



***OUR LORD JESUS CHRIST,
KING OF THE UNIVERSE***

November 21, 2021

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**Fr. Prashanth Lobo
plobo@cdlex.org**

MASS SCHEDULE

**St. Boniface:
Saturday - 5:00 pm**

**Our Lady of Perpetual Help:
Sunday: 8:00 am Adoration
8:30 am Confession
9:00 am Mass**

**Tuesday & Thursday: 5:30
pm**

Mission Statement: We are a welcoming parish of Roman Catholic Christians with diverse roots deep in Appalachia and beyond. We are committed to growing in our faith and community through our worship and celebrations, with particular attention to the Holy Sacrifice of the Mass and The Holy Eucharist. We are a community gathered together by the Holy Spirit, filled with hope, to love and serve God and neighbor in the name of Jesus Christ; and through our sharing of the Good News in word and deed, we seek to live and reveal to all the grace and peace of Jesus Christ, the love of God, and the unity of the Holy Spirit.



Our Parish COMMUNITY

November 21, 2021

Our Lord Jesus Christ,
King of the Universe (B)

Dn 7:13-14 / Rv 1:5-8

Jn 18:33b-37

Your Majesty

This is an interesting form of address. It is not really a title like *Queen* or *Lord*. Nor does it identify a function ascribed to royalty, as does *ruler*. It refers to a status of excellence. It belongs to the position of royalty itself rather than the person in that position. Just what is majesty and why do we attribute it to some people? Originally people believed that royal individuals were descendants of the gods. This probably explains the notion of royal majesty. The readings for today's feast show that Jesus turned the ideas of kingship and royal majesty upside down.

The son of man in Daniel was a heavenly being upon whom "dominion, glory, and kingship" (7:14) were bestowed by God. The kingship of this figure is universal and everlasting. In the Gospels, Jesus frequently identifies with this title. When he does so, he is making a claim about his identity. The passage

from Revelation depicts Jesus like this son of man, a heavenly being who comes "amid the clouds" (1:7) as "the ruler of the kings of the earth" (1:5).

In the Gospel scene, Jesus is interrogated about his identity. He insists that his kingship springs from love and service, not power and force. It's clear that his royal majesty flows from who he is, not from any political position he might hold. To call him king, as we do with today's responsorial psalm, was a very dangerous political statement for his early followers, for it claimed that Jesus is Lord, not Caesar.

