

Today's Introit takes from Psalm 67 verses 6, 7, 36, & 2. We review them scripturally then understand them in relation to today's feast.

Psalm 67 is paraphrased: "The glorious establishment of the Church of the New testament, prefigured by the benefits bestowed upon the people of Israel." The Introit omits the Psalm verse contents within the parenthesis.

- 6. (Who is the father of orphans, and the judge of widows.) **God in his holy place.**
- 7. **God who makes men of one mind to dwell in a house:** (who brings out them that were bound in strength; in like manner them that provoke, that dwell in sepulchers.)
- 36. (God is wonderful in his saints: the God of Israel is) **he** (who) **will give power and strength to his people.**

God has a special care over the oppressed, the orphan, and widow – the afflicted; in a spiritual sense, these acknowledge no father or spouse, but God alone, confiding and loving Him alone, longing for the day when they shall see Him; therefore, in them does He mostly dwell and their hearts are "his holy place."

God's great love unites these hearts and "makes men of one manner to dwell in a house." So were the early Christians - having one mind, one will, one faith, one hope, one love, - of whom the Acts of the Apostles describes: "One soul, one heart." He also "brings them out" by breaking strong chains of sin; and more wonderful, to "them that provoke" God by their stubborn disbelief, and thereby "dwell in" death as in a "sepulcher," does God revive to life, and to the fellowship of like-mindedness, in God. St. Augustine distinguishes the bound and buried: the bound are caught in chains of concupiscence, but are anxious for rescue and so pray to God for help; the buried are so sunk in depravity that they despise salvation and exasperate God... yet God's love may soften them so that they reverse their condition by penance and cease their slavery to the devil.

2. **Let God arise and his enemies by scattered: and let them that hate him flee before his face.**

Moses announced these words on raising the ark as the Israelites proceeded on their journey. St. Robert Bellarmine sees, "Let God arise" as a prophecy of the resurrection of Christ and let "his enemies be scattered" as applying to the Jews who said, "we will not have this man to reign over us" causing them to be the most scattered nation on the earth. Finally, the demons, having been conquered, "flee before his face" which prove the truth of the resurrection and Christ's divinity.

The Feast of the 11th Sunday after Pentecost speaks on the Church and the power of God. In the Epistle, St. Paul declares, "I make known unto you the Gospel... which I also received" - there is but one Gospel, one manner of belief, which is proper to the Church Christ founded "who makes men of one mind." The Gospel recounts the curing of one deaf and dumb – God confers "power and strength" to hear His will and do it.



CHRIST THE KING Catholic Church

An apostolate of the Priestly Fraternity of St. Peter preaching the Gospel & sanctifying souls according to the liturgical books of 1962.

11th Sunday after Pentecost

August 21, 2022

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Church Office Hours: 10:00 am – 3:00 pm, Monday - Friday

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The Daily Mass Schedule is:

- Monday at 12 noon
- Tuesday, Wednesday, and Thursday at 7:00 am and 9:00 am.
- Friday at 9:00 am and 6:30 pm. (On Friday, a 5:30 pm Holy Hour & confession time, precedes the 6:30 pm Mass.)
- Saturday at 9:00 am.

The Sunday Mass Schedule is:

7:00 am low; 8:30 am low; 10:30 am sung; and 12:30 pm low.

Items on the "Blessing Table" in the hall are blessed after the 12:30 pm Mass; or, after the 10:30 am Mass, if there is no 12:30 pm Mass.

Confessions are heard in the confessional box ½ hour before Mass.

In Ocala:
 Sunday Mass at 4:30 pm
 Monday Mass at 7 am.
 1st Saturday Mass at 10:30 am.

Sarasota "Lost & Found"
 now located in the office

Liturgical Calendar for the Upcoming Week

DATE	FEAST	CLASS/COLOR	COMMEMORATION
Sun 08-21	11 th Sunday after Pentecost	2/G	
Mon 08-22	Immaculate Heart of Mary	2/W	Ss Timothy & Companions
Tues 08-23	St Philip Benizi	3/W	
Wed 08-24	St Bartholomew	2/R	
Thu 08-25	St Louis IX	3/W	
Fri 08-26	St Zephyrinus	4/R	
Sat 08-27	St Joseph Calasance	3/W	
Sun 08-28	12 th Sunday after Pentecost	2/G	

