

Dear Padre,

I have a friend who has been coming to church with me, and he often has questions I can't answer. The big one last week was, "Why don't Catholics have more Bible preaching instead of all this ceremony?" I try to explain, but I don't think I have the right words. Help!

Your friend's question is very common because our Catholic ceremony can be confusing to those of other faiths.

The Catholic Mass comes from two prayer traditions. First, there is the tradition of the Jewish synagogue service where people gather to read and study the word of God. Second, there is the tradition of the early Christians who met in their homes to celebrate the breaking of the bread.

The earliest Christians, Jewish converts, maintained their Sabbath tradition of reading and studying the word of God. They added to that the gift of the Eucharist that Jesus gave them. Our Mass puts these two together in the Liturgy of the Word (readings, preaching, prayers) and the Liturgy of the Eucharist (offering, eucharistic prayer, holy Communion).

The homily may not be as long as it is in some other Christian traditions, but the preaching should be solid, based on Scripture, and in line with the teaching of the Church. We are a Church of word and sacrament. We listen to the word of God and we celebrate the breaking of the bread. ●



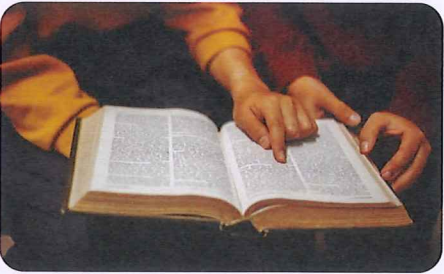
CATHOLIC NEWS SERVICE

The Redemptorists / DearPadre.org

A WORD FROM POPE FRANCIS

It is difficult to distinguish, among the many voices and many words, that of the Lord, the only one that makes us free. Always keep a handy copy of the Gospel with you...and then, read a short passage every day, so that you become used to reading the word of God.

ANGELUS, ROME,
JULY 12, 2020



JANTANEE RUNPRANMORN / SHUTTERSTOCK

MONDAY July 17 Weekday Ex 1:8-14, 22 Mt 10:34-11:1	THURSDAY July 20 Weekday Ex 3:13-20 Mt 11:28-30	SATURDAY July 22 St. Mary Magdalene Sg 3:1-4b or 2 Cor 5:14-17 Jn 20:1-2, 11-18
TUESDAY July 18 Weekday Ex 2:1-15a Mt 11:20-24	FRIDAY July 21 Weekday Ex 11:10-12:14 Mt 12:1-8	SUNDAY July 23 Sixteenth Sunday in Ordinary Time Wis 12:13, 16-19 Rom 8:26-27 Mt 13:24-43 or Mt 13:24-30
WEDNESDAY July 19 Weekday Ex 3:1-6, 9-12 Mt 11:25-27		

Timely topics viewed with a Catholic perspective
Catholic Update explores contemporary issues through the lens of Catholic teaching and traditions. Print and digital subscriptions! For more information, visit Liguori.org or call 800-325-9521.

Our Parish COMMUNITY

July 16, 2023
Fifteenth Sunday in Ordinary Time (A)
Isaiah 55:10-11 / Romans 8:18-23 / Matthew 13:1-23 or 13:1-9



Words, Words, and THE WORD

FR. JOSEPH JUKNIALIS

Our lives seem to be plagued by an abundance of words, all seeking to influence us. Television ads try to convince us to buy; teachers seek to pass on knowledge; parents cajole, discipline, and beg; society warns against drinking and driving, smoking and drugs; preachers hope to convert and change. They all do so with limited and varying success, and at times seeming failure. Too often there is the presumption that more words will achieve greater results.

