

NOVEMBER 21, 2021

JESUS CHRIST, KING OF THE UNIVERSE

The Church of

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Office staffed T, W and Th, as we are able.

We continue to offer three masses each week to enable people to attend while maintaining appropriate social distancing. The Sunday 9:30 am mass continues to be live streamed on our Facebook page. We are also offering a Saturday 5:00 pm mass and a Sunday 12:00 pm (noon) mass.

Although state capacity restrictions have been lifted and masks are not currently required, we encourage everyone to participate in ways that are safe and appropriate for them. If you wish to maintain physical distancing, the noon mass has the lightest attendance. We are gradually returning elements that have been missing during the pandemic. We recently reinstated congregational singing and ushers and are working towards the return of lectors and servers.

Fr. Joe, Fr. Jude and the staff hold you all in our prayers, and ask that you pray for us and for all the essential workers who are striving to keep things running.

We support the quality, faith-based K-8 education at

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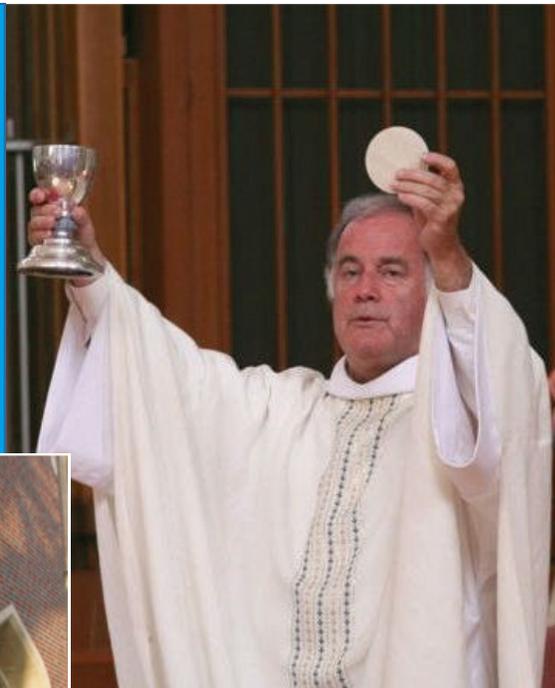
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"Jesus Christ
is the
faithful witness."

Revelation 1:5



Say YES to
love and peace.
Amen! Alleluia!



This week at St. Albert's

(masses and intentions are in **BOLD** type)

Saturday, November 20

4:30 to 6:15 pm Fresh donuts for sale

5:00 pm mass **Patrick Carter †**

Sunday, November 21

9:00 am to 1:00 pm Donuts for sale

9:30 am mass Ronnie Block †

10:30 am Treats in the Social Hall

11:00 am Children/Youth Faith Formation

12:00 pm mass Bruce Adams †

Monday, November 22 – deadline to order Thanksgiving

Dinner to-go

8:15 am Violet Zelenak †

Tuesday, November 23

8:15 am Healing for Janet Vitt

9:30 am Staff meeting

Wednesday, November 24

Thursday, November 25 – THANKSGIVING DAY

11:00 am **Joan Ellison †**

12:00 PM (APPROX.) Thanksgiving dinners available to-go.

Friday, November 26

8:15 am Happy Birthday to Nadine Sehnert (11/27)

Saturday, November 27

5:00 pm mass **Peter Brown**

Sunday, November 28 – First Sunday of Advent

9:30 am mass Frank & Cecilia Bielinski ††

10:30 am Treats in the Social Hall

11:00 am Children/Youth Faith Formation

12:00 pm mass Patrick Kerrigan †

Readings for the week of November 21, 2021

Sunday: Daniel 7:13-14/Ps 93:1, 1-2, 5 [1a]/Rv 1:5-8/Jn 18:33b-37

Monday: Dn 1:1-6, 8-20/Dn 3:52, 53, 54, 55, 56 [52b]/Lk 21:1-4

Tuesday: Dn 2:31-45/Dn 3:57, 58, 59, 60, 61 [59b]/Lk 21:5-11

Wednesday: Dn 5:1-6, 13-14, 16-17, 23-28/Dn 3:62, 63, 64, 65, 66, 67 [59b]/Lk 21:12-19

