



THE CATHOLIC CHURCH OF CHRIST THE KING

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WELCOME TO CHRIST THE KING

We welcome visitors, family and friends to our Mass today.
We are glad you are joining us today.

THIRD SUNDAY OF LENT-YEAR-B-2024

FROM THE DESK OF FATHER SAJI: FROM THE DESK OF FATHER SAJI: LET JESUS WHO QUENCHES YOUR THIRST GUIDE YOUR STEPS We have all heard the adages about staying well hydrated. I know that we are taught that we shouldn't wait till we're thirsty to drink water. We should anticipate our need for water rather than waiting to be thirsty. But sometimes thirst is what draws us to what gives us life. We can all think back on experiences in our lives that we have chosen to be a part of that we thought were quenching a thirst that we had. We might have pretended to be someone other than who we are just so somebody would like us. We thought that that would quench our thirst for belonging and make our loneliness go away. Some of us have thought that buying something would make us happy. We know now that things don't bring happiness. Many of us have thought that money, a new job or even a more prestigious neighbourhood to live in, would give us security. We have learned that security doesn't come from those things. Thirst can lead us to the strangest places. It takes some sense of discernment, and wisdom for us to decide if what we have come to will really do the trick. As we notice from one of the optional Gospel readings-The Samaritan woman at the well this weekend, our shame and embarrassment about the state of our lives may keep us from the very thing that will quench our thirst. She, of course, needed water to stay alive, but what she was missing by going to the well at noon was community. She probably knew that people would make fun of her because of her many marriages and divorces, and so she believed that the community was not going to happen for her, and in Jesus' encounter with her, he asked her to re-examine that belief. At the end of the gospel that we hear this weekend, she goes back into her village and tells everybody that she encounters Jesus. She is astounded that a person could know everything about her life, and still want to converse with her and be with her. She thought that knowing her would send Jesus away from her. She thought that the background that Jesus came from was going to keep him from loving her and being with her. She also had an experience of men using her and then throwing her away, so she was somewhat skeptical of the conversation that Jesus wanted to have. Have you been paying attention to the thirst that you have in your life right now? Are you paying attention to the places you are going to try to quench that thirst? We know that things, money, possessions, people, or prestigious positions will not give us what we truly thirst for.

We know deep in our hearts that it is only peace with God and peace with others that will help us to quench the thirst of belonging. Remember the times when you have truly gone out of yourself and given the gift of yourself to another human being. Remember when you were not pretending to be someone that you are not, and not believing that you were better than everyone else, but simply offering yourself in love and in relationship to another person. Do you remember that honesty quenched your thirst? Do you remember that it didn't matter what the other person's response was? Being honest, and giving ourselves to others, is the blessing in itself. Being who we are and who God meant us to be in this world does not depend on whether or not somebody accepts that or values that. It is good in itself. Let all who are thirsty come to the stream of life-giving water that is Jesus, who offers us himself in the Eucharist, and in the presence of other holy ones around us. Come to the well and receive the gift. Enjoy your week ahead and the endless opportunities to gain closeness to God during this season of Lent. BE BLESSED AND BE A BLESSING

WEEKLY LENTEN QUOTE "Lent is a time to put life back in its proper place and remember two things about ourselves: We came from God, and we are journeying back to Him through the Resurrection." (Pope Saint John Paul II)

POPE FRANCIS' MONTHLY PRAYER INTENTION FOR MARCH "Let us pray that those who risk their lives for the Gospel in various parts of the world might imbue the Church with their courage and missionary drive."

ENTRANCE ANTIPHON My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

RESPONSORIAL PSALM You, Lord, have the message of eternal life.

GOSPEL ACCLAMATION Praise to you, O Christ, king of eternal glory! I am the resurrection and the life, says the Lord, whoever believes in me will never die. Praise to you, O Christ, king of eternal glory

COMMUNION ANTIPHON The sparrow finds a home, and the swallow a nest for her young: by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, for ever singing your praise.

