

Ste. Rose de Lima Church, 600 Grattan St., Chicopee, MA
Tel. 413-536-4558 ~~~~~ Pastor: Rev. William A. Tourigny

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Our Lord Jesus Christ, King of the Universe ++ November 22, 2020

Readings: + Ezekiel 34:11-12, 15-17 +1 Corinthians 15:20-16, 28 +Matthew 25:31-46

STE. ROSE de LIMA MASS INTENTIONS FOR THE WEEK

Nov 21 – Saturday	4:00 PM Alfred & Lillian Boisselle by their family
Nov 22 – Sunday	7:30 AM For all Suicide Victims and their families
Christ the King	9:00 AM Aime Breault (B'day rem) by his wife
	11:00 AM Arthur & Rose Mainville by their family
	4:00 PM Claire Hamel (6 th Ann) by her children
Nov 23 – Monday	7:00 AM Deborah Balon by David O'Flaherty
Nov 24 - Tuesday	7:00 AM Paul E. Samson by Normand & Denise Lussier
Nov 25 – Wednesday	7:00 AM In Honor of St. Jude by a parishioner
Nov 26 – Thanksgiving Day:	9:00 AM Cosimo & Maria Teresa Pisano by the Contabile Family
Nov 27 - Friday	7:00 AM George Costigan by his sister, Pat & Tony
Nov 28 – Saturday	4:00 PM Shirley Pelland by her husband, Edward
Nov 29 – Sunday	7:30 AM Paul DesRosiers by Rev. Denis A. DesRosiers
1 st Sunday of Advent	9:00 AM Chet & Connie Rosinski and Cecile Goulet by Jeff & Janice Daly
	11:00 AM Robert Tremblay (Ann) by his wife Jeannine
	4:00 PM Mass of Gratitude by Monique Morin

PARISH STEWARDSHIP: 11/15/2020 Offertory \$7,917.00

November School Support \$1,994.00 ~ Thank you!

SJA BOOSTER CLUB Winner for 11/15/20 Week 16: #62 Norman Landry

NOVEMBER “MONTH OF ALL SOULS” The weekly Video taped Masses for the Month of November are being offered for the repose of the souls whose names are inscribed on the All Souls’ envelopes placed on our Altar.

LITURGY OF THE WORD FOR CHILDREN will resume at the 9:00AM Sunday Mass beginning the **First Sunday of Advent, November 29th**. We will meet as usual in the Sacristy. If more than 8 children participate, because of social distancing, we will instead proceed to the Church Hall using the stairwell. We look forward to seeing the children at Sunday Liturgy.

SJA LOTTERY CALENDAR The popular SJA School Lottery Calendar Raffle is now available! Due to everyone's safety, the calendars are available from SJA students **OUTSIDE**, after Masses, in front of the church (Grattan Street). Please wear a mask. If you have address labels, bring them with you. It will save you time filling out the raffle stubs. You will need to complete your phone info. Please bring a pen. If you prefer to buy directly from the school, call the office at 533-1475 to arrange a purchase or visit the Pastoral Center Mon-Fri 9AM – 5PM.

Dear Parishioner...Around & About Ste. Rose,



Thanksgiving Day *This week our country celebrates Thanksgiving Day. In our parish we offer a Mass of Thanksgiving at 9:00 AM to be an opportunity to “give thanks to God” for the blessings received during this past year. Many families will experience Thanksgiving Day missing those who have returned to God during this past year; others may be welcoming a new child to the table; while others may be lonely or hungry. No matter how or where you celebrate Thanksgiving Day may it be a day of celebrating life and love with your family and friends.*

Happy Thanksgiving Day

Fr. Bill

And Deacon Mike

Sacrificial Offering for Sunday, November 15, 2020

The Sacrificial Offering for Sunday, November 15, 2020 totaled \$7,917.00. The bookkeeper reported that from January 2019 through October 2019 versus January 2020 through October 2020 the percentage difference of the sacrificial offering is (-14.17%) or in dollars (-\$59,994.00). The Diocese of Springfield applied for the Payroll Protection Program (PPP) for all parishes. The diocese did indeed qualify and therefore the parish, school, and cemetery were recipients. The parish received \$54,000 from the PPP. The understanding, however; was to not furlough all employees. All employees of parish, school, and parish were paid their usual wages. With the PPP the net percentage of actual dollars was (-\$5,994) or (-1.42%.) Hopefully this information will assist you to understand where the parish stands financially during this unprecedented COVID 19 pandemic. Thank you for your generosity!

