



## THE PARISH OF OUR LADY & ST. WULSTAN

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The parish is part of the Archdiocese of Birmingham: Registered Charity No 234216



### 22.11.2020 – Solemnity of Our Lord Jesus Christ, King of the Universe

Welcome to guests visitors and parishioners.

#### Christ, The Head of His Household

Christ's family, the Church, today holds festival in honour of its Head, and brings to him the talents of a good wife, devoted sons, and faithful servants.

#### Masses & Intentions

<b>Saturday 21</b>	<b><i>Solemnity of Our Lord Jesus Christ, King of the Universe</i></b> Stuart Cox (RIP) Anniversary
<b>Sunday 22</b>	People of the Parish
<b>Monday 23</b>	<b><i>Feria in Ordinary Time</i></b> Jennifer Isaacs
<b>Tuesday 24</b>	<b><i>St. Andrew Dung-Lac, Priest &amp; Co. MM</i></b> Erica Bain & Family (RIP)
<b>Wednesday 25</b>	<b><i>Feria in Ordinary Time</i></b> Kathleen McConville RIP
<b>Thursday 26</b>	<b><i>Feria in Ordinary Time</i></b> Dec'd Clergy & Religious
<b>Friday 27</b>	<b><i>Feria in Ordinary Time</i></b> Holy Souls
<b>Saturday 28</b>	<b><i>Feria in Ordinary Time</i></b> November List
<b>Sunday 29</b>	<b><i>FIRST SUNDAY OF ADVENT</i></b> People of the Parish

#### VIGIL OF PRAYER, SATURDAY 21 NOVEMBER 2020:

The International Eucharistic Congress for 2020 has been postponed until next year. Cardinal Peter Erdo of Budapest-Estergom has asked that all parishes have a **Holy Hour on Saturday 21 November – the Vigil of the Solemnity of Christ the King**. He has asked that "in the current epidemiological situation...we can also join in from our homes with our personal prayers. Let us take part in this common adoration, join with your parish, your community and your family. Let this worldwide adoration be the next station of our preparation for the 52nd IEC in Budapest, and let us relive the regenerating love of God."

Cardinal Nichols has asked Catholics across our dioceses to have Eucharistic Adoration, to pray for the worldwide situation with Covid-19, and to enter into this preparation for the Eucharistic Congress next year.

**Here in our parish we shall have the Eucharistic Adoration this Sunday between 5.30pm and 6.30pm. All are welcome.**

#### Pope's Prayer Intention for November – Artificial

**Intelligence:** We pray that by the progress of robotics and artificial intelligence may always serve humankind.

**Sick:** Please pray for all those who are unwell at this time, especially all those who are affected by Covid-19, those who are in isolation and all who help / take care of them as well as all those who serve our communities in frontline jobs.

**RIP:** Please pray for **Rev Fr Thomas Edward Williams** and all those who died recently and for all the faithful departed. *May they all, through the mercy of God, rest in peace. Amen.*

**Kathleen Healey RIP:** Kathleen Healey, long time parishioner of ours, aged 79years, sadly died on Friday 13<sup>th</sup> November in Newcastle. May she rest in peace. Let us remember the bereaved family in our prayers. Requiem Mass for Kathleen has been organised for Friday 4<sup>th</sup> December at 1.00pm in our church (with current restrictions on number in place).

**New Parish Email Address:** Parishioners are kindly reminded that from this weekend we will be using our Diocesan wide Email System and our parish email will be: [stwulstan.southam@rcaob.org.uk](mailto:stwulstan.southam@rcaob.org.uk) Please adjust your contact list accordingly. We will continue to monitor our current email account but gradually this will cease.

**Telephone support:** Some of our parishioners are supporting each other by telephone. Please phone 811703 (Shirley) or email ([shirley@shirleyrush8.plus.com](mailto:shirley@shirleyrush8.plus.com)) if you want a chat or to receive calls or if you would like to join those who are calling others.