In the face of such questionable success, the prophet Isaiah proclaims that God's word "shall not return to me empty, / but shall do what pleases me, / achieving the end for which I sent it" (Isaiah 55:11). Yet the Gospel also suggests that the seed of God's word sown in our lives may wither and be choked

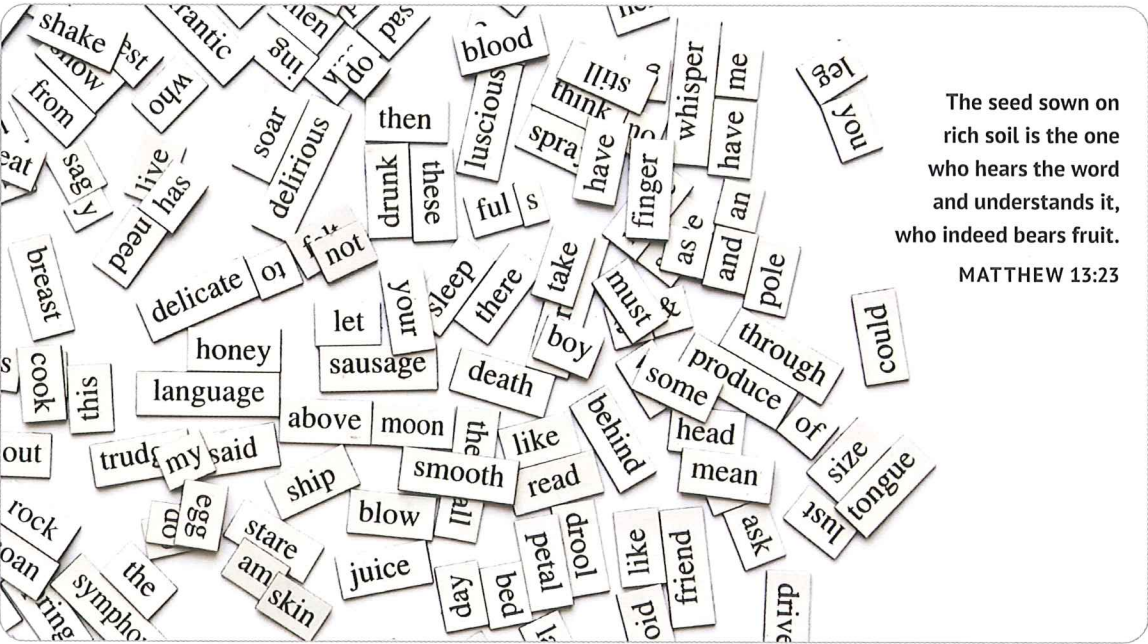
off and fail to take root, though also promising that what does produce fruit will surpass anything hoped for.

Because war is news and the media is obliged to report on it, it may appear that war is prominent worldwide. Not so. Statistically there is less war today than ever before, less violence, less conflict. We are more

likely to die in our beds than at any other time in history. While there is yet much hunger in the world, there is less than at any other time. Nations are more inclined to try to negotiate peace. Great generosity abounds amid natural disasters, and while injustice prevails, we still fight to overcome

it. All of it the fruitfulness of God's word. Creation is groaning in labor pains, says St. Paul, and we also groan. Yet the groaning attests to the pains of growing fruitfulness. ●

Reflect
Which passage of Scripture would you choose as a motto for your life?





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Tuesday—Friday 9:00 am - 4:00 pm
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Lisa Gannett, DRE	355-6611
RCIA	355-6405
Gwen Waechter, Parish Council Chair	272-1030
Tressa Powers, Finance Council Chair	355-6206
Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek	355-1696
& Nanette Rice	355-7676

15th SUNDAY IN ORDINARY TIME

7/15/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Gwen Waechter

E.O.HC: Tino Rosales Jr., Karen Burden

7/16/2023 – Sunday, 9:00 a.m.