Annual Catholic Appeal

With 421 participants from Ste. Rose, a total of \$51,140.00 was contributed to the 2020 Annual Catholic Appeal. In the name of the diocese and the ACA, I thank you for your generous hearts!

Thanksgiving Day Mass

Thanksgiving Day is November 26, 2020. Mass will be celebrated at 9:00 AM. However, due to the pandemic, the annual food collection at Mass will not take place. Please note that the K of C #4044 will be accepting food donations for Lorraine’s Soup Kitchen. Check on-line at the K of C website for more information. The parish will provide at the Thanksgiving Day Mass an opportunity to make a cash/check donation to Lorraine’s S.K. When arriving for Thanksgiving Day Mass simply place your free-will offering in either of the two front baskets as you would your Sunday Sacrificial Offering. All contributions will be forwarded to L.S.K. Thank you! Also, due to the pandemic and the great “unknown” for Mass attendance on Thanksgiving Day, the parish will not distribute small loaves of bread as has been our custom for so many years. Hopefully, Thanksgiving Day 2021 will be COVID FREE and will be able to return to many, if not all our parish activities.

Happy Thanksgiving!

Fr. Bill

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PLEASE REMEMBER IN YOUR PRAYERS the souls and families of: Dorilla Theriault and Clement “Charlie” Dugre. May they rest in God’s eternal peace.

2020 HOLIDAY COOKBOOK SALE The Ste. Rose de Lima Parish Family Cookbook Committee is again offering the Parish Cookbook for sale during the holidays. The cookbook which originally sold for \$15.00 is now available for \$10.00. Both Ste. Rose and St. Joan will benefit from the proceeds with \$5.00 going to the church and \$5.00 going to the school. Make checks payable to Ste. Rose de Lima Church and send to St. Rose de Lima Pastoral Center, Attn: Georgianna Adams, 15 Chapel St., Chicopee, MA 01020. Please include your name, address and phone number. Either Georgie or Sandy will contact you to determine whether you would prefer your cookbooks to be delivered or mailed to you.

COMMUNITY LIFE RAFFLE Community Life assembled some items for a raffle to benefit St Joan of Arc. The drawing for the 3 random draw items will be on Monday November 30th in time for Christmas and all the items are geared to family fun!

1. **Couch Potato Quarantine Package**- living room tailgating pack including a Patriots throw, a cooler containing all the paper party goods, snacks, and beverages including Coke and Beer. Also included are two thermal mugs, a

\$10.00 gift card to Dunkin Donuts and a \$25.00 gift card to Big Y for your families special treats.

2. **Board No More-** great assortment of popular board, card and dice games as well as craft and painting supplies, in time for hunkering down for the long winter months. Hours of fun and games for the whole family
3. **Kick the Quarantine Blues** with a 42” Foosball table, fun for everyone in the family!

All prizes are worth more than \$150.00 each. Cost of tickets is \$1.00 each 6 for \$5.00 and raffle packs will be available at the back of the church and with Nancy at the Pastoral Center. Any questions please call Cathy Desorcy (413-531-3639) cdesorcy@superbrush.com or Donna Marratta (413-557-9280) dmatt66@charter.net We will be drawing the winners on Monday November 30th at the Pastoral Center and all prizes need to be picked up, we cannot deliver.

**Diocese of Springfield
Office of the Bishop**

November 14, 2020

My Dear Friends in Christ,

Earlier this week the Massachusetts House of Representatives utilized the state budget process to approve the expansion of abortion in the Commonwealth of Massachusetts. In certain respects, the budget amendment did remove some provisions that were deeply troubling in the ROE Act.

However, there remains several aspects in the proposal that are completely unacceptable. Among them is the expansion of abortion in certain circumstances for the full term of pregnancy. Additionally, it would reduce the current age of consent for an abortion from 18 years of age to 16 years of age.

This week, the budget debate will move to the full State Senate. I am asking you to call your local Senator and urge him or her to vote no on any amendment that expands abortion in Massachusetts. You can find the contact number for your Senator by visiting the Massachusetts Catholic Conference website at macatholic.org or by calling 617-746-5630.