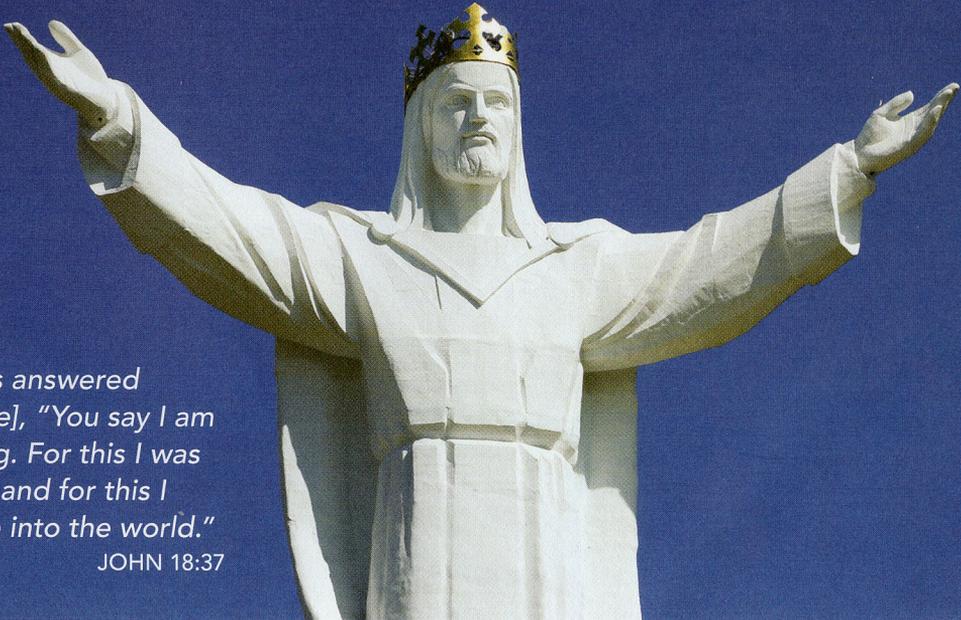
Sr. Dianne Bergant, CSA

FOR *Reflection*

- ★ *Do you think Jesus was naive about power politics? Why or why not?*
- ★ *What influence does Jesus exercise over your life as your king?*

Jesus answered [Pilate], "You say I am a king. For this I was born and for this I came into the world."

JOHN 18:37



Upcoming Schedule

<i>Date</i>	<i>OLPH</i>	<i>Saint Boniface</i>
November 20 / 21 <i>OUR LORD JESUS CHRIST, KING OF THE UNIVERSE</i>	8:30 am ~ Confession 9:00 am ~ Mass	5:00 pm ~ Mass
Tuesday	Mass ~ 5:30 pm	
Thursday Thanksgiving Day	Mass ~ 9:00 am	
November 27 / 28 First Sunday of Advent	8:30 am ~ Confession 9:00 am ~ Mass	5:00 pm ~ Mass

	<i>OLPH</i> <i>Mass 9:00 am</i>		<i>ST. BONIFACE</i> <i>Mass 5:00 pm</i>	
Date	November 21	November 28	November 20	November 27
Lector	Joe McNaughton	Mandy Hall	Jerry Nowak	Mary Jo Leygraaf
Server	Matthew Davis	Joe McNaughton		

Mass Intentions	OLPH	St. Boniface
November 20 / 21	† William O'Neil , Jr.	† Lorenzo J. Comparoni, Jr. † Doris V. Smyack † Elmer W. Smyack
November 27/ 28	† William O'Neil , Jr.	† William O'Neil , Jr.

Our Gifts	OLPH	St. Boniface
November 13 / 14	\$152.00	\$ 100.00

*Please join us for refreshments in the Parish Hall
immediately after Mass.*

*May God bless you for your generous contributions
to our Church.*

*This weekend, there will be a second collection
for the Catholic Campaign for Human Development.
Please give generously.*

The Solemnity of Our Lord Jesus Christ, King of the Universe

Reading I

Dn 7:13-14

As the visions during the night continued, I saw
one like a Son of man coming,
on the clouds of heaven;
when he reached the Ancient One
and was presented before him,
the one like a Son of man received dominion, glory, and kingship;
all peoples, nations, and languages serve him.
His dominion is an everlasting dominion
that shall not be taken away,
his kingship shall not be destroyed.

Responsorial Psalm

Ps 93:1, 1-2, 5

The Lord is king; he is robed in majesty.

The LORD is king, in splendor robed;
robed is the LORD and girt about with strength.

The Lord is king; he is robed in majesty.

And he has made the world firm,
not to be moved.
Your throne stands firm from of old;
from everlasting you are, O LORD.

The Lord is king; he is robed in majesty.

Your decrees are worthy of trust indeed;
holiness befits your house,
O LORD, for length of days.

The Lord is king; he is robed in majesty.

Reading II

Rv 1:5-8

Jesus Christ is the faithful witness,
the firstborn of the dead and ruler of the kings of the earth.
To him who loves us and has freed us from our sins by his blood,
who has made us into a kingdom, priests for his God and Father,
to him be glory and power forever and ever. Amen.
Behold, he is coming amid the clouds,
and every eye will see him,
even those who pierced him.
All the peoples of the earth will lament him.
Yes. Amen.

"I am the Alpha and the Omega, " says the Lord God,
"the one who is and who was and who is to come, the almighty."

Alleluia

Mk 11:9, 10

Alleluia, alleluia.

Blessed is he who comes in the name of the Lord!

