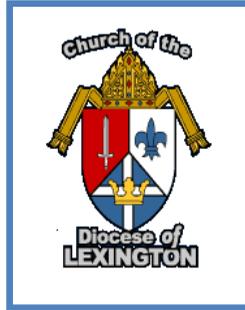




**Our Lady of Perpetual  
Help Catholic Church  
Williamsburg, Ky**



**Saint Boniface  
Catholic Church  
Jellico, KY/TN**



**Parish Office**

Phone: (606) 549-2156  
Address: 76 West Sycamore St.  
Williamsburg, KY. 40769  
Email: [olph.boniface@gmail.com](mailto:olph.boniface@gmail.com)  
<http://williamsburg.cdlex.org/>

**Pastor**

Fr. Jesuraj Mariasalethu, HGN  
Cell: (606) 422-5775  
Email: [mjesuraj@cdlex.org](mailto:mjesuraj@cdlex.org)

**Outreach Coordinator**

Crystal Laschon  
Email: [claschon@cdlex.org](mailto:claschon@cdlex.org)  
(606)560-3077

**Mass Schedule**

OLPH: Sunday 9:00 am  
Tuesday & Thursday 5:30 pm  
St. Boniface:  
Saturday & Wednesday 5:00

**General Parish Information**

Sacrament of Reconciliation:  
OLPH- Sunday 8:30 am & Tuesday 5:00 pm  
St. Boniface- Saturday 4:30 pm (Or by appointment)  
Sacraments of Baptism, Marriage, Anointing of the Sick, Visitation of  
the Sick & Holy Days: Call the parish office 606-549-2156  
Adoration: Every 1<sup>st</sup> Friday of the month

**Ministry Schedule:**

OLPH - Mass 9:00 a.m.

St. Boniface - 5:00 p.m.

Date	August 21 <sup>st</sup>	August 28 <sup>th</sup>	August 20 <sup>th</sup>	August 27 <sup>th</sup>
Server	Russell Brooks	Charlotte Fichter		
Lector	Ken Reed	Bridget O'Brien	Steven Jeffers	Peggy Partin
EMHC (s)	Jayma Moore	Norma Jones	Peggy Partin	Mary Jo Leygraaf
Greeter	Charlotte Fichter	Pam Farmer		
Gifts	Pearson Family	Brooks Family	McMullen Family	Ruby Klein Venna Gast
Refreshments	Torres Family	Laschon Family		

**Parish Council**

Jayma Moore-Chair  
Angie Weaver-Vice Chair  
Crystal Laschon-Secretary  
Joe McNaughton  
Barbara Reed

**Finance Council**

Marian Colette - Chair  
Joe McNaughton - Vice Chair  
Corinne Brooks  
Joseph Pearson



## ***This Week's Schedule***

	<b>OLPH</b>	<b>St. Boniface</b>
<b>August 20<sup>th</sup> / 21<sup>st</sup> Twenty-First Sunday in Ordinary Time</b>	9:00 a.m.– Mass	5:00 p.m. – Mass
<b>August 23<sup>rd</sup></b>	5:30 p.m. – Mass	
<b>August 25<sup>th</sup></b>	5:30 p.m. – Mass	
<b>August 27<sup>th</sup> / 28<sup>th</sup> Twenty-Second Sunday in Ordinary Time</b>	9:00 a.m.– Mass	5:00 p.m. – Mass

<b>Our Gifts</b>	<b>OLPH</b>	<b>St. Boniface</b>
August 13 <sup>th</sup> / 14 <sup>th</sup>	\$176.00	\$145.00

<b>Mass Intentions</b>	<b>OLPH</b>	<b>St. Boniface</b>
August 20 <sup>th</sup> / 21 <sup>st</sup>	Catholic Extensions Intentions	Catholic Extensions Intentions
August 27 <sup>th</sup> / 28 <sup>th</sup>	Catholic Extensions Intentions	Catholic Extensions Intentions

### **LOOKING FORWARD**

<b>Date</b>	<b>Time</b>	<b>Location</b>	<b>Event</b>
8/24/16	11:00 a.m.	OLPH	Senior Citizen Food Distribution
8/26/16	11:30 a.m.	OLPH	Parish Council Meeting
8/31/16	1:00 p.m.	OLPH	Save the Children (Literacy Meeting)

*There will be a second collection today for Formation of Ordained and Lay Ministers, please give generously.*

## **Gospel Reflection**

**Luke 13:22-30**

Jesus doesn't answer the question put to Him in this Sunday's Gospel. It profits us nothing to speculate on how many will be saved. What we need to know is what He tells us today-how to enter into salvation and how urgent it is to strive now, before the Master closes the door.

