

MASS INTENTIONS**SATURDAY, November 24th**

12:00 Mary F. Reilly
 5:30 Joe Creagh
 7:00 Jose Victor Borja
 Carmen Santos
 Carlos Cortez

Thirty-fourth SUNDAY in Ordinary Time, Nov. 25th

7:30 James & Margaret Tobin
 9:00 En honor al Divino Niño, Justo Juez
 En honor a San Jose
 En Honor a Nuestro Padre Santísimo
 11:15 Bridget Tubin

MONDAY, November 26th

8:00 Sharon Aley Lyons

TUESDAY, November 27th

8:00 Margaret Burke (D) First Anniversary
 12:00 Noreen Fitzworne

WEDNESDAY, November 28th

8:00 Ellen Keane and Family (L)
 12:00 Juana Gonzalez

THURSDAY, November 29th

8:00 Sally Canapi Snyder
 12:00 Mary & Jack Killeen

FRIDAY, November 30th

8:00 Andrew Clark
 12:00 Mary O'Neill

SATURDAY, December 1st

12:00 Mary O'Neill
 5:30 Noreen Levett
 7:00 Pablito Veneranda
 Delcilida Berroa (D)
 Luz (Lulu) Rodriguez (D)

READINGS FOR THE WEEK

Monday: Lk 21:1-4
 Tuesday: Lk 21:5-11
 Wednesday: Lk 21:12-19
 Thursday: Lk 21:20-28
 Friday: Mt 4:18-22
 Saturday: Lk 21:34-36
 Sunday: Jer 33:14-16; Psalm 25:4-5, 8-9, 10, 14;
 1 Thes 3:12 - 4:2; Lk 21:25-28, 34-36

COLLECTION REPORT

There is no report this weekend due to an early submission of the bulletin to comply with the Thanksgiving Holiday Printing Deadline.

Next weekend the second collection is our special monthly collection for the Church maintenance and repairs.

God bless you for your offerings and prayers.

NOVEMBER MEMORIALS**Bread and Wine**

*In Memory of
 Rosemary V. Lombard*

**Candles**

In Memory of Ramon Monteagudo



**Suggested donation for a Monthly Memorial is \$150.*

PRAY FOR THE SICK

Rose Natalizio; Carmelo Díaz; Blane de Lucia; Sol Divina; Maria Henriquez; Garth Walker; Mildred Margherita; Margaret Schroder; Aurea Rivera; John Franco; Shirley Twum; Jimmy Acevedo; Celestina Enriquez; Ariana Cintron; Carmelo Díaz Jr; Jovita Rodríguez; Patricia Wood; Irvin García; Albert Folk; Lucia and Brandon Anthony Nieves; Miguel Castro, James Leung, Mario Bernardez, Joe Villani, Lucille Nieves, Maria Millau, Gilda Lemus, Angel Eva-Margaret Avity, Catherine Akiya, Peter O'Connor, Vincent Amendola, Samuel Williams, Bridget Tobin, Brittany Perez.



REFLECTING ON GOD'S WORD

Political power meets spiritual power in today's conversation between Jesus and Pilate. "Are you the King of the Jews?" Pilate asks Jesus (John 18:33). Pilate is concerned about whether Jesus is a threat to Roman rule, just as the Jewish leaders see Jesus as a threat to their authority. Jesus is thus either guilty of fomenting insurrection as a militant messiah or of speaking blasphemy by presenting himself as one who inaugurates the reign of God.

Jesus, however, speaks not about himself as a king but about a kingdom that "does not belong to this world" (John 18:36). This kingdom may not be of this world but it is in this world. God's kingdom is present in Jesus as one who comes to bear witness to the truth. And what is this truth? That "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (John 3:16).

Jesus is the Word become flesh who made his dwelling among us, so that we might see his glory, "the glory of the Father's only Son, / full of grace and truth" (John 1:14). The hour of glory was the hour of the cross, the hour not of political power, but God's power shining through human weakness, bringing light into the darkness, revealing self-sacrificing love so that we might have life.

Political power tends to be an upward climb into dominance and authority that must be protected at all costs. It frequently leads to isolation and abuse, to clinging to power as its own end. Spiritual power is having the strength to trust God and surrender so that God can reign, not by conquest or political alliances, but through human weakness and surrender to God.

