



CHURCH OF SAINT MARY

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MOUNT SAINT JOSEPH CHURCH

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Dear Parish Family,

November 21, 2010

On Tuesday evening, an ecumenical community Thanksgiving service will be celebrated at Mount Saint Joseph Church in St. Louis. Please plan to attend.

We continue to offer the *2010 Sunday Missals* at \$1.00 a copy. Pick up your copy at St. Mary's parish office.

St. Mary's will be hosting a video lecture series titled *Boundaries* based on the best-selling books by Dr. Henry Cloud starting January 5, 2011. The program will continue through the first week of March. The class is free, however, a study guide may be purchased for a nominal cost.

The movie *The 13th Day*, sponsored by the World Apostolate of Fatima will be at St. Mary's on February 11, 2011 at 7:00 pm. This free event will highlight the apparition of Our Lady to three shepherd children in Portugal in 1917.

On Wednesday the two daily Masses will be offered for our parishes Thanksgiving Day intentions. The parish offices will be closed, and there will NOT be any morning daily Masses on Thursday, Friday, and Saturday. The normal Mass schedule resumes with the Saturday evening Mass at St. Mary's.

As we near the end of November please continue to pray for the faithful departed; as well as for their families and loved ones. Especially pray for those who have died and have no one to pray for them. God bless you!

Fr. David

The Faith Explained **WHAT IS A CARDINAL?**

Pope Benedict XVI has called a consistory for November 20-21 in order to install 24 new members for the College of Cardinals. Fifteen of the 24 new cardinals are from Europe, 10 of them Italians. Two are Americans; and one of the four from Africa is the Coptic Patriarch of Alexandria, Egypt.

A cardinal is a senior ecclesiastical official, and is usually a bishop. They are collectively known as the College of Cardinals, which is the group that elects a new pope. The duties of the cardinals include attending the meetings of the College and making themselves available individually or collectively to the pope if he requests their counsel. Most cardinals have additional duties, such as leading a diocese or archdiocese or running a department of the Roman Curia.

A cardinal's other main function is electing the pope whenever, by death or resignation, the seat becomes vacant. In 1059, the right of electing the pope was reserved to the principal clergy of Rome and the bishops of the seven dioceses surrounding Rome. During the *sede vacante*, the period between a pope's death and the election of his successor, the day-to-day governance of the Church as a whole is in the hands of the College of Cardinals. The right to enter the conclave of cardinals who elect the pope is now limited to those who are not over 80 years old on the day of the pope's death or resignation.

The term "cardinal" at one time applied to any priest permanently assigned or incardinated (legally attached to) to a church, or specifically to the senior priest of an important church, based on the Latin *cardo* (hinge), meaning "principal" or "chief". The term was applied in this sense as early as the ninth century to the priests of the *tituli* (parishes) of the diocese of Rome. In the twelfth century the practice of appointing ecclesiastics from outside Rome as cardinals began, with each of them being assigned a church in Rome as his titular church, or being linked with one of the surrounding dioceses, while still being incardinated in a diocese other than that of Rome.

the
Psalm
Psalm 122:1

**"Let us go rejoicing to the
house of the Lord."**



Christ the King

This weekend, we celebrate the Solemnity of Christ the King. Originally, the Feast of Christ the King was universally promulgated by Pope Pius XI in 1925. He connected the denial of Christ as king to the rise of secularism. At that time, secularism was on the rise, and many Christians, even Catholics, were doubting Christ's authority, as well as the Church's, and even doubting Christ's existence. Pius XI, and the rest of the Christian world, witnessed the rise of dictatorships in Europe, and saw Catholics being taken in by these earthly leaders. Just as the Feast of Corpus Christi was instituted when devotion to the Eucharist was at a low point, the Feast of Christ the King was instituted during a time when respect for Christ and the Church was waning, when the feast was most needed. In fact, it is still needed today, as these problems have not vanished, but instead have worsened.

Pius XI hoped the institution of the feast would have various effects. They were:

- 1. That nations would see that the Church has the right to freedom, and immunity from the state.*
- 2. That leaders and nations would see that they are bound to give respect to Christ.*
- 3. That the faithful would gain strength and courage from the celebration of the feast, as we are reminded that Christ must reign in our hearts, minds, wills, and bodies.*

Today, the same distrust of authority exists, although the problem seems worse. Individualism has been embraced to such an extreme, that for many, the only authority is the individual. The idea of Christ as ruler is rejected in such a strongly individualistic system. Many balk at the idea of kings and queens, believing them to be oppressive. However, Christ's kingship is one of humility and service.

Jesus knew the oppressive nature of human kings, and in contrast to them, he connected his role as king to humble service, and commanded his followers to be servants as well. While Christ is coming to judge the nations, his teachings spell out a kingdom of justice and judgment balanced with radical love, mercy, peace, and forgiveness. When we celebrate Christ as King, we are not celebrating an oppressive ruler, but one willing to die for humanity and whose "love endures forever." Christ is the king that gives us true freedom, freedom in Him. Thus we must never forget that Christ radically redefined and transformed the concept of kingship.

Christ the King Sunday used to be celebrated on the last Sunday of October, but since the calendar reforms of 1969, the feast falls on the last Sunday of Ordinary Time, which is the Sunday before Advent. It is fitting that the

feast celebrating Christ's kingship is observed right before Advent, when we liturgically wait for the promised Messiah (or King).

The earliest Christians identified Jesus with the predicted Messiah of the Jews. The Jewish word "messiah," and the Greek word "Christ," both mean "anointed one," and came to refer to the expected king who would deliver Israel from the hands of the Romans. Christians believe that Jesus is this expected Messiah. Unlike the messiah most Jews expected, Jesus came to free all of humanity, both Jew and Gentile, and he did not come to free them from the Romans, but from sin and death. Thus the king of the Jews, and of the cosmos, does not rule over a kingdom of this world.

Christians have long celebrated Jesus as Christ, and his reign as King is celebrated to some degree in Advent (when Christians wait for his second coming in glory), Christmas (when "born this day is the King of the Jews"), Holy Week (when Christ is the Crucified King), Easter (when Jesus is resurrected in power and glory), and the Ascension (when Jesus returns to the glory he had with the Father before the world was created). However, Pius XI wanted to specifically commemorate Christ as king, and instituted the feast in the Western calendar in 1925.

In the 21st century many Western Christians, Catholic and Protestant alike, celebrate Christ the King Sunday, including Anglicans and Lutherans. Unfortunately, in some mainline places, "king" language is not popular, and the feast is downplayed. However, in a chaotic and unjust world that seems to scorn any kind of authority, most Christians proudly celebrate Christ the King Sunday, where the loving and merciful - and just - king of the universe is praised and glorified.

