

OUR COMMUNITY NEWS

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Email: ballaratnorth@ballarat.catholic.org.au

Special Parish Events (Baptisms, Weddings, Funerals) Phone: Bernadette Franc 0427678830

Parish Support - *If you need help with anything, please phone one of our members:*

Gail Hall: 0412 311 586

Bernadette Franc: 0427 678 830

SUNDAY – 20th November 2022

Feast of Christ the King - Year C

RECENT DEATHS:

ANNIVERSARIES:

Len Fay, Florence Righetti, John Dennis Byrne (Snr)
Helen Vernon, Lil Broadbent & Shirley Barwick.

PRAY FOR THE SICK:

Pat Byrne, Margaret MacDonald, Roger Molomby,
Graeme Dawson, Blake Dridan, Shelagh Mulcahy,
Fr Adrian McInerney, Graeme Trethowan, Bernie Duffy
and all those in need of prayer.

ROSTER:

Introduction & Reading

Today: John Jess

Nov 27th: Bernadette Franc

Prayers of the Faithful

Today: Sue Mahony

Nov 27th: John Jess

Assembly Leader

Today: Angela Gerrard & Sue Mahony

Special Minister

Today: Therese Jess

Music

Today: Sue Mahony

Church Cleaning, Linen Flowers

Nov 20th: Chandler Family

Church Grounds

Nov 20th: Chandler Family

Newsletter

November: Bernadette Franc 0427678830

MASS TIMES NEXT WEEK

November 27th

8.30 am MASS

November is the month of remembrance for those that have passed away. We remember our loved ones and all who have gone before us and recall the part they played in our lives. It is a time to remember them and pray for them as we hope they do for us. We have on display our books containing the names of our loved ones and we invite you to add names of your family members or friends who have passed away.

Christmas Eve Mass ...time to be advised.

Columban Calendars are available now from Sue Mahony for \$8.

INVITATION to our community to farewell Rev David Thompson at St Andrews Uniting Church on Dec 4th at 2.30 pm. Please join in for fellowship and a cuppa.

Our Diocesan Community – Iss 3 2022 OUT NOW

EXPLORING THE WORD:

It is fitting that this final text from the Gospel of Luke to be read in the liturgy brings together some dominant themes and proclaims the kingship of Jesus. Throughout this liturgical year, we have noted the radical reversal that is at the heart of the gospel. Christ is proclaimed a king, not in a scene of glorious enthronement, but as a broken man upon a cross. The kingship of Jesus is revealed, paradoxically, in the moment of his deepest humiliation. Throughout the gospel, Jesus seeks out and saves the lost, and here it is a common criminal, rightly condemned, who proclaims the kingdom that Jesus is to inhabit. True to form, the compassionate Jesus of Luke's Gospel assures him of salvation, just as he had prayed for forgiveness for those who had brought him to this point (Luke 23:34)

PRAYER FOR THIS WEEK:

The plea of the penitent thief makes a fine prayer this week:

Jesus, remember me when you come into your kingdom.

Points of interest and Catholic lore

Crucifixes often have the letters *INRI* inscribed on them. These are the Latin initials for *Jesus Nazarenus, Rex Iudaeorum*, which means 'Jesus of Nazareth, King of the Jews'. These are the words that Pilate had written on the cross above Jesus. All four gospels state that Jesus was crucified between two thieves, but Luke is the only one that recounts this story of one of the thieves recognising and believing in Jesus. This is consistent with Luke's theme of God's grace being granted to the lowly and the outcast. Today is the final Sunday of the church liturgical year. Next week is the first Sunday of Advent and the beginning of a new church year, during which the Gospel of Matthew will be read.

Alleluia, alleluia!

Blessed is he who inherits the kingdom of
David our father;
blessed is he who comes in the name of the
Lord.

Alleluia!

GOSPEL

Lk 23:35-43

A reading from the holy Gospel according to
Luke.

*Lord, remember me when you come into your
kingdom.*

The people stayed there before the cross
watching Jesus. As for the leaders, they jeered at
him. 'He saved others', they said 'let him save
himself if he is the Christ of God, the Chosen
One'. The soldiers mocked him too, and when
they approached to offer him vinegar they said,
'If you are the king of the Jews, save yourself'.
Above him there was an inscription: 'This is
the King of the Jews.'

One of the criminals hanging there abused
him. 'Are you not the Christ?' he said. 'Save
yourself and us as well.' But the other spoke
up and rebuked him. 'Have you no fear of God
at all?' he said, 'You got the same sentence as
he did, but in our case we deserved it: we are
paying for what we did. But this man has done
nothing wrong. Jesus,' he said 'remember me
when you come into your kingdom.' 'Indeed, I
promise you,' he replied 'today you will be with
me in paradise.'

