

Today's Introit takes from Psalm 69 verses 2, 3, & 4. We review them scripturally then understand them in relation to today's feast.

Psalm 69 is paraphrased: "A prayer in persecution." The Introit omits the Psalm verse contents within the parenthesis.

2. *O God, come to my assistance; O Lord, make haste to help me.* 3. *Let them be confounded and shamed that seek my soul:*

Verse 2 is highly celebrated in the Catholic Church as it begins every divine office. This verse especially applies to our Savior hanging on the cross but may benefit the faithful in any danger or necessity whatsoever. For as much as we face daily dangers while on our pilgrimage through this life and knowing our adversary the devil continually roams about 'like a roaring lion seeking whom he may devour', so much is it not only lawful but expedient to oft recite this prayerful petition. By it, we ask for the powerful and speedy deliverance from great and imminent dangers.

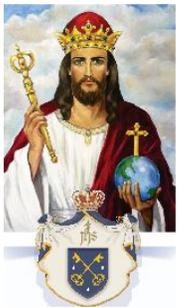
The rest of the Psalm echoes Psalm 39 which we reviewed before using our reference material, St. Robert Bellarmine's, A Book of Psalms: The enemies of Christ were much confused at his resurrection. They thought all was accomplished after the last nail found anchor in the wood; but after the 3rd Day, they were greatly "confounded and ashamed" by the many signs and wonders, and by the belief of a mass of people, confirming the resurrection and the divinity of Christ.

4. *Let them be turned backward, and blush for shame that desire evils to me:* (let them be presently turned away blushing for shame that say to me: It is well, it is well.)

As at the resurrection, so shall it be on the Last Day; the enemies of God and true religion, shall see Him 'Whom they pierced' by their proud denials & coordinated attacks upon His Church; they shall fall back (in damnation) and blush with an eternal shame because they sought evils to Christ (through His Church, His mystical Body). Nor shall it be well for those who, through indifference or false sympathy, hinder others from striving for heaven and eternal things, saying: "It is well, it is well, do not worry about conversion or change of life, you will not be damned; *be happy, don't worry* (to keep your lamp 'burning in your hands'), all is well, all is well."

The Feast of the 12th Sunday after Pentecost recalls the glory of the New Covenant and the wonderful example of charity in the Good Samaritan. The Epistle: The ancient Hebrews say that Moses wore a veil to moderate the radiance of his face brought about by a covenant in stone; how much more shall the glory be to them who inherit a covenant confirmed in divine Flesh! The Gospel: The surpassing charity of God wondrously profits a wounded – *semivivo* – mankind; shall not we impart a like charity to our fellow man?

As inheriting a greater glory, let us, with a greater glee, assist our neighbor, crippled by sin, in ways we are able, both to fulfill a command of Christ and to, thereby, do a service to Christ Himself who has said, 'What you do to these you have done to me.'



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.

12th Sunday after Pentecost

August 28, 2022

Pastor: Fr. Chris Hathaway, FSSP
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Assistant: Fr. Vince Huber
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Secretary: Susan Hemeryck
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For the weekly bulletin, see:
christthekingsarasota.weebly.com

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

Christ the King Catholic Church.
1900 Meadowood Street
Sarasota, FL 34231

Office: 941-924-2777
www.christthekingsarasota.org

Sacramental Emergency: 941-400-5415

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 & a seasonal 12:30 pm low Mass.

Items on the "Blessing Table" in the hall are blessed after the last Mass on Sunday.

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 08-28	12 th Sunday after Pentecost	2/G	
Mon 08-29	Beheading of SJB	2/R	St Sabina
Tues 08-30	St Rose of Lima	3/W	St Felix & Adauctus
Wed 08-31	St Raymond Nonnatus	3/W	
Thu 09-01	St Giles	3/W	Twelve Holy Brothers
Fri 09-02	Sacred Heart of Jesus	3/W	St Stephen of Hungary
Sat 09-03	Immaculate Heart of Mary	3/W	St Pius X
Sun 09-04	13 th Sunday after Pentecost	2/G	

