

A Real Force of Nature

One of the forces of nature that we have been unable to control is unruly water. We are actually helpless when caught between torrents of rain from above and surging water from below. It is no wonder the ancestors of ancient Israel who lived between the Tigris and Euphrates Rivers characterized cosmic evil as tumultuous water that only the great creator-God could control. This is the scene described in the reading from Job. This water is not destroyed; it is only harnessed. We will have to wait for the end of time for such water to be abolished. ("The sea was no more," Revelation 21:1.) This divine power over water is praised in the psalm response as well.

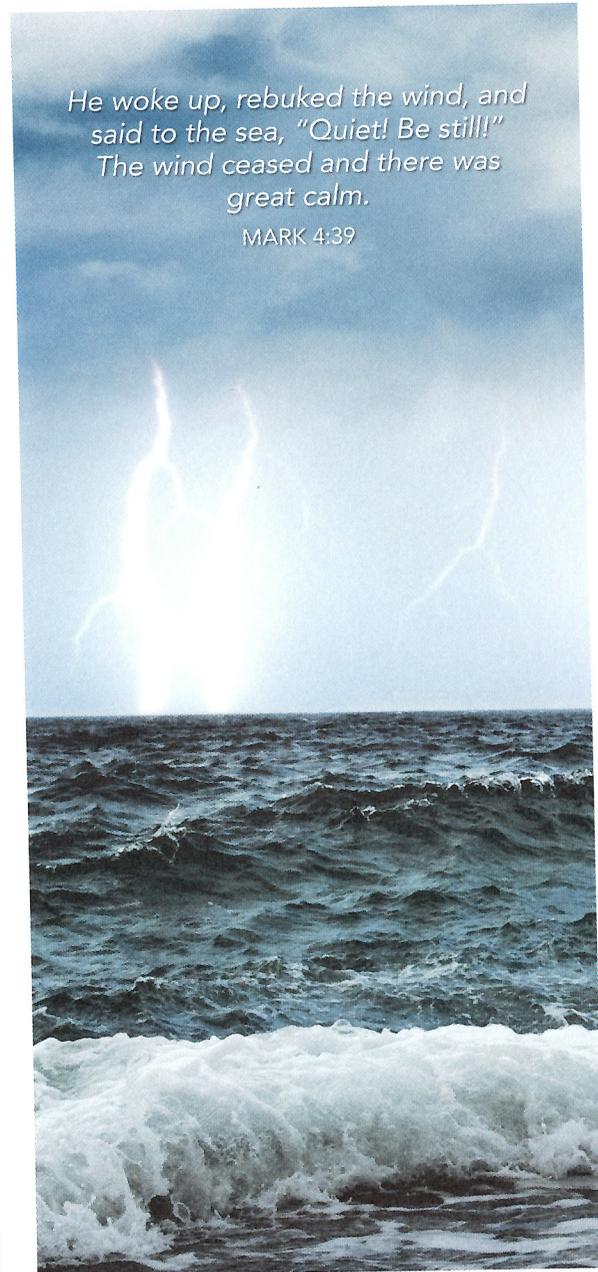
Belief in God's absolute power over chaotic water and cosmic evil lies behind the story of Jesus calming the sea. This story doesn't simply recount a display of Jesus' extraordinary command over the forces of nature. It is certainly that, but it is actually much more. It stands to reason that, if only the great creator-God can exercise control over this fearsome watery threat, and if Jesus can effortlessly exercise control over such water, then Jesus is somehow this great creator-God. In today's Gospel, the audacious disciples, who initially were frightened by the ferocity of the squall, were astounded by Jesus' authority over the storm. They declared, "Who then is this whom even wind and sea obey?" (Mark 4:41).

It is clear from this story that Jesus is the real force of nature.

