



# The Open Door

“Open wide the doors for Christ.”—St. John Paul the Great

VOLUME 1, ISSUE 5

FEBRUARY 2018

“We exist to joyfully worship God and carry out the mission of Jesus Christ in the power of the Holy Spirit.”

Mission Statement of Christ the King

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## “Lord, teach us to pray!”

According to Pope Benedict XVI, “[h]uman life without prayer, which opens our existence to the mystery of God, lacks sense and direction.” In other words, “Man is in search of God...[a]ll religions bear witness to men’s essential search for God” (*Catechism of the Catholic Church*, 2566).

If that is true (and I believe that it is!), why do we so often struggle to find time to spend with God each day, and why does prayer seem so hard? For most of us, prayer is not something that comes without work and effort. When we sit down to pray, distractions begin pulling us in many different directions: the phone starts ringing, text messages start arriving, children demand our attention, or we just can’t quiet our thoughts to be still before the Lord. Alternatively, maybe we aren’t distracted, but we aren’t sure *how* to pray.



As a result of all of this, although we know that we *should* pray, we feel like we *can’t* pray. If this is how you feel, you’re in good company! The Gospel of Luke tells us that the apostles had to ask Jesus to teach them how to pray. (Luke 11:1) Knowing how to pray wasn’t something that came spontaneously to them just because they

were spending time with Jesus. They needed to be taught how to do it. Even once they were taught how to pray, they still found it difficult. When Jesus needed them most in the Garden of Gethsemane, they fell asleep during their prayer.

Simply acknowledging that prayer is something that needs to be learned and

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does this help me  
to grow more  
deeply in love  
with the  
Lord Jesus?

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**The Lord's Prayer**  
by James Tissot  
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Fr. Ed Fride is Pastor  
of Christ the King.

## Why Lent?

**At some point in their lives,** most people have the experience of falling in love. It is usually a process, beginning with coming to know someone. As the relationship begins to “click,” it assumes a higher and higher priority in the lives of both people. More time is spent with each other and the result of that increased contact is a deeper and deeper relationship. The other person becomes more and more a focus; a level of mutual commitment is established and begins to grow. That mutual love, as it is experienced by both persons, is expressed to each other.

In the course of this process, a relationship which may have been quite incidental at its beginning becomes more and more significant until, in most cases, it becomes one of the most important relationships in their lives—all the other dimensions of life begin to shift in connection to that love relationship with the other. Other relationships, even those which may have been very important, tend to assume a secondary role. It is as if the persons’ lives have a new sun and everything else shifts its “orbit” to accommodate this new center.

Typically, in a more formal way, the relationship is formally acknowledged and an engagement is pursued, followed by the formal commitment to the other. The husband and wife enjoy a honeymoon and begin a new life together.

Then what happens? All those other parts of life, many of

which had been placed on hold during this time, begin again to clamor for attention. The couple again needs to share each other with all the other dimensions of life, especially a new life, which may enter the picture. The love between them hopefully grows and matures and, second only to their relationship with the Lord Jesus Himself, continues to be so crucial and key in their lives.

It is often noted, however, that there must be an ongoing intentionality about pursuing that relationship with each other that must include practical ways of spending the quality time to ensure that the mutual sharing of life that is so essential does continue. From time to time the couple will deliberately spend increased time with each other so that their love continues to grow: date nights, Marriage Encounters, other vehicles to insure that that core love is kept fruitful and alive.

**The Catholic mystics** frequently describe the individual’s relationship with the Lord Jesus using the analogy of marriage. In fact, the great St. Teresa of Jesus specifically refers to a stage in the spiritual life as spiritual marriage, in which the union of the soul with the Lord Jesus assumes a profound level of communion.

Many of the dynamics described above apply to our relationship with the King of Kings as well. The Church recognizes that, just as it is crucial for the married couple to have specific times when

they focus on enhancing the love relationship they have with each other, so too it is absolutely crucial for the Christian faithful to do the same thing with their relationship with the Lord Jesus. This is the greatest goal we should have during Lent: we use this time to focus and center our lives even more profoundly on the Lord Jesus, growing more deeply in love with Him and surrendering, in ever greater trust, all aspects of our lives to His care.

