



## ***Third Sunday of Easter***

**April 22 / 23, 2023**

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### **MASS SCHEDULE**

**St. Boniface:**

***Saturday***

**5:00 pm**

**Our Lady of Perpetual  
Help**

***Sunday:***

**8:00 am-8:45 am Adoration &  
Rosary**

**8:30 am Confession**

**9:00 am Mass**

**Novena**

**Stations of the Cross**

***Tuesday & Thursday:***

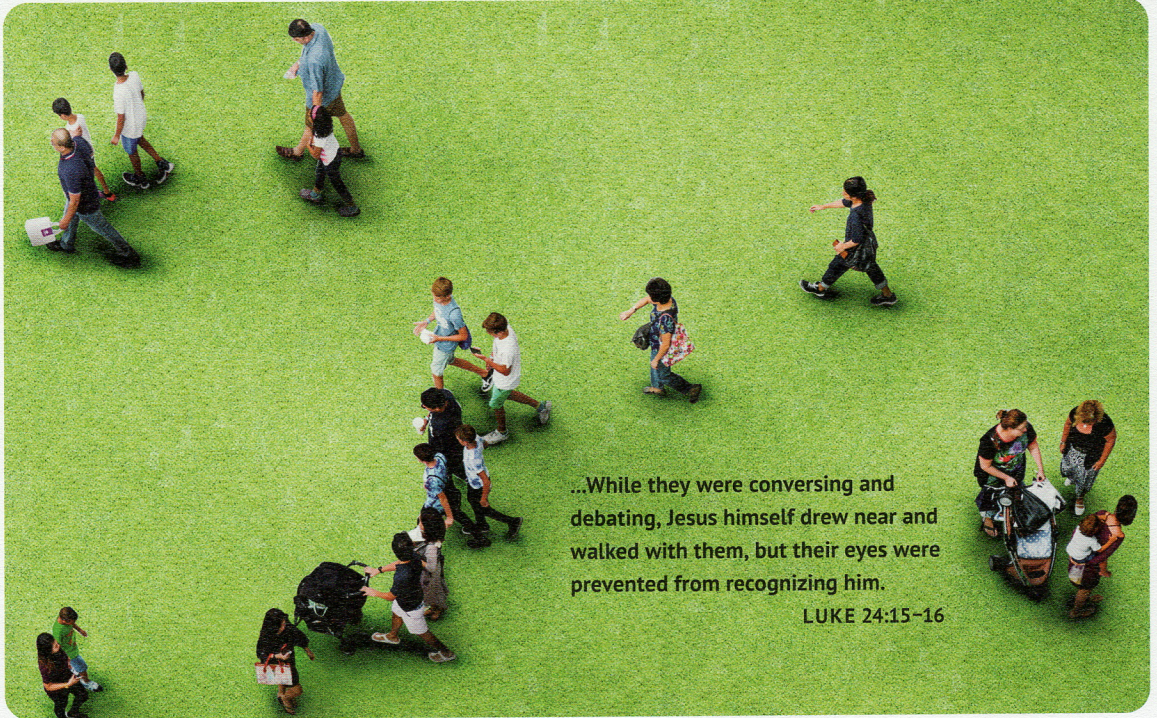
**5:30 pm**

***Bible Study***

**Thursday 8:00 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 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.





...While they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

LUKE 24:15-16

## Not Just a Walk in the Park

FR. JOSEPH JUKNIALIS

**A multiple-choice question:** Life is (a) purgatory, (b) a party, (c) drudgery, (d) a maze, (e) a trial. Many of us might be inclined to answer, “All of the above.” Life takes us along many paths, through many fields, and down many blind alleys.

The Camino de Santiago is a hiking trail of about 500 miles that begins in France, makes its way through Spain, and ends at the Cathedral of Santiago de Compostela, where tradition has it that the remains of St. James are buried. Many walk the journey to discover who they are and what their lives are about. Walking ten to fifteen miles a day with little to think about other than one's life tends to turn the hike into a pilgrimage that thousands have made over the centuries for just that purpose. The pilgrimage is arduous, often plagued with rain, blisters, shin splints, and a discovery of how to

travel light. But then, such is all of life.