Servers: Cade & Jace Berning, Luke Woodrow

Reader: Julie Kaps

E.O. HC: Alvin Bergkamp, Bob Woodrow

16th SUNDAY IN ORDINARY TIME

7/22/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Karen Burden

E.O.HC: Tino Rosales Jr., Karen Burden

7/23/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Kyle Berning

E.O. HC: Mike & Cindy Broeckelman

MASS INTENTIONS FOR THE WEEK

Saturday, July 15	4:00 p.m.	For the People
Sunday, July 16	9:00 a.m.	Marcos, Deanna, Eric Guardiola
Monday, July 17	8:30 a.m.	David Hoang
Tuesday, July 18	8:30 a.m.	Special Int. Burden Family
Thursday, July 20	8:30 a.m.	David Hoang
Friday, July 21	8:30 a.m.	Urb & Pauline Steinke
Saturday, July 22	4:00 p.m.	Special Int. Geubelle Family
Sunday, July 23	9:00 a.m.	For the people

Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. or by appointment.

Baptism: Parents who have children to be baptized must be registered. Godparents must be 16 years of age or older and have received Confirmation and Eucharist. Please call the parish office for an appointment.

Marriage: Please contact parish priest at least four to six months before the wedding.

Anointing of the Sick: Celebrated anytime by calling a priest.

July 16, 2023

15th SUNDAY IN ORDINARY TIME

“The seed that falls on good ground will yield a fruitful harvest.” (Luke 8:8)

We have the well-known Parable of the Sower this Sunday. And near the end of that story we hear Jesus say, “But the seed sown on rich soil is the one who hears the word and understands it, . . .”

This is the seed that yields a hundred or sixty or thirty fold. And this is precisely who we are called to be, people who bring about an abundance of life to a world that needs it. And Jesus mentions two things. First --- we need to hear the word. We do that first by believing that God truly wants to communicate to us, and then by actively listening --- to the words of Scripture, in the silence of our hearts, in the teachings of the Church, in the loving counsel of people we respect --- in all sorts of faithful ways.

The second thing Jesus mentions is “understanding.” After hearing the word, hearing the voice of God, we must do our best to understand it.

And there is a third step, one not mentioned in the text, yet one essential to bearing good fruit. Once we’ve “heard”, and once we’ve “understood”, we must “accept”. In other words, we must be willing to put into practice those things we hold in faith, those things we believe to be the voice of God revealing himself to us. Hear. Understand. Accept.

Three small words which --- if lived out in faith --- can assure us that our lives will make a positive difference in this world, that we truly will bear good fruit, will help make this world a little better, a little closer to the beautiful, bountiful place God created it to be. Fr. Peter

COLLECTION for July 9, 2023: Envelopes: \$1146; Loose: \$319; Online Giving: \$1766.67; Total \$3331.67;Average Weekly Expense: \$1,761.17. Income over/under +1570.50

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$30,403.63 *Thank you so much for your love for our parish church and your faithful stewards.*

Newly Married Couple – Jose & Perla Magallanes. May God bless the two of you abundantly in love, joy, and happiness. Wishing you all the best as you begin your new life together. May God’s love be the bond that holds our marriage together.

RUMMAGE SALE –AUGUST 12 Plans are to have a food sale with the rummage sale as in the years past. We are asking all of our wonderful cooks to be thinking about what you might donate. We would like to start collecting items. Thanking everyone in advance for your donations. If you have something you would like to donate, please contact any of the following:

Jana Jenkinson	620-290-5201	Janet Rooney	620-640-1946	Tressa Powers	620-260-6247
Carolyn Robertson	620-290-5569	Jane Sullivan	620-355-5118	Gwen Waechter	620-272-1030

SPECIAL EVENT –SUNDAY 16TH JULY Please join us for a WELCOME DINNER Celebration to welcome all immigrants and refugees to Southwest Kansas. Sunday 16 July—Time 4:00 p.m. (meal at 5:30 pm) Veteran Memorial Building –209 N. Main. (Main dish of halal lamb and chicken provided. Please bring a side dish)

QUESTION OF THE WEEK What substantial service can I provide this week to someone who is elderly, whether a member of my family or not? What can I learn from this action?

