

Dear Padre,

How do we serve everyone in a culturally diverse parish?

In the past it was common to have parishes dedicated to different ethnic groups where such populations were concentrated. In 2010, the US bishops found that 33 percent of all US parishes were culturally diverse, and that's perhaps using a narrow understanding of diversity. Then in 2014, they published *Best Practices for Shared Parishes: So That They May All Be One*, in which they outline a nine-movement process for creating an inclusive parish. The term "shared parishes" describes parish communities in which two or more languages or cultural contexts are present in the ministerial life of a parish. The fact that there are nine movements is notable. It means that we slowly move toward inclusiveness; we don't simply present a Mass in Spanish and think the job is done.

This brings to mind a parishioner in a parish I served in the Mississippi Delta. This was indeed a "shared parish," with a large African-American population, a significant Spanish-speaking population, and an elderly population of white Americans who expected a more "traditional" Mass with familiar hymns. Rosemary was an Italian-American whose family had lived in the area since the beginning of the nineteenth century. She served as the parish's director of education. Rosemary made it her practice to attend every Mass to welcome people and make them feel at home. She was the perfect example of the first movement toward serving everyone in a shared parish: hospitality. ●

Fr. Patrick Keyes, CSSR / DearPadre.org

Do you have a question for the Padre?

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

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
July 3	July 4	July 5	July 6	July 7	July 8	July 9
St. Thomas, Apostle	Weekday	Weekday	Weekday	Weekday	Weekday	Fourteenth Sunday in Ordinary Time
Eph 2:19–22	Gn 19:15–29	Gn 21:5, 8–20a	Gn 22:1b–19	Gn 23:1–4, 19; 24:1–8, 62–67	Gn 27:1–5, 15–29	Zec 9:9–10
Jn 20:24–29	Mt 8:23–27	Mt 8:28–34	Mt 9:1–8	Mt 9:9–13	Mt 9:14–17	Rom 8:9, 11–13
						Mt 11:25–30



A WORD FROM POPE FRANCIS

Millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants.

ADDRESS TO US CONGRESS, WASHINGTON, DC, SEPTEMBER 24, 2015

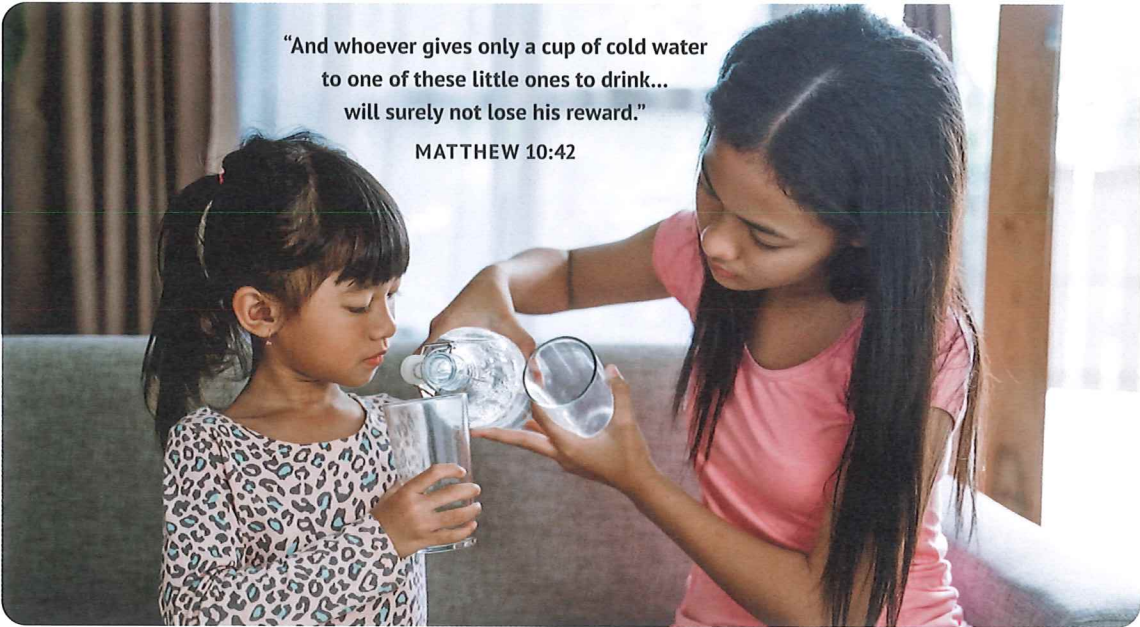
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Our Parish COMMUNITY