**Simply put, the purpose of Lent** is to enhance our relationship with the Lord Jesus. Our relationship with Him, like the spousal relationship, grows as we intentionally focus on it, or, tragically, erodes as we allow it to be crowded out by other things. During Lent we focus on what will help it grow. Hopefully, we also move away from those things that tend to erode this most crucial aspect of our life.

Therefore, everything we choose to do, or choose to set aside, during Lent should be evaluated in relation to one essential criterion: does this help me to grow more deeply in love with the Lord Jesus? If this is our focus, and, with the assistance of the Holy Spirit, we actively pursue this, an ever deeper union with the Lord Jesus will result. That makes for a good Lent! The One Who loved us first is even more our center!—Fr. Ed Fride

## “Lord, teach us to pray.”

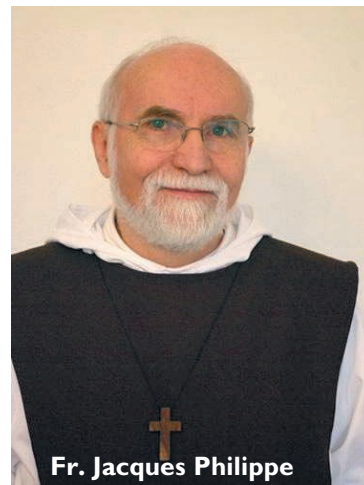
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can take work is the first step in growing in a life of prayer. But why should we put in the work to learn how to pray? Through prayer, we can be in “intimate and constant conversation with the Father” just as Jesus was (Pope Benedict XVI), and we can find peace and purpose for our lives.

Given how important prayer should be in our lives, we have invited Fr. Jacques Philippe to come and give our Parish Mission during Lent this year. Fr. Jacques has given women’s retreats at Christ the King over the last few years and has spoken on the importance of prayer and drawing closer to God through an interior life of prayer. He is a member of the Community of the Beatitudes and has written a number of books, including *Time for God* and *Interior Freedom*.

Fr. Jacques will not be teaching techniques for prayer, but will be focusing on the principles of interior prayer that allow us to connect with God. He will also discuss the obstacles that we experience in prayer and share his wisdom in persevering when prayer is difficult. According to Fr. Jacques, even though it can be difficult, interior prayer “is a meeting with God, who infinitely surpasses anything we can achieve through our own efforts.” Additionally, it helps our participation in the sacraments to be more fruitful, alive, and intense.

In addition to inviting Fr. Jacques to speak with us, we have been offering the *Oremus* course on prayer this winter. The *Oremus* course walks participants through how to pray and discusses the different obstacles that we encounter when we pray. Although the class



Fr. Jacques Philippe

is currently full, we plan to offer it again in the next few months.

Just as He taught the Apostles how to pray, Jesus wants to teach all of us how to pray as well. I would like to encourage everyone to consider trying to spend more time in prayer this Lent and to make sure to attend the Parish Mission on Sunday to Wednesday evenings, March 11 to 14. God wants to unleash His grace on us so that we can grow in our relationship with Him. All that we need to do is to put ourselves in a place to receive that grace.—Aimée Godfrey

At our Parish Mission, March 11-14, Fr. Jacques will focus on the principles of interior prayer that allow us to connect with God. “God...infinitely surpasses anything we can achieve through our own efforts.”



Aimée Godfrey is Director of Adult Discipleship at Christ the King.

### PostScript

## Assistance for Christian Counseling Available

The January issue of *The Open Door* included an article by Randy and Therese Cirner about “Counseling as a source of healing.” (If you didn’t get a chance to read that issue, it’s available on our website, [www.ctkcc.net](http://www.ctkcc.net),

under the “Quick Links.”) We forgot to mention that monetary assistance to help with counseling costs is available to registered CTK parishioners.

If you are dealing with anxiety, depression, relationship prob-

lems, or similar challenges, please know that you do not have to carry the burden alone. All assistance is completely confidential. Please contact Fr. Ed or one of the deacons for more information.