Mass Intentions for the Upcoming Week in Sarasota

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	
Mon 08-29	(12 pm) Afra Beggy	rb T&A Wade
Tues 08-30	(7 am) Blessed Virgin Mary	rb a friend
	(9 am) Aaron & Sarah Pruitt	rb M Pruitt
Wed 08-31	(7 am) Frank Kramer+	rb J&J Runkle
	(9 am) David Williams Sr+	rb Bein family
Thu 09-01	(7 am) Bartholomew Thomas Vereb+	rb T Tilden
	(9 am) Claire Verdini	rb K&N Zilli
Fri 09-02	(9 am) Timothy Steindorf+	rb L Steindorf
	(6:30 pm) Mrs. Irvin Kirsch+	rb K Kirsch & B Blake
Sat 09-03	(9 am) Blessed Virgin Mary	rb a friend
Sun 09-04	(7 am) Frank & Sheila Fuller++	rb J Arthur-Wong
	(8:30 am) daughter's conversion	rb Thu Le
	(10:30 am) <i>Pro-populo</i>	
	(12:30 pm) No 12:30 pm Mass (dedicated & vetted ushers needed)	

Today's 10:30 music: Entr: O Sacrament Most Holy, #903; Asperges, #567; Mass XI, #740 & Credo III, #776; Exit: Holy God We Praise Thy Name, #881.

Last Sunday: Collection – \$4,903.60; CFA: \$40.00; **Assumption** (8/15) - \$289.00.

Attendance: 7 am-60; 8:30 am-134 10:30 am-185; total 379 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); **1st Friday,** Mass & devotions, Queen of Apostles Academy begins; **1st Saturday,** Mass & devotions, Vespers (4:30 pm) (**Ocala** at 10:30 am).

Fr. Huber will be starting a young adult group here at CTK. The first meeting is on Friday, September 9th after the 6:30pm Mass. Please come to Mass and then we will meet in the hall afterwards. We will subsequently be meeting at the same time on 1st Fridays. All between the ages of 18-40 are welcome. Please text Felicita Randazzo (815-319-1418) to be included in the group chat!

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).



The Discalced Carmelite Nuns of Traverse City joyfully announce the Solemn Profession & Veiling of their Sister Miriam Elias of the Soul of Christ, O.C.D. (Margaret Susan Pittis) at the Solemn High Mass in the presence of the Most Reverend Jeffrey J. Walsh, Bishop of Gaylord, Thursday, September 8th 2022 at ten o'clock in the morning. Sister will receive visitors in the parlor from 2:30 to 4:30 pm on September 9, 10, & 11. Letters may be sent to Carmelite Monastery, 3501 Silver Lake Road, Traverse City, Michigan 49684-8949.

Towards understanding the liturgy (part II): from The Spirit of the Liturgy, by Card. Ratzinger, now emeritus Pope Benedict XVI, p. 78 & 80.

“...the liturgy as a communal meal.

This, of course, is a misunderstanding of the significance of the Roman basilica and the positioning of its altar, and the representation of the Last Supper is also, to say the least, inaccurate. Consider, for example, what Louis Bouyer has to say on the subject: “The idea that a celebration facing the people must have been the primitive one, and that especially of the last supper, has no other foundation than a mistaken view of what a meal could be in iniquity, Christian or not. In no meal of the early Christian era, did the president of the banqueting assembly ever face the other participants. They were all sitting, or reclining, on the convex side of a C-shaped table, or of a table having approximately the shape of a horseshoe. The other side was always left empty for the service. Nowhere in Christian antiquity, could have arisen the idea of having to ‘face the people’ to preside at a meal. The communal character of a meal was emphasized just by the opposite disposition: the fact that all the participants were on the same side of the table” (pp. 53-54, Liturgy and Architecture, 1967).

... Now the priest – the “presider”, as they now prefer to call him – becomes the real point of reference for the whole liturgy. Everything depends on him. We have to see him, to respond to him, to be involved in what he is doing. His creativity sustains the whole thing. Not surprisingly, people try to reduce this newly created role by assigning all kinds of liturgical functions to different individuals and entrusting the “creative” planning of liturgy to groups of people who like to, and are supposed to, “make their own contribution”. Less and less is God in the picture.”