July 2, 2023
Thirteenth Sunday in Ordinary Time (A)
2 Kings 4:8–11, 14–16a / Romans 6:3–4, 8–11 / Matthew 10:37–42



“And whoever gives only a cup of cold water to one of these little ones to drink... will surely not lose his reward.”
MATTHEW 10:42

The Statue of Hospitality

FR. JOSEPH JUKNIALIS

Twelve score and seven years ago “our fathers brought forth, upon this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal,” as Abraham Lincoln once reminded us. This week we as a nation once again mark that new beginning, we who have inherited its blessings as a gift generously bestowed upon us by those who have gone before us, a gift not deserved but nevertheless ours, a gift we do not own, yet pass on to generations to come, a gift we eagerly share. Hospitality is something to extend to those who come to our doors; it is also something we can extend to those who come to our shores. It seems worthwhile then, especially this week and amid so many disagreements over

immigration, to revisit the words inscribed at the base of the Statue of Liberty written by the poet Emma Lazarus and inscribed in our psyche as a nation. It serves as a vision of who we are, perhaps as much as does our Constitution. Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me; I lift my lamp beside the golden door! The woman at Shunem offered Elisha the prophet hospitality, and she was blessed. Jesus promised that those who offer the hospitality of a cup of cold water will be blessed. Surely then, any nation that welcomes others in hospitality will be blessed as well. ●

Reflect

What role does hospitality play in your spirituality?



Rectory & Parish Office
600 Soderberg St. Lakin, KS 67860
Mailing Address: PO Box 983
Fr. Peter Tran, Pastor—355-6405
Tuesday—Friday 9:00 am - 4:00 pm
Email: saintanthonylakin@gmail.com

Karen Burden, Rel.Edu. Committee	355-6388
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

13th SUNDAY IN ORDINARY TIME

7/1/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Tom Bachman

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

7/2/2023 – Sunday, 9:00 a.m.

Servers: Cade & Jace Berning, Luke Woodrow

Reader: Hannah Schauf

E.O. HC: Maria Enriquez, Rosa Cardenas

14 th SUNDAY IN ORDINARY TIME

7/8/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Debbie Frederick

E.O.HC: Rosemary & Tom Bachman

7/9/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Alvin Bergkamp

E.O. HC: Teresa Beltran, Karen Burden

MASS INTENTIONS FOR THE WEEK

Saturday, July 1	4:00 p.m.	For the People
Sunday, July 2	9:00 a.m.	Suellen Bergkamp
Monday, July 3	8:30 a.m.	David Hoang
Tuesday, July 4	8:30 a.m.	Special Int. Powers Family
Thursday, July 6	8:30 a.m.	Melisa Burden
Friday, July 7	8:30 a.m.	Tiffany Smitheran
Saturday, July 8	4:00 p.m.	For the People
Sunday, July 9	9:00 a.m.	Madilyn Guy

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 2— 13th SUNDAY IN ORDINARY TIME

“Forever I will sing the goodness of the Lord.” (Psalm 89)

Jesus, this Sunday’s Gospel tells us, “Whoever finds his life will lose it, and whoever loses his life for my sake will find it.” (Matthew 10:37-42)

My friends, most of us like to win. It satisfies our egos. It makes us feel slightly superior to others or smarter or more attractive. And of course, in many respects, our whole economic system is predicated on there being “winners” and “losers”, is built upon the idea that life is one giant competition --- and the object is to “win”

To live for others and not for ourselves is not easy. It takes deep faith. It takes perseverance. It’s hard and often thankless work. It’s almost as if we need to have our hearts and minds re-wired, to have our whole way of seeing the world replaced with a new set of eyes, the eyes of Jesus --- eyes which allow us to see him in every person and every situation. In a word --- we need to be transformed --- need to allow the Holy Spirit create us anew, transforming our self-centeredness into other-centeredness, our need to acquire into a need to give, our need to “win” into a need to “lose” . . . lose ourselves for each and every person who needs a little kindness, a little mercy, a little love. That’s God’s way. And that means it’s the very best way --- best for others, best for ourselves, and best for the world. May the Holy Spirit help us believe more deeply in the challenging words of Jesus. Fr. Peter

HAPPY 4TH OF JULY EVERYONE!