With the assurance of my prayers for you and all your loved ones, I remain,

Devotedly Yours in Christ,
Most Rev. Robert J. McManus
Apostolic Administrator

76 Elliot St. * PO Box 1730 * Springfield, MA 01102-1730 *(413) 452-0803

Our Lord Jesus Christ, King of the Universe



The Not-So-Ancient Origins of Christ the King Sunday by Frank C. Senn

Christ the King is not a festival of great antiquity, supplying the church year with neat narrative punctuation from time immemorial. In fact, the festival didn't emerge until the twentieth century, and at first it had nothing to do with the end of the church year at all.

Pope Pius XI established Christ the King Sunday in 1925 to counter what he regarded as the destructive forces of the modern world: secularism in the west and the rise of communism in Russia and fascism in Italy and Spain, harbingers of the Nazism soon to seize Germany. Pope Pius intended to oppose the rule of Christ to the totalitarian claims of these ideologies. By intention or coincidence, the festival of Christ the King also landed on the last Sunday in October, coinciding with the Protestant celebration of the Reformation.

In the reform of the Roman liturgy after the Second Vatican Council, the festival of Christ the King moved to the last Sunday of the church year. Thus, it no longer served as a “Counter-Reformation Day” celebration. But the new location proved to be more than an ecumenical gesture. Placed at the end of the church year, with its traditional eschatological emphasis, the festival now proclaimed Christ as “the goal of human history, the focal point of the desires of history and civilization, the center of humankind, the joy of all hearts, and the fulfillment of all aspirations,”¹ in short, a positive reconstruction of the festival’s original polemic against political ideologies. The three gospel readings—for the brand-new three-year lectionary—present Christ as the Son of Man coming in glory, confronting the rulers of this world, and reigning from the cross.

The New Testament texts are an amalgamation of the epistle and gospel readings for the original October celebration of Christ the King and those for the last Sunday after Pentecost in the old Roman lectionary. The reading from the first chapter of Colossians was common to both Sundays; it is now found in Year C. The dialogue between Jesus and Pontius Pilate in John 18:33–37, the only gospel text for the old October Christ the King festival, now appears in Year B. The Lukan crucifixion in Year C is new, probably chosen because of the title “the King of the Jews” affixed to the cross. The Matthean gospel in Year A (the separation of the sheep and the goats) and Revelation 1 in Year B (the coming of Christ even to those who pierced him) announce most emphatically Christ’s return in judgment.

The Old Testament readings were new with Vatican II, since before then only the epistle and gospel were read in the mass; the same was the case in Lutheran churches. Years A and B are distinctly eschatological. Daniel 7 looks forward to the coming rule of the Son of Man. Ezekiel 34, with its imagery of God as Israel’s shepherd, anticipates God’s coming to gather but also to judge the sheep. II Samuel 5’s theme is kingship: David is anointed the king of Israel.

When the Inter-Lutheran Commission on Worship adopted an emended version of the three-year Roman lectionary in the late 1970s, the Sunday of Christ the King came with it. Hitherto the festival had never been observed by Lutherans; no surprise, given its origin. The new Christ the King was certainly biblical in its themes, though, so the festival was adopted. The LBW lectionary included all of the Roman readings (with some adjustment of verses), with one exception: the Old Testament reading in year C was changed to Jeremiah 23:2–6, the expectation of the righteous branch of David.

After the Revised Common Lectionary went public in the mid-1990s, LBW-using Lutheran church bodies in North America adopted it to replace their own unique lectionary. The principal deviation from the RCL was in the Old Testament readings during the Sundays after Pentecost. The ELCA took a typological approach, relating the first lesson to the gospel of the day. The ELCIC opted for a continuous reading of Old Testament books, more loosely related to the gospel. The effect on Christ the King, in the

ELCA version of the RCL, was two outright changes and one proposed alternative reading. Otherwise the lessons were the same as in the Roman lectionary.

The Lutheran Church–Missouri Synod has never officially observed Christ the King, though some parishes do individually. *Lutheran Worship* awards the day the unprecedented name “The Sunday of the Fulfillment,” with the option to observe it as the Last Sunday after Pentecost instead. The new *Lutheran Service Book* calls it only “The Last Sunday of the Church Year.” However, both suggest the same basic readings for Christ the King as found in the RCL. One lesson is replaced altogether, two others have options for alternate readings, and a few add extra verses to some of the RCL texts.