## Songs of Belonging

## Bring on the Minor Keys!

*When we don't sing the Gloria or Alleluia, it's not because we want to make ourselves sad, but rather to force ourselves to remember how much we love singing praise to God.*



Martin Doman is Director of Worship at Christ the King.

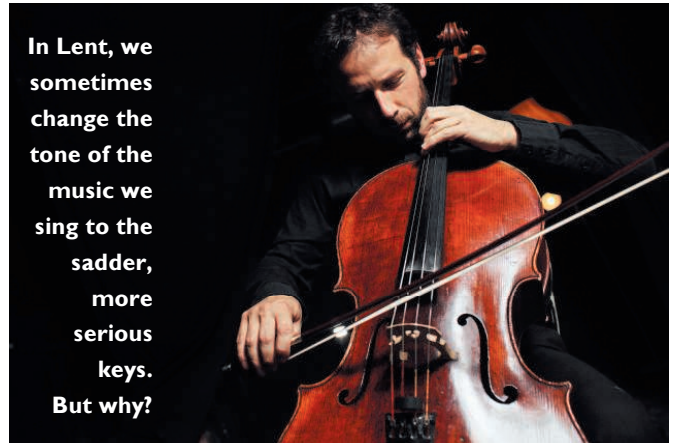
I think Lent is a really good, joyful time. I actually like Lent. You may ask, "Why?" Isn't Lent the time of sackcloth and ashes, of repentance and soul-hammering? Who likes Lent? Well, I think it's all in how you look at it.

As a liturgical musician, I am well aware that one of the things that reminds us that Lent has begun is the change in music. There is no Gloria, that great song of praise at the start of Mass. We also eliminate the "Alleluia," a Hebrew word commanding us to praise the Lord.

Sometimes we musicians change the tone of the music we DO sing to minor keys (the sadder, more serious keys). It's almost like we think that in order to be happy about God, we have to make ourselves sad ... musically sad.

But I think it's best to look at it this way: Lent is like taking a trip away from home. I've been married for 21 years, and when I am away from my

**In Lent, we sometimes change the tone of the music we sing to the sadder, more serious keys. But why?**



**Lent is the time when we realize how sweet it is to be loved by our God.**

wife for more than two days, I start to miss her face. I miss her smile greeting me in the morning, and everything in my surroundings starts to lose its luster. Then, when I come home, it's like I all of the sudden remember how much I love my life. I really have a brief George Bailey moment, where I realize that this really is a wonderful life.

We shouldn't sing sad music in Lent, because Lent is joyful. It's the time where we remember how much we love chocolate, when we appreciate eating meat, when we realize how sweet it is to be loved by our God.

That is why we don't sing the Gloria or Alleluia. It's not because we want to make ourselves sad, but rather to force ourselves to remember how much we love singing praise to God.

So bring on the minor keys, and use this time to sing more at Mass, to fill the empty space within yourself with the praises of God, our one true love. — Martin Doman

# Lent: Rooted in Belonging

What is *belonging*? When we belong, we experience fitting in, just as we are, right now. We experience being a part of something bigger than ourselves. We are able to share and give of our unique gifts, and know that these actions are welcomed and needed. We have a home, a place of acceptance, warmth, and love.

The origins of the season of Lent reveal the depth and power of belonging for Christians. In our modern culture, many think of Lent as a season of individual piety for the most devout Catholic believers. Yet, the ancient origins of Lent lie in the practices of those preparing for Baptism or for publicly reconciling with the Church.<sup>1</sup> Those on the “outside” of the wider Christian community would prepare for full communion at Easter in symbolic imitation of the “40 days” of Jesus in the wilderness—an event with ties to both Moses’s and Elijah’s “40 days.”<sup>2</sup>

<sup>1</sup>After the Council of Nicea (AD 325), the Paschal Triduum (Easter) emerged as the ideal and preferred day for Baptisms.