Jesus is "the narrow gate," the only way of salvation, the path by which all must travel to enter the kingdom of the Father (see John 14:6). In Jesus, God has come-as He promises in this week's First Reading-to gather nations of every language, to reveal to them His glory.

Eating and drinking with them, teaching in their streets, Jesus in the Gospel is slowly making His way to Jerusalem. There, Isaiah's vision will be fulfilled: On the holy mountain He will be lifted up (see John 3:14), will draw to Himself brethren from among all the nations-to worship in the heavenly Jerusalem, to glorify Him for His kindness, as we sing in Sunday's Psalm.

In God's plan, the kingdom was proclaimed first to the Israelites and last to the Gentiles (see Romans 1:16; Acts 3:25-26), who in the Church have come from the earth's four corners to make up the new people of God (see Isaiah 43:5-6; Psalm 107:2-3).

Many, however, will lose their place at the heavenly table, Jesus warns. Refusing to accept His narrow way they will weaken, render themselves unknown to the Father (see Isaiah 63:15-16). We don't want to be numbered among those of drooping hands and weak knees (see Isaiah 35:3). So we must strive for that narrow gate, a way of hardship and suffering-the way of the beloved Son.

As this week's Epistle reminds us, by our trials we know we are truly God's sons and daughters. We are being disciplined by our afflictions, strengthened to walk that straight and narrow path-that we may enter the gate, take our place at the banquet of the righteous.

***If you wish to have a Mass said for a loved one, please talk with Father Jesu or contact the office. The stipend is \$5.00.***



***Happy Birthday to:***

**Dylan Bowling**  
August 23

### ***UPCOMING SAINTS AND FEASTS***

**The Queenship of the Blessed Virgin Mary ~ Memorial**

August 22

**Saint Rose of Lima, Virgin**

August 23

**Saint Bartholomew, Apostle ~ Feast**

August 24

**Saint Louis; Saint Joseph Calasanz, Priest**

August 25

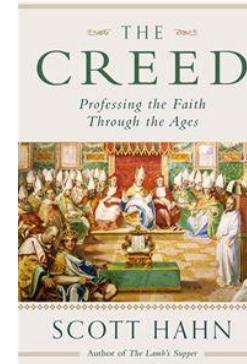
**Saint Monica ~ Memorial**

August 27

### ***PRAYER REQUESTS***

Pray to end Abortion, Leonard Fichter, (brother of Charlotte), Russell Brooks, Cassie & Clifton Centers, Bea Brown, Maere Tekanene, Bill Moses, Charlotte Fichter, David Wright, Jerry Roberts, Donna Blevins, Norma Wilson, Giorgia (niece of Norma), John Coe, Mark McCants, Linda McGarver, Alisa Moses.

## **The Creed: Professing the Faith Through the Ages**



Why were the early Christians willing to die to protect a single iota of the creed? Why have the Judeans, Romans, and Persians—among others—seen the Christian creed as a threat to the established social order? In *The Creed: Professing the Faith Through the Ages*, bestselling author Dr. Scott Hahn recovers and conveys the creed’s revolutionary character.

Tracing the development of the first formulations of faith in the early Church through later ecumenical councils, *The Creed* tells the story of how the very profession of our belief in Christ fashions us for heavenly life as we live out our earthly days.

#### **Endorsements:**

“In an age when subjectivism trumps all, Scott Hahn’s latest book, which emphasizes the objectivity of Christian doctrine, is a bracing tonic. The leading theme of this work is that we don’t make the creeds; rather, the creeds make us. Further, Dr. Hahn’s exploration of the meaning of the Nicene Creed provides a splendid introduction to the basics of Christian faith.” — **Most Rev. Robert E. Barron, Auxiliary Bishop of the Archdiocese of Los Angeles, Founder of Word On Fire, and Host of the Catholicism series**

“A profoundly enjoyable presentation of the history and content of the ‘rule of faith’ that is making us into faithful children of a loving Father.” — **Marcus Grodi, Founder of the Coming Home Network International and host of EWTN’s The Journey Home**

“Scott Hahn is one of the most effective teachers of Catholicism today. As Dr. Hahn states, ‘If we don’t get the creed right, we don’t get Jesus right.’ This masterful book enables us to do just that.” —**Fr. Peter John Cameron, O.P., Author/Editor of The Magnificat**