COLLECTION for June 25, 2023: Envelopes: \$2146; Loose: \$338; Online Giving: \$302.64; Total \$2786.64; Average Weekly Expense: \$1,761.17. Income over/under + 1025.47

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$29471.63 *Thank you so much for your love for our parish church and your faithful stewards.*

SINCERE SYMPATHY & PRAYERS Our deepest sympathy and prayers to you and your family, on the passing of your beloved mother, grandmother and great-grandmother, Judy Hogan. May the Almighty God wrap His loving arms around you and the entire family and give you peace. May she rest in peace.

SINCERE SYMPATHY & PRAYERS Our deepest sympathy and prayers to you and your family, on the passing of your beloved daughter, Yasmine Mercedes Borjas. May the Almighty God wrap His loving arms around you and the entire family and give you peace. May she rest in peace.

RUMMAGE SALE Plans are to have your Rummage Sale this Summer, August 12. We would like to start collecting items. 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	620-260-5569
Carolyn Robertson	620-290-5569	Jane Sullivan	620-355-5118	Gwen Waechter	620-272-1030

BISHOP JOHN BRUNGARDT MESSAGE Bishop John has requested that the faithful throughout the Diocese of Dodge City, add the “Hail Mary” prayer after reciting meal prayers for an increase in vocations for our Dioceses.

QUESTION OF THE WEEK How is God asking me to sacrifice my will today? Whom can I help carry their cross in an act of Christian solidarity?

PRAYER OF THE WEEK (adapted from the “Blessing before Leaving on a Journey”) All-powerful and ever-living God, when your Son Jesus sent his disciples to further your kingdom, you kept them safe through their journeys. Protect us, your servants, who also strive to follow your Son. Walk by our side to help us. Be our companion and our strength on the way. Be our refuge in every adversity. Lead us, O Lord, as we share your kingdom with others, and bring us at last to the eternal haven of salvation. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 10: 37-42)

Bringing division In verse 34 Jesus declares that he has come to bring division, even within families. Jesus taught and lived a non-violent way of life, but his way to peace angered and repelled people. Those who decide to follow his way will probably clash with those who don’t, including friends and family, who might ultimately reject them, too.

Before all else True followers put Jesus before everyone and everything else: family, reputation and honor, comfort, even physical life. Jesus’ followers thus face radical changes to their lives. When he spoke of the cross Jesus referred to crucifixion, the Roman empire’s way of exerting control over the people it had conquered. Crucifixion was both a painful and a shameful way to die. By using this image, Jesus makes it clear that discipleship is a difficult, even a dangerous choice.

The life paradox Our instinct is to protect our earthly existence. Following Jesus puts our lives and the way we live at risk. Jesus insists that by letting go of our own interests, even our earthly life itself, we will gain a new life, an eternal one (v.39). If we cling to our earthly existence, we will lose both our earthly life and our eternal one when we die. What looks like a contradiction (losing our lives for the sake of discipleship) turns out to be the only way to gain eternal life.

Don’t kill the messenger In verses 40-42 the focus of this passage shifts from potential disciples to those who respond to Jesus’ disciples. Just as today people represent or stand in for their employer, so it was in biblical times. A prophet (like Elisha) represented God. A positive response to the prophet equaled a positive response to God. Therefore, those who offer even the smallest kindness to a disciple of Jesus offer that kindness to Jesus himself. A dramatic example of such hospitality and its rewards is Matthew 25:31-46 in which the metaphorical sheep are separated from the goats. . (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (2Kings 4: 8-11, 14-16a)

Above and beyond The prophet Elisha, successor to Elijah, began his prophetic ministry during the mid ninth century BC. Like Elijah, the miracles Elisha did reveal that he acted on behalf of Israel’s God, the LORD. In this passage a woman shows the hospitality customary at that time, but then she goes above and beyond these expectations by offering Elisha a private room he could use during his travels.