"If you suffer with Him, you will reign with Him. If you cry with Him, you will have joy with Him. If you die with Him on the Cross of tribulation, you will possess the eternal dwelling place in the splendor of the saints. And your name, written in the Book of Life, will be glorious among men." St. Clare of Assisi

WELCOME TO CHRIST THE KING! We would like to extend a warm welcome to all our parishioners and visitors attending public Mass. Whether you are just passing through or looking for a spiritual home, we pray you find Christ the King inviting and spiritually uplifting. If you are attending Mass on a regular basis, we encourage you to register with the parish. Please call our parish office and start the conversation! To our visitors, we hope you enjoy your stay here in Amesbury. Our church is always open to you, your family, and friends. *Pax et bonum (peace and all good)*

PARISH CONTRIBUTIONS AND GENEROSITY A big thank you for all your generous donations, which are greatly appreciated. If anyone would like to transfer to standing order or bank transfer, this would help to simplify our banking procedure. The Parish bank details are: Name: Christ the King Church, Amesbury, Bank: NatWest Account number 66286638 and Sort code-52-10-03. If you wish to remember the Parish in your Will, further information is available from the parish treasurer or office.

GOD'S LOVE FOR CREATION: FORGIVENESS A new member of the Catholic faith decided to go to confession to deal with his transgression. In the confessional, he told the priest that he had sinned. "What was your sin, my son?" asked the priest. "I stole some lumber, Father," replied the man. "How much lumber did you steal?" asked the priest. "Father, I built my German Shepherd dog a nice new doghouse." The priest replied, "Well, that's not so bad." The man continued, "Father, I also built myself a 4 car garage." "Well, now, that's a little more serious." "Father, there's more. In addition to the doghouse, the 4 car garage, I also built a 5 bedroom, 4 bath house!" With a pause, the priest finally spoke. "That is a little more serious. I'm afraid you'll have to make a novena." "Father, I'm not sure what a 'novena' is, but if you've got the blueprints, I've got the lumber." In the Catholic faith there is much curiosity that pertains to the Sacrament of Reconciliation (confession), which once led a person preparing to enter into the Catholic faith to question me on "confession of sins" during the days of Jesus. My answer centred on the fact that Jesus forgave people in an informal way that usually stemmed from situations that fostered dialogue with Jesus as he sought to bring both spiritual and physical healing to another. Jesus never played the part of a judge but focused on extending God's love and mercy to those who were hurting. Jesus did not leave his followers a blueprint for the way that the church grants forgiveness through the Sacrament of Reconciliation as we know it today, but opened eyes to the beauty of God's forgiveness through his parables, sermons, and acts of love. The Sacrament of Reconciliation like all other sacraments had a historical progression that led to the way each Sacrament is celebrated today as the church has always been conscious that by the power of Jesus' spirit it has the power to forgive sins (John 20:19), yet has provided through its history a variation of ways it has done so. Joseph Martos in his book, *Doors to the Sacred: A Historical Introduction to the Sacraments of the Catholic Church* has an excellent chapter on the history of forgiveness stating in the early church, Baptism, was the rite of repentance; and, challenged a person to lead a sinless life; however this became highly impractical. In the second century the church dealt with serious sin through a process known as "excommunication." Upon being excommunicated people could come back to the church if that sin was "confessed" to a Bishop coupled with a prolonged penance. However a second scandalous sin meant permanent excommunication, which paved the way for people in serious sin to seek forgiveness near the end of life. In order to combat the difficulties that the church encountered in dealing with the forgiveness of sin, in the 6th century, private confession became a widespread means of spiritual guidance that embraced all types of sin and could be repeated as often as needed. Through time this brought about a system known as "tariff penance" which equated a specific penance for a specific sin; yet, wealthy sinners often paid poor people to perform penance for them and abused this system. The 12th century led to a style of forgiveness that many of us were taught in our childhood. This was the private encounter between priest and sinner with a penance (through prayer) and absolution. The enclosed confessional that we still find today was introduced in the 16th century to provide privacy to priest and penitent. Today the Sacrament celebrates our presence in a community of believers who admit to their sins; and, seek healing

through the expression of wrong doings with intent of redirecting life to overcome the shortcomings that are part of a flawed community of believers. Throughout the Season of Lent each Friday evening, 60 minutes (6:30 pm. -7:00 pm and also 30 minutes after the Stations of the Cross.) at Christ The King Church as well as in every church throughout the Diocese of Clifton the Sacrament of Reconciliation is celebrated at various times. If you have been away from the sacrament for an extended period of time, create time to visit one of the churches and experience the sacrament. Remember! The priest is not a judge but a healer. I believe it will bring you into a deeper and more joyful relationship with Christ aware that you are a vital part of God's creation.

