



**St. Patrick's Wine Tasting Holiday Celebration**  
**Friday, Dec. 6th, 7-9 :30pm at the St. Patrick's School**  
**Gym.**

Join your fellow friends and neighbors at our holiday wine tasting celebration!

Bedford Wine Merchants will be showcasing several wine vendors for you to *sip and select* the perfect wines for your holiday gatherings.

*All wines available for purchase either by the bottle(s), or case.* Tickets are \$30 per person. If you are unable to attend, you may still join in! Our wine list will be available shortly, from Bedford Village wines for you to purchase before and after the event. More information to follow.

Go <https://www.stpatricksbedford.org> to purchase tickets. Tickets may also be purchased at the door.

For more information please contact Susan Leighton at [leighton.susan@gmail.com](mailto:leighton.susan@gmail.com).





November 24, 2019

Our Lord Jesus Christ,  
King of the Universe (C)

2 Sm 5:1-3

Col 1:12-20

Lk 23:35-43

## The Cross: Altar and Throne

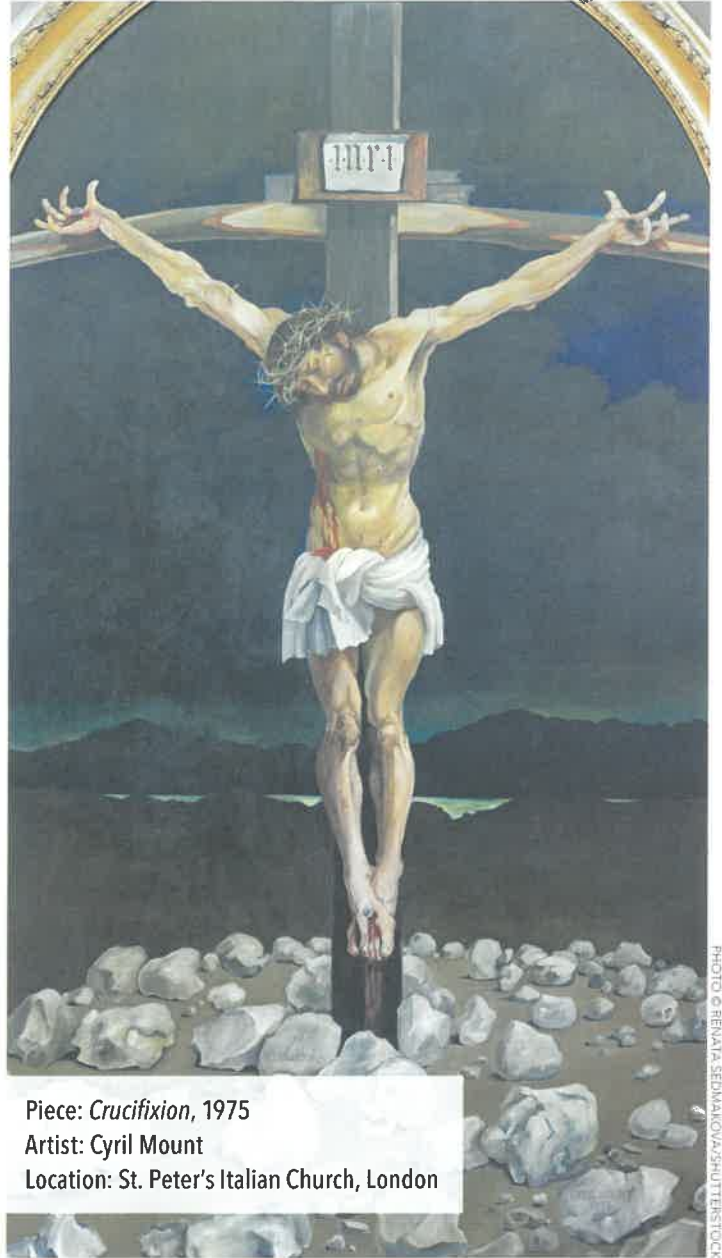
In his Gospel, St. Luke, the good doctor, often brings in kingly themes related to Christ's crucifixion. He does this to highlight that Jesus fulfilled the Jewish belief that the Messiah would unite the three important leadership roles—priest, prophet, and king. The inscription the Romans nailed to the cross above Jesus' head inadvertently supports the fulfillment of Old Testament prophecy—he was indeed the King of the Jews.

