

November 20, 2016 Our Lord Jesus Christ, King of the Universe

MASS INTENTIONS

Saturday, November 19

5:00 p.m. +**Charles C. Guerriere**
By Mary Rupell

Sunday, November 20

8:00 a.m. **Altar Rosary Society**
10:30 a.m. **Special Intentions Novena for Gifts of the Holy Spirit**
By A Friend

Monday, November 21 *Presentation of the Blessed Virgin Mary*

8:45 a.m. **Special Intentions Novena for Gifts of the Holy Spirit**
By A Friend

Tuesday, November 22 *Saint Cecilia*

8:45 a.m. **Special Intentions Novena for Gifts of the Holy Spirit**
By A Friend

Wednesday, November 23 *Saint Clement*

8:45 a.m. +**Janet DiFonzo**
By Husband

Thursday, November 24 *Saint Anthony Dung-Lac*

8:45 a.m. **Parishioners of St. Theodore Church**

Friday, November 25 **NO MASS**

Saturday, November 26

5:00 p.m. +**Joseph Walsh**
By Bill and Mary Supple

Sunday, November 27

8:00 a.m. +**Antonietta and Sabino Antinolfi**
By Daughter

10:30 a.m. +**Janet DiFonzo**
By Husband

from many of his contemporaries, but those who had the eyes of faith were able to see. As modern disciples of Jesus, we, too, struggle at times to recognize Jesus as King. Today's Gospel invites us to make our own judgment. With eyes of faith, we, too, recognize that Jesus, the crucified One, is indeed King and Savior of all.

Kingship is off-putting in our democratic culture. And authority has so often become such a soiled garment in our times that the idea of ultimate authority can seem strange. We need to interpret what this feast of Christ the King means.

King and kingdom imply power, authority over other people. There are two ways of moving people to do what we would like them to do: one is to force them to do it whether they want to or not: coercive power; the other is to attract them to do it because of the inherent goodness in doing it: persuasive power. Persuasive power is more difficult and usually takes more time.

Jesus was goaded to use coercive power three times in today's Gospel: by the rulers, by the soldiers, by one of the thieves. He refused. Coercive power never accomplishes conversion of mind and heart. It accomplishes only "behavior modification" as in prison or the 50-pupil catholic classroom of yesteryear. "My way or the highway, do it or else..."

If you and I possess any genuine goodness, it was not pounded into us. When we came under the influence of truly good people, a thought took shape in our minds: "Wow – this makes sense." We may not even remember the incidents. But, if we look at the finest qualities people say they see in you and me, we can trace how these qualities became part of your and my character.

Jesus knew preeminently that we never accomplish real conversion except by persuasion. Persuasive power was at the heart of his teaching about his father's kingdom. Jesus was invitational: "Come to me all you who are weary and heavily burdened, I will refresh you. Come, follow me. Zacchaeus, come down.

Jesus' single, royal command is: 'Love one another as I have loved you.'

In John's first Letter, we read: "God is love." "He who abides in love abides in God and God in him." His kingdom is the in breaking of God's presence in us.

Our Gospel tells the story of the two thieves on the crosses beside Jesus. Both were faced with the same choice about Jesus. One is consumed with himself and his situation. The other recognizes the goodness in Jesus and the lack of good in his own life – he is drawn to Jesus and acts upon it. The good thief snatched victory from the jaws of defeat. Fulton



Today as a Church, we conclude our liturgical year and celebrate the Feast of Christ the King. The Gospel we proclaim shows the great mystery of our faith: In the

moment of his crucifixion, Jesus is shown to be King and Savior of all.

Luke's Gospel has been loaded with surprises: the poor are rich, sinners find salvation, the Kingdom of God is found in our midst. Here we see the greatest surprise of all. We are confronted with the crucified Jesus, whom faith tells us is King and Savior of all. The irony is that the inscription placed on the cross, perhaps in mockery, contains the profoundest of truth. As the leaders jeer, the thief crucified by his side recognizes Jesus as Messiah and King, and finds salvation.

Jesus is King, but not the kind of king we might have imagined or expected. His kingship was hidden

Sheen said it well: "He remained a thief to the end. He stole heaven as his final caper."