Blessed is the kingdom of our father David that is to come!

Alleluia, alleluia.

Gospel

Jn 18:33b-37

Pilate said to Jesus,

"Are you the King of the Jews?"

Jesus answered, "Do you say this on your own
or have others told you about me?"

Pilate answered, "I am not a Jew, am I?"

Your own nation and the chief priests handed you over to me.
What have you done?"

Jesus answered, "My kingdom does not belong to this world.

If my kingdom did belong to this world,

my attendants would be fighting

to keep me from being handed over to the Jews.

But as it is, my kingdom is not here."

So Pilate said to him, "Then you are a king?"

Jesus answered, "You say I am a king.

For this I was born and for this I came into the world,
to testify to the truth.

Everyone who belongs to the truth listens to my voice."

REFLECTION

In the year 1925 Pope Pius XI instituted a new feast in the Church and the Feast that he instituted was the feast of Christ the King.

The world was surprised by the establishment of this new feast, but Pope Pius gave his reason for establishing it in his encyclical. He said he sought a true Christian peace for the world, but such a peace could only come through the reign of Christ on earth. But if you knew Pius XI, he was a very, very tough guy. And he knew the people he was dealing with. And he wanted to show them what a real king is and what a real king should be. So he deliberately said that we will celebrate Christ as the King, not building him up as if he was a superman, but presenting a man, beaten and mocked and crowned with thorns, with a bleeding side, people making fun of him.

This was the King that he presented. It was Jesus on a throne, Jesus crowned, and Jesus was the one who came to heal us and save us.

Through this feast he tried to propagate, the real feature of the king is seen, in the work that he does for his people and not in showing his authority and power. Speaking in true sense Jesus was more powerful mightier than any king in this world. But something else was more power full in this person that is humility. Which is supposed to be the main feature of the king, but it is forgotten today.

As St. Paul says Philippians 2:6 -7 Though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. So he is King, servant king, king of Kings....

Scripture presents the real kingship of our lord, king of the nation sitting on His throne of Judgement and judging all kinds of people. Even all those kings who have passed and gone from this earth. That is the greatness of our Lord and king.

What is the message of this king for us today?

1. care: Authority is to care and not to rule.

This is the first thing that many people in authority fail. While establishing this feast there was seen a lot of misuse of authority. So it has to be used wisely, it is to be used for the betterment of other and not for our own gain. we are called to care for God's creation and for the growth of all by imitating Christ the king the ruler of the universe.

2. Serve: superiority is to serve not to boss over.

As parents, teachers, leaders, priest, nuns, in charge of different organizations, let us not feel we are superior to others rather let us be reminded that we are servants of God, who put us in charge of serving his people. Let us remove the thought of superiority complex from our minds and imitate Christ in serving every member for who's needs we cater for.

1. Humility: power and position should make us humble not proud. All power and position that we have needs to be used to show our love, care and concern for our fellow being. Pride kills us humility makes us children of God. Let the power and position bring humility in us and not the pride. Let us draw that humility from our Lord the king of the universe.

Christ the lord alone is the king of our lives. Amen.

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, Harold Couch, Deana Vanover Monhollen, Judy Delisle, Dal Macon, Mary Steiner and Judy Patrick.

UPCOMING SAINTS AND FEASTS

Saint Cecilia, Virgin and Martyr ~ Memorial

November 22

Saint Clement I, Pope and Martyr; Saint Columban, Abbot; USA:

Blessed Miguel Agustín Pro, Priest and Martyr

November 23

*Saint Andrew Dũng-Lạc, Priest, and Companions, Martyrs~
Memorial
November 24*

*Saint Catherine of Alexandria, Virgin and Martyr; USA:
Thanksgiving Day
November 25*

*BVM
November 27*

St. Cecilia

In the fourth century a Greek religious romance on the Loves of Cecilia and Valerian was written in glorification of virginal life with the purpose of taking the place of then-popular sensual romances.