PRAYER OF THE WEEK (from Psalm 65:10-14) Lord of heaven and earth, you visit the earth and water it, making it abundantly fertile. You drench its plowed furrows and level its ridges. With showers you keep it soft, blessing its young sprouts. You adorn the year with your bounty; your paths drip with fruitful rain. The untilled meadows also drip; the hills are robed with joy. The pastures are clothed with flocks, the valleys blanketed with grain; they cheer and sing for joy. Immerse us in your word so that we, too, will spring up, eager to do your will and eager to rejoice in the kingdom prepared by your Son, Jesus Christ, our Lord. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 13:1-9)

The parable of the sower (vv.1-9) Farmers in Jesus’ day couldn’t test the quality of the soil in their fields to know the best places to plant. They also scattered their seeds before plowing instead of after. These methods are far less precise than contemporary farming practices. Some seeds ended up in places where they couldn’t grow. The sower in this parable acts like any good farmer of his era. He scatters a large amount of seed in order to ensure the best possible harvest. The harvest itself, however, is more than even the most optimistic farmer would have hoped for. Matthew writes that Jesus went out to teach the crowd just as the sower went out to cast seed, giving us a verbal clue that Jesus is the sower. Jesus speaks his word to all within hearing range. Though few accept what he says, his efforts will be worth it.

Parables that conceal (vv.10-17) By now Jesus has encountered opposition and skepticism. In response he tells parables that assure his followers of the ultimate success of his ministry despite such rejection. These parables won’t make sense to those who’ve decided that Jesus does not speak for God. Those who do believe can rejoice that Jesus is bringing about God’s kingdom (v.16). Jesus quotes Isaiah 6, where God calls Isaiah to be a prophet but warns him that few people will listen to him. Neither Isaiah nor Jesus address the question of why some people accept God’s word while others reject it. What both of them make clear is that God’s kingdom is a wondrous gift.

What does it mean? (vv.18-23) In the parable Jesus is the sower, and his ministry, especially his teaching, is the seed. However, in the interpretation, the seeds represent people and their different responses to Jesus. The followers of Jesus might have begun interpreting the parable this way in an attempt to explain why some people turned away from Jesus. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Isaiah 55:10-11)

After the Exile Israel was invaded by the Babylonians in the sixth century BC. They destroyed Jerusalem and its temple and forced hundreds of Israelites to live in Babylon. About fifty years later King Cyrus of Persia conquered Babylon and released those held in captivity. In Isaiah 40-55 the prophet encourages God’s people to return home and rebuild.

Heavenly origin People of the ancient near east believed that the sky was a great dome with floodgates. This dome held back the abyss (a symbol of death and emptiness) that preceded creation. When God opened the floodgates of the dome, rain and snow fell. The prophet thus compares God’s word to water because both come from the heavens (v10a).

God’s effective word God’s word doesn’t merely convey information; like water, God’s word changes things. For example, in the first account of creation God simply and effortlessly speaks the world into existence (Genesis 1). When prophets truly speak for God, their words carry that same power to bring about change. In this reading the prophet reminds people of the power of God’s word in order to assure them that God will lead them safely back to their homeland and ensure that they complete the difficult work of rebuilding their city and temple. .

STEWARDSHIP REFLECTION JULY 16

“The seed sown among thorns is the one who hears the word but then the cares of the world and the lure of riches choke the word and it bears no fruit.”-Matthew 13:22 Does the lure of riches and material goods choke God out of your life? Are you so caught up in earthly activities that you have no time for God? Gratitude and generosity are virtues that we should strive to do on a daily basis. Every decision we make either takes us one step closer to God or one step further away. What we receive at Mass every Sunday should be shared with others all the other days of the week as well.

