



Last Sunday after Pentecost: Christ the King

20 November 2022

**The Episcopal Church of the
Good Shepherd in Athens, Ohio**

Seeking to know and serve Christ in
loving service to the campus, the
community, and the world.

Today's printed [Order of Worship](#)

Lessons

Lessons for Last Sunday after Pentecost - Christ the King Sunday
(Proper 29, Track 1)

Old Testament – Jeremiah 23: 1-6

Canticle 16 (SUNG)

New Testament – Colossians 1: 11-20

Gospel – Luke 23: 33-43

<https://www.lectionarypage.net>

The Collect

AMIGHTY AND EVERLASTING GOD, whose will it is to restore all things in
your well-beloved Son, the King of kings and Lord of lords: Mercifully grant
that the peoples of the earth, divided and enslaved by sin, may be freed and
brought together under his most gracious rule; who lives and reigns with you
and the Holy Spirit, one God, now and for ever. *Amen.*

The Gospel



Luke 23:33-43

WHEN THEY CAME to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. The people stood by, watching Jesus on the cross; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

Gospel Engagement Question:

What part of today's Gospel speaks to you?

Think about the people and the soldiers and the thief on the cross hurling insults at Jesus and Jesus' response of forgiveness. How does the Gospel reading make you think about the time you have been insulted or perhaps insulted others?

The Sermon

A Legend, and A King

There is a legend in the land where I come from about an insult that was transformed into an iconic symbol of pride, joy, and celebration. Back in the mid 1980's in Wisconsin, where I was born and raised, a word was coined by the people living in the state directly to the south, the state of

Illinois, that was intended to be an insult to the people of Wisconsin. The word is *cheesehead*. It is by the way one word, no matter what autocorrect insists. Originally it was intended to be a slur against Wisconsin's dairy industry, which the state is known for. The word was used as an insult any place people from Wisconsin and Illinois mixed, especially sporting events like professional baseball and football games.

Wisconsinites don't take such insults lightly, as they like to think of themselves as hardworking, blue collar, salt of the earth people who support their families, their teams, and their state. However, Wisconsinites also don't take themselves too seriously. They know how to laugh at themselves, they tend to have a hearty sense of humor.



This combination of a good sense of humor and humbleness came together in 1987 when a man named Ralf Bruno was helping his mother reupholster her davenport – that's what Wisconsinites call couches – in her home in Milwaukee. When he took the couch apart, he thought the foam inside the cushions resembled cheese. Being a creative person, he took some of that foam, cut it into a triangle, burned holes into it, spray painted it yellow and turned it into a hat.... the

first cheesehead hat. He wore it to a Milwaukee Brewers baseball game where the Brewers were playing the Chicago White Sox. At first his friends weren't sure they wanted to be seen with him, but after some other Brewers fans approached Ralf and asked if they could wear his cheesehead hat, his friends and the meaning of the word cheesehead changed forever.

A week later Ralf returned to County Stadium with a bag full of cheesehead hats he had made to sell. The rest, the legend goes, is history. The cheesehead hats became so popular Ralf eventually opened a business called Foamation, Inc. Although the company has expanded, their number one selling item to this day remains the cheesehead hat, and the company is still proudly based in Milwaukee, Wisconsin.

Today, the cheesehead has become a cultural icon recognizable all around the world. It is even believed to be the design the cheese emoji is based on. People still wear them with joyful pride at Green Bay Packer football games and Milwaukee Brewer baseball games. They also pop up in movies and TV shows. When someone refers to a cheesehead, it is no longer a derogatory term, it is a nod to a people who love their state, their sport teams, their families, and have turned self-deprecating humor into a fun symbol of pride and joy.

The legend of the cheesehead is a fun one, a happy story that at first glance doesn't seem to fit with today's celebration of Christ the King Sunday, but there is within it a kernel of truth that fits with today's

celebration quite well.

Christ the King is the final celebration of the church year, the last Sunday on the Church's calendar. The church year ends by reminding us the Jesus we follow is not just a teacher of wisdom, a storyteller, a miracle worker and healer. He is the Son of God, he is God's love incarnate in the earthy stuff of humanity who restores us to right relationship with God.

One way the church articulates this belief is by calling Jesus our king. But when we call Jesus king, we don't mean someone like Henry the VIII or Elvis, or whoever you think of when you think of a king. Throughout history, most kings, whether they were rulers of countries or music charts, used their power to help themselves first and their people second, or third, or much farther down the line. When we use the word king to refer to Jesus, we do so like Wisconsinites use the word cheesehead, by appropriating it, reclaiming it, redefining it from its intended definition to the one we have for it.

