

Jesus is the Ruler of Kings on Earth

JESUS CHRIST is the ruler of all the kings and presidents and chiefs and premiers and governors and prime ministers. If Donald Trump says to Jesus, "How can you be the ruler over me? I have my office by the election of the people of the United States, a sovereign nation, and by virtue of a constitutional inauguration and installation," Jesus will answer, "I have my office as ruler over you by God's election and by virtue of My resurrection from the dead, My indestructible life, and My installation at God's right hand."

When Jesus rose from the dead, God exalted Him and gave Him a "name which is above every name, that at the name of Jesus every knee might bow," and that includes all the rulers and kings of the earth. Jesus is alive today presiding from heaven over the rulers of the earth.

WE NEED TO UNDERSTAND WHAT THIS MEANS

Jesus says in Matthew 28:18, "All authority in heaven and on earth have been given to me," and as a result, five important truths exist:

- 1) The reign of Christ today means that He controls who becomes a king and who doesn't.
- 2) The reign of Christ today over the rulers of the earth means that He regulates what the kings of earth do; sometimes holding them back from evil, and sometimes ordering international events to further His purposes.
- 3) The reign of Christ today over the rulers of the earth means that He has authority to claim citizens for His own kingdom from all the nations and states of the earth.
- 4) The reign of Christ over the kings on earth today means that He will triumph and bring all His saving purposes to victory.



5) Finally, the reign of Christ over the rulers on earth today means that Christ is ordering the world for the good of the church; and that means for your holiness and happiness.

Jesus says in Matthew 28:18, "All authority in heaven and on earth has been given to Me," and this means that Jesus overrules the sinful acts of evil rulers and makes their sin and their folly a part of His wise plan for history.

~ John Piper

Celebrating Our Faith

Byzantine Catholic Worship: *Our Church, Its Customs and Rich Heritage*

Blessed Bishop Nykyta Budka

BLESSED BISHOP NYKYTA BUDKA was born in Ukraine in 1877, and in 1912 was appointed the first Ukrainian eparch in Canada by the Vatican. The 35-year-old had a mission to unite the Ukrainian faithful who were scattered throughout Canada.



With only thirteen secular priests and nine monks, he had the charge to oversee eighty parishes and chapels and visit 150,000 faithful from coast to coast. Throughout the years he organized the exarchate (apostolic administration area), which grew into the separate eparchies (dioceses) of Toronto, Saskatoon, Edmonton, and New Westminster, and the Archeparchy of Winnipeg that we have today. Blessed Budka obtained civil recognition for the Ukrainian Catholic Church from the government of Canada and recognition from the Roman Catholic Church that was the dominant Catholic rite at that time. He brought the love of Christ to the poor, the imprisoned, and the sick. He also helped many Ukrainian settlers make life easier for themselves in the sometimes-harsh conditions of rural Canada.

Building up the church took its toll on Blessed Budka, and in 1927, he returned to Europe. Unfortunately, in 1946, he and many other Ukrainian bishops, priests, and nuns were arrested by the Communist Soviet Union, which had now occupied Ukraine. He was sentenced to eight years of hard labour in Kazakhstan where he died in 1949. He was beatified as a martyr in 2001 during Blessed Pope John Paul II's visit to Ukraine.

During the month of October, as we give thanks to God for our abundant blessings, we should also remember and thank individuals like Blessed Nykyta Budka who stood up for those early Ukrainian settlers and protected and nurtured our Ukrainian Catholic Church in Canada.

Autumn Prayer



God of Creation, you have blessed us with the changing of the seasons. As we embrace these autumn months, may the earlier setting of the sun remind us to take time to rest. May the crunch of the leaves beneath our feet remind us of the brevity of this earthly life. May the steam of our breath in the cool air remind us that it is You who give us Your breath of life. May the scurrying of the squirrels and the migration of the birds remind us that You call us to follow Your will. We praise You for Your goodness forever and ever. Amen.



What the Fathers of the Seventh Ecumenical Council Have Done for Our Salvation and Sanctification

Christ our God, You are glorified above all, You established our fathers as beacons on earth and through them guided all of us to the true faith.

(from the Troparion for the Fathers of the Seventh Ecumenical Council)

IT IS THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL to whom we are obliged to give thanks that our churches, our cells, and our homes are sanctified with holy icons; that living flames glimmer before them in lamps; that we fall down in prostration before the holy relics; and that the smoke of holy incense lifts our hearts to the heavenly abodes, parting us from earth. The grace of revelation from these holy objects has filled many, many hearts with love for God and animated many spirits that were already quite dead.