Thursday: Dn 6:12-28/Dn 3:68, 69, 70, 71, 72, 73, 74 [59b]/Lk 21:20-28

Friday: Dn 7:2-14/Dn 3:75, 76, 77, 78, 79, 80, 81/Lk 21:29-33

Saturday: Dn 7:15-27/Dn 3:82, 83, 84, 85, 86, 87/Lk 21:34-36

Next Sunday: Jer 33:14-16/1 Thes 3:12-4:2/Ps 25:4-5, 8-9, 10, 14 [1b]/Lk 21:25-28, 34-36

* **We will continue to offer three Masses** each weekend for as long as the Sunday noon mass remains popular/practical. We also continue to livestream the 9:30 AM liturgy.

* **The general dispensation from the Sunday and Holy Day obligation has been lifted.** The dispensation remains available to people at high risk of developing serious illness and for people who care for such individuals. Anyone with symptoms or recent exposure to COVID-19 must still remain at home for the safety of all.

* **Morning masses in the chapel have resumed at 8:15 am, with the rosary at 8:00 am.** As in the pre-pandemic past, weekday masses will be Monday, Tuesday, Thursday and Friday. The East door off the back parking lot will be open for weekday masses, along with the elevator entrance.

* **Use of the front center church doors continues to be encouraged for weekend masses, along with the elevator entrance.**

* **There are no seating restrictions.** Please respect the desires of those who wish to maintain some physical separation. Hand sanitizer is available. The Sunday 12 noon mass offers the most spaced seating.

★ **Masks are strongly encouraged** for all people over the age of two. The CDC recommends that all people wear masks indoors in areas with high transmission rates of covid-19. Currently Hennepin County significantly exceeds the threshold for high transmission. Masks should cover both nose and mouth. We have disposable and cloth masks available near the entrance to the church.

* **We invite you to join us in song.** The hymnals are in the pews.

* **Give the Sign of Peace** to those near you in ways others appear comfortable with.

Reconciliation and Healing in December

Our quarterly celebration of God's boundless love and forgiveness will be held on **Tuesday, December 7 at 11:00 am and 7:00 pm.** The individual sacrament of Reconciliation is available, as well as healing for body, mind and spirit. All are welcome.

Immaculate Conception Mass

The Holy Day mass will be at **10:00 am on Wednesday, December 8.**

First Reconciliation is Saturday, Dec. 11

The children who have been preparing for their first Sacrament of Reconciliation will have the experience at 10:00 am on Saturday, Dec. 11.

“Gotta Serve Somebody”

When the album entitled *Slow Train Coming* was launched in 1979, one song from the album, “Gotta Serve Somebody,” won the Grammy Award for Best Rock Vocal Performance by a Male Singer. The male singer was Robert Allen Zimmerman, better known as Bob Dylan. Singer, song writer and musical icon, Dylan has been performing over fifty years and is easily recognized with signature songs like “Knocking on Heaven’s Door,” “Don’t Think Twice, It’s Alright,” “It Ain’t Me Babe” and “Like A Rolling Stone.” Growing up in Hibbing, MN, Dylan long ago fled “Da Range” for a bigger world. Not always easy to understand, he tends to mumble, but his lyrics can be insightful, whimsical, and inescapable:

**“You might be an ambassador to England or France,
you may like to gamble, you might like to dance.
You may be heavyweight champion of the world,
you may be a socialite with a long string of pearls,
but you’re gonna have to serve somebody,
yes indeed, you’re gonna have to serve somebody.
Well, it may be the Devil, or it may be the Lord,
but you’re gonna have to serve somebody.”**

The lyrics continue to dissolve distinctions between the rich and the poor, the powerful and the weak, and offer an invitation to engage in the service of one another. As the liturgical year comes to an end and Advent begins, the irony of Jesus Christ portrayed as a King can only be understood through the paradoxical perception of Jesus as a Suffering Servant. Jesus understood his role as one who serves (“*I came to serve, not to be served*” Matthew 20:28; Mark 10:45) and offered this insight to his followers. “You gotta serve somebody,” so make your choice: “Will it be the Devil or the Lord?”

