

NOTRE DAME PARISH

Christ, the King of the Universe

"My Kingdom does not belong to this world."



Go look at the parish Easter Candle near the baptismal font. You see an Alpha (A) and an Omega (Ω), the first and last letters of the Greek alphabet. They remind us that Christ, yesterday and today, is the Beginning and the End. To him belongs all

time, all the ages, and glory and power forever. Amen.

Since he is more powerful than me: ♦ What will I believe about God's Kingdom? ♦ What truth do I need to hear Jesus speak? ♦ What action will I do because it is right and true?

MASS INTENTIONS

Saturday, November 20 @ 4PM
George Boeckling
Alan Kalk
Maryann Karls

Sunday, November 21 @ 9:30AM
Kathryn Neary

Monday, November 22 @ 8AM
Frank Parkerson

Tuesday, November 23 @ 8AM
Joan Langley

Wednesday, November 24 @ 8AM
Tom Fitzgerald

Thursday, November 25
NO MASS AT NOTRE DAME

Friday, November 26
NO MASS AT NOTRE DAME

Saturday, November 27 @ 4PM
Mary Sholtis
Pat McDonald
Tom McDonald

Let Us Pray

- For the safety of travelers during the holidays
- For political leaders: that they might be servants instead of power-seekers
- For those whose commitment to the truth puts them into conflict
- For a true spirit of gratitude for skills, opportunities and freedoms
- For protection of the earth; for the safety of those who will suffer from the next climate disaster
- For Maya & Olivia Fennell to be baptized this Sunday

Gobble, Gobble

This past weekend I was watching an episode of North Woods Law. It follows fish and game officers as they enforce hunting and fishing rules in Maine and other northern states. In this particular episode, a property owner reported a hunter who had killed a turkey on her private property. The officer visited the property, found some feathers and blood where the bird had fallen, and caught up with the offender, who had not realized, coming out of the woods, that he had strayed onto private land. He had to pay a fine.

Strange to say, that same day as I sat in my sunroom with Rocco asleep on my lap, I looked out the window and watched a procession of wild turkeys as they came out of the woods into

my yard. I did not stir, lest Rocco awaken and go into a territorial barking rage.

It was almost like a religious ritual – Nine turkeys, single file, strutting across the lawn onto my driveway, in military order going up to the closed garage doors, making an abrupt 90 degree left turn, and continuing along the garage until they reached the edge of the building, then making an abrupt left turn around the corner of the house!

When the birds disappeared from my sight, I got out of my chair to see what remained. One straggler was on the stoop of the back glass door, peering in.

Our eyes met. The bird was not at all startled. In fact it had that look of innocent curiosity – even friendliness.

The bird abruptly turned

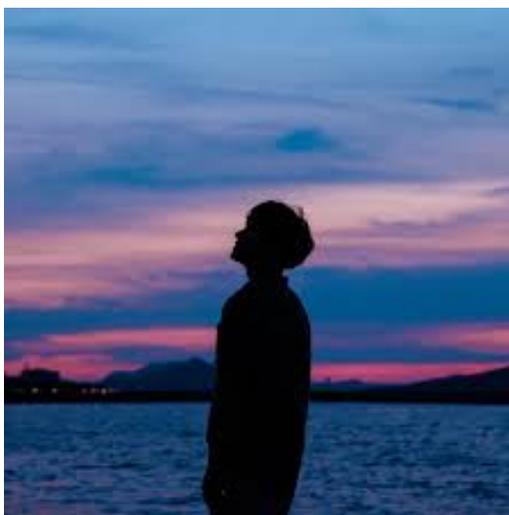


around, walked along the garage, and disappeared around the corner to rejoin its comrades.

Thinking of the wild turkey that was shot in Maine, and the approaching Thanksgiving holiday, I thought: “Man, you are some lucky bird!”

Father Keith & Rocco

Seeking to Be Whole



*The R U OK? movement is a suicide prevention charity in Australia.

The pope’s November intention for the Apostleship of Prayer is “to pray for and be near those who suffer from exhaustion, burn-out, and depression.”

Small things can make a difference to mental health, and to my mind the R U OK? movement is one of the best of them. The annual day is 9 September, but the Pope is calling all of us to make every day an R U OK? day.*

Barry Larkin committed suicide in 1995. None amongst his family or friends knew he was chronically depressed. His son Gavin was so shocked by his much-loved father’s death that it eventually led him to co-found the R U OK? movement. On the second Thursday in September each year Australians are encouraged to contact

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Was the First Thanksgiving Catholic?