IN MEMORIAM Please remember in your prayers those who recently died and for all the deceased members of our family and parish, the souls in purgatory and those who died in service of our country. Eternal rest grant unto them, O Lord. Amen. Please pray for God's grace for those who are ill: Please also pray for an increase in vocations, especially in our diocese and our country.

CONFESSIONS/SACRAMENT OF RECONCILIATION In the Sacrament of Penance, the love and mercy of the Lord Jesus is made manifest in the forgiveness of sins, thereby reconciling the penitent with God and with his Church. Confession is every Saturday from 5.00pm-5.40pm or by appointment.

REST IN PEACE May those who have died enter into the mercy of God and the joy of the Kingdom.

MASS SCHEDULE STARTING FROM 2ND MARCH 2024

SATURDAY 2ND MARCH MASS AT 6.00PM GORDON BURT, RIP (DONOR JENNIFER BURT)

SUNDAY 3RD MARCH MASS AT 11.00AM TERESA AND REG MARGETSON, RIP (DONOR LORETTA DAVIS)

MONDAY 4TH MARCH ADORATION AT 9.00AM AND MASS AT 10.00AM ALFRED RYAN, RIP (DONOR MARGARET RYAN)

TUESDAY 5TH MARCH ADORATION AT 9.00AM MASS AT 10.00AM COLLETTE CARVALHO (INTENTIONS) DONOR JO CHAMBERS

WEDNESDAY 6TH MARCH ADORATION AT 10.00AM MAURA O' MAHONY (HEALING)

THURSDAY 7TH MARCH ADORATION AT 9.00AM AND MASS AT 10.00AM PERPETUA CARVALHO(S) DONOR JO CHAMBERS

FRIDAY 8TH MARCH ADORATION AT 9.00AM AND MASS AT 10.00AM MASS JOHN EYRE, RIP STATIONS OF THE CROSS AT 10.30AM. AND 7.00PM

SATURDAY 9TH MARCH MASS AT 6.00PM ANN COCKRELL, RIP

SUNDAY 10TH MARCH MASS AT 11.00AM SYLVIA AND NEVILLE DAVIS, RIP (DONOR LORETTA DAVIS)

MORE FOR LENT-Stations of the Cross- Every Friday during Lent **10.30 AM AND 7.00PM. The Lent Encounter-**Stuart Ford, who spent a year in Salisbury parish as a seminarian, and who now works for the Bible Society, has edited and contributed to a series of Lenten devotions called: **The Lent Encounter: where is Jesus in the Old Testament?** Take a journey through the Old Testament this Lent to find the answer. Sign up for free at <https://www.biblesociety.org.uk/resources/the-lent-encounter-sign-up/> and you'll receive a free daily devotion from Ash Wednesday to Easter.

SACRAMENT OF RECONCILIATION DURING LENT: Throughout the season of Lent we will celebrate the Sacrament of Reconciliation every Friday from 6-30-7.00pm before the Stations of the Cross at 7.00pm. Also 30 minutes after the stations of the Cross every Friday evening. Apart from that Sacrament of Penance is administered every Saturday from 5pm-5-40pm prior to the Vigil Mass

DEAR PARISHIONERS, As we arrive at this Third Sunday of Lent, it is quite possible that the novelty of our Lenten resolutions has begun to wear thin. The zeal with which we embraced our mortifications on Ash Wednesday can fade as easily as the ashes signed on our foreheads. What was fun for a week or so now can seem more like drudgery than devotion. I have heard the opinion put abroad that the entire idea of external observances smacks more of the Pharisee than of the disciple. “It’s all pretence; I don’t really enjoy it? So insincere! What good will it do?” To that possibility, I would defer to the 1897 short story by Max Beerbohm: The Happy Hypocrite. There lived in London, Beerbohm writes, an immensely wealthy man of low reputation, one Lord George Hell. He was a gambler and drinker, fond of loose women, inordinately self-centred and rude, contemptuous of his fellow man, with an unpleasant face to match his deplorable temperament – an ugly man, in appearance and in character. He has taken up with an actress of low morals, feared for her temper and her jealousy, stage name of La Gambogi, One day Lord George meets and falls in love with an innocent young dancer, Jenny Mere. He proposes to Jenny, but she insists that she could only marry a man with the face of a saint. He is crushed because he knows that not only in appearance but also in moral fibre he is far from her ideal. In his desolation, he happens upon a mask maker, whose skills he engages to fashion a mask of manly beauty and tenderness. The mask is so skilfully made that it is undetectable. Wearing the mask, Lord George returns to court Jenny, who has no idea of the identity of this new gentleman, who now introduces himself as George Heaven. He realises that his manner of life must reflect the appearance of the mask if he is to win Jenny’s love. He returns money gained from cheating at cards, is more abstemious with liquor, adopts a respectable social life, supports charities for widows and orphans, and ends his affair with La Gambogi. In the course of time, impressed by the upright manner of this man, Jenny accepts his proposal. They are happily married, although Lord George is occasionally plagued by pangs of conscience that he is two-faced (no pun!), that he is hiding his true nature behind the mask. The jealous Gambogi learns of their happiness and vows to reveal to Jenny the true identity of this man. She arrives at their simple cottage and in her rage tears the mask from Lord George’s face. He is certain that his disreputable past has been revealed and that he will lose the love of the woman who means the world to him. But Jenny is puzzled, because the face that the mask once concealed looks exactly like the mask itself. Over time, wearing the mask day and night, Lord George’s face, along with his personality, has been reformed and has assumed the features of the mask. Not only has he changed in appearance; but living up to the image of the mask, he has changed in character. He casts the mask aside. He no longer has need of it.

