

November 26, 2017 – 34th Sunday in Ordinary Time

Sara was having trouble with her little four-year-old boy, Tommy. Tommy was showing his strong willfulness. He was not doing what she told him to do; he was sassing off; he was coming back at her at every chance, doesn't want to do anything. Finally, by the early afternoon she figured out, "I think I can get to him." So, she looked at him and she said, "Tommy, who's in charge?" Tommy looked back at her and said, "not you Mom, Jesus."

Today we celebrate the last Sunday in ordinary time of the Church year, cycle A. Next Sunday will get a whole new Church year, cycle B. We go through a three-year cycle. It ends on the feast of Christ the King. Christ the King has been celebrated for many centuries, but it was only in 1925 that it was instituted in the Universal Church. Since we are going to see Him at the end of time, as Christ the King, then it is only fitting that at the end of the church year, the end of this time, we focus on Christ the King. But the problem with us Americans is, we don't know anything about royalty. Sometimes we try to make the people in the White House royalty. But, our press makes sure that we can't do that, because they are always showing every dumb thing they do, no matter who they are. We have, especially if you are on the East coast, moving into the Midwest, and then the West coast for some reason, there's a great interest in royalty. News about the British family in England, is always in the paper, always. The Queen and Prince Phillip step down from public appearances because she is in her nineties. It's it the press. That means that Prince Charles and Lady Camilla, who nobody in England wants to be king and queen, are going to step up and become more in the limelight. And so, we see even Prince Harry, and Prince William, and everybody knows all their names, and Princess Beatrice. You don't think I'm watching it do you? I just find it interesting. But, it's because we long to have someone we can look to. Yes, the Queen of England has no political power what so ever, yet they spend tens of millions of dollars a year on keeping the royal family going, their estates going, because they want to look up to somebody. They want somebody to represent them. Somebody they can say, "We belong to this kingdom." And that's what we should be doing as Catholic Christians, or any Christians, with Jesus. Jesus is our King, we belong to His kingdom. He told Pontius Pilate, "My kingdom is not of this earth." We get caught up in other things besides being Catholic Christian. We would much rather say, "I'm an American," than anything else and that's not right. We are Catholic Christians first and foremost. Which ones going to last into eternity? There's no Americans in heaven; there's no Americans in hell, just souls, people. These divisions that we make ourselves have, don't exist at the end of time. If we put all of our being into being an "American" to the detriment of being a "Catholic Christian in the Kingdom of Jesus," then we're going to have problems later on.

We really don't know how to approach royalty. We are supposed to show respect for royalty. Unlike Michele Obama when she went over there, threw her arm around the Queen and said, "Hi Queen." That's not what you do. She alienated a whole bunch of the world for doing that. There is respect given to royalty. We Americans don't know how to do that. Our royalty demands respect, and we should be showing it because how we treat Jesus says a lot about how we treat each other, and ourselves. We are supposed to go down on our right knee in respect of royalty. Our royalty is Jesus. That's called genuflection, by the way. In the school cafeteria, here, it's hard for people to think about genuflection because they say, "oh it's not a church." Well guess what, it functions as a church. It has Jesus in the tabernacle all the time, like a church. We should be showing respect. Now, I recognize, since I can't do it either, that genuflection is not what we always can do. Some of us can do it, some of us can't. But, we at least need to make a bow. The most profound bow is for Jesus. When we see each other coming in, we

nod at each other, but the bow for Jesus is like this. Now, if your equilibrium is shot, if your sinuses are acting up, you don't want to go too far down, because you're going to be moving forward to try and stop yourself from falling. So, you just give a very good head bow, okay? That's what we should be doing. When should we be doing that? Every time we cross in front of the tabernacle, whether it's right here in the front, or right there in the middle, or in the back, we should be bowing to Jesus. Recognizing Jesus, my Lord and King, You are up here. We come in here and it's, "Oh, there's so n so, I've got to say good morning." Well how much more we should be doing that to Jesus, our King. Jesus our Lord and Savior. Jesus who died on the cross, so we could be a member of His Kingdom. We need to remember that when we cross in front, it's not just boom, we stop and we bow or genuflect, whatever we can do.