But all this might not have been, if there had not been a time in the eighth century when the Holy Fathers of the Church – holy hierarchs and monks – stood up in defense of these holy objects. Their struggle, to the shedding of blood, extinguished many bonfires made up of icons, which had been blazing over the course of fifty years.



The Seventh Ecumenical Council affirmed that iconography is a special form of revelation of Divine reality; and that through the Divine services and icons, Divine revelation becomes accessible to the faithful, to our domain. Through the icon, just as through Holy Scripture, we not only learn about God, but we come to know God; through the holy icons of the God-pleasers we touch transfigured man, a partaker of the Divine life; through the icon we receive the all-sanctifying grace of the Holy Spirit.

The icon, according to the Fathers, is also prayer. A consecrated icon is itself holy. When we pray before it, the holy words of our prayers and the visible holy image of the icon before us simultaneously transfigure us, directing even us sinners and earthly people to holiness.

As St. John Damascene put it:

“The icon is a song of triumph, and a revelation, and an enduring monument to the victory of the saints and the disgrace of the demons.”

Kontakion from the Sunday of the Fathers of the Seventh Ecumenical Council:

The Son who ineffably shone from the Father was born two-fold of nature from a woman. Beholding Him, we do not reject the image of His form; but depicting it, we revere it faithfully. Therefore, the Church, holding the true faith, kisses the icon of Christ’s becoming man.

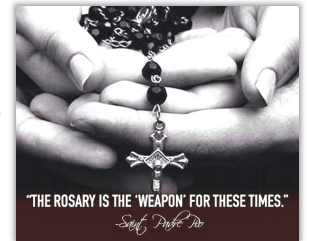
The Rosary is the Weapon for These Times

By Matthew Bosnick

“The Rosary is the weapon for these times.” ~ Father Padre Pio



THE ROSARY, like our Blessed Mother who conceived and gave birth to our Lord, is a prayer that leads us to Jesus. All Marian devotion, just like Mary herself, glorifies and praises her Son. We are called to bring the good news of Jesus to all people, and the Rosary is a prayer that focuses on Jesus! It involves meditating on his Incarnation, life, death, and Resurrection, and these events are the meaning and answer to everything and the answer to what our world needs. Young people search for meaning and purpose in all sorts of ideologies. But as Catholics, we know that the world needs the Church, the Mystical Body of Christ, whose mission it is to make disciples of all nations (Mt. 28:19) and whose purpose is the salvation of souls. The Rosary causes us to focus on this mission.



Why is the Rosary a weapon? We, the Church on earth, are the *Church militant*. Catholics can appreciate this. We need purpose and we want action. We fight a daily spiritual warfare in our lives. The Rosary was given by Our Lady to St. Dominic to fight the Albigensian heresy and it was the cause of the victory of the Holy League over the Turks at Lepanto. Mary is often called the New Eve and she is depicted crushing the head of the snake. Asking her to intercede for us is a powerful prayer for our own battles against temptation and sin.

The Rosary leads us to seek a life immersed in the sacraments and the Church. And this is its most powerful purpose: The Blessed Virgin Mary brings us to her Son, who lives in the Holy Spirit in the Church. Mary’s intercession does this and she proves it when she goes “in haste” to tell the good news of the Annunciation to her sister Elizabeth (Lk 1:39). Mary’s intercession prompted Jesus’ first miracle, when He turned water into wine at the wedding at Cana. She brought the Lord to the world and brings Him to us now. When we make the Rosary a constant part of our prayer life, Mary’s prayer for us causes us to come to her Son frequently and receive His grace in the Sacrament of Reconciliation, to worship Him in the Mass and receive Him in the Eucharist, and to adore Him in the Blessed Sacrament. Meditation on the scriptural mysteries of the Rosary brings us to the Holy Spirit, the Spirit of Truth.

Times change but one thing remains constant: That Jesus Christ is the way, the truth, and the life (Jn 14:6). While he was in Athens, St. Paul preached to the Stoics and Epicureans the good news of Jesus and the Resurrection. They asked of Paul “What can this parrot mean?” (Acts 17:18 NJB). We can deduce that Paul must have repeated the message more than a few times to be called a “parrot.” The Gospel is truth and it *never* changes. And for that reason, and because the Rosary is a constant and repetitive meditation of the Gospel, it is the perfect weapon for our times.