<sup>2</sup>Mt 4:1–11, Mk 1:12–13, Luke 4:1–13, Ex 34:28, 1 Kgs 19:8



The Christian community implicitly grasped the profound significance of belonging. Instead of allowing those on the “outside”—the unbaptized, the un-reconciled—to engage in a Lenten preparatory period of spiritual growth *alone*, the entire Christian community entered into the same journey. The circle of belonging was not merely for those who were already baptized, for those who believed and behaved in ways that left no need for public reconciliation. It was for everyone. The actions of the early Church say, “We’re all in Lent together. We all belong here.”

As Fr. Ed wrote in the December *Open Door*, “sharing our lives with each other is not just a nice social thing;

it’s a fundamental component of what it means for us to be followers of the Lord Jesus.” Joining the unbaptized in preparing for Baptism shows that we are all sinners in need of God’s grace; we’re all imperfect, yet being made perfect in love by the One Who is Love.

What would the unbaptized, joined by the entire Christian community, actually do to prepare for Baptism? Like Jesus during His post-baptismal time in the desert wilderness, Christians were encouraged to “satisfy themselves with the Word of God [more] than with bodily food,” in “bountiful benevolence,” a “hunger and thirst for righteousness,” to “be filled with those kinds of food which

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Becoming a church community where all experience belonging means putting aside “differences of rank”—of assuming that certain religious backgrounds, relationship statuses, family sizes, occupations, or types of people fit in at Christ the King more than others.



Colleen Vermeulen forms Catholics for ministry as a teacher and speaker and serves on the CTK Parish Advisory Council.

## Lent: Rooted in Belonging

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feed us for eternity.” (St. Leo, *Sermon 40*; Mt 5:6) Forgiving, living virtuously, caring for the poor and marginalized, and prayer become part of Lent. Acts of penance that are internal and individual, as well as external and social, are encouraged.

(*Sacrosanctum Concilium*, 110) And, of special emphasis, fasting that reminds us our lives are not our own, we depend on God and others for life’s most basic needs. This culminates at Easter with a common font of the true water of life, where we all experience *home*—both those who are baptized and the wider community, who renews baptismal vows with the same water.

Jesus begins His desert time “filled with the Holy Spirit,” and at the end of His “40 days” overflows in the “power of the Spirit,” proclaiming in the words of Isaiah, “The Spirit of the Lord is upon Me because He has anointed Me to announce the Good

News” (Lk 4:1, 14, 18). We, too, can confidently expect the Spirit to lead us during Lent and empower all of us who are anointed in Baptism (even the most newly baptized) to announce the Good News.

***The belonging embodied in Lent is what we are called to be at all times during the year.***

In a Lenten sermon, Pope St. Leo the Great rallied believers: “let us all together, without difference of rank, without distinction of desert, with pious eagerness pursue our race from what we have attained to what we yet aspire to.” (*Sermon 40*) Becoming a church community where all experience belonging means putting aside “differences of rank”—of assuming that certain religious backgrounds, relationship statuses, family sizes, occupations, or types of people fit in at Christ the King more than oth-

ers. It means ensuring that we live out St. Leo’s exhortation to avoid making “distinction of deserts”—implicitly judging or looking down on the spiritual and practical struggles of another. As the theme of our January *Open Door* reminded us, “to one degree or another, we are all bruised reeds.” (Is 42:3)

The belonging embodied in Lent is what we are called to be at all times during the year. Just as the Prodigal Father runs out to meet his Prodigal Sons, our Lenten practices call us out of individualism and self-centeredness in our walk with Jesus to a deep solidarity with the unbaptized—a true experience of belonging for all. (Lk 15:11-32) For each and every one of us, the roots of Lent reveal a call to be more humbly open to others, more open to belonging as we pursue “what we yet aspire to,” together in Jesus our Lord.—  
*Colleen Vermeulen*

# Lent is coming—Praise God!

Praise music isn't usually associated with Lent. We tend to associate it with joyful celebrations and consider Lent a different, more sober time.

While there is a necessary sobriety to Lent, this does not mean that Lent is supposed to be devoid of joy, nor of praise. In fact, one of the greatest effects of praise is that it reminds us Who God is, and who we are before Him.