He was also the priest who offered his body as a sacrifice for the Chosen People: "It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people" (John 18:14). He is both the priest offering obedience to the Father, but he is also the victim who is offered on the altar of the cross. The cross is altar and throne because, as well as priest and victim, Jesus also is the king reuniting his kingdom under God the Father. In so doing, he undoes the sin of Adam, which had been the cause of this division.

Jesus' final prophetic words, "It is finished," means he has fulfilled his mission as priest, prophet, and king from the throne of the cross. The *Catechism of the Catholic Church* (1047) sums it up when it says that as king and high priest, his sacrifice is total, universal, and definitive. Now all of God's creatures, man and beast, both natural and in the heavens, can return to the one from whom they came forth and who declared each one good.

—Fr. Mark Haydu, LC

*Editor's note: This is Fr. Mark Haydu's final reflection for Our Parish Community. He will continue as special advisor to the head of the Patrons of the Arts in the Vatican Museums. When a new liturgical cycle begins on December 1, 2019, we will welcome a new reflections writer, Sr. Dianne Bergant, CSA. The people of Liguori Publications thank Fr. Mark for his three years of insightful reflections and his artwork selections and ideas. We wish him well.*



Piece: *Crucifixion*, 1975

Artist: Cyril Mount

Location: St. Peter's Italian Church, London

### *For Reflection*

*Do I realize the amazing power of what happens at the Mass?*

*Do I make the good thief's act of faith and confidence my own?*

*Above him there was an inscription that read, "This is the King of the Jews."*

*Luke 23:38*

## Calendar

### Monday

NOVEMBER 25

Weekday

Dn 1:1–6, 8–20

Lk 21:1–4

### Tuesday

NOVEMBER 26

Weekday

Dn 2:31–45

Lk 21:5–11

### Wednesday

NOVEMBER 27

Weekday

Dn 5:1–6, 13–14,

16–17, 23–28

Lk 21:12–19

### Thursday

NOVEMBER 28

Weekday

Dn 6:12–28

Lk 21:20–28

### Friday

NOVEMBER 29

Weekday

Dn 7:2–14

Lk 21:29–33

### Saturday

NOVEMBER 30

St. Andrew,

Apostle

Rom 10:9–18

Mt 4:18–22

### Sunday

DECEMBER 1

First Sunday

of Advent (A)

Is 2:1–5

Rom 13:11–14

Mt 24:37–44

# Dear Padre,

**Why was the notion of kingship so important to Jesus and his disciples? Didn't the rulers of the day oppress Israel? You'd think they would have distrusted the Jesus-as-king idea.**

Although the idea of kingship is not very important to our modern thinking, it was very important to Israel. In the early years of the Hebrew nation, the population wanted to strengthen itself politically and militarily. The people went to Samuel, their leader, and begged him to appoint a king so that Israel could be the same as other nations (1 Samuel 8:4–5). In response, Samuel appointed Saul as Israel's first king. In Israel, the king became the prime instrument of God. David, the shepherd, was considered Israel's greatest king.

Later, that area came under the harsh domination of foreign powers—the Persians, the Macedonians, and ultimately, Rome. Many of these empires exercised their power by appointing a king, often a foreigner, to rule locally.

Since both the people of Israel and the early Christians understood the notion of kingship and recalled the glory days of David and Solomon, they developed a divinely inspired theology of the king as God's saving instrument. The theme of Jesus as king and prime instrument of God runs through the New Testament, reaching its fullness in Jesus' victory over death and his ascent to power at the right hand of the Father.

In the Gospels, Jesus preaches that the kingdom of God is now in our midst. The good news is that all of us can enter this kingdom (Mark 1:15).



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From *Dear Padre: Questions Catholics Ask*, © 2003 Liguori Publications



## A Word from Pope Francis

*[Jesus] shows us that he enjoys dominion because he is a servant, glory because he is capable of abasement, kingship because he is fully prepared to lay down his life. By his passion and death, he takes the lowest place, attains the heights of grandeur in service, and bestows this upon his Church.*

—Homily, October 18, 2015