■ The Gospel of the Lord.

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Breaking Open the Word



THE SAVING WORD

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE / C

20 NOVEMBER 2022

VICTORY DEARLY-WON

While the idea of the monarchy may be a
difficult and controversial one in contemporary
Australia, today's feast calls us to reflect on the
paradoxical kingship of Christ. We are invited
to ponder with awe and gratitude a kingship
unlike any other. In the ancient world, people
such as Alexander the Great and Julius Caesar
became kings or emperors as a result of their
military exploits. David was acclaimed king
by the tribes of Israel precisely on that basis.
His military prowess was seen to be a sign of
God's blessing upon him and his descendants.

When we reflect on the kingship of Jesus it is
patently clear that Jesus' exploits and prowess
are of another kind. His battles were against
sin, suffering and death. His victory was
dearly won and his enthronement took place
on a rocky outcrop called Calvary, surrounded
by misunderstanding, ridicule, rejection and
calls to exercise his kingship by saving himself.
Both the early Christian hymn of Colossians
and Luke's passion narrative bear eloquent
testimony to a kingship based on service and
self-giving love.

In the hymn from Colossians, we witness the
outpouring of the faith of the early Church
as it praised Jesus as Lord of creation, head
of the Church, and firstborn from the dead.
However, they did not lose sight of the fact
that it was on the cross that victory had
been won, wounds healed and all creation
reconciled with God.

Christopher Monaghan CP

FIRST READING

2 Sam 5:1-3

A reading from the second book of Samuel

They anointed David king of Israel.

All the tribes of Israel came to David at Hebron.
'Look' they said 'we are your own flesh and
blood. In days past when Saul was our king, it
was you who led Israel in all their exploits; and
the Lord said to you, "You are the man who
shall be shepherd of my people Israel, you shall
be the leader of Israel."' So all the elders of
Israel came to the king at Hebron, and King
David made a pact with them at Hebron in the
presence of the Lord, and they anointed David
king of Israel.

■ The word of the Lord.

RESPONSORIAL PSALM

Ps 121:1-5. R. cf. v. 2

R. Let us go rejoicing to the house of the
Lord.

1. I rejoiced when I heard them say: / 'Let us
go to God's house.' / And now our feet are
standing / within your gates, O Jerusalem. **R.**

2. Jerusalem is built as a city / strongly
compact. / It is there that the tribes go up, / the
tribes of the Lord. **R.**

3. For Israel's law it is, / there to praise the
Lord's name. / There were set the thrones of
judgement / of the house of David. **R.**

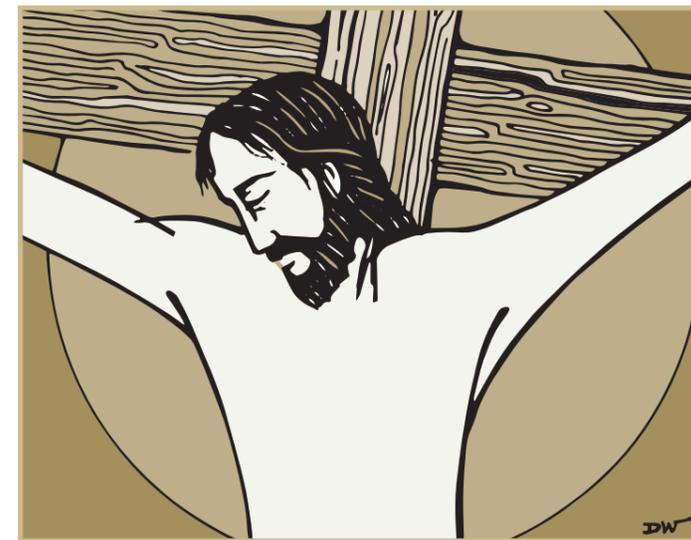
SECOND READING

Col 1:12-20

A reading from the letter of St Paul to the
Colossians

He has taken us into the kingdom of his beloved Son.

We give thanks to the Father who has made
it possible for you to join the saints and with
them to inherit the light.



Because that is what he has done: he has
taken us out of the power of darkness and
created a place for us in the kingdom of the Son
that he loves, and in him, we gain our freedom,
the forgiveness of our sins.

He is the image of the unseen God
and the first-born of all creation,
for in him were created
all things in heaven and on earth:
everything visible and everything invisible,
Thrones, Dominations, Sovereignities, Powers —
all things were created through him and for him.
Before anything was created, he existed,
and he holds all things in unity.
Now the Church is his body,
he is its head.

As he is the Beginning,
he was first to be born from the dead,
so that he should be first in every way;
because God wanted all perfection
to be found in him
and all things to be reconciled through him
and for him,
everything in heaven and everything on earth,
when he made peace
by his death on the cross.

■ The word of the Lord.