Whether Christ the King is observed or not, the end of the church year retains a distinct eschatological flavor. The festival’s observance does not displace but in fact affirms this long-standing theme.

The placement of Christ the King Sunday since Vatican II raises the question of why the end of the church year took on its eschatological character in the first place. It’s not because it was the *end*. The church year began and ended at different times in different local churches. Some, for instance, tied it to the civil calendar. The new year began on January 1 in Rome, on January 6 in Egypt, on March 25 (the feast of the Annunciation) in England. Elsewhere the church year simply began with Lent.

Why then did eschatological readings appear in the calendar in November and December? In Gaul and Spain, Epiphany (like Easter) followed forty days of preparation. The preparatory season began close to November 11, the feast of St. Martin of Tours, earning it the nickname “St. Martin’s Lent.” The season may have been an “ascetical fast,” rather than a “catechetical fast” in preparation for baptism, since the fasting days were only Mondays, Wednesdays, and Fridays. (The Lenten catechetical fast, by contrast, was observed every day of the week except Sunday.) The readings for this season in sixth- and seventh-century lectionaries focused on eschatological judgment and the ministry of St. John the Baptist, particularly on his call to repentance. Unlike the catechetical preparation leading up to Easter with the baptism of catechumens, the readings in St. Martin’s Lent had to do with ascetical self-examination and penance for long-baptized Christians.

Meanwhile in Rome there were public fasts four times a year going back to pre-Christian times, officially called *quattuor tempora* but more popularly known as “ember days.” Originally tied to agricultural cycles, the days were later adapted by the church to match the seasons and festivals of Advent, Lent, Pentecost, and Holy Cross. The fast during the ember days of December coincided with St. Martin’s Lent in western Europe. Sermons from Pope Leo I (440–61) gather together themes of fasting, eschatological judgment, and thanksgiving for the harvest, reflecting the confluence of Roman and Christian practice. At the end of the autumn ember days, the Roman church observed two weeks in

preparation for the Nativity on December 25th. This brief preparatory season focused on the annunciation, a familiar theme in the present-day observance of Advent.

But Advent *per se* was not a Roman invention, despite the habit of two weeks of preparation before Christmas. It was partly the result of the aforementioned ascetical fast before Epiphany and partly that of the six-week “adventus” preceding December 18 that was observed in Gallican-Visigothic territories. In the tenth century, German emperors forced the merger of the Frankish and Roman liturgies throughout the Holy Roman Empire. One of the outcomes of the merger was a four-week Advent season with themes already standard throughout Europe during that time of year: the second coming of Christ, the ministry of St. John the Baptist, and the annunciation to Mary. The church year was then reckoned to begin on the first Sunday of Advent, as it still is a millennium later. But four weeks of eschatological readings remained in the lectionaries: the three Sundays before Advent and the first Sunday in Advent.

These readings, complete with eschatological emphasis, remained in historic lectionaries through the high Middle Ages. Lutheran Reformation church orders retained them for another five hundred years. In the old one-year lectionary cycle, Lutherans in America heard readings from Matthew 24:15–28 on the emergence of false messiahs in the last days alongside the coming of the Son of Man, Matthew 25:31–46 on the separation of the sheep from the goats at the last judgment, and Matthew 25:1–13, the parable of the wise and foolish maidens. (*Lutheran Worship* mandates these same three readings for the last three Sundays of the church year, however many weeks the Pentecost season may have.) Epistle lessons from I Thessalonians 4 and 5 and from II Peter 3, all on the coming of the Lord and the day of the Lord, rounded out the eschatological vision.

Lutherans, therefore, have long since been accustomed to dealing with texts about Christ’s second coming, the final judgment, and the end of the age on the last Sundays after Pentecost. The designation of the very last Sunday of the church year as Christ the King doesn’t change this custom. While the festival of the Ascension celebrates the inauguration of Christ’s reign with his departure from this world, Christ the King deals with the judgment that takes place when Christ comes again to gather his faithful into the kingdom. The stress on *judgment* clarifies the nature of faithfulness. Those who are faithful will welcome the last judgment because it is the vindication of Christ’s suffering saints. Those who fear judgment either do not believe the redemption Christ has won for them in his suffering, death, and resurrection, or they do not put their trust in God’s unmerited grace. Nor is the judgment of Christ welcomed by those who are not suffering at all, but are in fact quite comfortable where they are.

