

St. Dominic's Roman Catholic Church National Shrine of Divine Mercy

Barbados

Solemnity of Christ The King
November 21, 2021 # 665 Year B

Metanoia



HOLY MASSES

Sundays:
(Saturday evening) Vigil 6.30pm,
7.00, 10.30am & 6.30pm

Tuesday – Friday: 6.30 am
Saturdays & Holidays: 7am

Confessions: before and after Masses
if possible and by appointment

Baptisms:
Call to make an appointment

Online Masses St Dominic Barbados

Tue—Fri 6.30am

Saturday 7am, 6.30 pm

Sunday 10.30am



Office hours

Monday: 7 – 12

Tuesday: 7 – 12, 3-5

Wednesday: 7 – 12

Thursday: 7 – 12, 3-5

Friday: 7 – 12

*Priests are available
during office hours
or by appointment*

Office is closed:
on bank holidays & weekends, and
sometimes we may be out of the
office. (Please call before coming)



St. Dominic's Church

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www.stdominicbarbados.com

YouTube—St Dominic Barbados

1st Reading: Daniel 7:13-14

Psalm: 92(93):1-2,5

2nd Reading: Apocalypse 1:5-8

Gospel Acclamation :

Alleluia, Alleluia,

Blessings on him who comes in the name of the Lord!

Blessings on the coming kingdom of our father David!

Alleluia!



Gospel

John 18: 33-37

'Are you the king of the Jews?' Pilate asked. Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.' 'So you are a king then?' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.'

Bishop Neil's SYNOD Parish Dialogue sessions

With live streaming on YouTube & The Diocese facebook page

Bishop Neil invites you to join him at the SYNOD Parish Dialogue Sessions in your parish as we continue our SYNOD Consultation Questions "Listening" process. There will be two sessions in each parish.

At St. Dominic's Church : Tuesday 23rd November, 6.00 - 7.00 pm

Monday 6th December, 6.00 - 7.00 pm

REMINDER!

Commemorative books on the Episcopal Ordination of Bishop Neil

Available at \$25.00 each.

Call the office to obtain your copy.

REGISTERING FOR MASS: [stdominicsbarbados.eventbrite.com](https://www.eventbrite.com)

<https://www.eventbrite.com/o/st-dominics-30452042520>

Space is limited to 75 people in the church

MASS TIMES: VIGIL 6.30 PM, SUNDAY 7.00, 10.30 AM & 6.30 PM

We are a Catholic community committed to welcoming our brothers and sisters, celebrating the Eucharist, receiving the Sacraments, spreading the Good News, passing on our Catholic faith and Traditions, promoting devotion to Divine Mercy and assisting the poor and less privileged in our community. As the National Shrine of Divine Mercy we encourage fuller participation in the Divine Mercy devotions in order to strengthen our Catholic faith, to experience the healing grace and mercy of God and to be merciful to others as Jesus.



Our prayers:

SYNOD PRAYER

We stand before You, Holy Spirit,
As we gather together in Your name,
With You alone to guide us,
Make Yourself at home in our hearts;
Teach us the way we must go
And how we are to pursue it.
We are weak and sinful;
Do not let us promote disorder.
Do not let ignorance lead us down the
wrong path
Nor partially influence our actions.
Let us find in You our unity
So that we may journey together
to eternal life
And not stray from the way of truth
And what is right.
All this we ask of You,
Who are at work in every place and time,
In the communion of the Father and the
Son, forever and ever. Amen.

PRAYER OF ST. FRANCIS OF ASSISI:

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life." Amen.

Prayer for vocations

Heavenly Father raise up holy vocations to the priesthood, to keep the faith alive and guard the memory of your Son Jesus, through the preaching of His word and the celebration of His Sacraments.

May Your Church sustain seminarians and priests in their vocations so that they may faithfully fulfil their mission at the service of the Gospel.

