our Church. We can do this by purely serving the One who created us to love, honor and serve him in all things and in all people.

We are confronted with choices throughout our lives. We can make the political choice — that which will give us the greatest support among others. Or we can make the Christian choice — the choice that would make the presence of the Kingdom a reality in our world.

Jesus Christ is our King. He is the King who frees us from politics. We can — and we must — serve Him.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

THE KING WHO FREES US FROM POLITICS:

I recently completed an audio course on the various city states of Italy — from Rome to the unification of Italy. One of the points that the professor made was one with which I could not agree, but I did understand why he held this opinion. He pointed out that those city states with some form of hereditary monarchy — be it through Kings or Dukes — tended to be far more stable in the long run than those whose elected officials changed every few years. Well, I certainly don't believe that people are governed best by monarchies, but I do agree that those who are elected feel the greatest obligation to those who elected them — or, at least, to those who paid for them to get elected. Political expediency dominates decision making. Even the very best of our presidents — Washington and Lincoln — sometimes felt a deeper obligation to keeping the peace with those in power around them than their obligation to doing what the country needed them to do. This is particularly evident regarding the issue of slavery. Washington knew that African slavery was immoral, but he also knew that what he called “our peculiar institution” could not be eliminated without losing the support the new country needed from slave owners — both in the North and the South. He allowed politics to trump morality. Lincoln also knew slavery was wrong. But he entered war with the South to preserve the union, and not, initially, to eliminate slavery. He needed the support of the Border States — slave states. They would be loyal to the North if they were allowed them to keep their slaves, which they did — at least until the last year of the war. The *Emancipation Proclamation* only applied to the Confederacy. As the brilliant movie *Lincoln* pointed out, slaves were only freed a few weeks before the war ended when Lincoln forced the ratification of the 13th Amendment.

Human beings govern through politics. What is politically expedient — what is necessary in order to stay in office, or what is necessary to have one's legacy be respected — most often takes precedence over what is in the best interest of the people who are governed. The old musical *Evita* said that “politics is the art of the possible.” Indeed, the greatest achievements of our country resulted from people making concessions to other people — compromises that might be against something for which they stood, but would result in what the politicians wanted.

Wherever there are people, there will be politics. This includes the Church. The Church, unfortunately, is governed by people who very often weigh their decisions with the opinions of others who share their power, or who have power over them. A study of the history of the Church shows how this was brazenly lived by the hierarchy of the Middle Ages — from Pope Leo X who said: “God has given us the Papacy, now let us enjoy it,” to the bishops and priests who used their influence over their people for worldly benefits.

We are all sick of politics, but how can we possibly escape the fact that we are all in some ways political animals? And the man whom we call Dismas — the Good Thief — looked at the man next to him who was also being tortured to death on a cross, and said: “Lord, remember me when you come into your kingdom” [Luke 23:35-43]. What did Dismas see in Jesus that led him to recognize the King of Kings? He did not see any form of physical power — Jesus was dying next to him. He did not see any form of political power — those in political power put him to death. The leaders of the Hebrews — the Sanhedrin — would not take the chance that this Jesus might replace them — not just in the minds and hearts of the people, but also actually become the conquering Messiah the prophets had predicted would come. They used the Romans to eliminate Christ by invoking politics — “If you allow this man to live, you are no friend of Caesars”, they said to Pilate [see John 19:12]. They forced Pilate to go against his conscience in order to keep peace with the Jews while maintaining his own political power as the Roman Procurator. What chance did Jesus have to preserve his physical life in the face of such opposition? It was all quite clear that Jesus had no political



before Thanksgiving or Christmas dinner: “Was Uncle Pete always so loud?” Or “Why is it that Aunt Sally cries so easily?” And “When was it that we started to invite Mr. Wilson over for Thanksgiving dinner?” You might even think of people who you know are a part of your family but are not with you that particular holiday. You might ask: “Why doesn't Aunt Mary eat with us any more?” Or “What was Grandpa Sal like, and do I have any of his qualities?”

I would, of course, suggest to both parents and grandparents to encourage these kinds of discussions. Rather than seeing the holidays as something just to get through, we should see them as opportunities to understand who the people are in our lives and who they have made us to be. In doing that, we will be acting as followers of Christ the King.

The holidays are coming, and shortly we will be traveling over the river and through the woods to grandmother's house or Aunt Sally's house. I encourage all of us to go to these places as followers of Christ the King, to see that the people we meet there are treated with respect, and that we seize every opportunity to understand who those people are. I promise you that, if you approach these upcoming weeks with that attitude, you will not only celebrate the holidays, but you will actually appreciate the meaning of what we celebrate. You will understand more deeply who Christ our King is, who both challenges us and blesses us with the people in our lives.

—taken from the writings of Father George Smiga, which appear on the internet

CHRIST IS YOUR KING:

Luke's Gospel [23:35-43] for the Feast of Christ the King, shows Jesus dying on the cross, with the rulers and soldiers sneering at time: “If you are the King of the Jews, save yourself.” Above Jesus there was an inscription: “This is the King of the Jews.” One of the criminals crucified with Jesus also reviles him, but the other, admitting his guilt, asks the innocent Jesus to remember him when he comes into his kingdom. Jesus replies with comforting words: “today you will be with me in Paradise.”

The crucifixion scene is paradoxical. Jesus was mocked by the Jewish leaders and Roman soldiers for being who he really was — the chosen one, the Christ of God and the King of the Jews. He demonstrated his kingly authority throughout his life by curing the sick, exorcising demons, reconciling sinners, calming the storm, proclaiming divine truth, and confronting authorities. On the cross, Jesus once again exercises his royal authority by promising the repentant criminal the gift of salvation.

Christians today can demonstrate their belief in the kinship of Christ in various ways. A small business owner tries to put Christian principles into practice, not only in her family setting, but also at the worksite. A father of two teenagers prays everyday on the way home from work that Christ the Lord will help him to deal effectively with the unique personalities of each of his children. During the election cycle, a pastor reminds his parishioners that Christ should rule over the political world as well as their personal lives. A Catholic checkout clerk in a grocery store tries to treat Muslim women with special respect because she believes Christ the King died and rose for all people.

In what ways does Christ function as your king and how can you extend his rule in your life?

—taken from the writings of Father Jim Bacik which appear on the internet

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord's invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].



