



TO THE Heights

34TH SUNDAY OF ORDINARY TIME

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Year B

Sunday Mass Readings

First Reading:

Daniel 7: 13-14

Responsorial Psalm:

Psalm 92(93): 1-2, 5

Second Reading:

Revelation 1:5-8

Gospel:

John 18: 33-37

"Mine is not a kingdom of this world."

Game Changers

The Catholic Church's Liturgical Calendar is crammed full of inspirational saints, or as we like to call them, Game Changers!

Check out the special Game Changers series this week on Blessed Miguel Pro and St José Sanchez del Rio, Mexican Martyrs

22 November [St Cecilia](#)

23 November [St Columbanus, Bl Miguel Pro](#)

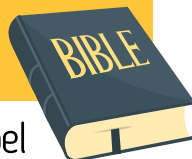
24 November [St Andrew Dung-Lac & Companions, Martyrs](#)

25 November [St Colman of Cloyne](#)



Hear

Grab your Bible and look up the Gospel reading.
Don't have a Bible? No worries, click the bible image!



1. At what other time of year do we normally hear today's Gospel?
2. Why would Pilate be interested to know if Jesus called Himself "King of the Jews"? What would it mean politically?
3. Who handed Jesus over to Pilate for trial?
4. Can you give three examples from Jesus' life and ministry up to this point that showed that His kingdom was not of this world?
5. What can make it difficult for people to hear Jesus' voice, or the voice of truth in today's world?
6. Why do you think this Gospel is chosen for the Feast of Christ the King (in Year B)?



Gospel Reflection: A KINGDOM NOT OF THIS WORLD



This Sunday is the last Sunday of the Church's liturgical year. On this Sunday we celebrate the Solemnity of Christ the King. Each year we set aside this Sunday to reflect upon this title that we have given to Jesus.

Today's Gospel portrays Jesus's kingship in light of his passion: a crown of thorns, not of gold. His ways are not our ways.

Pilate questions Jesus about the charges brought against him. Caiaphas and the high priests have charged Jesus with a political crime, one that would require a punishment of death. Pilate distances himself from the Jewish leaders who accuse Jesus; he is not a Jew, and he seems to want little to do with this Jewish affair.

In his responses to Pilate's questions, Jesus distinguishes his kingdom from the political powers of this world. King and kingdom may be appropriate terms for Jesus' mission and promise, but only by analogy. Jesus is king, but not the kind of king we imagine or expect. He was certainly not the kind of king Pilate feared he might be.

Jesus refers to a kingdom that does not belong to this world. This has been mentioned earlier in John's Gospel. Recall that in his prayer during the Last Supper discourse (see John 17:6-18), Jesus prayed for his disciples who are in the world but do not belong to the world. Yet like Jesus, they are sent into the world for the world's salvation. In today's reading, we see Jesus identify the final proof that his kingdom is not of this world: If his kingdom were of this world, then there would be people fighting to save him. Again we hear echoes of John's theme—salvation is worked out through a cosmic battle. It is helpful to return to the first chapter of John's Gospel to understand the context for Jesus' words to Pilate. Jesus came into the world, but the world did not know him. In John's language, the world prefers the darkness, and yet the light will not be overcome by the darkness.

Truth has been another important theme in John's Gospel. We see it emphasized in the conclusion of the dialogue between Jesus and Pilate. Those who know the truth will recognize Jesus as king and will know how to interpret this insight. Yet Jesus' kingship was hidden from many of his contemporaries. Only those chosen, those who have the eyes of faith, are able to see. As modern disciples of Jesus, we also struggle at times to recognize Jesus as king. Today's Gospel invites us to see with eyes of faith that we might recognize that Jesus, through his crucifixion and death, is indeed king and Saviour of all.

adapted from Loyola Press: Sunday Connections



*Let the King of my heart be the fire inside my veins, the echo of my days;
Oh, He is my song. - Bethel Music -*

HAIL, CHRIST THE KING!

Kings and Queens - they seem pretty far removed from our everyday life. We read about them in Hello Magazine, or follow their activities on Instagram, or TV shows - that's if we have any interest at all in royal lives. They live surrounded by wealth, grandeur, high security and not a lot of privacy.