If you would like to receive
the newsletter electronically,
send an email to:
stdominic.newsletter@gmail.com



SCAN ME

Nov 21 - 27

Mass intentions



Sunday:

Vigil: Sat 6.30 pm: Benjamin Brooker—Birthday
Sun 7.00 am: Gerald Gloumeau—RIP & Kay Donowa—RIP
10.30 am: for parishioners & visitors & Leone Querino on her 100th Bday
6.30 pm: Susan Worme—Birthday & Ciro Anez Ruiz—RIP
& Julie Raizman—for healing

Tue 6.30 am: Keith & Alec Lewis—RIP
Wed 6.30 am: Matthew McFarlane—Birthday
Thu 6.30 am: All those whose names are on the tree of life—RIP
Fri 6.30 am: Eli Brooker

WHEN HE COMES AGAIN

The traditional profession of faith we Catholics and other Christians recite every Sunday concludes the section devoted to Jesus with these words: "He will come again in glory to judge the living and the dead, and his kingdom will have no end." This faith statement concerns the Second Coming of Christ and his role in the Last Judgment and in the eternal Kingdom of God.

The first coming of Christ involved Jesus' birth, life and death in the land of Israel some 2,000 years ago. Through the Gospels we can learn a good deal about the historical Jesus. The result is that we can know as much—if not more—about Jesus as we know about almost any other figure from antiquity. **The Second Coming of Christ**, however, is different. It is still to come, and it will involve the end of this age or world as we know it. This topic is the domain of prophets, not of historians, who generally deal with the past and assume that it was much like the present. Nevertheless, historical study can at least tell us what people in the past imagined the future would be like, and in particular what early Christians believed about the Second Coming of Jesus and his place in the end times.

Eschatology is the study of the "last things." In the context of ancient Judaism and Christianity, eschatology concerned the end of human history, the resurrection of the dead, the Last Judgment and subsequent rewards and punishments. The early Christians believed the risen Jesus would play a pivotal role when these events take place. This led to belief in the Second Coming of Christ....

Jesus and the last judgment. When early Christians thought of the risen Jesus as the Son of Man, they envisioned him not so much as an ordinary human being as they did the one raised from the dead, exalted to the heavens and worshiped as "our Lord Jesus Christ." And they associated him with the Last Judgment (for which resurrection was a precondition).

This idea of a worldwide Last Judgment—one that will mark the end of human history as we know it and involve rewards for the righteous and punishments for the wicked—developed from the Old Testament theme of the "day of the Lord." **The Last Judgment.** These Gospel accounts also give a prominent position to the glorious Son of Man. The imagery comes from Daniel, where the one "like a son of man" (7:13) is given "dominion and glory and kingship" (7:14). However, it is clear that the Gospel writers identified the glorious Son of Man as the risen Jesus and viewed his role in these future events as his Second Coming. The climax of the apocalyptic discourse in Matthew is the judgment scene in 25:31-46. In it, the glorious Son of Man—the risen Jesus—serves as the judge of "all the nations." His task is to separate the righteous (the sheep) from the wicked (the goats).

The criteria that the glorious Son of Man uses in judging are deeds of kindness to "the least." Those deeds include the traditional works of mercy: feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, caring for the sick and visiting the imprisoned. Those who have done these deeds to "the least" will get to enjoy eternal life with God and the Son of Man, while those who neglected them will face eternal punishment. And in these scenes of handing out rewards and punishments, the one who passes judgment is the glorious Son of Man, the risen Christ.

Will these future events happen in exactly this way? The truth is, we don't know. It is very much the prerogative of God to bring about the fullness of the Kingdom when and how God sees fit. However, Christians can be sure that whatever the exact sequence of events may be, the glorious risen Christ as "the firstborn of the dead" (Rv 1:5) will have a prominent position in them. This conviction, of course, flows from faith and hope, not from history. **'Thy kingdom come'** Jesus taught us all to pray for the coming of the fullness of God's Kingdom with the Lord's Prayer. In this prayer he gives us a vision of the future when all creation will celebrate the holiness of God and do God's will perfectly. He urges us to ask for divine help and guidance in the midst of the events that will lead to the fullness of God's Kingdom.

He teaches us to pray, "Thy kingdom come." He advises us to look forward to that blessed day not as something to be feared but rather as something to be welcomed: "Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near" (Lk 21:28). Our Christian response can and should be the early Christian prayer: Maranatha. "Our Lord, come!" (*americancatholic.org* by Daniel J. Harrington, S.J.)