This week's Emmaus Gospel recounts a similar journey compressed into one day. Like life, it begins in confusion, is scattered with insights and revelations about what has just taken place and ends with the discovery that the Lord has been the one walking with them. Faith does not solve one's problems nor eliminate one's difficulties. It does help us understand life and find meaning in the midst of it all, and somehow it brings us to realize that we do not travel alone, making the journey worthwhile and blessed. ●

### Reflect

**What has made you realize that  
the Lord walks with you?**



<i>Date</i>	<i>OLPH</i>	<i>Saint Boniface</i>
<i>April 22 / 23</i> <b>Third Sunday of Easter</b>	<b>8:30 am ~ Confession</b> <b>9:00 am ~ Mass</b>	<b>5:00 pm ~ Mass</b>
<b>Tuesday</b>	<b>5:30 pm ~ Mass</b>	
<b>Thursday</b>	<b>5:30 pm ~ Mass</b> <b>8:00 pm ~ Bible Study</b>	
<i>April 29 / 30</i> <b>Fourth Sunday of Easter</b>	<b>8:30 am ~ Confession</b> <b>9:00 am ~ Mass</b>	<b>5:00 pm ~ Mass</b>

	<i>OLPH</i> <i>Mass 9:00 am</i>		<i>ST. BONIFACE</i> <i>Mass 5:00 pm</i>	
<b>Date</b>	<b>April 23</b>	<b>April 30</b>	<b>April 22</b>	<b>April 29</b>
<b>Lector</b>	Hannah Steen	Monica Soliz	Jerry Nowak	Mary Jo Leygraaf
<b>Server</b>	Creed Farthing	Joe McNaughton		

<b>Mass Intentions</b>	<i>OLPH</i>	<i>St. Boniface</i>
<b>April 22 / 23</b>	Heyward McCowan Tibbs, Jr	Heyward McCowan Tibbs, Jr
<b>April 29 / 30</b>	Heyward McCowan Tibbs, Jr	Heyward McCowan Tibbs, Jr

<b>Our Gifts</b>	<b>OLPH</b>	<b>St. Boniface</b>
<b>April 15 / 16</b>	\$200.00	\$85.00

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

## **Reading 1**

Acts 2:14, 22-33

Then Peter stood up with the Eleven,

raised his voice, and proclaimed:

"You who are Jews, indeed all of you staying in Jerusalem.

Let this be known to you, and listen to my words.

You who are Israelites, hear these words.

Jesus the Nazarene was a man commended to you by God

with mighty deeds, wonders, and signs,

which God worked through him in your midst, as you yourselves know.

This man, delivered up by the set plan and foreknowledge of God,

you killed, using lawless men to crucify him.

But God raised him up, releasing him from the throes of death,

because it was impossible for him to be held by it.

For David says of him:

I saw the Lord ever before me,

with him at my right hand I shall not be disturbed.

Therefore my heart has been glad and my tongue has exulted;

my flesh, too, will dwell in hope,

because you will not abandon my soul to the netherworld,

nor will you suffer your holy one to see corruption.

You have made known to me the paths of life;

you will fill me with joy in your presence.

"My brothers, one can confidently say to you

about the patriarch David that he died and was buried,

and his tomb is in our midst to this day.

But since he was a prophet and knew that God had sworn an oath to him

that he would set one of his descendants upon his throne,

he foresaw and spoke of the resurrection of the Christ,

that neither was he abandoned to the netherworld

nor did his flesh see corruption.

God raised this Jesus;

of this we are all witnesses.

Exalted at the right hand of God,

he received the promise of the Holy Spirit from the Father

and poured him forth, as you see and hear."

## **Responsorial Psalm**

Ps 16:1-2, 5, 7-8, 9-10, 11

*Lord, you will show us the path of life.*

Keep me, O God, for in you I take refuge;  
I say to the LORD, "My Lord are you."  
O LORD, my allotted portion and my cup,  
you it is who hold fast my lot.