**Walk With Me (Advent 2020):** The Season of Advent begins in two week's time. To help us prepare and spend prayerfully for this holy season leading to Christmas, our diocese has produced prayer books and Advent Calendars. Please take your copies. .

**The Last Judgement (Matthew 25:31-46):** This is the last of Matthew's great parables. The world is finally divided into 'goodies' and 'baddies'. The great dramatic scene here depicted is that of the Final Judgement of all, but we shall each of us at the moment of death face the judgement of our divine Lord in his glory. This confrontation will be an experience far more awesome and shattering than any description can express, and yet fulfilling and re-assuring. We will know at last in a naked way our own sin and also our own infinite value before the transcendent figure of the Lord. Two striking points are stressed in the parable. Firstly, we will be judged uniquely on our treatment of those in any kind of need. Not first of all on our prayer-life; not on our asceticism; not on penances undertaken; but on our respect for others - how far we look to see what they need and what we can give. The ten commandments of the Old Testament, the eight beatitudes of the New can be summarised in this way: speak the truth, be honest (including financially), honour father and mother (or children), hunger for justice, make peace. The second striking point is the reason for the first: that Christ is in each person. What we do to others, we do to Christ.

**What does it mean that Jesus is in all other people, especially the stranger, the sick, the comfortless, even those in prison? How does this teaching of Jesus change my attitude to people I despise or avoid or just ignore?**

Dom Henry Wansbrough OSB

**Christmas Cards Sales:** Sale of Christmas cards remind suspended until further notice.

**Missio Calendar 2021:** Thank you to all who help the Missions through your prayers and generous contributions. The calendar for the new year is available in our church. Please remember to take your copies.

**National Youth Sunday 2020** takes place on Sunday 22 November, the feast of Christ the King. National Youth Sunday represents an opportunity to explicitly recognise young people as a gift in the Church and affirm their contribution in the life of the local and universal Church. National Youth Sunday usually provides parishes with an opportunity to focus on the role of young people in the Sunday liturgy and in parish life. Whilst it is not possible to celebrate National Youth Sunday in the usual way, we are encouraged to pray for young people.

The theme is 'Together'. In light of COVID-19, the theme recognises what it means to be 'together'; with ourselves, with others and with God; and the significance of being together. Pope Francis expresses this beautifully. "To come out of this crisis better than before, we have to do so together; together, not alone. Together. Alone no, because it cannot be done. Either it is done together, or it is not done. We must do it together, all of us, in solidarity" Pope Francis, September 2020.

**There is a collection scheduled this weekend for the diocesan Youth Service to support their work in serving the young people of the Archdiocese.** Please keep our young people in your prayers. For more information on National Youth Sunday, please visit [www.nationalyouthsunday.com](http://www.nationalyouthsunday.com).

### **Solemnity of Christ the King**

The Solemnity of Our Lord Jesus Christ, King of the Universe, formerly referred to as "Christ the King," was established by Pope Pius XI in 1925 as an antidote to secularism, a way of life which leaves God out of man's thinking and living and organizes his life as if God did not exist. The feast is intended to proclaim in a striking and effective manner Christ's royalty over individuals, families, society, governments, and nations.



Today's Mass establishes the titles for Christ's royalty over men:

- 1) Christ is God, the Creator of the universe and hence wields a supreme power over all things; "All things were created by Him";
- 2) Christ is our Redeemer, He purchased us by His precious Blood, and made us His property and possession;
- 3) Christ is Head of the Church, "holding in all things the primacy";
- 4) God bestowed upon Christ the nations of the world as His special possession and dominion.

Today's Mass also describes the qualities of Christ's kingdom. This kingdom is: 1) supreme, extending not only to all people but also to their princes and kings; 2) universal, extending to all nations and to all places; 3) eternal, for "The Lord shall sit a King forever"; 4) spiritual, Christ's "kingdom is not of this world." — Rt. Rev. Msgr. Rudolph G. Gandas

Before the reform of the Roman Calendar in 1969, this feast was celebrated on the last Sunday of October.