The moral of the fable? Perhaps it is that by doing the proper thing, even if we don’t always mean or enjoy it, even if not for the purest of motives, we can be changed. If we act with tolerance, even though anger burns within, we might become kind and compassionate. Acting with civility and courtesy, even when incensed at some insult or offence, we might become calm and forgiving people. Forcing ourselves to be patient and hold our tongues might eventually make us naturally good-natured people. Reforming our lives begins with an act of the will, not always pleasant at first. If we extend the principle to the spiritual life, it gives deeper meaning and purpose to our Lenten practices. Getting to confession more regularly (or just getting to confession at all) might reveal to us the graces of peace and forgiveness that the sacrament confers. Setting aside time to pray each day with the discipline usually reserved for appointments at the gym or the morning jog (a daily rosary might be a good example) might make us people of regular prayer. Making charitable gifts in the spirit of intentional stewardship and not just giving from what’s left over, might make us genuinely generous and caring individuals. That is the intent of our Lenten penances: to turn practices, even when tedious, into graces that will become part of our nature. Repeated actions become patterns. Patterns become habits. Habits can turn into virtues. We just need to stay with them.

PASTORAL AREA PENITENTIAL SERVICE WITH BISHOP DECLAN AT CHRIST THE KING Our pastoral area Lenten Penitential Service with Bishop Declan Lang will be on Wednesday 20th March starts at 7.00pm in our Church. It will be a wonderful opportunity for us to join the Bishop and other priests, and people of the deanery to celebrate God’s mercy through the Sacrament of Penance. Bishop Declan will be the principal celebrant.

ON THE WAY- THE SEVEN LAST WORDS: Paradise- The second of our Lord’s last words is in response to another man’s last words. And just as we treasure Jesus’ last words because they come from the moment of greatest import and trial, so we should similarly value the last words of Saint Dismas, the Good Thief: “Jesus, remember me when you come into your kingdom” (Lk 23:42). At the most important moment, he was moved to ask for the most important thing: mercy. We appreciate his words even more when we recall that nobody in the Gospels ever asks Jesus for forgiveness. Yes, many ask him for healing and thank him for forgiveness. But only Dismas comes close to an explicit plea for forgiveness. His plea contains three essential elements that the Lord affirms. First, the Holy Name of Jesus. There is power in that Name, and we should all want to die with it upon our lips. Second, remember, which in the biblical sense means to make effective. To be remembered by God means to be freed from sin and have eternal life. Third, kingdom. Jesus is not a criminal as the others are. Dismas looks upon this beaten, scourged, and crucified man with eyes of faith and sees the King of the Jews. That faith prompts his plea for mercy. Our Lord responds with a solemn pronouncement. “Amen, I say to you, today you will be with me in Paradise” (Lk 23:43). Now, everything that Jesus says is true. But he imbues certain statements with greater authority. Thus, the Amen, I say to you emphasizes the words that follow. This statement is further solemnized by our Lord’s straining to lift himself up on the nails in his hands and feet, so that he can get enough air in his lungs to speak. He makes this pronouncement in a solemn manner because it’s not meant only for Dismas. It’s intended for all of us. Dismas is an everyman, and we should find ourselves in him. Like him, we have done wrong and deserve punishment; we have delayed our repentance and conversion; we need to turn to the Lord for mercy; so that, like him, we can hear the Lord’s authoritative promise of salvation.