“Las semillas que cayeron entre los espinos representan a los que oyen la palabra de Dios, pero muy pronto el mensaje queda desplazado por las preocupaciones de esta vida y el atractivo de la riqueza, así que no producen ningún fruto.”- Mateo 13:22
¿El atractivo de la riqueza y los bienes materiales ahogan a Dios de su vida? ¿Está tan absorto en las actividades terrenales que no tiene tiempo para Dios? La gratitud y la generosidad son virtudes que debemos esforzarnos en cultivar diariamente. Cada decisión que tomamos nos lleva un paso más cerca de Dios o nos aleja más de Él. Lo que recibimos en la Misa del Domingo debería compartirse también con los demás el resto de los días de la semana.

Q: What’s the vocation of a religious brother about?

A: To many Catholics, religious brothers are invisible in the hierarchy of church leadership. Clergy play public liturgical roles, and religious sisters were traditionally set apart by their habits and occupations as schoolteachers and nurses. But brothers? It's possible you never met one, or didn't know it if you did.

Religious brothers are members of the laity, as religious sisters are. They consecrate themselves to the three traditional evangelical counsels: poverty, chastity, obedience. Three distinguishing marks of a brother are his public profession to consecrated life, commitment to a religious community, and dedication to some aspect of church service. Some brothers are called monks (like Benedictines and Trappists) or friars (Franciscans or Dominicans), while others are simply known as brothers within a larger community that may include ordained members as well (like Oratorians and Jesuits).

Some teaching orders, such as the Christian Brothers, are entirely composed of consecrated laymen. Yet early in church history, most monastics and religious were brothers, ordaining members only when their community needed a priest to serve them. Later on, many deep-rooted religious orders began to ordain most of their members as a matter of course. Those who presented themselves for religious life but were uneducated or ill-suited for ordained ministry remained brothers, serving the community in supportive roles as porters, cooks, and gardeners. This contributed to a class system in religious life, as brothers had less voice, vote, or authority within their communities. Since Vatican II, in modern community life more brothers are attaining leadership roles and equivalent status as full peers to priestly members.

You may wonder why someone chooses to formally profess as a religious brother (or sister), since the work they do can be done by unprofessed people. The communal life is key, as it becomes a form of spiritual family to stabilize the commitment of its members even as it liberates them from the responsibilities of typical family life.

Each religious community may orient the ministry of their brothers to a particular kind of service, as religious sisters do: education, healthcare, social services or social justice action. Precisely because they aren't ordained, brothers can be more flexible and versatile in their work, responding to the needs of their generation. Brothers today may serve in the areas of ecology, racial justice, migrant ministry, media, or wherever their talents and the world's need come together. When you think about it, who couldn't use a helpful brother? (Alice L. Camille)

FIFTEENTH SUNDAY IN ORDINARY TIME

Pause before speaking

Words are deeds, as theologian Peter Kreeft astutely reminds us. When we speak our thoughts into the air, we are doing something. So many words circulate in the machinery of our media that we tend to take them for granted and view them as cheap or even meaningless. But words matter. They take root in our minds and hearts, as well as in the thoughts and feelings of people who receive them from us. Before you utter the response, make the call, or hit the send key, pause to contemplate what impact your words may have on someone else. (Preparetheword)

DÉCIMO QUINTO DOMINGO DEL TIEMPO ORDINARIO

Hacer una pausa antes de hablar

Las palabras son hechos, como nos recuerda astutamente el teólogo Peter Kreeft. Cuando decimos lo que pensamos, estamos haciendo algo. En la maquinaria de nuestros medios de comunicación circulan tantas palabras que tendemos a darlas por supuestas y a considerarlas triviales o incluso sin sentido. Pero las palabras importan. Echan raíces en nuestras mentes y corazones, como también en los pensamientos y sentimientos de las personas que las reciben de nosotros. Antes de pronunciar la respuesta, hacer la llamada o pulsar la tecla de enviar, detente a contemplar qué impacto pueden tener tus palabras en otra persona.