By Damian Costello

Few things in American life strike a deeper chord than Thanksgiving. A table covered with food. The late autumnal light slanting through bare trees. And motion. The whole country responds to the homing signal to unite with relatives and friends. Many of us return to where we were born, the very land calling us back to where we emerged. Thanksgiving's universal appeal is due in part to its deep Catholic roots.

The origin story of Thanksgiving that we usually tell is that of the Pilgrims, the group of settlers that arrived in 1620 in what is now Massachusetts. Half of them died the first winter. The rest survived due to the help of the Wampanoag, the Native people looking for allies against their more powerful Narragansett neighbors. In this version, Thanksgiving was a joint Wampanoag-Pilgrim feast in the fall of 1621. The Pilgrims celebrated their harvest after barely surviving the first year in a new land.

Only Thanksgiving couldn't have happened

this way. For Puritans at the time, giving thanks was a stark affair. It usually consisted of a long day of fasting and prayer in church.

The impetus for Thanksgiving came from the Wampanoag. This type of feast to honor and thank the spirits that sustain them is a common facet of Wampanoag life.

Squanto, a Wampanoag who spoke English and was an ally of the settlers, was Catholic. Abducted as a slave and taken to Europe, Squanto had his Catholic faith to help him survive his six-year journey home and bridge two different cultures.

Whether Squanto knew it or not, in fostering the first Thanksgiving he drew on the deep font of Catholic spirituality. Ceremonial feasting to give thanks is the center of Catholic life. Eucharist means an "act of thanksgiving."

A feast unifies the whole cosmos. Food is a gift of the earth, shaped by human labor, everything in the cosmos focused down into a single point. Food is the very essence of life, which is then given to all

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to be shared, unifying all present. To offer food in thanksgiving is to complete the circle and give the gifts back to the Creator.

The circular focusing and then magnification that occurs in such feasts is the embodiment of what G. K. Chesterton meant by saying “gratitude is happiness doubled by wonder.” That’s what Squanto and the Wampanoag taught the Pilgrims.

That is what calls us home this time of year. All the beings that sustain us in the land and sky, our ancestors yearning for our problematic history to be resolved, our families too often separated by distance, our Savior who fulfills his promise to be with us always through a sacramental feast – all our relatives calling us home, uniting us in life and fellowship, turning us outward in gratitude to all that surrounds and sustains us, renewing us in happiness and wonder.

This article also appears in the November 2021 issue of U.S. Catholic (Vol. 86, No. 11, page 49).

ADVENT 2021—Notre Dame Parish

Lectio Divina and Faith Sharing

Please join us!
Lectio Divina is a way of praying the scriptures—
 together we will read the Gospel for each Sunday in Advent slowly, reflectively, and responsively

- When:** the four Mondays of Advent
 Nov. 29, Dec. 6, 13, and 20
 9:30 to 10:30 am
- How:** email Marie Campbell to sign up or to get more information:
matkcampbell@comcast.net
- Texts:** the Gospel for each Sunday in Advent—plus a two-page guide for *Lectio Divina*, published by the USCCB each week
- Where:** in your own home, using Zoom on your computer or smartphone

New to Zoom? No problem! Go to www.zoom.us and click on the orange tab that says “SIGN UP, IT’S FREE.” Let Marie know if you have any problems.

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someone they know who might be going through a difficult patch and ask, "Are you OK?" The simplicity of the challenge combined with the complexity of our contemporary mental health culture has struck a chord. R U OK? has taken off, and not just on one day of the year.

Last year, as the promotion for the campaign ramped up, I called two friends, both aged under 30, who I knew were struggling, one with a bitter divorce, and the other with ill health. The friend battling cancer was in better spirits and had good family support. Within seconds of asking my friend going through a difficult divorce if he was OK, he burst into tears and sobbed. Only the thought of leaving his children fatherless was stopping him from ending his life. Though it wasn't a bad start, my friend needed more than a phone call. He needed a lot of help.

It is a shocking reality that the greatest cause of death in young people under 30 in the developed world is not the abuse of drugs or alcohol or misadventure, but suicide. Young adults living in the countries with the highest standards of living and with the greatest educational opportunities should, in theory, have the most to live for. Yet in a generation that is sometimes described as the most socially connected ever, the feeling of isolation appears to be pandemic. Many contemporary young people are *not* OK.