The figure of Dismas conveys both the urgency of repentance (he has little time left) and the reality of mercy for those who come to Christ at the last moment. Today... This is the today of the Sacrifice that redeems the world. No matter when we turn to Christ, we all appeal to him at that moment, on that today of his saving Passion. This today confirms that the man on the Cross who appears to be defeated is at that very moment accomplishing the greatest victory. You will be with me... Here is a different kind of Prodigal Son: the Son of God being prodigal with the Father’s mercy. Dismas, perhaps hoping to be delivered from punishment and suffering, had asked only to be remembered. That would have been enough. But the mercy of the Son – like that of the Father – goes beyond human calculations. Dismas is not just to be saved by Christ but to be with him. In paradise. This seems gratuitous. If Dismas will be with Jesus, why does paradise matter? Well, it points to how he will be with Jesus. The first Adam lost paradise. Now the new Adam, having redeemed the race of man, will enter a new paradise, his eternal dwelling with the Father. Indeed, his paradise is in the bosom – the heart – of the Father. Jesus desires to return to his Father. But not by himself. He desires that we dwell with him in paradise, in the Father’s heart.

“When we are overcome by sadness, fear, or suffering; when the pains of loss overwhelm us; when evil seems to have taken power; let us look to the cross and be filled with peace, knowing that Christ has walked this road and walks it now with us and with all our brothers and sisters.” St Theresa of Avilla

PILGRIMAGE TO LOURDES: The Society of Our Lady of Lourdes (SOLL) are pleased to announce that their annual pilgrimage of the sick to Lourdes will be on the 24th to the 31st May 2024. SOLL seeks to ensure that sick pilgrims are offered an opportunity to travel to Lourdes, minimising the barriers of disability and finance. Applications are now open. Please think if there is someone in the parish who SOLL can help. Applications are also welcomed for volunteer helpers, carers, nurses, doctors and priests! For further information, please contact SOLL on [0208 8489833](tel:02088489833) or www.soll-lourdes.com or call your parish contact, Sacha Blanchard on [07768 622880](tel:07768622880)

FIRST HOLY COMMUNION: First Holy Communion is a wonderful moment in a child’s life and represents a sign of growth in the knowledge and love of God for each and every child. Parents who bring their child or children for First Holy Communion are fulfilling the vow they made publicly at their child’s baptism some years before to be the “first and best teachers of their child in the ways of faith”. Now they are more actively fulfilling this vow. The celebration of First Holy Communion each year is primarily a Parish Community Celebration. There is great expectation that the family are full practising members of the community and that they regularly come to Mass. On this understanding, the parish will provide all the necessary help to parents and children, particularly those children not attending Catholic schools. The support from parents for this and other elements of the course cannot be emphasized enough. No child will be denied First Holy Communion; however, children who miss two or at most three sessions will have missed key catechesis. In such cases and after discussion with catechists and parents, the parish priest may remove a child from the course and invite parents to reapply for the following year. Sports events, parties and other such competing attractions must come second to First Holy Communion preparation and the regular attendance of Mass during the First Holy Communion year. First Communion Class Schedule- 3rd March at 12.15pm Sunday 10th March at 12.15pm Sunday 17th March at 12.15pm Sunday 14th April at 12.15pm Sunday 21st April, Sunday 28th April at 12.15pm Sunday 5th May at 12.15pm and Sunday 12th May at 12.15pm **First Holy Communion Mass on Sunday 19th May at 12.30pm.**