*Lord, you will show us the path of life.*

I bless the LORD who counsels me;  
even in the night my heart exhorts me.  
I set the LORD ever before me;  
with him at my right hand I shall not be disturbed.

*Lord, you will show us the path of life.*

Therefore my heart is glad and my soul rejoices,  
my body, too, abides in confidence;  
because you will not abandon my soul to the netherworld,  
nor will you suffer your faithful one to undergo corruption.

*Lord, you will show us the path of life.*

You will show me the path to life,  
abounding joy in your presence,  
the delights at your right hand forever.

*Lord, you will show us the path of life.*

## **Reading 2**

1 Pt 1:17-21

Beloved:

If you invoke as Father him who judges impartially  
according to each one's works,  
conduct yourselves with reverence during the time of your sojourning,

realizing that you were ransomed from your futile conduct,  
handed on by your ancestors,  
not with perishable things like silver or gold  
but with the precious blood of Christ  
as of a spotless unblemished lamb.

He was known before the foundation of the world  
but revealed in the final time for you,  
who through him believe in God  
who raised him from the dead and gave him glory,  
so that your faith and hope are in God.

## **Alleluia**

Lk 24:32

*Alleluia, alleluia.*

Lord Jesus, open the Scriptures to us;  
make our hearts burn while you speak to us.

*Alleluia, alleluia.*

## **Gospel**

Lk 24:13-35

That very day, the first day of the week,  
two of Jesus' disciples were going  
to a village seven miles from Jerusalem called Emmaus,  
and they were conversing about all the things that had occurred.  
And it happened that while they were conversing and debating,  
Jesus himself drew near and walked with them,  
but their eyes were prevented from recognizing him.  
He asked them,  
"What are you discussing as you walk along?"  
They stopped, looking downcast.  
One of them, named Cleopas, said to him in reply,  
"Are you the only visitor to Jerusalem  
who does not know of the things  
that have taken place there in these days?"

And he replied to them, "What sort of things?"  
They said to him,  
"The things that happened to Jesus the Nazarene,  
who was a prophet mighty in deed and word  
before God and all the people,  
how our chief priests and rulers both handed him over  
to a sentence of death and crucified him.  
But we were hoping that he would be the one to redeem Israel;  
and besides all this,  
it is now the third day since this took place.  
Some women from our group, however, have astounded us:  
they were at the tomb early in the morning  
and did not find his body;  
they came back and reported  
that they had indeed seen a vision of angels  
who announced that he was alive.  
Then some of those with us went to the tomb  
and found things just as the women had described,  
but him they did not see."  
And he said to them, "Oh, how foolish you are!  
How slow of heart to believe all that the prophets spoke!  
Was it not necessary that the Christ should suffer these things  
and enter into his glory?"  
Then beginning with Moses and all the prophets,  
he interpreted to them what referred to him  
in all the Scriptures.  
As they approached the village to which they were going,  
he gave the impression that he was going on farther.  
But they urged him, "Stay with us,  
for it is nearly evening and the day is almost over."  
So he went in to stay with them.  
And it happened that, while he was with them at table,  
he took bread, said the blessing,  
broke it, and gave it to them.  
With that their eyes were opened and they recognized him,  
but he vanished from their sight.  
Then they said to each other,  
"Were not our hearts burning within us

while he spoke to us on the way and opened the Scriptures to us?"  
So they set out at once and returned to Jerusalem  
where they found gathered together  
the eleven and those with them who were saying,  
"The Lord has truly been raised and has appeared to Simon!"  
Then the two recounted  
what had taken place on the way  
and how he was made known to them in the breaking of bread.

## REFLECTION

The disciples of our Lord were in hiding immediately after the crucifixion of the lord. They were in hiding for the fear of the Jews that same thing would happen to them as happened to our Lord.

One of the incidents that took place during this time is what we have today. And then what happened. Cleopas and his companion, some guess that would be his wife, are traveling to Emmaus. The journey from Jerusalem to Emmaus was seven miles but might have been a hard one because of the conversation that they were having.

