

St. Stanislaus & St. Pius X & St. Christopher

Parish Priest :

Rev. Father Arulkumar

D. O. S : **Ethel Fraser**
Whitefish Lake First Nation

Parish Secretary :

Faye Wafer

Office Hours :

Tuesday to Friday
12:00 PM to 4:00 PM

Sunday Masses :

St. Pius X - Lively

Saturday : 4:30 PM

St. Christopher - Whitefish

Sunday : 9:00 AM

St. Stanislaus - Copper Cliff

Sunday : 11:00 AM

Sacrament of Reconciliation :

St. Stanislaus - Copper Cliff

Friday : 9:00 AM to 9:15 AM

St. Pius X - Lively

Saturday : 4:00 PM to 4:15 PM

St. Christopher - Whitefish

Sunday : 8:30 AM to 8:45 AM

Baptism :

Usually on the 3rd Sunday of the month.
Please make arrangements one month in
advance by contacting the Parish Office.

Marriages :

Please make marriage arrangements
9 months in advance by contacting the
Parish office. Saturday weddings are
scheduled at 1:00 PM.

Other Sacraments :

Contact Parish Office

Bulletin Announcements :

Email yours to

ststans@eastlink.ca

Before 12:00 PM Wednesday

Prayer line :

St. Stanislaus : Faye Wafer 705-682-3207
or Ellen Austin 705-682-4596

St. Pius X : Eleanor Williams 705-692-4061
or Denise Stewart 705-6924883

St. Christopher : Adrienne McIntyre
705-866-2235

Mission Statement :

By our Baptism, we are committed to
celebrate the presence of Christ in Word
and Sacrament and are continually
called to build our lives in the image of
Christ. Through liturgy and ministry, we
strive to bring ourselves closer to God
and to each other, by building a strong
community of believers and a joyous
family of God.

78 Balsam Street, P.O. Box 910 Copper Cliff, ON P0M 1N0

Tel: 705-682-4683 / Fax: 705-682-2646

Email: ststans@eastlink.ca

Website: www.sts-spc.com

Christ the King - November 22, 2020



**Love is Something
You Do**



MATTHEW 25:31-46

You can reach the Office by Phone only
Tuesday to Thursday - 10 AM to 1 PM
Thank you!

Mass Intentions

FOR THE WEEK



Tuesday, November 24

09:30 AM - Mass

No intention

Wednesday, November 25

09:30 AM - Mass

No intentions

Thursday, November 26

09:30 A:M - Mass

No intention

Friday, November 27

09:30 AM - Mass

No intention

First Sunday of Advent

Saturday, November 28

04:30 PM St. Pius X, Lively

For the People entrusted to the Pastor

Sunday, November 29

09:00 AM St. Christopher, Whitefish

† Nathan Heerschap by Heerschap family

11:00 AM St. Stanislaus, Copper Cliff

† Odilla Molino by Ursula Wittmer

The Rosary is recited before
Saturday and Sunday Mass.

The Cenacle of the Marian Movement of priests
is held each Tuesday at 9:15 AM
at St. Christopher's Church, Whitefish.

A Prayer Line is available for parishioners.
Anyone wishing to pray for a
special Intention, for someone who is ill,
having surgery, for the deceased, or
any other intention may contact
the Prayer Line or the Parish Office.

Mass Intentions

Offering Masses is a long standing
tradition in the Catholic Church.

An Individual may ask a priest to offer a
Mass for several reasons.

For example, in Thanksgiving, for the
intentions of another person (such as on a
Birthday or an Anniversary), for someone
who is sick or for the repose of the soul of
someone who has died.

Call the Parish Office: 705-682-4683

34th Ordinary Sunday

Responsorial Psalm - Psalm 23

The Lord is my shepherd;
I shall not want.

Weekdays Scripture Readings: November 23 to November 29, 2020

Day	Reading	Gospel
Monday	Revelation 14:1-3, 4-5	Luke 21:1-4
Tuesday	Revelation 14:14-19	Luke 21:5-11
Wednesday	Revelation 15:1-4	Luke 21:12-19
Thursday	Revelation 18:1-2, 21-23; 19:1-3, 9	Luke 21:20-28
Friday	Revelation 20:1-4, 11-15; 21:1-2	Luke 21:29-33
Saturday	Revelation 22:1-7	Luke 21:34-36
Sunday	Isaiah 63:16-17; 64:1-8 1 Corinthians 1:3-9	Mark :13:33-37

Christ the King by Pope Francis (Matthew 25:31-46)

Today's liturgy invites us to fix our gaze on Christ, the King of the Universe. The beautiful prayer of the Preface reminds us that his kingdom is 'a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace'. The readings we have listened to show us how Jesus established his kingdom; how he brings it about in history; and what he now asks of us.

First, how Jesus brought about his kingdom: he did so through his closeness and tenderness towards us. He is the Shepherd, of whom the Prophet Ezekiel spoke in the First Reading (Eze 34:11-12, 15-17). These verses are interwoven with verbs which show the care and love that the Shepherd has for his flock: to search, to look over, to gather the dispersed, to lead into pasture, to bring to rest, to seek the lost sheep, to lead back the confused, to bandage the wounded, to heal the sick, to take care of, to pasture. All of these are fulfilled in Jesus Christ: he is truly the 'great Shepherd of the sheep and the protector of our souls' (Heb 13:20; 1 Pt 2:25).

Those of us who are called to be pastors in the Church cannot stray from this example, if we do not want to become hirelings. In this regard the People of God have an unerring sense for recognizing good shepherds and in distinguishing them from hirelings.

After his victory, that is after his Resurrection, how has Jesus advanced his kingdom? The Apostle Paul, in the First Letter to the Corinthians, says: 'for he must reign until he has put all his enemies under his feet' (1 Cor 15:25). The Father, little by little, subjects all to the Son and, at the same time, the Son subjects all to the Father, including even himself in the end. Jesus is not a King according to earthly ways: for him, to reign is not to command, but to obey the Father, to give himself over to the Father, so that his plan of love and salvation may be brought to fulfilment. In this way there is full reciprocity between the Father and the Son. The period of Christ's reign is the long period of subjecting everything to the Son and consigning everything to the Father. 'The last enemy to be destroyed is death' (1 Cor 15:26). And in the end, when all things will be under the sovereignty of Jesus, and everything, including Jesus himself, will be subjected to the Father, God will be all in all (1 Cor 15:28).

The Gospel teaches what Jesus' kingdom requires of us: it reminds us that closeness and tenderness are the rule of life for us also, and that on this basis we will be judged. This is how we will be judged. This is the great parable of the final judgement in Matthew 25. The King says: 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me' (Mt 25:34-36). The righteous will ask him: when did we do all this? And he will answer them: 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me' (Mt 25:40).

The starting point of salvation is not the confession of the sovereignty of Christ, but rather the imitation of Jesus' works of mercy through which he brought about his kingdom. The one who accomplishes these works shows that he has welcomed Christ's sovereignty, because he has opened his heart to God's charity.

In the twilight of life we will be judged on our love for, closeness to and tenderness towards our brothers and sisters. Upon this will depend our entry into, or exclusion from, the kingdom of God: our belonging to the one side or the other. Through his victory, Jesus has opened to us his kingdom.

But it is for us to enter into it, beginning with our life now - his kingdom begins now - by being close in concrete ways to our brothers and sisters who ask for bread, clothing, acceptance, solidarity, catechesis. If we truly love them, we will be willing to share with them what is most precious to us, Jesus himself and his Gospel.

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Saint Pope John Paul II
 Anonymous

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