Consequently, until better evidence is produced, we must conclude that St. Cecilia was not known or venerated in Rome until about the time when Pope Gelasius (496) introduced her name into his Sacramentary.

It is said that there was a church dedicated to St. Cecilia in Rome in the fifth century, in which Pope Symmachus held a council in 500.

The story of St. Cecilia is not without beauty or merit. She is said to have been quite close to God and prayed often.

In the city of Rome there was a virgin named Cecilia, who came from an extremely rich family and was given in marriage to a youth named Valerian. She wore sackcloth next to her skin, fasted, and invoked the saints, angels, and virgins, beseeching them to guard her virginity

During her wedding ceremony she was said to have sung in her heart to God and before the consummation of her nuptials, she told her husband she had taken a vow of virginity and had an angel protecting her. Valerian

asked to see the angel as proof, and Cecilia told him he would have eyes to see once he traveled to the third milestone on the Via Appia (Appian Way) and was baptized by Pope Urbanus.

Following his baptism, Valerian returned to his wife and found an angel at her side. The angel then crowned Cecilia with a chaplet of rose and lily and when Valerian's brother, Tibertius, heard of the angel and his brother's baptism, he also was baptized and together the brothers dedicated their lives to burying the saints who were murdered each day by the prefect of the city, Turcius Almachius.

Both brothers were eventually arrested and brought before the prefect where they were executed after they refused to offer a sacrifice to the gods.

As her husband and brother-in-law buried the dead, St. Cecilia spent her time preaching and in her lifetime was able to convert over four hundred people, most of whom were baptized by Pope Urban.

Cecilia was later arrested and condemned to be suffocated in the baths. She was shut in for one night and one day, as fires were heaped up and stoked to a terrifying heat - but Cecilia did not even sweat. When Almachius heard this, he sent an executioner to cut off her head in the baths. The executioner struck her three times but was unable to decapitate her so he left her bleeding and she lived for three days. Crowds came to her and collected her blood while she preached to them or prayed. On the third day she died and was buried by Pope Urban and his deacons.

St. Cecilia is regarded as the patroness of music, because she heard heavenly music in her heart when she was married, and is represented in art with an organ or organ-pipes in her hand.

Officials exhumed her body in 1599 and found her to be incorrupt, the first of all incorrupt saints. She was draped in a silk veil and wore a gold embroidered dress. Officials only looked through the veil in an act of holy

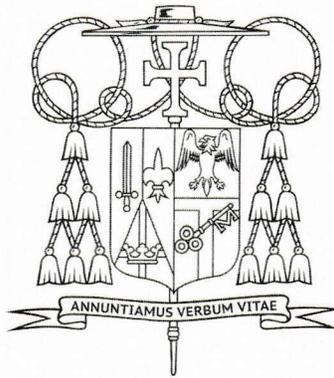
reverence and made no further examinations. They also reported a "mysterious and delightful flower-like odor which proceeded from the coffin." St. Cecilia's remains were transferred to Cecilia's titular church in Trastevere and placed under the high altar.

In 1599 Cardinal Paolo Emilio Sfondrati, nephew of Pope Gregory XIV, rebuilt the church of St. Cecilia.



Please be generous in this week's **special collection** for the **Catholic Campaign for Human Development**. In the United States, one in eight people lives in poverty. With this collection, you support programs that address the root causes of poverty and provide a sustainable future for those struggling across the country. In addition, **25% of the funds we collect remain in our diocese to fund local anti-poverty projects**. Please prayerfully consider how you can support this collection and those working on the margins. More information about the Catholic Campaign for Human Development can be found at www.usccb.org/cchd.

JOHN STOWE, OFM, CONV.