**It is a journey of shattered dreams, lost hope, made their life miserable.** And it is because of one person that is Christ. That is because of absence of Christ. Christ who journeyed with his disciples and followers is no more. Death of Christ makes his disciples to make this journey. A difficult journey. When looking at the spiritual journey of the disciples of the lord we can see is that different phases/ periods of their spiritual journey.

**Period of faith:** here everything is ok God is very close to us everything happening as we think there is laughter, joy, happens because He is very close to us. We need not to worry he takes care of us, he defends us. Like Jesus being close to his disciples and they just depend on him. This journey is fun filled we don't worry about anything.

**Period of despair:** absence of the lord. Model is Emmaus journey.

Journey without hope, everything is over we are going back. It seems there is no much hope after the death of Jesus. They are probably going back to the place



where they came from. Completely desperate not able to believe even after what the women told them.

**Third phase of life either we lose or become strong in our faith.**

Death of Jesus was a terrible shock for not only for the apostles of the lord but to every follower. Though initially it was difficult for the disciples to get back to their faith they certainly didn't lose their faith.

**The common factor that we find in almost all of the post resurrection scene is that none of the disciples were able to recognize the Lord.**

When something terribly goes wrong, we are so blind folded that we are not able to get back to the original, this is where the real meaning of life is realized not in our comfort.

Alfred McBride says that the Emmaus narrative concerns “the evolution of the awareness of the two disciples from despair over Christ’s death to faith in Resurrection”.

## **UPCOMING SAINTS AND FEASTS**

***Saint Fidelis of Sigmaringen, Priest and Martyr***

April 24

***Saint Mark, Evangelist ~ Feast***

April 24

***Saint Peter Chanel, Priest and Martyr;  
Saint Louis Grignion de Montfort, Priest***

April 28

***Saint Catherine of Siena, Virgin and  
Doctor of the Church ~ Memorial***

April 29

## **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, Debbie Moses Haggins, Rose Grant, Sandy Hurts, Dominic Cureton, Todd Morris, Alex Woods, Christopher Braden, Sister Alice, Curt and LeeAnn Hall, Jay Baird, Gail Willis, Mr. & Mrs. Bill Bisceglia, loved ones who are ill, Brody Beavers and family, Shawn Lee Day, Judy Delisle, Dal Macon, Linda Mills, Judy Patrick, Bob and Marie Alvaro, JoAnn Brown, Cathy Sims, Robert Moses, Kristina Neitsch, Danny Ezell, Yvonne Laschon, Iva Lee Hamblin, Gilbert Steely and Ella Johnson (3 yrs., cancer).

**St. Catherine of Siena**, original name **Caterina Benincasa**, (born March 25, 1347, Siena, Tuscany [Italy]—died April 29, 1380 [age 33], Rome; canonized 1461; feast day April 29), Dominican tertiary, mystic, and one of the patron saints of Italy. She was declared a doctor of the church in 1970 and a patron saint of Europe in 1999. St. Catherine of Siena is one of only four women who were named doctor of the Church.

Catherine was the youngest of 25 children born to a lower middle-class family; most of her siblings did not survive childhood. At a young age she is said to have consecrated her virginity to Christ and experienced mystical visions. Catherine became a tertiary (member of a monastic third order who takes simple vows and may remain outside a convent or monastery) of the Dominican order (1363), joining the Sisters of Penitence of St. Dominic in Siena. She rapidly gained a wide reputation for her holiness and her severe asceticism. In her early twenties she experienced a “spiritual espousal” to Christ and was moved to immediately begin serving the poor and sick, gaining disciples in the process.

Her ministry eventually moved beyond her local community, and Catherine began to travel and promote church reform. When the rebellious city of Florence was placed under an interdict by Pope Gregory XI (1376), Catherine determined to take public action for peace within the church and Italy and to encourage a Crusade against the Muslims. She went as an unofficial mediator to Avignon with her confessor and biographer Raymond of Capua. Her mission failed, and she was virtually ignored by the pope, but while at Avignon she promoted her plans for a Crusade.