Sr. Dianne Bergant, CSA

FOR *Reflection*

- * *Spend some time thinking about how Jesus has protected you from harm.*
- * *Pray for the grace to trust in God.*



*He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!"
The wind ceased and there was great calm.*

MARK 4:39

Upcoming Schedule

<i>Date</i>	<i>OLPH</i>	<i>Saint Boniface</i>
<i>June 19 / 20 Twelfth Sunday in Ordinary Time</i>	8:30 am ~ Confession 9:00 am ~ Mass	5:00 pm ~ Mass
<i>Tuesday</i>	5:30 pm ~ Mass	
<i>Thursday</i>	5:30 pm ~ Mass	
<i>June 26 / 27 Thirteenth Sunday in Ordinary Time</i>	8:30 am ~ Confession 9:00 am ~ Mass	5:00 pm ~ Mass

	<i>OLPH Mass 9:00 am</i>		<i>ST. BONIFACE Mass 5:00 pm</i>	
Date	June 20	June 27	June 19	June 26
Lector	Matthew Davis	Joe McNaughton	Mary Jo Leygraaf	Jerry Nowak

Mass Intentions	OLPH	St. Boniface
June 19 / 20	† Charlotte Boggs	† Libby Balenovich
June 26 / 27	Poor Souls in Purgatory	Poor Souls in Purgatory

Our Gifts	OLPH	St. Boniface
June 12 / 13	\$295.00	\$90.00

Next weekend there will be a **Collection for the Holy Father**. Please give generously.

HAPPY BIRTHDAY

Dal Macon

June 20

Myrna Torres Hernandez

June 26

Twelfth Sunday in Ordinary Time

Reading I

Jb 38:1, 8-11

The Lord addressed Job out of the storm and said:

Who shut within doors the sea,
when it burst forth from the womb;
when I made the clouds its garment
and thick darkness its swaddling bands?
When I set limits for it
and fastened the bar of its door,
and said: Thus far shall you come but no farther,
and here shall your proud waves be stilled!

Responsorial Psalm

107:23-24, 25-26, 28-29, 30-31

Give thanks to the Lord, his love is everlasting.

They who sailed the sea in ships,
trading on the deep waters,
These saw the works of the LORD
and his wonders in the abyss.

Give thanks to the Lord, his love is everlasting.

His command raised up a storm wind
which tossed its waves on high.
They mounted up to heaven; they sank to the depths;
their hearts melted away in their plight.

Give thanks to the Lord, his love is everlasting.

They cried to the LORD in their distress;
from their straits he rescued them,
He hushed the storm to a gentle breeze,
and the billows of the sea were stilled.

Give thanks to the Lord, his love is everlasting.

They rejoiced that they were calmed,
and he brought them to their desired haven.
Let them give thanks to the LORD for his kindness
and his wondrous deeds to the children of men.

Give thanks to the Lord, his love is everlasting.

Reading II

2 Cor 5:14-17

Brothers and sisters:
The love of Christ impels us,
once we have come to the conviction that one died for all;
therefore, all have died.
He indeed died for all,
so that those who live might no longer live for themselves
but for him who for their sake died and was raised.

Consequently, from now on we regard no one according to the flesh;
even if we once knew Christ according to the flesh,
yet now we know him so no longer.
So whoever is in Christ is a new creation:
the old things have passed away;
behold, new things have come.

Alleluia

Lk 7:16

Alleluia, alleluia.

A great prophet has risen in our midst
God has visited his people.

Alleluia, alleluia.

Gospel

Mk 4:35-41

On that day, as evening drew on, Jesus said to his disciples:
“Let us cross to the other side.”

Leaving the crowd, they took Jesus with them in the boat just as he
was.

And other boats were with him.

A violent squall came up and waves were breaking over the boat,
so that it was already filling up.

Jesus was in the stern, asleep on a cushion.

They woke him and said to him,

“Teacher, do you not care that we are perishing?”

He woke up,

rebuked the wind, and said to the sea, “Quiet! Be still!”

The wind ceased and there was great calm.

Then he asked them, “Why are you terrified?”

Do you not yet have faith?"