Good lyrics focus us on God's holiness, power, and abounding love for us, His children. We then recognize our littleness, weakness, and sinfulness. We recognize our need for a Savior and recall that Jesus has given His life for us.

Isn't this the purpose of Lent?

And doesn't this make you want to sing for joy?

***"In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.... In Christ we have also obtained an inheritance, having been destined according to the purpose of Him who accomplishes all things...so that we...might live for the praise of His glory."***  
(Eph 1:7, 11-12)

We were created to praise God. That's why we feel so much joy when we worship Him at Mass, singing our hearts out with our hands in the air. Joy is a fruit of the Holy Spirit within us, who, through our praise, brings us into the Trinitarian communion of love. We taste the gift that will be ours—eternal life in union with God who is Love—when we give ourselves over to praising Him.

As praise takes us into this profound mystery, we often find ourselves moving into contemplation. We "behold the man" (Jn 19:5) in a way far deeper than Pilate could have imagined when he presented Jesus in a purple robe with a thorny crown. We gaze upon the One Who loves us, and we console His heart with our love.

Jesus told St. Faustina, "Bring to Me all devout and faithful souls, and immerse them in the ocean of My mercy. These souls brought Me consolation on the Way of the Cross. They were a drop of consolation in the midst of an ocean of bitterness."

Our praise and Jesus' passion are intertwined. This Lent, let's praise Him often.  
—Christy Whiting

***Jesus has given His life for us.***

***Doesn't this make you want to sing for joy?***



**Christy Whiting is Upper Room Director at Christ the King.**

## Plan to Praise this Lent:

- Come to Upper Room's Praise & Worship on Fridays, 7:45-9:15pm in the Worship Space. All ages are welcome.
- At CTKUpperRoom.com:
  - ◆ Praise on your own with our series of "Do-It-Yourself Praise & Worship" blogs (songlists included). Click on the "DIY Praise & Worship" tag in the right sidebar.
  - ◆ Click the "Music" tab to sing along with one of our playlists.
  - ◆ Learn more through Dr. Mary Healy's talk, "The Power of Unified Worship." Click the "Resources" tab, choose "Audio," and scroll down to the link.



# Perpetual Eucharistic Adoration Chapel



*“The decision to go more regularly has had a profound impact on my prayer life. I found that when I committed to prayer, God took that commitment very seriously.”*  
Elizabeth Siegel



Theresa Hofer is Editor of *The Open Door*.

When Christ the King designed its Church in the late 1990s, a Perpetual Eucharistic Adoration Chapel was included. It was an ambitious goal for a parish that, at the time, numbered less than 400 households, but surveys indicated a strong desire on the part of parishioners to have Perpetual Eucharistic Adoration.

Thanks to the commitment and devotion of many parishioners and others in the area, we were extremely blessed to be able to open the Chapel in late September 2001, just three months after the Church was dedicated. Since then, the Chapel has been closed only during the Triduum; in inclement weather when it is dangerous to drive; and, on rare occasions, during power outages.

Maintaining this ministry requires covering 336 time slots each week (2 people per hour x 24 hours x 7 days). However, Chapel Volunteer Coordinator Greg Stout says, “The actual number of people is larger, when you take into account groups like married couples filling the same slot and larger teams, like the Knights of Columbus, who share one or two time slots during the week.”

According to Susan Randolph, who served as Chapel Volunteer Coordinator for many years, “The Chapel provides the opportunity for people to come before Jesus to hear Him speak to their hearts and minister to their needs. Just sitting quietly in His presence gives Jesus that opportunity.”

Elizabeth Siegel initially signed up for a weekly adoration slot because she saw the value of the Chapel and wanted to support it. More recently, though, she has been going to the Chapel every day. “I wanted to make prayer a greater

priority in my life, and I knew that I was able to pray differently at the Chapel in the presence of our Eucharistic Lord.”

Elizabeth says, “The decision to go more regularly has had a *profound* impact on my prayer life. I found that when I committed to prayer, God took that commitment very seriously. This does not mean that I always experience consolation. Rather, I’ve grown in trust that He is always at work in my time there.”