Yet the themes of the original Christ the King promulgated by Pius XI linger on, and these themes are also worth consideration. The last judgment is not just a judgment on individuals; it is also a judgment on human history. The dialogue between Pontius Pilate and Jesus Christ in John 18 demonstrates the struggle between the kingdoms and republics of this world, on the one hand, and the kingdom of God and of his Christ, on the

other. This gospel reading, though not directly about Christ's second coming, confronts us with political claims for which we will be answerable at the last judgment. To which kingdom (or republic) do we owe our ultimate allegiance? What do our actions and attitudes say about where we stand?

If we need to scramble to get "in" with the coming administration of Christ the King, we had better come to terms with the king revealed to us. The One on the throne is the Lamb who was slain. Self-giving love is the agenda throughout his dominion. The separation of the sheep from the goats has everything to do with whose agenda we have been implementing.

Frank C. Senn is a retired Lutheran pastor and the author of many books. He blogs at <www.frank-answers.com>.

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Note

1. "The Pastoral Constitution on the Church in the Modern World," ch. iv, §45, in *The Documents of Vatican II*, ed. Walter M. Abbott, S.J. (New York: Herder and Herder, 1966), 247.

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JOB POSTING FOR PRINCIPAL OF SJA:

POSITION: St. Joan of Arc School, Principal

SALARY: Commensurate with Experience

DIRECT REPORT: Pastor of St. Rose of Lima Parish

FLSA: Exempt
STATUS: Full-time

St. Joan of Arc, a parish operated Catholic elementary school located in Chicopee, Massachusetts, is seeking a dynamic principal who is committed to Catholic education.

The principal is the instructional, managerial, and spiritual leader of the school, reporting to the Pastor of St. Rose of Lima Parish and is directly responsible for long-range planning and outreach to the community, with a particular focus on educational development, community building, and enrollment management.

The ideal candidate for this position should be:

- A strong communicator;
- A practicing and committed Catholic who is community service and service minded;
- A visible leader;
- A community and bridge builder maintaining strong relationships with the parish, PTO, benefactors, etc.;
- Transparent in interactions and willing to keep an open door.

The ideal candidate should have or desire to acquire the following skills:

- School Board Development;
- Demonstrates willingness to work closely with the parish community;

- Strong understanding of the business aspect of a school;
- Clear understanding of instructional technology and enrichment;
- Clear understanding of Catholic education and 21st century learning skills;
- Ability to build institutional advancement processes including marketing, enrollment management, and development.

The principal oversees the total education program of the school and works with faculty, administration and staff to ensure the implementation of a rigorous and diverse curriculum and range of programs based on the educational philosophy of St. Joan of Arc School and the achievement of excellence. Achieving academic excellence requires the principal to collaboratively direct all members of the faculty and staff and communicate effectively with parents and the parish community. Maintaining a culture of open communication with parents, students and faculty is fundamental to the success of the position.

Education/Experience

- A broad knowledge of the Roman Catholic Church and its teachings; respect for and promotion of the Catholic vision on important social, moral and ethical issues is required.
- Knowledge of the Catholic school system.
- Master's degree in Education, M.B.A. or related degree.
- 5-10 years' teaching experience

To Benefit

Raffle

St. Joan of Arc School

Three Chances To Win!

Couch Potato Quarantine Package!

Enjoy This Great Tailgate Package In the Comfort of Your Home!

Includes
Soft cooler loaded with picnic accessories, snacks, beverages as well as
(2) \$10 Dunkin Donuts GC
\$25 Big Y Certificate



EACH PRIZE PACKAGE VALUED AT MORE THAN \$150!!

Bored No More!

You won't be bored with this great assortment of popular board games for all ages. Hunker down with the family and enjoy your time together!



TICKETS
1 for \$1
6 for \$5

Drawing
Nov 30th

To Purchase:

Raffle tickets available at the back of the church or at Pastoral Center. Tickets and money can be returned to Pastoral Center or in weekly offering baskets.

Any questions contact: Cathy Desorcy
(413-531-3639) cdesorcy@superbrush.com

Kick the Quarantine Blues!

There will be plenty of family fun indoors with this 42" Foosball table



Sponsored By St. Rose de Lima Community Life Committee