They were filled with great awe and said to one another,
"Who then is this whom even wind and sea obey?"

Gospel Reflection

"Do you not yet have faith?" Our Lord's question in today's Gospel frames the Sunday liturgies for the remainder of the year, which the Church calls "Ordinary Time."

In the weeks ahead, the Church's liturgy will have us journeying with Jesus and His disciples, reliving their experience of His words and deeds, coming to know and believe in Him as they did.

Notice that today's Psalm almost provides an outline for the Gospel. We sing of sailors caught in a storm; in their desperation, they call to the Lord and He rescues them.

Mark's Gospel today also intends us to hear a strong echo of the story of the prophet Jonah. He, too, was found asleep on a boat when a life-threatening storm broke out that caused his fellow travelers to pray for deliverance, and then to marvel when the storm abated.

Jesus is something greater than Jonah. Mark wants us to come to see what the Apostles saw—that God alone has the power to rebuke the wind and the sea. This is the point of today's First Reading. If even the wind and sea obey Him, shouldn't we trust Him in the chaos and storms of our own lives?

As with the Apostles, the Lord has asked each of us to cross to the other side, to leave behind our old ways to travel with Him in the little ship of the Church.

In their fear today, they call Him, "Teacher." And it is only faith in His teaching that can save us from perishing. We should trust in Christ, and

trust like Christ—who was able to sleep through the storm, confident that God was with Him.

We should live in thanksgiving for our salvation, as today's Epistle tells us—as new creations, no longer for ourselves but for Him who died for our sake.

PRAYER REQUESTS

Pray to end Abortion, Russell Brooks, Cassie & Clifton Centers, Maere Tekanene, Bill Moses, Jerry Roberts, Donna Blevins, Norma Wilson, Dennis Parks & Family, Erica Davis, Chris & Amanda Decker, Marian Colette, Debbie Moses Haggins, Rose Grant, Sandy Hurts, Dominic Cureton, Todd Morris, Alex Woods, Christopher Braden, Bonnie (Warfield) Bishop, Sister Alice, Curt and LeeAnn Hall, Jay Baird, Gary Hackler, Gail Willis, Mr. & Mrs. Bill Bisceglia, loved ones who are ill, Brody Beavers and family, Shawn Lee Day, all those of our families who are affected by Covid-19, Jessica Davis, and Harold Couch.

UPCOMING SAINTS AND FEASTS

Saint Aloysius Gonzaga, Religious ~ Memorial

June 21

***Saint Paulinus of Nola, Bishop; Saints John Fisher, Bishop,
and Thomas More, Martyrs***

June 22

THE NATIVITY OF SAINT JOHN THE BAPTIST ~ Solemnity

June 24

Saint John the Baptist's Story

Jesus called John the greatest of all those who had preceded him: "I tell you, among those born of women, no one is greater than John..." But John would have agreed completely with what Jesus added: "[Y]et the least in the kingdom of God is greater than he" (Luke 7:28).

John spent his time in the desert, an ascetic. He began to announce the coming of the Kingdom, and to call everyone to a fundamental reformation of life. His purpose was to prepare the way for Jesus. His baptism, he said, was for repentance. But one would come who would baptize with the Holy Spirit and fire. John was not worthy even to untie his sandals. His attitude toward Jesus was: "He must increase; I must decrease" (John 3:30).

John was humbled to find among the crowd of sinners who came to be baptized the one whom he already knew to be the Messiah. "I need to be baptized by you" (Matthew 3:14b). But Jesus insisted, "Allow it now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15b). Jesus, true and humble human as well as eternal God, was eager to do what was required of any good Jew. Jesus thus publicly entered the community of those awaiting the Messiah. But making himself part of that community, he made it truly messianic.

The greatness of John, his pivotal place in the history of salvation, is seen in the great emphasis Luke gives to the announcement of his birth and the event itself—both made prominently parallel to the same occurrences in the life of Jesus. John attracted countless people to the banks of the Jordan, and it occurred to some people that he might be the Messiah. But he constantly deferred to Jesus, even to sending away some of his followers to become the first disciples of Jesus.