Many people drop in during the week without committing to a time slot, but it’s committed adorers that allow us to keep the Chapel open. Greg encourages people, both parishioners and others, to sign up for a specific time slot: “You will love it.” Greg can be reached at 734-645-4060 or grstout@comcast.net. Current openings are listed in the bulletin and on the Chapel door.

Susan adds, “He waits for us there, He thirsts for our love. Will we not visit Him Who waits for us?”—*Theresa Hofer*



## Parishioner Profile

# John and Lupe Leidy

*John and Lupe Leidy met as students at a prayer meeting in 1970 and married in 1972. They have four children and five grandchildren. John and Lupe are founding members of Christ the King.*

**You've been involved in the Catholic Charismatic Renewal for many years, but you're also both members of "third orders." What is a "third order"?**

"Third orders," now commonly called secular orders, are groups, typically societies of the lay faithful, which are associated with one of the religious orders. These groups follow the spirituality and life of their parent order in a manner appropriate for those in the lay state.

**You're members of different orders. Could you briefly describe what those orders are and what drew you to them?**

John: In 1993, I was seeking to move into a deepening relationship with God in meditative and contemplative prayer. I found a fit with the Carmelites, who were founded as a contemplative order on Mt. Carmel in the late 1100s. In the 1500s, St. Teresa of Jesus (Avila) sought to found reformed monasteries that would

observe an earlier version of their Rule. This eventually led to a split of the order into two branches. The group that meets here at Christ the King, the Secular Order of Discalced Carmelites (OCDS), falls under the reformed, or Teresian, branch of the order.

Lupe: I was drawn to St. Francis de Sales in 1990 when an Oblate of St. Francis de Sales was the pastor at St. Joseph's in Dexter. The idea of balance in my spiritual life, living a life centered in giving each action to God, and developing spiritual friendships in this life that would continue in our heavenly life spoke to my spirit. I did not actively pursue a vocation to the Daughters of St. Francis de Sales, however, until 2007. (The Daughters are technically a Lay Association of the Faithful, not a third order.)

**How have you experienced belonging to a religious order impacting your prayer life?**

Lupe: I have grown in my prayer life through studying various topics with others each month. Since we revisit these topics on a 3-year cycle, we can always go deeper in our walk with the Lord as the Spirit leads.



**John and Lupe Leidy have been part of the charismatic renewal for many years, but they also participate in groups for laity associated with two different religious orders.**

John: The formation offered through the order helps in growing into the order's spirituality, which, in turn, is aimed at the maturing of the Christian person. This is a great help in growing in the life of prayer since we are being taught by the masters of the spiritual life: St. Teresa, St. John of the Cross, St. Thérèse of Lisieux.

**What advice would you have for a layperson who might be interested in exploring a vocation to a religious order?**

John: Ask the Lord to confirm or not confirm the various steps you take toward a vocation, understanding that a vocation is a two-way discernment process between you and the order.

Lupe: Trust God to quicken in your heart where He would want you to go. He loves us so much!

**Trust God to quicken in your heart where He would want you to go. He loves us so much!**

*Simply put, the Pastor can't do it alone. He works best surrounded by a group of trusted advisors, who prayerfully discern the Holy Spirit's leading for the parish, discuss issues of importance, and push toward excellence.*



Bill Pressprich is Chair of Christ the King's Parish Advisory Council and a member of the Senior Leadership Team.

## What is the Senior Leadership Team?

**"A parish leadership team is a group of people who share responsibility for the success of the parish with the pastor. Of course, they understand and honor the authority of the pastor, but they take responsibility for helping him do what is needed to make the parish amazing." (Divine Renovation Guidebook).**

The Senior Leadership Team (SLT) is the primary leadership team for the parish. When the gift of leadership is working well, all the other gifts in the parish are enabled to flourish.

Simply put, the Pastor can't do it alone. He works best surrounded by a group of trusted advisors, who prayerfully discern the Holy Spirit's leading for the parish, discuss issues of importance, and push toward excellence. This must be done with a humble spirit, trusting in the Lord and each other. The SLT needs to commit fully to decisions, once they are

made, and to assure that we have the structure in place to support our mission. The SLT needs to communicate well with others.