Mass Intentions for the Upcoming Week in Sarasota

Sun 08-21	(7 am) Diana Carvallo+ rb family (8:30 am) Joseph & Wilhelmina Mercier++ rb M&D Priest (10:30 am) <i>Pro-populo</i> (12:30 pm) No 12:30 pm Mass through August
Mon 08-22	(12 pm) Blessed Virgin Mary rb a friend
Tues 08-23	(7 am) Frank Kramer+ rb J&J Runkle (9 am) Hilda White rb Emke family
Wed 08-24	(7 am) Daniel Stephens rb M&M Meza (9 am) In Thanksgiving to Our Lady & suffering souls in Purgatory rb L de Saizieu
Thu 08-25	(7 am) 43 rd Wedding anniversary rb M&M Marchand (9 am) Fr Dupre rb M Meza
Fri 08-26	(9 am) Bill & Terri Shehwen Wedding Anniversary rb Shehwen family (6:30 pm) Janet Bartels+ rb M Godbout
Sat 08-27	(9 am) My godchildren rb KD
Sun 08-28	(7 am) Helen E Gubala rb M/M T Gubala (8:30 am) Conversion of our family rb M&M Meza (10:30 am) <i>Pro-populo</i> (12:30 pm) No 12:30 pm Mass through August

Today's 10:30 music: Entr: Come Holy Ghost, #883; Asperges, #567; Mass IX, #731 & Credo IV, 780; Exit: Salve Regina, #961.

Last Sunday: Collection – \$6,732; CFA: \$128.00; **Assumption** (8/15) - \$747.00.
Attendance: 7 am-63; 8:30 am-133 10:30 am-211; total 407 souls.

This week, Monday, staff meeting (3:30 pm), Vespers (4:30 pm); **Tuesday,** Holy Face devotions (10:15 am); **Wednesday,** Choir practice (7 pm); **Thursday,** CtK Day at Planned Parenthood (1-6 pm) & Vespers (4:30 pm); **Saturday,** Vespers (4:30 pm).
[Through August, no 12:30 pm Mass.]

Fr. Hathaway's sermon series on the Ten Commandments takes, in great part, from The Faith by Fr. John Hardon SJ.

Please pray for: Alyssa McNamara (8/21); Sheila Mills, Mike Hovland, Burkett family, Gilbert Fazzino (8/14); Ralph Deitche (7/31); Kristin Tilsinger, Scott Funderburk, Gloria Flynn (7/24); & Nicholas Meza (7/17).

Father has been asked, by the choir leader, to tell you, that, if your baby is crying, please take him/her to the social hall.

Giving honor where honor is due: Towards giving almighty God His due, please dress appropriately at the Holy Sacrifice of the Mass. When sitting, a woman's dress should reach below her knees, cover her shoulders, and rest near the pit of the throat; a man ought to wear a suit & tie, or, at least, a collared shirt & clean slacks; shorts, short skirts, shirts with slogans, baggy or tight-fitting clothes are all inappropriate. Of course, this applies especially to Sundays and Holy Days of obligation when we are commanded to give these days to God in a special way.

Towards understanding the liturgy: from The Spirit of the Liturgy, by Card. Ratzinger, emeritus Pope Benedict XVI, p. 77; 1999 AD (part II – next week):

“But what about the altar?...”

...The ordering of St. Peter's was then copied, so it would seem, in many other station churches in Rome. For the purposes of this discussion, we do not need to go into the disputed details of this process. The controversy in our own century was triggered by another innovation. Because of topographical circumstances, it turned out that St. Peter's faced west. Thus, if the celebrating priest wanted – as the Christian tradition of prayer demands – to face east, he had to stand behind the people and look – this is the logical conclusion – towards the people. For whatever reason it was done, one can also see this arrangement in a whole series of church buildings within St. Peter's direct sphere of influence.

The liturgical renewal in our own century took up this alleged model and developed from it a new idea for the form of the liturgy. The Eucharist – so it was said – had to be celebrated *versus populum* (towards the people). The altar – as can be seen in the normative model of St. Peter's – had to be positioned in such a way that priest and people looked at each other and formed together the circle of the celebrating community. This alone – so it was said – was compatible with the meaning of the Christian liturgy, with the requirement of active participation. This alone conformed to the primordial model of the Last Supper.

These arguments seemed in the end so persuasive that after the Council (which says nothing about "turning to the people") new altars were set up everywhere, and today celebration *versus populum* really does look like the characteristic fruit of Vatican II's liturgical renewal. In fact, it is the most conspicuous consequence of a re-ordering that not only signifies a new external arrangement of the places dedicated to the liturgy, but also brings with it a new idea of the essence of the liturgy – the