At the conclusion of our Eucharistic Prayer, we pray the Lord's Prayer. We pray: Thy kingdom come. We ask our father to fill our lives with himself—love. Each of us needs to determine where we say "thy kingdom come" and actually live "my kingdom come."

Jesus said: "My kingdom is not of this world." Jesus turns "power" and "authority" inside out. The kingdom of God exists in the collective heart of the faithful who are open to divine and neighbor love.

The kingdom of God is a presence to the world of unbelief. We attempt to be a vibrant model that is persuasively visible and attractive to everyone. We stand behind Jesus as he says: "Here I stand, knocking at the door . . ."

The closing feast of the liturgical year addresses our spirituality. So, on this feast of Christ the King, we celebrate his persuasive love. May we look at Jesus and may we ask ourselves: what part of me still remains "my kingdom" and private. May we seek the goodness of God and allow the reign of God to thoroughly permeate us.

The 2016 Year of Mercy Ends: Holy Doors of Mercy Closes Around the World.

The Jubilee *Year of Mercy* will end on November 20, the Solemnity of Christ the King, the day on which Pope Francis will close the Holy Door of Mercy. His Holiness opened the door last December 8, the feast of the Immaculate Conception. The opening of the door was meant to symbolically illustrate the idea that the Church's faithful are offered an "extraordinary path" towards salvation during the time of Jubilee. Pilgrims who walked through the Holy Door worldwide were granted a plenary indulgence under the usual conditions. The Holy Door was a visible sign of the Jubilee of Mercy, a year where we learned, once again, that the fate of the world is not in the hands of men, but in the mercy of God. Mercy is not a sign of weakness or surrender, but the "strong, magnanimous" radiation of the loving omnipotence of the Father, who heals our weaknesses, raises us from the falls and urges us to the good. The mercy of God is not an abstract idea, but a concrete reality. If we look closely we can see how the whole history of salvation has been an "economy of mercy". May the beautiful picture of the Divine Mercy (in our church) and our prayerful gaze on Jesus be an inspiration to follow and imitate in our human affairs, even the painful ones. Let us stand firm in the Lord and work to build a better world in which, even though we may encounter difficulties and sad events, we will come to

realize that what really matter is how Christians are called to encounter the "Lord's Day".

--Father Damian, SDS

St. Theodore Church Tricky Tray Event

At the Mansfield Township School

December 3

Doors open 9:30 am; drawings at 11:00am

Table for 10 Reservation (Until Nov. 25)- \$100

Pre-sale Ticket Bundles- (until Nov. 25) \$25

For more information call 908-313-0081

**REIGIOUS
EDUCATION**

Nov. 20, 10:30: 7th Grade Mass Participation

Dec. 10, 1:30: Leaving for Warren Haven Christmas Mass. Service Hours will be granted.

WE APPRECIATE YOUR GENEROSITY!

Our Offering: Nov.13: \$1,780. ; 2015: \$2,217.17

Church Schedule

Wednesdays 6:30 pm: Bible Workshop

Nov. 19 & 20- Altar Rosary Society Bake Sale

Nov. 24: Offices Closed for Thanksgiving

Dec. 3, 9:30 am- Tricky Tray at the school

Dec. 8: Holy Day of Obligation (Immaculate Conception). Mass schedule to follow.

Dec. 10: Warren Haven Christmas Mass

Dec. 11, 11:30: Visit from St. Nicholas

Dec. 17, 4 p.m.: Christmas Confessions

Dec. 17, 6 p.m.: Visiting Choir performing Christmas music.

Dec. 18, 11:30: Brunch with Santa



Stephen, Anthony Vitale, Bridget M., Savannah Paine, Bobby Gross, Michael Dante, Keira H., Maryann Vaughan, Robert Dicheck, Peter,

Zachary, Logan Peter Saksa, Anna Paine, Maryann Vaughan, Anna Saksa, Lauren Lane, Jay Mildrum, Philip Kinney, Mary D., Kerry Kraft, Patty Mahoney, Martin G., Cheyann Miller, Cathy Moncello, Louise C.

Saint Theodore Roman Catholic Church

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