## *BEN-HUR: A TALE OF THE CHRIST, A TALE OF GRACE*

by [Bishop Robert Barron](#)



Lew Wallace's nineteenth century novel, *Ben-Hur: A Tale of the Christ*, inspired two silent movies in the early decades of the twentieth century and the magnificent 1959 film starring Charlton Heston in the lead role. Almost everyone agrees that Heston was born to play the part, and who can forget the drama and excitement of the chariot race with which the movie comes to its climax? Roma Downey and Mark Burnett have produced a new instantiation of the story, a streamlined version of the 1959 film. Like its predecessor, this one features a charismatic actor (Jack Huston) as Ben-Hur, plenty of visual grandeur, and yes, a stunning chariot race, depicted this time with the most up to date camera technology and CGI virtuosity. But what principally differentiates it from the Heston *Ben-Hur* is its greater stress on the strange power of Christ to bring about forgiveness—an emphasis, I must say, much needed in the cultural context of the present moment.

I suppose that most of us know the basic story rather well. Judah Ben-Hur is a Jewish nobleman living with his aristocratic family in an elegant home in Roman-occupied Jerusalem at the time of Christ. Messala is a young Roman whom the family adopted and who has become, effectively, a brother to Judah. In the recent version, Messala pursues a career as a Roman soldier, fighting in some of the most distant outposts of the empire. Upon his return, he reunites with his family, but when it appears that they have been harboring a Zealot opponent of the empire, he turns on them brutally, sending most to prison and sentencing Judah to the hellish life of a Roman galley slave. During five excruciating years chained to oars in imperial ships, Judah cultivates an exquisite hatred for Messala and a passionate desire for revenge. In the wake of a terrible sea-battle, Judah escapes from his chains and he drifts ashore, only to be found by Sheik Ilderim (Morgan Freeman), a wealthy merchant who moonlights as a sponsor of a fine team of chariot horses. After training the former galley slave in the fine art of chariot racing, the Sheik sets Judah up for a confrontation with Messala in the Jerusalem arena.

It is precisely at this climactic point that the major differences between the new film and the Heston version emerge. In both films, of course, Judah manages, after a titanic struggle, to defeat Messala, and in both films, Messala endures a terrible injury. But whereas in the earlier incarnation, the Roman dies, having breathed his last words in anger and frustration, in this film, Judah forgives his brother, and the two embrace once again. Moreover, Messala survives his injuries, and the final scene shows the erstwhile mortal enemies riding together in friendship.

Now what made this reconciliation possible? How is it even imaginable that someone who had been so cruelly mistreated could become friends again with the man who had abused him? If the history of human conflict teaches us anything it is that the *lex talionis* (eye for an eye and tooth for a tooth), the measured answering of pain with a comparable pain, is actually the *best* that we can expect. In the normal course of affairs, injustice and violence are, in fact, met with a disproportionately greater injustice and violence. To see these dynamics at work, all you have to do is read the paper or watch the news any day of the week.

So how could the reconciliation of Judah and Messala be anything but sentimentalizing and wish-fulfilling fantasy? It is imperative at this point that we recall that all of the *Ben-Hur* films are grounded in a book whose subtitle is “A Tale of the Christ.” Even though he is on film for only a few brief scenes, Jesus is indeed the key to the entire drama. Having met Jesus in a fleeting way prior to his exile and enslavement, Judah, upon his return to Jerusalem, is drawn to the site of the crucifixion. He stares up at the crucified Christ who speaks a word of forgiveness even as he is tortured to death. With that Judah grasps something in his heart and releases a stone (evocative of his revenge) which he had been clenching in his hand. He comprehends what stands at the very center of Christianity, namely, the terrible act by which God took upon himself the cruelty, violence, injustice, hatred, and stupidity of the world and, after a bitter struggle, swallowed them up in the ever greater divine mercy. He understood *God's* forgiveness of the sins of all of humanity, and he thereby found the grace to become a vehicle of forgiveness to someone who had harmed him so awfully: “Forgive us our trespasses as we forgive those who trespass against us.”

From a purely human standpoint, this sort of forgiveness is impossible; ***but with God all things are possible***. To tell a tale of Christ is to tell a tale of grace. This, I believe, is what Roma Downey and Mark Burnett, who have emerged as two of the more effective evangelists in the world today, wanted us to see in this updated *Ben-Hur*.