FINANCIAL WRONGDOING HOTLINE

"The Archdiocese of New York takes the stewardship of your donations and its resources seriously. If you have knowledge of financial misconduct or suspect that it might be occurring, please report your concerns via a toll free hotline, at (877) 820-0510 or on the internet at <http://www.reportlineweb.com/ADNY> both are available 24 hours a day."



SAFE ENVIRONMENT PROGRAM

Anyone who needs to report alleged incident of sexual abuse to a minor by a priest, deacon, religious or lay person serving in the Archdiocese of New York, is asked to contact Sr. Eileen Clifford, O.P at (212) 371-1000 ext: 2949. You may also contact her via email at victimassistance@archny.org. In keeping with the Archdiocesan policy regarding sexual abuse of minors, this information is provided to ensure that our children remain safe and secure.

CHRISTMAS GIVING TREE



This year again we will display the Giving Tree in the back of the church. Please take an ornament card from the tree with a suggested gift for a mother and child at Concourse House. The gifts should be unwrapped and should come with the ornament tag. The deadline is December 16th for the gifts to be returned to the church.



And
He
Shall
Reign



Forever
And
Ever

Christ, our King

LECTURAS PARA LA SEMANA

Lunes: Lc 21:1-4
 Martes: Lc 21:5-11
 Miércoles: Lc 21:12-19
 Jueves: Lc 21:20-28
 Viernes: Mt 4:18-22
 Sábado: Lc 21:34-36
 Domingo: Jer 33:14-16; Salmo 25:4-5, 8-9, 10, 14;
 1 Tes 3:12 – 4:2; Lc 21:25-28, 34-36

**INFORME DE OFRENDA**

Durante la Fiesta de Acción de Gracias, tuvimos que entregar el boletín a la Impresora antes de lo normal, por eso no hay reporte de la colección del Domingo pasado.

La próxima semana la segunda colecta es nuestra colecta mensual para el mantenimiento y reparación de la parroquia.

Dios te bendiga por tus oraciones y ofrenda.

EL ÁRBOL NAVIDEÑO DE DAR

Este año tendremos nuevamente el árbol Navideño de Dar, que estará en la parte posterior de la iglesia. Por favor, tome una tarjeta de adorno con un regalo sugerido para una madre e hijo(a) de Concourse House. Los regalos deben estar sin envoltura de regalo, y venir con la etiqueta de adorno. Traiga el regalo antes del 16 de diciembre 2018.

**Iglesia de San Felipe Neri
MISA DE SANACIÓN**

Oficiado por el Padre Helio Cantu

El Martes, 27 de Noviembre del 2018

7:00 pm – Santo Rosario

7:30 pm-Santa Eucaristía & Oración a los Enfermos

**REFLEXIONEMOSSOBRE LA
PALABRA DE DIOS**

El poder político se encuentra con el poder espiritual en la conversación de hoy entre Jesús y Pilato. “¿Eres tú el rey de los judíos?”, Le pregunta Pilato a Jesús (Juan 18:33). A Pilato le inquieta que Jesús pueda ser un amenaza para el gobierno romano, así como los líderes judíos ven en Jesús una amenaza a la autoridad de ellos. Jesús, por su parte, ni es culpable ni fomenta una insurrección como un mesías militar, ni tampoco blasfema presentándose como el que inaugura el reino de Dios.

Jesús no se refiere a sí mismo como rey, sino que habla de un reino que “no es de este mundo” (Juan 18:36). Ese reino no será de este mundo, pero está en este mundo. El reino de Dios está presente en Jesús, que viene a dar testimonio de la verdad. Y, ¿cuál es esta verdad? Es que “tanto amó Dios al mundo que le dio a su Hijo único, para que todo el que crea en él no perezca, sino que tenga vida eterna” (Juan 3:16).

Jesús es la Palabra que se hizo carne para habitar entre nosotros a fin de que podamos ver su gloria, “la gloria propia del Hijo único del Padre, lleno de gracia y de verdad” (Juan 1:14). La hora de la gloria fue la hora de la cruz; no fue la hora del poder político, sino del poder de Dios que ilumina la debilidad humana y trae la luz a las tinieblas, para revelar el amor entregado del todo y así tengamos la vida.