### **Christ the King as Represented in the Liturgy**

The liturgy is an album in which every epoch of Church history immortalizes itself. Therein, accordingly, can be found the various pictures of Christ beloved during succeeding centuries. In its pages we see pictures of Jesus suffering and in agony; we see pictures of His Sacred Heart; yet these pictures are not

proper to the nature of the liturgy as such; they resemble baroque altars in a gothic church. Classic liturgy knows but one Christ: the King, radiant, majestic, and divine.

With an ever-growing desire, all Advent awaits the "coming King"; in the chants of the breviary we find repeated again and again the two expressions "King" and "is coming." On Christmas the Church would greet, not the Child of Bethlehem, but the *Rex Pacificus* — "the King of peace gloriously reigning." Within a fortnight, there follows a feast which belongs to the greatest of the feasts of the Church year -- the Epiphany. As in ancient times oriental monarchs visited their principalities (theophany), so the divine King appears in His city, the Church; from its sacred precincts He casts His glance over all the world....On the final feast of the Christmas cycle, the Presentation in the Temple, holy Church meets her royal Bridegroom with virginal love: "Adorn your bridal chamber, O Sion, and receive Christ your King!" The burden of the Christmas cycle may be summed up in these words: Christ the King establishes His Kingdom of light upon earth!

If we now consider the Easter cycle, the luster of Christ's royal dignity is indeed somewhat veiled by His sufferings; nevertheless, it is not the suffering Jesus who is present to the eyes of the Church as much as Christ the royal Hero and Warrior who upon the battlefield of Golgotha struggles with the mighty and dies in triumph. Even during Lent and Passiontide the Church acclaim her King. The act of homage on Palm Sunday is intensely stirring; singing psalms in festal procession we accompany our Savior singing: *Gloria, laus et honor tibi sit, Rex Christe*, "Glory, praise and honor be to Thee, Christ, O King!" It is true that on Good Friday the Church meditates upon the Man of Sorrows in agony upon the Cross, but at the same time, and perhaps more so, she beholds Him as King upon a royal throne. The hymn *Vexilla Regis*, "The royal banners forward go," is the more perfect expression of the spirit from which the Good Friday liturgy has arisen. Also characteristic is the verse from Psalm 95, *Dicite in gentibus quia Dominus regnavit*, to which the early Christians always added, a ligno, "Proclaim among the Gentiles: the Lord reigns from upon the tree of the Cross!" During Paschal time the Church is so occupied with her glorified Savior and Conqueror that kingship references become rarer; nevertheless, toward the end of the season we celebrate our King's triumph after completing the work of redemption, His royal enthronement on Ascension Thursday.

Neither in the time after Pentecost is the picture of Christ as King wholly absent from the liturgy. Corpus Christi is a royal festival: "Christ the King who rules the nations, come, let us adore" (Invit.). In the Greek Church the feast of the Transfiguration is the principal solemnity in honor of Christ's kingship, *Summum Regem gloriae Christum adoremus* (Invit.). Finally at the sunset of the ecclesiastical year, the Church awaits with burning desire the return of the King of Majesty.

We will overlook further considerations in favor of a glance at the daily Offices. How often do we not begin Matins with an act of royal homage: "The King of apostles, of martyrs, of confessors, of virgins — come, let us adore" (Invit.). Lauds is often introduced with *Dominus regnavit*, "The Lord is King". Christ as King is also a first consideration at the threshold of each day; for morning after morning we renew our oath of fidelity at Prime: "To the King of ages be honor and glory." Every oration is concluded through our Mediator Christ Jesus "who lives and reigns forever." Yes, age-old liturgy beholds Christ reigning as King in His basilica (etym.: "the king's house"), upon the altar as His throne.

Excerpted from *The Church's Year of Grace*, Pius Parsch