Today we celebrate Jesus Christ as King. You couldn't find a more different model of Kingship anywhere. Born into a poor stable, an animal feeding trough for his bed, living a simple life, earning his wages as a carpenter in a small obscure village in Israel. He came to build a different type of Kingdom. He came to serve and not be served., to speak out for the poor and the marginalised, to bring healing and forgiveness, to set people free, to ultimately give His life for others.

The idea of a King with a crown of thorns, and a cross instead of a throne, is a jarring one. Yet 2000 years on, other kingdoms have fallen, and His remains and will continue to remain. The question is, will I let Him be King of my heart? Will I allow Him to guide me and my actions? Will I be proud to belong to Him?



CHECK IT OUT: CHRIST ON THE STREET



Christ on the Street, a ministry of the Diocese of Waterford and Lismore, is a small attempt to bring a Christian touch to the lives of lonely people among us. It hopes to facilitate a sharing of humanity, an encounter with a human person. See the website for information about how you can get involved, as a volunteer, a pray-er, a missionary or a benefactor.



TEACHER'S CORNER

Pilgrimage through Revelation: Wed 7.30 - 9pm: Oct 20 - Dec 15. Prayer, Teaching / Study, Tea / Coffee at the Foyer of Charity, Dunmore East, Co. Waterford, X91 FC65 www.foyerofcharity.ie Please book as limited places. Helen : 086 167802, hellywilliams@gmail.com

Advent Webinar: Brought to you by the Diocesan Liturgy Commission. Wed 24th November @7pm on Zoom. Register to receive link by emailing: pastoralcentre@waterfordlismore.ie or call 051 874199

Remembrance: Praying for our Loved Ones who have died. Holy Family Mission, every Fri in Nov, 7.30 - 8.30pm. www.holyfamilymission.ie

TESTIMONY TIME



Who was the Cristero child Jose Sanchez del Rio? (Rome Reports)

Young Person's Prayer



*Jesus, I'm not altogether sure how to relate to You as King, as Sovereign Lord. But I trust that Your plan is for my happiness, and that You will never leave me, and for that I want to honour and worship You. Show me how to build up Your Kingdom.
Amen*

TUNE OF THE WEEK

King of my Heart
Kutless



WEEKLY CHALLENGE:



This week, reflect on the place you reserve for Jesus in your heart. Read the inspiring stories of Bl. Miguel Pro and St José Sanchez del Rio, whose lives were driven by the cry, "Hail Christ the King!"

USE THIS WEEK'S RESOURCE TO HELP YOU!

WATCH: [Christ the King \(Chris Stefanick\)](#) Ascension Presents



DONATE





CHECK OUT THE
CATECHISM OF THE
CATHOLIC CHURCH
SAYS ABOUT THE
KINGSHIP OF JESUS
CCC 440



JOHN 18: 33-37

Christ the King

"I'm not the King. Jesus
Christ is the King. I'm just
an entertainer."
- Elvis Presley -



WHEN YOU HEAR THE WORDS, "KING", "ROYALTY" - WHAT IMAGES OR WORDS COME TO MIND?



HOW INTERESTED ARE YOU IN STORIES ABOUT THE ROYAL FAMILY? EXPLAIN YOUR INTEREST, OR LACK THEREOF!

ON THE LAST SUNDAY OF THE LITURGICAL YEAR, THE CHURCH CELEBRATES THE SOLEMNITY OF CHRIST THE KING.
HAVE YOU EVER STOPPED TO CONSIDER WHAT KIND OF KINGSHIP JESUS PRESENTED?

What references to Jesus as King can you remember from His life (the Gospels)? Check these references!

- Matthew 2:2

- Matthew 2:11

- Mark 15:2

- John 19:2-3

- John 19:19

WATCH THIS SHORT VIDEO FROM CHRIS STEFANICK, "CHRIST THE KING" (ASCENSION PRESENTS)



DISCUSS: Why is the Kingship of Jesus so contradictory?
Compare and contrast his Kingship to that of an earthly king?
What kind of King is Jesus?