The reasons for this poor state of mental health, the increase in suicide (or "self-delivery", as suicide is now sometimes called) and attempted suicide, are many and complex, but, as Hugh Mackay argues in *The Good Life*, happiness has become an industry that is selling all of us a lie. "I don't mind people being happy – but the idea that everything we do is part of the pursuit of happiness seems to me a really dangerous idea and has led to a contemporary disease in Western society, which is fear of sadness," Mackay writes. "We're kind of teaching our kids that happiness is the default position – it's rubbish. Wholeness is what we ought to be striving for and part of that is sadness, disappointment, frustration, failure; all of those things which make us who we are ... I'd like just for a year to have a moratorium on the word 'happiness' and to replace

it with the word 'wholeness'."

Mackay is not on his own. I have lost count of the number of parents who tell me, "I don't care what my kids do, as long as they're happy." Although it may be just a casual throwaway line, it is a symptom of a deeper anxiety. Why are we setting our children up for such failure? Why don't Christian parents say, "I want my children to be faithful, hopeful, loving, just and good." Living those virtues will not always lead to happiness – but it will bring something more valuable and precious. Joy.

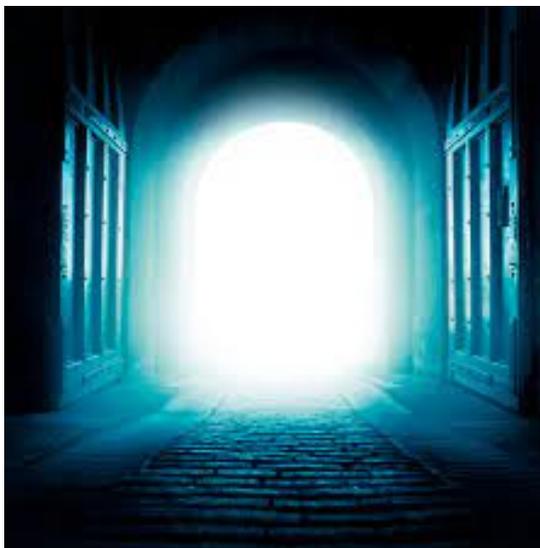
Joy is one the great themes in the teaching of Pope Francis. Christian joy is not the same as happiness. Christian joy celebrates that we know where we have come from, why we are here and where we are going. It moves away from trying to find the easy side of easy to confront the inevitable tough moments in our lives, and to embrace suffering as an inescapable reality in the human condition. It seeks to be resilient in the face of adversity by embodying Jesus' call to love God and our neighbour as we love ourselves. And it tells us that we are not meant to live isolated lives as "rocks and islands", as the Simon and Garfunkel song has it. There was a good reason why Jesus sent the disciples out in twos.

Gavin Larkin's wife, Maryanne, found out how tragic and unhappy life can truly be. Gavin died of lymphoma at the age of 42 in 2011, 16 years after his father's suicide. Their son, Gus, died from brain cancer at the age of 15 in 2013. I hope people keep calling Maryanne to ask her if she is OK. We need do the same for someone we know who may be struggling, especially if he or she is young, because so many young people have been sold a lie, and now that life is not as happy as they were promised it would be, some find they have no hope for the future. Living Christian joy is not easy or straightforward. But setting out on this path might be the way to be more than OK.

The previous article is taken from the website of the Australian Jesuits, Jesuit.org.au

WHAT IS THE KINGDOM OF GOD?

By Gerald Darring



The Kingdom of God is ...

The Kingdom of God is a space. It exists in every home where parents and children love each other. It exists in every region and country that cares for its weak and vulnerable. It exists in every parish that reaches out to the needy.

The Kingdom of God is a time. It happens whenever someone feeds a hungry person, or shelters a homeless person, or shows care to a neglected person. It happens whenever we overturn an unjust law, or correct an injustice, or avert a war. It happens whenever people join in the struggle to overcome poverty, to erase ignorance, to pass on the faith.

The Kingdom of God is in the past (in the life and work of Jesus of Nazareth); it is in the present (in the work of the Church and in the efforts of many others to create a world of goodness and justice); it is in the future (reaching its completion in the age to come).

The Kingdom of God is a condition. Its symptoms are love, justice, and peace.

Jesus Christ is king! We pray today that God may “free all the world to rejoice in his peace, to glory in his justice, to live in his love.”

Jesus enters human history as God's anointed son who announces the nearness of the reign of God (Mk 1:9-14). This proclamation summons us to acknowledge God as creator and covenant partner and challenges us to seek ways in which God's revelation of the dignity and destiny of all creation might become incarnate in history. It is not simply the promise of the future victory of God over sin and evil, but that this victory has already begun – in the life and teaching of Jesus.

U.S. Bishops, *Economic Justice for All*,
1986: 41