We have to approach royalty in a certain manner. The days of yore, when you had a lot of royalty, you would come in facing the king or queen, you would go down on your knee and come back up. When you were finished with the audience, you would not turn your back on the king or queen, you would back up several steps and then you went off to the side. We don't have to do that, but that's how they did it in the past. We don't have to do that we just need to remember that Jesus is present. Also, it comes forward, when are we going to be made present to Jesus? When we come up to communion. When we come up to communion it's all about our body, how we're holding our body, what we're supposed to be doing. People get so lax and misinformed that they don't do it properly. We should be coming up here, eager to receive communion. I get so many people, gazing about, looking bored. Well, if you'd rather be somewhere else, don't come. You're supposed to be coming up here to receive the king of the universe with respect. You should be focused. Next, and this is what the guidelines from Rome and the US Bishops say, for receiving communion in the hand. We bow when the person in front of us receives communion. So, if the person in front of us is receiving communion, it's our turn to bow. We don't bow when we come up front, right in front of the people giving communion because that's too late. Besides, what happens is I say, "the body of Christ," and I go to put it in their hand and they're going down, and I'm going uhhhh trying to go down and get to their hand. So, we bow when the person in front is receiving communion so when we come up, we're ready to receive communion. When we receive communion, we can do it two different ways. We can receive it in the hand; we can receive it on the tongue. If you are going to come up and receive it in the hand, make a throne. One hand under the other, pick up Jesus, put Him in your mouth. If you are going to make the sign of the cross, step off to the side, make the sign of the cross. Not with Him in your hand; in your mouth. We do that, we don't do the two-handed thing like this, begging for it, because what happens? There's a slide, Jesus goes on the floor. Besides that, I don't know which hand you want Him in, so make it a throne for Jesus. We get other kinds of things, people with their hand under their elbow like this. People out there like this, their hand like this. I get some that want to come up and grab Him. We don't grab the King. We make a throne and then we gently pick Him up. It's interesting, if you were up here watching with me, it's amazing. We need some good education and we're trying to get that now. So, we have to make the throne and do that, receiving in the hand. When the priest says, "the Body of Christ," the response is "Amen." There is no other response listed in the books, it's "Amen." In the 70's and 80's we had some misguided teachers, clergy, religious, they started saying something else like, "I believe" or something else. No, the Church has always said for centuries, "Amen." Okay? If you don't say it, I have to say it. It's a part of the prayer. Now, the hand is easy, just like this. No this. Okay? The tongue. Receiving on the tongue is the second way. If you're going to receive on the tongue, give me just a little bit. A little bit of tongue goes a long way when you're seeing this. Get your heads out of the gutter people. We're going to have to have a confession service. I don't want the entire tongue sticking out. Okay? Because then I'm

like, "oh gross, where am I going to put Him. Okay. Just a little bit if you are going to give me a tongue. Now, if you are going to receive on the tongue, keep your head still. When I say, "the Body of Christ," stop going around and trying to come to Him. I swear I'm going to start doing that sometimes, over here, over here, over here. If you are moving your head, you're going to lick my fingers. Don't move your head, because you'll know you licked my fingers because I'm going to wipe it off on you. Yuck. Keep your head still. When we are receiving Mass, at the alter rail in the Latin Mass, you were taught to close your eyes. That way you didn't anticipate or move your head. If you can't stop your head from moving, close your eyes and then we won't have to worry about that. Okay? You can receive kneeling down or standing up, it doesn't matter, it's up to you. We need to try and remember what we're doing, and do it consistently with respect.

Now, some people, I think are ashamed that they are Catholic Christians, that they're having Jesus as their King. Because, when I say, "the Body of Christ," they don't say anything, or they whisper it. Amen. What? Do we have the secret police here? Are they going to arrest you if you say it out loud? We should be saying, "I am a Christian and I'm proud of it." "The Body of Christ." Amen! Not whispering or saying it to yourself. If you don't say it, I have to say it. And, if you don't say it, I'm going to say it, Loud! One time, this guy, five weeks in a row I said Amen for him out loud. Finally, he came to me and said, "Father, why do you keep doing that?" I said, "because, you're not." It's a prayer. When we went to Vatican II, we came out with this new Mass. This new Mass is about dialog. The old Mass was, the priest said and did everything. This Mass is dialog. I have a part; you have a part. "The Body of Christ," "Amen." We go with that so that I don't have to worry about it and so you're witnessing. You know, the Mass is not a private devotion. The Mass is a public worship ceremony. It's for everyone to be in public. That's why you have the sacraments, baptism and things taking place, because it's witnessing to the community. So, when people are whispering or not saying anything, it's like, "what's wrong? Are you ashamed and don't want to be noticed?" No. "Well Father, I'm a quiet person." You can't say Amen out loud, you say other things out loud. I know, you come to confession. We can say Amen out loud. Now, before we even come to communion, we should make ourselves worthy of communion. That means going to confession if we have sinned. All of us sin; we are not perfect, we are not in heaven yet. But people say, "Oh but Father, I'm a good person." That's a heresy of today. I'm a good person. No. Jesus said don't call anyone good but the heavenly Father, because everyone sins. "Oh Father, I'm so old, I don't sin anymore." Can I ask your wife or your husband? What happens? Well, as we get older, you know this, we're too tired to do active sin. What we do is have sins of omission. I should be praying, I should be speaking properly about somebody, not judging, not gossiping. I should be letting family know and teach them about the faith. There are sins of omission, they are still there. The Church says if you don't go to confession once a year, don't go to communion, because you've missed your opportunity, it's your Easter duty. We prepare ourselves internally so when we come to Mass we do all those things externally, we are prepared. This is how we, as Catholic Christians approach our royalty. Jesus Christ, our King. In the new year to come, next year really is a new year for us. Let's make ourselves more worthy, more aware, more focused of what we're doing when we come to communion.

God Bless You