Our SLT consists of Fr. Ed Fride, Ken Bogan, Sr. Dorcee Clarey, Dcn. Dan Foley, Rick Hendricks, and Bill Pressprich. We meet weekly for three hours, focusing on near-term strategy (doing the "right things"), execution (doing "things right"), and resolving important issues.

So, what do we talk about? Topics we discussed recently include the following:

- How are we doing with creating an "Alpha culture?" We resolved to spend more time with leaders in the parish for shared vision and alignment of efforts.
- How are we doing with the Witness to Hope Capital Campaign? We're behind on our goals. We developed plans to draw

more attention to the campaign and prepare for the final stages.

- We planned the Leadership Summit for January 25. Without leaders, we are limited. The Summit brings together ministry and other leaders to appreciate and affirm them, to cast vision, and to provide leadership training.
- We received reports and provided feedback for several important areas in the parish.

It's a big responsibility. Yet, it's fun, engaging, and rewarding to see the fruit that comes from discerning and doing the will of God. Exciting times!

Please keep praying that we will discern the will of God. Please also provide us with input as we journey together in this great adventure called Christ the King Catholic Church!—Bill Pressprich

### Schedule of Major Events

- 2/2-4: Women's Retreat
- 2/2, 9, 16, 3/2: Upper Room
- 2/10, 17, 3/3, 10: Every Day in Love
- 2/10: Made for More with Dr. Peter Kleponis
- 2/14: Ash Wednesday
- 2/23-24: Alpha Holy Spirit Weekend
- 3/2-4: LifeTeen Spring Retreat

For more information about these and other events, check the bulletin or go to [www.ctkcc.net](http://www.ctkcc.net) and click on the "Calendar" tab.

## MAJOR EVENTS—FEBRUARY 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	Feb. 1	2	3
4	5	5	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	Mar. 1	2	3

## Save the Dates!

### Holy Week and Triduum of the Passion, Death and Resurrection of Our Lord Jesus Christ

Sunday, March 25 through Sunday, April 1.

Liturgy schedule to be announced soon.



### Confirmation Mass with Bp. Earl Boyea

Thursday evening, May 10. Please pray for our students as they prepare to be sealed with the Holy Spirit.



### Pentecost Vigil Mass

Saturday evening, May 19. You won't want to miss this celebration of the outpouring of the Holy Spirit!



Check future bulletins for more details about these great events!



## Christ the King Catholic Church

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### Senior Leadership Team

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### Deacons

Dcn. Dan Foley: [dcndan@aol.com](mailto:dcndan@aol.com)  
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### Parish Advisory Council

Fr. Ed Fride, President: [fr.ed@ckkcc.net](mailto:fr.ed@ckkcc.net)  
Bill Pressprich, Chair: [wpressprich@comcast.net](mailto:wpressprich@comcast.net)  
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### Coming in future issues...

- Healing divisions
- Easter: A season, not a day!
- Alpha testimonies
- Parishioner and ministry profiles

Look for this and more in future issues of

## The Open Door

### Parish Staff

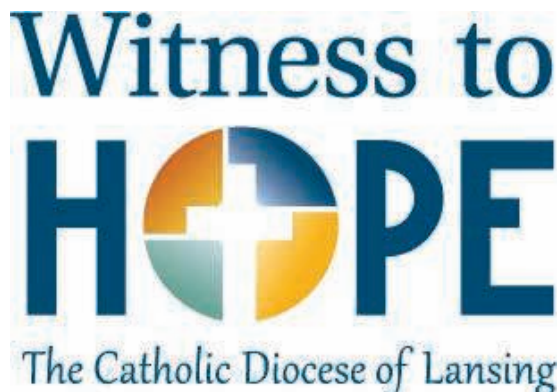
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We welcome your comments. Please send them to Theresa Hofer at [thofer@ckkcc.net](mailto:thofer@ckkcc.net).

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