BISHOP OF LEXINGTON

To the Clergy, Religious and Faithful of the Diocese of Lexington:

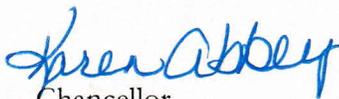
In March of 2020, with the rise of the Corona Virus pandemic and considerable uncertainty about its spread and with every desire to protect the People of God from illness, I reluctantly joined bishops throughout the world in providing a temporary dispensation from the serious obligation of Catholics to attend mass on Sundays and Holy Days of Obligation. As time went on, at every point it seemed like we were making progress in containing the spread or ending the pandemic, there were enough continuing concerns about the virus to keep the dispensation in place.

Now, although the pandemic is not ended and we are not certain when to anticipate an end, we have gained knowledge and experience of living with the virus and striving to keep it from spreading to the point that many aspects of our normal way of life have returned. While the pandemic continues to be a threat to our safety and well-being we are nonetheless able to be vaccinated against the virus and limit our exposure to other people who may be infected, knowingly or unknowingly.

With all of that in mind, I am hereby ending the general dispensation from the obligation to attend mass on Sundays and Holy Days as of the First Sunday of Advent, November 28, 2021. **Those who are vulnerable or immune-compromised because of age or health reasons are under no obligation to attend mass at the risk of their well-being.** Parishes should continue to offer the celebration of the mass via livestream for those who cannot risk attending mass in person at the present time.

I invite you to read the accompanying reflection on the importance of Sunday Mass and the moral obligation to attend by Father Anthony McLaughlin, JCD, pastor of Saints Peter and Paul in Danville. Let us continue to pray for all affected by the virus, especially those suffering from long-term effects, our health care workers, the more than 10,000 who have died in our Commonwealth and their loved ones who mourn their passing. And let us ask Almighty God to bring this pandemic to an end.

Given in Lexington this 12th day of November 2021.


Chancellor




Bishop of Lexington

“This is My Body...This is My Blood...Do this in memory of me.” (Lk. 22:19-20)

The Third Commandment of the Decalogue states: “Remember to keep Holy the Sabbath Day.” (Ex. 20:8). The Jewish people understood that this Commandment obliged them to be free *from* work so that they would be free *for* God. The Sabbath day was set apart for God, as it was a day holy to the Lord. The Lord modeled for us observance of the Third Commandment as Sacred Scripture states: “He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the Sabbath day.” (Lk 4:16).

Since Apostolic times, Christians have observed Sunday, the Day of the Lord’s Resurrection, as the New Sabbath (Acts 20:7). From the beginning, the Church also exhorted Christians to be free *from* work so that they would be free *for* God on Sunday, but additionally the observance of Sunday also included public worship, “the breaking of the Bread” (Acts 2:42). So the New Sabbath, Sunday, was a day of Rest *and* Worship. With time, and the challenge of half-heartedness and laxity among some Christians, the Church imposed a strict obligation upon her members to participate in the celebration of the Holy Eucharist on Sundays.

This strict obligation reaches full legal expression in the Law of the Church, Canon 1247: “On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass. Moreover, they are to abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord’s day, or the suitable relaxation of mind and body.”

The *Catechism* further explains: “The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation... Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church” (CCC 2181, 2182). It must always be remembered that the Church has always acknowledged that the obligation is dispensed for those who have a good reason, i.e.: illness, bad weather, child care, essential caregiver duties, etc.

It is true that a language of “obligation” can feel cold and sterile. Why would I participate in Sunday Mass out of obligation? Should I not participate out of love? Yes, indeed, we should participate in Sunday Mass always out of love, and always with a free and total desire to do so. But we live in a fallen world with each of us having a fallen nature. The intellect is darkened and the will is constrained. In short, we don’t always desire to love God as we ought. The Church, as our Mother, adds her voice to the precepts of the Third Commandment and “obliges” us to participate in Sunday Mass. There is an old saying, “Love is for the Perfect, law is for the imperfect.” If we loved as we ought, we would have no need of law. The Sunday obligation is a recognition that we sometimes struggle to do the right thing.

