



"And they anointed him king."

OUR LORD JESUS CHRIST THE KING
November 21, 2010

**ST. ELIZABETH OF
HUNGARY CHURCH**

"Count Me In!" Thank you to all who made a pledge to **Sharing Our Faith, Shaping Our Future** all-parish campaign. If you have not yet had an opportunity to make your pledge, we encourage you to do so. Forms are available in the back of the church.

THERE WILL BE A SECOND COLLECTION TODAY FOR CCHD.

OUR BOOK OF REMEMBRANCE is in the back of the church where you may write the names of those who died that you wish to remember during the month of November.

ANGEL TREE - Volunteers are needed to help with contacting families, organizing gifts, and driving to deliver them. If you would like to help, please call Gina Bainbridge at 503-244-5196.

ST. ELIZABETH CHOIR practice for our St. Nicholas celebration (December 3 at 6:00 PM) and Christmas Eve (December 24 at 4:00 PM and 9:30 PM) and Christmas Day (December 25 at 10:00 AM), is held on Tuesdays at 7:00 PM through December 21.

SAVE THE DATE! FRIDAY, DECEMBER 3, 2010 ST. NICHOLAS CELEBRATION
Our St. Nicholas celebration, is in the planning stage. Would you like to be a reader for one of the Birth Legends at this event? If interested, call Maryann Pierleoni at 503-675-5165.

THE TRAVELING CRIB, sponsored by **Catholic Charities**, is set up in the parish hall. This month we will collect baby clothes, blankets, diapers, etc., and maternity supplies for Pregnancy Support & Adoption Services and Elizabeth House maternity home. A list of requested items can found on the table next to the crib.

IF YOU HAVE BORROWED A PYX to take the Eucharist to someone who is ill, please return it as soon as possible. We encourage parishioners to take Holy Communion to the homebound, but we ask that you return the pyx soon after doing so in order that others will have one available to them.

READERS - Your workbooks are available in the chapel. Please pick up and sign for your copy.

LITURGICAL READINGS

Today: Our Lord Jesus Christ the King, 2 Samuel 5:1-3/ Psalm 122/ Colossians 1:12-20/
Luke 23:35-43

Monday: Revelation 14:1-3,4b-5/ Psalm 24/ Luke 21:5-11

Tuesday: Revelation 14:14-19/ Psalm 96/ Luke 21 5-11

Wednesday: Revelation 15:1-4/ Psalm 98/ Luke 12-19

Thursday: Revelation 18:1-2, 21-23; 19:1-3, 9a/ Psalm 100/ Luke 21:20-28

Friday: Revelation 20:1-4, 11-21:2/ Psalm 84/ Luke 21:29-33

Saturday: Revelation 22:1-7/ Psalm 95/ Luke 21:34-36

Next Sunday: First Sunday of Advent, Isaiah 2:1-5/ Psalm 122/ Romans 13:11-14/
Matthew 24:37-44

It is because it is simply love that the self-gift of Jesus is redemptive. Since love is the one thing evil cannot compass, either imaginatively or really, it evades the grasp of evil. Therefore the power of evil—"natural," human or diabolic—did indeed succeed in doing precisely what it set out to do, which was to destroy the enemy it perceived, a foe of tremendous and baffling strength, capable of healing and converting human minds as well as material elements. The huge power in Jesus, which had refused co-operation in what the Great Refuser saw as the only obviously sensible use of power, was (inexplicably, but opportunely) vulnerable to "the Prince of this World." And into all the channels laid open by love the power of destruction thrust itself, to seize the very citadel of that power. It found nothing there. All was destroyed except love, and love is "nothing" to the intelligence and grasp of evil.

But the very being of Jesus is love, and when he had accepted into himself the fullness of the thrust of evil there was no more it could do. The Christian assertion, repeated liturgically again and again, is that by dying he "destroyed death." This is literally true because the power of death is sin, and sin is that "defendedness" of human nature which keeps love confined. Where there is no sin, death, finds nothing to "grip." Love is exchange of life, and sin, which blocks that exchange, is the place where death can hold on. In dying, Jesus, as it were, released the grip of death's power to be an evil.

In order to realize the scope of this we have to remember how the model of exchanged life displays for us the infinitely intricate and intimate co-inherence of all reality. Jesus was (like all human beings) inherently related, physically and mentally, to all of creation. And this man, Jesus, is the Beloved, the one in whom the Father's purpose (necessity, the "must" of passion) is to "unite all things in heaven and on earth." Therefore when the impulse of love drove him to make himself vulnerable to the worst that evil could do (could do, that is, not merely to a human being, but to this human being, whose capacity for suffering was necessarily unique because he was God), the effect of the ultimate impotence of evil in him spreads outwards also to every being with whom he is enmeshed "in heaven, on earth, and under the earth."

(Rosemary Haughton, *The Passionate God*, Paulist, 1981, pp. 151-152)

COLLECTION FOR LAST SUNDAY: \$3,683.00 Thank you.

HOSPITALITY FOR NEXT WEEKEND

9:00 AM: Maureen and Don Binzer 11:00 AM Dave and Marge Hartmann

If you cannot fulfill your assignment, please make sure you find a substitute. Thank you.

HAPPY THANKSGIVING

Mass will be celebrated at 10:00 A.M.



St. Elizabeth of Hungary Church
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SCHEDULE OF MASSES

Saturday Vigil Mass: 4:00 p.m.
Sunday: 9:00 a.m. and 11:00 a.m.
Tuesday, Wednesday, Thursday and Friday: 8:30 a.m.

Reconciliation: Saturday at 3:00 p.m.
Baptism and Anointing of the Sick: Please call the parish office.
Marriage: Six months' notice required.

PARISH STAFF

Rev. James M. Kolb, C.S.P., Administrator
Joan Enright, Secretary - 9:00 a.m. - 3:00 p.m., Monday-Friday

Interested in joining St. Elizabeth Parish? Give us a call. 503-222-2168

"This is the King of the Jews." In Luke this is a simple inscription, in Mark and Matthew a cause for condemnation, in John an affirmation disputed by the chief priests. What a contrast there is between the inscription and the spectacle of the helpless crucified, between the salvation which some expected from him and the reality of this condemned man incapable of saving himself!

For Luke, Jesus on the cross, enduring mockeries and insults, is the type of the persecuted just one, martyred by the impious who hurl their defiance at him: "If you are the king of the Jews, save yourself." Highlighting the reactions of the two criminals who surround Jesus, Luke shows two possible attitudes toward the Messiah. One man condemns himself by blaspheming this laughable king, the other turns to him through whom "we have redemption, the forgiveness of our sins" (Col 1:14). Jesus who, since his temptation in the desert, has refused any demonstration of power for his own advantage, claims that he can save the one who trusts in him, "this day you will be with me in paradise." "This day" is the time of the kingdom already present in the person of Jesus. Here, at the foot of the cross, the lordship of Christ takes root.