REFLECT:

Is Jesus your King? What would it mean for your life to accept Jesus as your personal king?



CREATE A PLAYLIST TO LISTEN TO AS YOU REFLECT THE KINGSHIP OF JESUS



- | | |
|---|--|
| • King of my Heart (Kutless) | • King Jesus (Matt Redman) |
| • The King in all His beauty (Sovereign Grace) | • King of Kings (Hillsong Worship) |
| • All Creatures of our God and King (Sovereign Grace) | • Jesus my King (New Wine) |
| • Come and worship Christ the King (Resound Music) | • The Servant King (Graham Kendrick) |

Click the
links for the
YouTube videos
to listen to some
suggestions!



That's my King (Word Poem)
Dr S.M. Lockridge



The Good King!
Catholic Kids Media



JOHN 18: 33-37

"Long live Christ the King!
Long live Our Lady of
Guadalupe!"
St José Sanchez del Río

Viva Cristo Rey!

SENIOR RE NON-EXAM: A1 / A2 / A3 / D3 / E3 / F3 / H1

JCRE: L0 1.5 / 1.6 / 1.8 / 2.2 / 2.8 / 3.1 / 3.2

MEXICO'S CRISTERO REBELLION



Did you know that, although seen as a country with a strong Catholic identity, the Catholic Church in Mexico actually went through fierce persecution and oppression during the 20th century, and was even outlawed, and active participating punishable by death?

Although previous governments had begun a clamp down on Catholicism since the Mexican War of Independence in the late 1800s, the rule of President Calles which began in the late 1920s saw the strictest and most violent enforcement of these laws: churches were closed and property confiscated, without recourse to legal protection. Mexican Catholics could be imprisoned for wearing religious items, saying "Adios" in public (*which literally means "with God"*). Public worship was a crime punishable by hanging or firing squad. Bishops were forced to take the Church underground. From 1926-1929, the Cristero Rebellion broke out with cries of "Viva Cristo Rey!" ("Long Live Christ the King!"), with a rebel army that grew both in size and in commitment for the right to religious freedom. Many priests, religious and lay people were martyred during this time.

BLESSED MIGUEL PRO

Watch: Father Miguel Agustin Pro, martyr (Catholic News Agency).



Miguel Pro was born in Guadalupe on January 13, 1891, one of 11 children. From an early age, Miguel was both intensely prayerful and extremely mischievousness, traits that would serve him well in later life.

He entered the Jesuit novitiate at age 20 and studied in Mexico until 1914 when a tidal wave of anticlericalism and persecution crashed down upon Mexico. Having to leave his homeland, he was eventually ordained in Belgium in 1925. At this stage, Mexico was an incredibly dangerous place for Catholics, particularly priests. All Catholic Churches had been closed, bishops, priests, and religious were rounded up for deportation or imprisonment, and those caught trying to escape capture were shot. The celebration of the sacraments was punishable by imprisonment or death.

Fr. Pro knew that a return to Mexico would most likely be a death sentence, yet he requested permission to return to Mexico incognito and to carry on his ministry undercover.



Fr. Pro returned in secret to Mexico City and immediately began celebrating Mass and distributing the sacraments. He gained a reputation throughout the city as the undercover priest who would show up in the middle of the night dressed as a beggar or a street sweeper to perform baptisms and marriages, hear confessions and distribute Holy Communion. He even frequently dressed as a police officer to enable himself to bring sacraments to Catholic prisoners before their executions!

In 1927, Fr Pro and his brothers were falsely implicated in a failed attempt to assassinate President Calles and held without trial for ten days before the order to execute Fr Pro was given.

Facing the firing squad in the prison courtyard, Fr Pro blessed the soldiers, then knelt quietly in prayer. He refused to wear a blindfold, but rather stood facing his



Fr. Miguel Pro was beatified on September 25, 1988 by Pope John Paul II and his feastday is November 23rd.

executioners, with his eyes wide open and his arms outstretched in the form of a cross, holding a crucifix in one hand and a rosary in the other.