Just like our Gospel today. At first glance, Jesus' crucifixion might seem an inappropriate choice for Christ the King Sunday. Here we find the most humiliating, painful, despairing moment of Jesus' life. When the Roman soldiers called him a king, they weren't showing respect, they were taunting and jeering him. On the cross Jesus seems powerless, not powerful. Yet the author of the Gospel would beg to differ. To them, Jesus' vulnerability is his power, not a weakness. His strength is to do God's will, to love as God loves, even when people called him cruel names, tortured, and killed him. It is on the cross where the author of the Gospel wants us to recognize Jesus is our king precisely because he is not like any other ruler, which means following him is not like following any other ruler.

When we say Jesus is our king, it means it is Jesus who we submit to; he is our example, our savior, and moral compass. That doesn't mean we don't follow the rules of government or society, of course we follow those rules. Jesus as our king means we let Jesus influence how we follow the rules, doing so in ways that shows care for each other, forgiveness, generosity, even paying it forward.

Jesus as king also has a deeper meaning. Two years ago, generous parishioners gave us an icon of Christ the King by iconographer and friend of our parish Kelly Latimore. When he presented the icon, Kelly explained it by reminding us Christ is enthroned in God's Kingdom of Heaven, which means creation is incarnate in Jesus just like God is incarnate in him. Because of Jesus' embodiment of both the divine and the earthly, there is no person nor any living thing that does not demand our respect.

This is why when it came time to put the icon in the church, we

thought and prayed about the best place to put it. To honor what the icon represents, we chose to hang it over the doorway between the narthex and nave. (The nave is where everyone except the choir and servers are sit during a service. The narthex is the space you enter when you come in through the big red doors.) The icon is there so that we all walk beneath it when we come into church to worship to remind us we aren't worshipping ourselves, we are worshipping God. The icon is also there to remind us as we leave the church and go back into the world - to our families, neighbors, communities, work, school - that we remember to look for the divine wherever we go. For God is at work in the world, transforming and healing, turning harm into salvation, breaching the gaps caused by prejudice, even if it is the kind of on-going prejudice between states by turning an insult into an icon. The Christ the King icon also reminds us, wherever we go to respect all living things as our King would have us do.

If you are reading this sermon, I urge you to look at the picture of the icon (see more below) and spend some time with it in prayer. And when you go out your door, I hope you remember by your words and actions you can be an icon by showing the world the pride and joy of the love of our king.

A sermon by The Rev. Deborah Woolsey, the Last Sunday after Pentecost-Christ the King Sunday (Proper 29, Track 1), 20 November 2022, at The Church of the Good Shepherd, Athens, Ohio.

Sermon Engagement Question:

Jesus as king means God is not impressed with cultural and societal expressions of power and leadership. How does this make you think differently about what you consider powerful or influential?

Please include in your prayers

IN OUR WORLD, we pray for Justin, Archbishop of Canterbury, and for Michael, our Presiding Bishop; we pray for peace with justice throughout the Middle East. We pray for the victims of the coronavirus. We pray for all people affected by natural and environmental disasters. We pray for the people who are suffering from war, especially the people of Ukraine, and we pray for all

asylum seekers, immigrants and refugees. We pray for Joe our President, Kamala our Vice-President, Mike, our Governor, the Supreme Court and the members of Congress.

IN OUR DIOCESE, we pray for our Provisional Bishop Wayne, the search process for a new bishop, and for Kenneth, Nedi, and Wendell our assisting bishops.

IN OUR PARISH, we pray for Good Shepherd's continued growth, for our Rector Rev. Deborah Woolsey, for our Associate Priests, Rev. Leslie Flemming, and Rev. David McCoy, for our ministry to students, the university, and the community.

THOSE WHOM OUR PRAYERS ARE REQUESTED: Bud and Carol, Chris L., Gloria R., Jean R., Miriam, Scott, Sharon, T.C., Baby William James, Dana Carlson, Zelma Coleman, Lee Kembell-Cook, Richard DeNune, Roy DePue, Lindsey and Regina Golden, Debbie Hunsberger, Bob and Nancy Jackson, Peter Kachenko and family, Jeff Maiden, Julie Nehls, Betty Oltorf, Donald Oney, Sandy Oney, Dan and Nancy Reedy, Virginia Richards, Flo and Jack Roach, Michael Vaughn, Mary-Anna Welch, Emily Woolsey and we pray for all who care for them. **

BIRTHDAY: Preston Denton (11/21), Penny Karageorge (11/23), Allyn Reilly (11/26), Terrie Sherman (11/26)

FOR THE DECEASED: LaRae Reedy

ALTAR FLOWERS: The Altar flowers are given to the glory of God and in thanksgiving for all God's blessings by David Burton.