SINS OF ENVY AND AVARICE This week I’d like to focus on the sins of envy and avarice so that we might continue to examine our consciences and seek purification of heart from Our Lord. The vice of envy is oftentimes thought to be jealousy; however it is not, and understanding the difference might help us to better understand envy. One is jealous of one’s own good, whereas one is envious of another’s good. For instance, if I were a salesman and another rival salesman entered my territory, I might become jealous of him if I thought he might take some of my clientele. If my clientele was “mine” and I was fearful that it might be taken by another, I would be jealous. Envy, however, is the opposite. I am a salesman and I look at a rival salesman and notice that he has a greater clientele than I, and thus I become sad and even angry that what he has is better than what I have. Thus, envy is our inordinate tendency to be saddened by another’s good as if that good was some sort of affront to us and our own sense of superiority. In true Christian charity we ought to rejoice in the good of another, whatever that good may be, but unfortunately, we sometimes slip into being sad that they possess or have achieved more than us. “I should have that, not him or her!” This sin of envy can be subtle but it is dangerous because it can lead us to hate another and to compromise our values to attain the higher honours that we mistakenly believe are rightfully ours. Avarice is a much easier vice to understand, because we generally equate it with greed. It is the inordinate love of earthly goods, which generally is due to our forgetting of God’s actual purpose for giving us earthly goods. Earthly goods help us to take care of our own needs, and to cultivate our gifts, and they are also to be used to help others. Sometimes in forgetting their original purpose we desire earthly goods because we think they will make us happy or because they will give us some sort of social status above others. Sometimes we hoard earthly goods out of fear that we may run out and not have what we need. Our avarice becomes even more serious when we resort to immoral means to attain the earthly goods we desire. For both our avarice and our envy, we need to learn how to trust God anew, that he will always provide for us and that we are beloved as we are in His eyes.

THE WEAK, SICK AND AGED One way the parish gives witness to the Gospel is through ministry to the physical, emotional and spiritual well-being of all parishioners through a nursing ministry which reaches out to people in need through visits, phone calls and other ways that demonstrates care to the elderly and those living with illness. In a recent meeting with a number of families with residents in care homes it was suggested to enhance the Lenten experience of all at Christ The King through the celebration of an Anointing of the Sick Liturgy on Saturday, March 23 at 11:00 a.m. There is much to be understood about the Sacrament of the Anointing of the Sick in that it is often misunderstood through the media, and past teachings of the church that sometimes frighten people as well as prevents them for welcoming the comfort it renders to their lives. One question that comes forth from many who believe in God are concerns about a God who knows and loves us, and is in relationship with believers, but permits people to suffer. The scriptures often articulate the way Jesus endured human pain, and suffering which speaks to some of these areas in life. Many of us live with dismay during our lifetimes when it is realised that we are unable to do things we were once able to do and enjoy in younger years of life. The Sacrament of the Sick may be celebrated in the home of a person living with illness, at a hospital, or as a communal celebration within liturgy as it awakens us to accept our circumstances in life, and not become frustrated during these burdens. It instils the reminder that anointing generates healing through faith which navigates newfound holiness and spiritual comfort. Questions such as who should be anointed in a communal celebration often arise as church documents state, “Great care and concern should be taken to see that those of the faithful whose health is impaired by sickness or old age receive the Sacrament. In addition to bodily illness, the Sacrament invites people struggling with psychological issues, or addictions such as drugs, gambling, internet pornography, overeating, or alcohol to be anointed. Other disorders such as religious scrupulosity, co-dependency, abuse, anxiety or depression also render a person to receive the Sacrament. Some years ago I recall an article that highlighted the fact that the trauma of childbirth led a woman to be anointed. The Sacrament may be repeated if a person recovers after being anointed; and then falls ill again. Elderly people are summoned to the Sacrament if they become notably weakened even though no illness is present; therefore, the Sacrament of the Anointing of the Sick is celebrated in hope of recovery of those experiencing any type illness to bring a sense of serenity to them.

In his book Prophetic Anointing, James L. Empereur S.J. states, “anointing is one of the ways that the church celebrates the events of Christ’s own loving concern for those who are ill. It is the ritual, which recognises that human beings are one in physical, emotional, mental and spiritual experiences. Through the symbol of anointing, the Christian community hopes to make it possible for the fragmented person to deal with the presence of disorder, and weakness at whatever level those are experienced.” On Saturday March 23 at 11:00 a.m. I welcome you to this special liturgy. If you or anyone you know are going through difficulties in their health, this is an opportunity to engage in a corporal work of mercy and guide the person to the anointing liturgy. All four Gospels reveal that Christ understood the human condition as he grasped the meaning of his cross. This week ponder your own human weaknesses and reach out to anyone you believe would find benefit in presence at the Anointing of the Sick liturgy on March 23. It is a way Christ The King Church celebrates Christ’s loving concern for those who live with any type illness or addiction whether it be physical, psychological, or spiritual. Coming forward to be anointed is a rewarding experience that generates incredible peace as we near the end of our Lenten journey