Before his death he cried out, "May God have mercy on you! May God bless you! Lord, You know that I am innocent! With all my heart I forgive my enemies!" As the soldiers lifted their rifles, he exclaimed in a loud voice, "Viva Cristo Rey!" ("Long live Christ the King!") Gunshots rang out and Fr. Pro fell to the ground riddled with bullets.

Calles had his execution carefully photographed, hoping the pictures in the newspaper the following day would frighten the Cristeros, but they had the opposite effect. Tens of thousands of people attended his funeral procession, many carrying his execution photo.

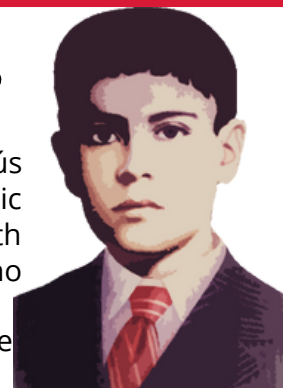


- ASCEND YOUTH MINISTRY (DIOCESE OF WATERFORD & LISMORE) -

VIVA CRISTO REY: MEXICAN MARTYRS

SAINT JOSE LUIS SANCHEZ DEL RIO

Watch: [Who was the Cristero Child José Sanchez del Rio? \(Rome Reports\)](#)



Courage and belief in a cause are not reserved for adults, as the life of José de Jesús Sánchez del Río clearly shows. Living at the height of the persecution of the Catholic Church in Mexico, José was assassinated for his faith, just one month shy of his 15th birthday. José was described as a “normal, healthy kid with a joyful character,” who studied his Catechism, and committed himself to involvement in parish activities which at the time were extremely dangerous. Risking his life, he received the sacraments as often as he could, and prayed the rosary every day with his family.



Painting by Rene Martinez Valdez

Despite his young age, José joined the Cristeros, a movement trying to defend religious liberty in the country. He carried out simple logistical tasks, but showed his bravery when he saved one of the Cristero leaders, Guizar Morfin. When Morfin's horse was shot, José quickly saw that his general was in danger of capture and gave him his horse, saying, “My general,” he said, “take my horse and save yourself. You are more needed by this cause than I am.” Morfin escaped, but José was not so lucky, and was beaten by the troops who led him away: “We’re going to see how much of a man you really are,” they taunted him.

During his imprisonment, he wrote a letter to his mother: “Do not be worried about my death, as this would make me suffer ... Be courageous and send me your blessing, together with the blessing of my father.”

Tragically highlighting the vicious nature of this conflict, José's own godfather, Picazo, was the one who sentenced him to death. He initially did not want to see his godson executed and made several offers to him, all of which José refused because he refused to deny his faith.

Before his execution on February 10, 1928, when his family received the news that he was to be shot, one of his aunts managed to bring him communion. As they led him to the cemetery of Sahuayo, the soldiers cruelly tortured him by cutting the bottoms of his feet with a knife and forced him to walk barefoot. At the cemetery, José was stabbed by the soldiers, but cried out “Long live Christ the King! Long live the Virgin of Guadalupe!”* with each strike. José was then shot twice in the head, before being buried in a shallow grave. **Pope Francis canonized the 14-year-old martyr on October 16, 2016 and his feastday is February 10.**

*referring to Our Lady of Guadalupe, the Patroness of Mexico



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WATCH EWTN'S DOCUMENTARY "FOR GREATER GLORY": THE TRUE STORY OF THE CRISTEROS FOR A MORE DETAILED HISTORY OF THE MEXICAN CRISTERO REVOLT.



SUGGESTED ACTIVITIES:



What is your **initial reaction** to the lives of these Mexican martyrs?

Imagine you could **interview** Blessed Miguel Pro or St José Sanchez del Rio, before their execution. What questions would you want to ask them?

If you were to direct a movie about the life of Blessed Miguel Pro, what key moments would you choose and why? (Create a story board with key images)



Study the painting by Rene Martinez Valdez of St José above - how does this represent his life and death?

The Italian Blessed, Pier Giorgio Frassati, a contemporary of the Mexican martyrs, said, “**To live without faith, without a heritage to defend, without battling constantly for truth, is not to live but to ‘get along’; we must never just ‘get along.’**” How would you apply this quote to the Cristero movement?