A gift of honor and life Women of this era ensured the continuity of their family and tribe by bearing and raising children. Children carried on the family name, and adult children took care of elderly parents. Children were looked upon as a divine blessing. By assuring the woman that she will finally have a child, Elisha extends to her a blessing of life from the LORD, the God in whose name he acts. The story recalls the visit of the three strangers to Abraham and Sarah. One of the strangers assures that elderly couple that they will have a son (Genesis 18:1-10).

STEWASHIP REFLECTION JULY 2

“...whoever does not take up his cross and follow after me is not worthy of me.” Matthew 10:38
Pope Benedict XVI said “The world offers you comfort. But you were not made for comfort, you were made for greatness”. "Comfort" puts me first. "Picking up your cross and following Jesus" puts God and others first. Why settle for comfort when you can achieve greatness! Pick up your cross, ask Jesus for guidance on using your gifts and live the life God intended for you!

“...y el que no toma su cruz y me sigue no es digno de mí.”- Mateo 10:38
El papa Benedicto XVI dijo: “El mundo ofrece su comodidad, pero no fuimos hechos para la comodidad, sino fuimos hechos para la grandeza”.La “comodidad” me pone a mi primero.“Tomar tu cruz y seguir a Jesús” pone a Dios y a los demás primero.¡Por qué conformarse con la comodidad cuando podemos alcanzar la grandeza! ¡Tome su cruz, pídale a Jesús que lo guíe para utilizar sus dones y viva la vida que Dios tiene dispuesta para usted!

Q: When I learned the second precept of the Church, as a child it was "To go to Confession once a year if you have mortal sin." The current Catechism states on the 2nd precept: "To go to confession at least once a year" (#2042). Have the Bishops, changed the 2nd precept on their authority? - Ed Smetana

A: The catechism, while less than exact in the quote you supply does footnote Canon 989 for greater precision, which says: All the faithful who have reached the age of discretion are bound faithfully to confess their grave sins at least once a year.

The Catechism states elsewhere: According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession. (#1457).

Thus, there is no change in the precept, though one may admit the catechism could have been more precise in the text you cite.

That said, it may be of some pastoral advantage to remember that there is a tendency today to minimize the possibility and frequency of mortal sin. It is not hard to understand that most of the adult faithful out to be getting to confession more than once a year anyway. It is quite likely that most adults, even if not guilty of sins against life and sexual purity, are often guilty of rather serious sins against charity. It is quite possible to cause serious harm, and emotional or spiritual distress to people by harsh things we say. Further, lies can cause more than minimal harm, reputations can be tainted, people misled, and error flourish. Sins of omission through greed, neglect or laziness can also cause grave harm. Missing Mass is a mortal sin, and being significantly neglectful in handing on or defending the faith can also become quite serious.

More could be said here, but one ought not to causally dismiss that they should likely get to confession even more than once a year. Further the Church also encourages the faithful to confess frequently even if they are not aware of mortal sin since the Sacrament of Confession not only confers the grace of absolution, but also the grace to avoid sin in the future. (Monsignor Pope)

THIRTEENTH SUNDAY IN ORDINARY TIME

Say what you see

Upon winning the Nobel Peace Prize in 1986, Elie Wiesel was named a "messenger to mankind." The *Los Angeles Times* called him the “most important Jew in America.” A Holocaust survivor, Wiesel didn't speak of his experiences for 10 years after his liberation from the camps. Eventually he understood the world needed his witness: “We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.... Wherever men and women are persecuted because of their race, religion, or political views, that place must—at that moment—become the center of the universe.” Tell the truth from where you stand. (Preparetheword)

DÉCIMO TERCER DOMINGO DEL TIEMPO ORDINARIO

Decir lo que ves

Al ganar el Premio Nobel de la Paz en 1986, Elie Wiesel fue nombrado "mensajero de la humanidad.” *Los Angeles Times* lo llamó el "judío más importante de América.” Sobreviviente del Holocausto, Wiesel no habló de sus experiencias durante 10 años tras su liberación de los campos. Con el tiempo comprendió que el mundo necesitaba su testimonio: "Debemos tomar partido. La neutralidad ayuda al opresor, nunca a la víctima. El silencio alienta al torturador, nunca al torturado... Dondequiera hombres y mujeres sean perseguidos por su raza, religión o ideas políticas, ese lugar debe —en ese momento— convertirse en el centro del universo." Di la verdad desde donde estés.