Perhaps John's idea of the coming of the Kingdom of God was not being perfectly fulfilled in the public ministry of Jesus. For whatever reason, when he was in prison he sent his disciples to ask Jesus if he was the Messiah. Jesus' answer showed that the Messiah was to be a figure like that of the

Suffering Servant in Isaiah. John himself would share in the pattern of messianic suffering, losing his life to the revenge of Herodias.

John challenges us Christians to the fundamental attitude of Christianity—total dependence on the Father, in Christ. Except for the Mother of God, no one had a higher function in the unfolding of salvation. Yet the least in the kingdom, Jesus said, is greater than he, for the pure gift that the Father gives. The attractiveness as well as the austerity of John, his fierce courage in denouncing evil—all stem from his fundamental and total placing of his life within the will of God.

Saint John the Baptist is the Patron Saint of: Baptism

Happy Father's Day

Our Lady of Perpetual Help & Saint Boniface

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Dear Padre,

Our parish used to be united. Now we have Filipino Catholics, Vietnamese Catholics, and Mexican Catholics, all with their own Masses and activities. Why can't we just be Catholic?

The word *catholic* means "whole," "universal," "complete." To be Catholic, we must include everyone. I once served as a pastor of the only Catholic parish in a town of 20,000 people, more than half of whom were Catholic. The seventeen Baptist churches included a First Southern with services only in English, a First Baptist with services only in English, a First Baptist with services only in Spanish, and a Southern Baptist with services only in Spanish.



CNS / KAREN CALLAWAY

The Catholic Church goes out of its way to make sure that never happens to us and that all people feel part of the Church. One way to make a person feel welcome is to offer Mass in his or her native language, which is why my parish offered Masses in Spanish and Vietnamese as well as in English.

It wasn't just about language or nationality. We had Sunday-evening Mass to accommodate the many people who worked Sunday mornings. And we also had events that brought the entire parish together. The result was that we had six weekend Masses rather than six different communities.

It's difficult to form one Church. It's difficult to be Catholic. But for 2,000 years we've found it to be worth it. Culturally diverse faith communities acknowledge our differences; more importantly, we celebrate our Catholic wholeness through this diversity!

Fr. Patrick Keyes, CSSR

Sundaybulletin@Liguori.org

Calendar

Monday

JUNE 21

St. Aloysius Gonzaga,
Religious

Gn 12:1-9 • Mt 7:1-5

Tuesday

JUNE 22

Weekday

Gn 13:2, 5-18

Mt 7:6, 12-14

Wednesday

JUNE 23

Weekday

Gn 15:1-12, 17-18

Mt 7:15-20

Thursday

JUNE 24

Nativity of

St. John the Baptist

Is 49:1-6

Acts 13:22-26

Lk 1:57-66, 80

Friday

JUNE 25

Weekday

Gn 17:1, 9-10, 15-22

Mt 8:1-4

Saturday

JUNE 26

Weekday

Gn 18:1-15 • Mt 8:5-17

Sunday

JUNE 27

Thirteenth Sunday
in Ordinary Time

Wis 1:13-15; 2:23-24

2 Cor 8:7, 9, 13-15

Mk 5:21-43 or

5:21-24, 35b-43



A WORD FROM *Pope Francis*

Do not be afraid of migrants. Migrants are those who always bring us richness....Today there is the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land....And those who raise a wall, who build a wall, will end up a slave within the walls he has built, without horizons.

DIALOGUE WITH TEACHERS AND STUDENTS, APRIL 6, 2019

Know Someone

Overly Anxious About Sin?

Since 1964, the Redemptorists' *Scrupulous Anonymous* free monthly newsletter has ministered compassionately to those struggling with scrupulosity. To subscribe, visit ScrupulousAnonymous.org.