** Full names are normally not published online. However for the Sunday 10:30 service we will publish full names unless requested otherwise. If you have a name to be added to the prayer list, Lynn Graham maintains this information. Lynn may be reached at **740-593-5098** or grahammowery@aol.com.

At-Home Worship

Christ Church Cathedral Cincinnati live streams its services Sundays at 10 a.m. These are saved and can be watched anytime later.

<https://cincinnatiathedral.com/ccj/online/>

Washington D C -- there's much to explore at the the National Cathedral's online portal. <https://cathedral.org/worship/>

Coming up on the Calendar

Thursday, November 24 10:30 a.m. - - Thanksgiving Day service

Thursday, November 24 1:30 p.m. - - Thanksgiving Meal for parishioners

Sunday, November 27, 10:30 a.m. - - Holy Eucharist

Wednesday, November 30, 7:00 p.m. - - Choir Rehearsal

Sunday, December 4, 9:15 a.m. - - Choir Rehearsal

Sunday, December 4, 10:30 a.m. - - Holy Eucharist

Sunday, December 11, 9:15 a.m. - - Choir Rehearsal

Sunday, December 11, 10:30 a.m. - - Holy Eucharist

Thursday, November 15, 7:00 p.m. - - Vestry Meeting

Sunday, December 18, 9:15 a.m. - - Choir Rehearsal

Sunday, December 18, 10:30 a.m. - - Holy Eucharist (Discretionary Sunday)

-- Events Looking Forward --

Nov. 24 (Thursday) Thanksgiving Day service 10:30 am

Nov. 24 (Thursday) Thanksgiving Meal for parishioners 1:30 pm

Dec. 24 (Saturday) Christmas Eve 7pm

Dec. 25 (Sunday) Christmas Day 10:30 am

Notes & Announcements (additional items in the Friday Bulletin)



THANK YOU

To everyone who helped with Jan Gault's service on Saturday. Her family was pleased and comforted with the service and reception.

Here is the text of the homily - -
[Homily for Celebration of Life of Janice Gault.](#)



'Tis the Season...For Ordering Coffee for Christmas!

A perfect gift for the coffee lover on your list, purchasing coffee from Church of the Good Shepherd's CrossRoads Café helps small, independent coffee farmers and their communities. We proudly partner with Deeper Roots Coffee out of Cincinnati who in turn partner with coffee growers around the world who practice environmentally sustainable farming practices and

who employ local people. When you give Deeper Roots Coffee from CrossRoads Café, you aren't just giving a gift, you are making a positive difference in the lives of others.

This year we have special prices for Christmas: \$12 a pound and \$8 a half pound. Check out the order form link church website, or pick one up in the church office.

[Order Form pdf for printing.](#) [Order Form Word for download.](#)

Orders are due Sunday, December 11, pick up Sunday, December 18.

Thank you for your support. And a special Thank You to Michael Luelloff for volunteering to help with the Christmas Coffee ministry this year.

Concerning St. Luke's Merida

With sadness, Bishop Smith notified Church of the Good Shepherd his direction to end our official relationship with St. Luke's in Merida. This is not because of the ministry they are doing, which is good. It is because the diocese St. Luke's was in deposed Fr. Jose and he and St. Luke's chose to leave that diocese. Our bishop felt an official relationship was therefore inappropriate. Mother Deborah has discussed this with the Vestry, who agree it is a sad situation and we need to obey the Bishop.

While we will no longer list St. Luke's in the official prayer list, individuals may continue to pray for St. Luke's if they wish. There is no need to terminate personal relationships with St. Luke's, just the official one.

FREE Advent Devotional Books

Starting Sunday, we will be giving away FREE Advent devotionals from the Episcopal Ministry Living Compass.

This year's Advent devotional is titled: *Practicing Simplicity with All Your Heart, Soul, Strength, and Mind*. The simplicity the devotional will explore is deeper than getting rid of the things we no longer use. In this devotional we are invited to "focus on developing an interior simplicity"....a spiritual practice delving deep into our faith. As Episcopal

Living Well Through Advent 2022

*Practicing Simplicity with All Your
Heart, Soul, Strength, and Mind*

A Living Compass Seasonal Resource

priest and Director of Living Compassion Spirituality and Wellness Initiative, the Rev. Scott Stoner describes the devotional: "The culture puts many demands on us this time of year, wanting us to complicate our lives by doing more, buying more, eating more, etc. Focusing on simplicity, especially a profoundly spiritual interior simplicity, is indeed counter-cultural. This makes it a perfect focus for Advent because Advent itself is counter cultural."