The Kingdom of God is not about power or wealth, but about humility and compassion. In this Sunday’s gospel for the Feast of Christ the King (John 18:33-37), the idea of kingship was a title bantered about by Pilate and Jesus. After Jesus was arrested and brought before Pilate on trumped up charges, Pilate, the Roman Procurator, asked Jesus: “Are you the King of the Jews?” Pilate’s question was an attempt to find out if Jesus posed a threat to the Roman government or was simply a harmless nut case. Jesus’ reply, “*My kingdom is not of this world*” threw Pilate for a loop. The struggle for a correct understanding of “king” and “kingdom” would confuse the matter. In Pilate’s world, kingship had to do with power, symbolic thrones, and the ability to intimidate through military might and fear. Jesus’ response to Pilate would by-pass a military threat (“*My kingdom is not from here*”) and explain his mission: “*You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.*” Pilate concluded that Jesus was not an actual political threat to the government. The power of Jesus’ kingship had to do with love and truth, not with power and military might.

Jesus’ invitation to his disciples was direct and to the point: “You gotta serve somebody.” His hope, of course, was that they (we) would serve the Lord and not the Devil. Understanding the concept of kingship is not easy for Americans who have had a long history of ambivalent ties with royalty (check out the Revolutionary War of Independence); however, the implications of the gospel reading for

the Feast of Christ the King (John 18:33-37) invites us into Jesus’ understanding of a true kingship. Jesus’ reference to the Kingdom of God had nothing to do with political or territorial control in this world. Even though Jesus’ Kingdom was open to all people, many refused the invitation to serve the Lord. Jesus said: “*Everyone who belongs to the truth listens to my voice.*” However, the truth can easily be overwhelmed by fear, revenge, scarcity, and indifference. The comedian Groucho Marx’s famous line: “Why would I want to belong to a club (kingdom) that would have me as a member?” might highlight a pervasive sense of unworthiness or suspiciousness, not to mention humor.

In 1925, Pope Pius XI created the Feast of Christ the King in a world torn apart by World War I (1914-1918) and on the brink of a Second World War (1939-1945). In his encyclical entitled “*Quas Primas*,” Pope Pius XI bravely portrayed a Kingship based upon love and forgiveness rather than revenge and punitive measures. Given the reality of a European royalty that stubbornly clung to a “divine right” mentality, the encyclical appeared as a naive attempt to usurp earthly kingdoms in favor of a heavenly kingship model. Given the continued history of violence and war, resistance to the model of a heavenly kingship continues to be sidelined. Terrorist attacks in France, Afghanistan, Israel, Iraq, and other parts of the world continue to manifest a bellicose mentality that dismisses love and forgiveness as naive and cuckoo. “You gotta serve somebody, but will it be the Devil or the Lord?”

Originally, The Feast of Christ the King took place on the last Sunday of October but was changed to the last Sunday of Ordinary Time. The Feast would serve as a bridge to Advent, signaling both the birth of the Prince of Peace and the coming of a Kingdom of Hope. The Feast would symbolically be a harbinger of the perceived ultimate triumph of Christ’s Kingdom. The advent of hope in a world filled with violence, war and despair is no easy sell. Avoiding the trappings of earthly and royal perceptions, ideally the Feast should reflect joy and hope rather than triumphalism. The true understanding of the kingship of Jesus becomes a transformative invitation to conversion of heart and a lifestyle of service. Indeed, “You gotta serve somebody,” so why not risk serving the Lord instead of the Devil?

The real Kingdom of God is found, not in our dreams, but in our active imaginations. Moving beyond our metaphorical explanations of the Kingdom, we must find the Kingdom amid poverty and wealth, joy and sorrow, serenity, and chaos, in war and peace, in life and death. The writer of the Book of Ecclesiastes (3:1-8) got it right thousands of years ago: “*There is a time for everything, and a season for every activity under the heavens.*”

**“But you’re gonna have to serve somebody,
yes indeed, you’re gonna have to serve somebody.
Well, it may be the Devil or it may be the Lord,
but you’re gonna have to serve somebody.”**

Well, who will it be for you or for me?

Peace, Fr, Joe Gillespie, O.P.

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