In a 2017 audience, Pope Francis stated: “...For a Christian, what is a Sunday in which the encounter with the Lord is lacking? How can we respond to those who say that it is of no use going to Mass, even on Sunday, because the important thing is to live well, to love our neighbor? [So], why do we go to Mass on Sundays? It is not enough to respond that it is a precept of the Church; this helps to preserve its value, but alone does not suffice. We Christians need to participate in Sunday Mass because only with Jesus’ grace, with his living presence within us and among us, can we put his commandment into practice, and thus be his credible witnesses.”

Let us return to the altar of God that he may be glorified and we may be saved. Alleluia!

Dear Padre,

Why does the Church continue to use the image of a king to describe Jesus? He didn't act like a king or expect his followers to treat him like one.

Hereditary kings ruled most nations in the ancient Near East. In Egypt, the king was actually recognized as a god. In Israel, God was considered the one true king, and God's covenant was the treaty that united God and the people.

But the time came when the Israelites thought they needed to strengthen themselves militarily and politically. Then the elders came to Samuel and asked him to appoint a king to govern them like other nations (1 Samuel 8:5). The three great kings of Israel (Saul, David, and Solomon) were considered instruments of God but were also subject to existing legal codes.

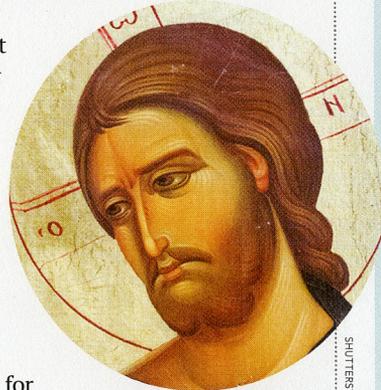
Throughout the New Testament runs the theme that Jesus, a descendant of the royal Davidic line, is a ruler or king. The Magi first proclaimed Jesus king, saying they were looking for the "newborn king of the Jews" (Matthew 2:2).

At the heart of Jesus' message was the good news that all people could enter the kingdom of God if they rejected sin. Jesus used the parable of the mustard seed (Mark 4:30–32) to show that his kingdom will grow until everyone can be embraced within its branches. This kingdom, first manifested in simplicity and love in the Galilean countryside, is to reach its fulfillment in a great love among all people. Jesus as king is an image that should lead us to recognize our commitment to love and service to others in his kingdom.

From *Dear Padre: Questions Catholics Ask*, © 2003 Liguori Publications
Sundaybulletin@Liguori.org

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.



SHUTTERSTOCK

A WORD FROM *Pope Francis*

Jesus asks us to allow him to become our king....But we must not forget that Jesus' kingdom is not of this world. He will give new meaning to our life—at times even put us to difficult tests through our mistakes and our sins—merely on the condition that we not follow the logics of the world and of its "kings."

ANGELUS, NOVEMBER 25, 2018



Calendar

Monday

NOVEMBER 22
St. Cecilia,
Virgin and Martyr
Dn 1:1–6, 8–20
Lk 21:1–4

Tuesday

NOVEMBER 23
Weekday
Dn 2:31–45
Lk 21:5–11

Wednesday

NOVEMBER 24
St. Andrew Dūng-Lac,
Priest, and Companions,
Martyrs
Dn 5:1–6, 13–14, 16–17,
23–28
Lk 21:12–19

Thursday

NOVEMBER 25
Weekday
Dn 6:12–28
Lk 21:20–28

Friday

NOVEMBER 26
Weekday
Dn 7:2–14
Lk 21:29–33

Saturday

NOVEMBER 27
Weekday
Dn 7:15–27
Lk 21:34–36

Sunday

NOVEMBER 28
First Sunday of Advent
Jer 33:14–16
1 Thes 3:12–4:2
Lk 21:25–28, 34–36

Daybreaks inspires during our Church's holiest seasons. Leading Catholic voices inspire the faithful with daily reflections & prayers for Advent and Lent. Including: Fr. Ron Rolheiser, Dr. Mary Katharine Deeley, Sr. Dianne Bergant, Fr. Paul Turner, and more at Liguori.org.