Mother Deborah worked with Living Compass for a few years when she was in the Diocese of Milwaukee. One of her projects was starting the Living Compass Advent and Lent devotionals. It is exciting to see them continue so many years later.

You can also download a FREE PDF of this year's Advent devotional at livingcompass.org.



Calling any and all singers !!!!!

Extra singers are needed for December services - especially Dec. 19 and Christmas Eve (service at 7:00) Rehearsals are Sunday morning at 9:15. There will be an extra rehearsal between Dec. 19 and Dec. 24.

Contact Marsha Reilly at mareilly1@columbus.rr.com or mareilly57@gmail.com or 740-818-6475.

Christ the King icon explanation by Kelly Latimore



This icon depicts Christ in eschatological glory. Christ the King....the blue spheres around him, without beginning or end, represent eternity, and the red squares represent time. The Greek letters in his halo signify "I am who I am," God and human. Christ bridges time and eternity.

The Old Testament prophets had fantastic visions of God in glory, and their imagery was repeated in the New Testament. Six-winged seraphim surround Christ's throne, and Ezekiel's winged beasts emerge from the four directions, now representing the four evangelists. All except for Christ are painted as though transparent, to emphasize that they are spirits. Christ is painted with bold colors because he is human. *Material* creation is enthroned in the highest heavens. This is the core of our faith as Christians. Misguided emphasis has sometimes led Christians to condemn the material world. This world of ours is called to inconceivable glory, however -- both because it was created by God, but also because it was assumed into God's very person. Because of Christ, there is no thing nor any person in this world that does not command our respect. As St. Gregory of Nyssa said many centuries ago, if only we would take off our shoes -- referring to the story of Moses and the burning bush -- we would discover that all ground was sacred.



Note: The Christ the King icon is an original icon commissioned by Jack and the Rev. Leslie Flemming for the Church of the Good Shepherd. Kelly Latimore presented the icon to Good Shepherd in November 2020. Today the icon is placed over the doorway between the narthex and nave of the church to remind us every time we pass through it that Christ is our King above all others whether we are in the church building or out in the world.

For Bishop Transition News and Updates

[-- Follow this link --](#)

If you want to help the folks who have been negatively impacted by climate disaster and war anywhere in the world please consider contributing to [Episcopal Relief and Development \(ERD\)](#) which is the official ministry of the Episcopal Church.

This row of cypress along the Athens bike path is quite impressive indeed but the grounds keepers might have other opinions!



Season's first ice and snow on a pond near the Foster's, Marietta.



Contacts, Information

Quick Links

[Parish website](#)

[Sermons](#)

[Parish calendar](#)

[Staff](#)

[Campus Interest](#)

[E-News Guidelines
and Back Issues](#)

[Diocese Southern Ohio](#)

Pandemic Notes:

[Link to the DSO guidelines
for in-person worship](#)

In light of local conditions we request all persons wear masks inside the church building **regardless** of vaccination status.

Office Hours: 10:00 a.m.–2:00 p.m., Monday through Thursday. Masks are required.

The **Church Building** is not open for public meetings and

[Bishop Transition](#)

[\[E\]Connections](#)

[Episcopal News Service](#)

[Episcopal Journal & Café](#)

gatherings but during office hours the thrift shop and chapel are available for individuals. Masks are required.

CrossRoads Café is temporarily closed.

Contact Information

For pastoral needs, please contact The Rev. Deborah Woolsey at 937-689-8895 (cell) or 740-593-6877 (church), or by e-mail at revdebwoolsey@gmail.com.

To find out more about Good Shepherd and other matters, please contact Alex Buckley, Senior Warden, at 740-593-5513 or by e-mail at macbuck@yahoo.com.

For maintenance matters, please leave a note at the office or contact Dana Carlson, Junior Warden, at 740-664-2022 or by e-mail at carlsondana@hotmail.com.

For emergencies, please call The Rev. Deborah Woolsey at 937-689-8895.

NON-emergency messages can be left on the church's answering machine (740-593-6877).

The parish office administrator is Barbara Martin (740-593-6877) or barbara@chogs.org.

[DONATE to Good Shepherd](#)

The above takes you to the Parish page where you can find instructions or donate on-line via PayPal, If you have a preference, please indicate on the the "Add special instructions to the seller" section the purpose of the donation -- e.g. organ fund, plate collection, etc.

Check out the Church's [YouTube Channel](#).

LIKE us on Facebook [Episcopal Church of the Good Shepherd 45701](#)

Office Hours:
Masks are required.

**The Episcopal Church of the
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740-593-6877
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www.chogs.org

10:00 am - 2:00 pm
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Blessings !

Church of the Good Shepherd | 64 University Terrace, Athens, OH 45701

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