El Poder político tiende a ser un ascenso hacia el dominio y la autoridad, que deben protegerse a toda costa. Frecuentemente lleva a la separación y al abuso a fin de aferrarse al poder como último fin. El poder espiritual es tener la fortaleza para confiar en Dios y cederle el paso al reino de Dios, no por medio de conquistas ni coaliciones políticas, sino a través de las debilidades humanas y de la entrega a Dios.



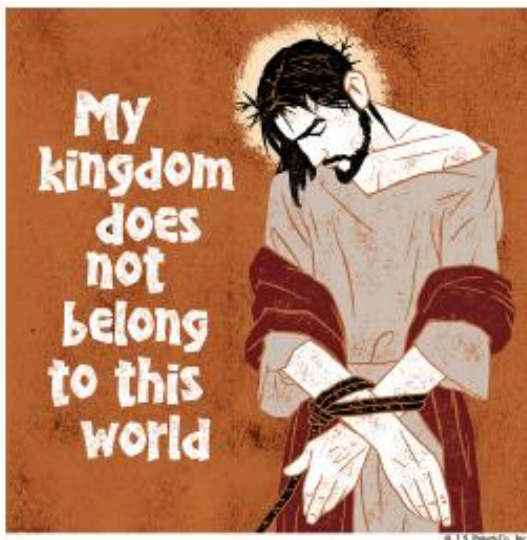
Agradecemos a todos que han colaborado para que esta colecta de alimentos, para Acción de Gracias, sea fructífera.



TREASURES FROM OUR TRADITION

For good reason, Americans have been ambivalent about “kings” for many years, even long before George III’s troops were sent packing in 1776. To say Christ is our King is to make a statement not about our politics, but about the dignity of our own identity. At our baptism, the crown of our head was once slathered (or at last dabbed) with oil while the Church prayed “as Christ was anointed priest, prophet and king, so may you live always as his body.” To celebrate Christ’s kingship, then, is to claim our own identity.

Your head was anointed just as Samuel poured oil over David’s head. David had his gifts, but he was no prize, and perhaps that might comfort you as you think about your call, out of the messiness of your own life, to stretch into a lifestyle that is marked by worship, by prophetic speech and deeds, and the kingly ability to fashion a world (or at least a patch of it) where relationships are marked by justice, mercy, and cultivation of the good. It is precisely because of this kingly role that our faith community has something to say about the environment, about the dignity of human life, just wages, access to health care and education, the building of peace, and avoidance of war. In a few weeks’ time we will hymn the coming of the “newborn king,” but today we sketch out the meaning of his reign, and our own incorporation into his work for the life of the world.



TRADICIONES DE NUESTRA FE

A lo largo de los años, latinoamérica ha producido bellísimas imágenes de Cristo crucificado, una de ellas es el Señor de los Milagros (Perú). Normalmente estas imágenes llevan en la parte superior el acrónimo INRI. Estas iniciales son una abreviación de las palabras en latín: *Iesus Nazarenus Rex Iudaeorum* que en español significan Jesús de Nazaret, rey de los judíos (Mateo 27:37; Marcos 15:26, Lucas 23:38 y Juan 19:19). Con estas palabra, y sin quererlo, Pilato da a conocer al mundo la identidad de Jesús, mientras que él piensa que sólo está haciendo referencia a la causa de su muerte. El delito político de Jesús fue hacerse pasar por un rey y ésto, al Imperio Romano no le convenía. En realidad, el hecho de que Jesús es rey, no le conviene a ningún gobierno humano. El rey es el líder absoluto, al cual se le debe entrega incondicional.

Para los cristianos que habitamos en todas las naciones de la tierra, el hecho de que proclamemos que Jesús es nuestro rey, puede traernos serias dificultades. Los gobiernos humanos no siempre actúan conforme al Evangelio y por tal motivo, al cristiano que reconoce a Jesús como rey, le corresponde desafiar tales gobiernos. El reinado de Cristo no es de este mundo, pero juzga y cuestiona este mundo. Al cristiano le toca gritar, con su vida y con su palabra: ¡Viva Cristo Rey!