It became clear to her that the return of Pope Gregory XI to Rome from Avignon—an idea that she did not initiate and had not strongly encouraged—was the only way to bring peace to Italy. Catherine left for Tuscany the day after Gregory set out for Rome (1376). At his request she went to Florence (1378) and was there during the Ciompi Revolt in June. After a short final stay in Siena, during which she completed *The Dialogue* (begun the previous year), she went to Rome in November, probably at the invitation of Pope Urban VI, whom she helped in reorganizing the church. From Rome she sent out letters and exhortations to gain support for Urban; as one of her last efforts, she tried to win back Queen Joan I of Naples to obedience to Urban, who had excommunicated the queen for supporting the antipope Clement VII.

Catherine's writings, all of which were dictated, include about 380 letters, 26 prayers, and the 4 treatises of *Il libro della divina dottrina*, better known as *The Dialogue* (c. 1475; Eng. trans. by Suzanne Noffke, 1980). The record of her ecstatic experiences in *The Dialogue* illustrates her doctrine of the "inner cell" of the knowledge of God and of self into which she withdrew. A complete edition of Catherine's works, together with her biography by Raymond, was published in Siena (1707–21).



Mass intentions in memory or honor of someone are a beautiful tribute representing the love and admiration you have for them and the impact they made in your life.

Whether you have lost someone or want to support a person in your life, this special mass intention invites peace and the love of God into them. It is a way for you to bring joy into their soul and heart. If you would like to schedule a Mass for a loved one, please contact Father Lobo or the office.



# Dear Padre,

***Our planet's condition is now a serious problem. Why is climate change hardly mentioned in homilies?***

Many people view climate change as a political issue more than a religious one. As such, some homilists avoid controversial, politicized topics altogether; others are selective in preaching about them; still others tend to use the pulpit as a soapbox for a single political issue or a variety of them. Moreover, preachers themselves are not apolitical, nor are they all centrist in their ideologies. Like those in the pews, homilists have biases, too.

So how did climate change become so politicized? Despite decades of substantial evidence from many respected scientific experts, confusion exists about climate change because the issue's scope is massive and hard to digest, international cooperation is mandatory, and polar-opposite opinions of politicians and their followers are often intransigent. Nevertheless, Pope Francis convened an international conference in 2019 to look at how religions can help the world reach sustainable ecological goals by 2030 to, he said, repair "the damage we have done. No branch of science or form of wisdom should be overlooked, and this includes religions and the languages particular to them."

Thus, according to the Pope, "religious voices" play a crucial role in addressing the serious condition of our planet. Inasmuch as religion has a fundamental responsibility to offer people faith and hope in a better world—and homilies help believers find meaning and purpose—taking action and speaking out about humanity's well-being are becoming less optional. ●



CHAMASORN JIE / SHUTTERSTOCK

**Fr. Byron Miller, CSSR / DearPadre.org**

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
April 24 <i>Easter Weekday</i> Acts 6:8–15 Jn 6:22–29	April 25 <i>St. Mark, Evangelist</i> 1 Pt 5:5b–14 Mk 16:15–20	April 26 <i>Easter Weekday</i> Acts 8:1b–8 Jn 6:35–40	April 27 <i>Easter Weekday</i> Acts 8:26–40 Jn 6:44–51	April 28 <i>Easter Weekday</i> Acts 9:1–20 Jn 6:52–59	April 29 <i>St. Catherine of Siena, Virgin and Doctor of the Church</i> Acts 9:31–42 Jn 6:60–69	April 30 <i>Fourth Sunday of Easter</i> Acts 2:14a, 36–41 1 Pt 2:20b–25 Jn 10:1–10

GIULIO NAPOLITANO / SHUTTERSTOCK



## A WORD FROM POPE FRANCIS

***The adversity that we are experiencing with the pandemic, and that we already feel in climate change, must spur us on, must drive us to innovation, to invention, to seek new paths. We do not come out of a crisis the same, we come out better or worse.***

**VIDEO MESSAGE TO MARK EARTH DAY, APRIL 22, 2021**