

Dear Padre,

Christians teach that Adam and Eve were the first man and woman and that they were created by God. How does the Catholic Church reconcile this belief with the theory of evolution?

Chapter 1 of Genesis contains the seven-day account of creation that we usually refer to when we reflect on the beginning of our world. The very next chapter contains a second account. The editors of the Bible were not distraught over the two differing accounts; they left them side by side because they weren't interested in giving either a historical or scientific explanation for the world's origin. Rather, they were emphasizing deeper truths, such as the goodness of the earth as created by a loving and caring God. Scripture tells us that the Creator held human beings as especially precious.

Cannot these same values be maintained if we believe creation (or evolution) took longer than seven twenty-four-hour days? Perhaps God actually spent seventy billion years bringing forth the world's beauty. Details and numbers don't change the message of Genesis: God is good; God created the cosmos, heaven and earth, "all things visible and invisible," as we profess in the Nicene Creed, and all of creation is good. Furthermore, scientific discoveries surrounding space, matter, and all forms of life "invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers" (*Catechism of the Catholic Church*, 283). ●

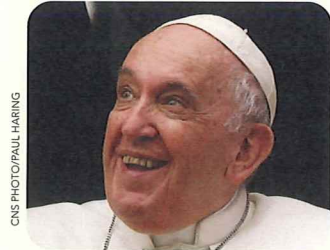


Fr. Richard A. Boever, CSsR, PhD

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 24	July 25	July 26	July 27	July 28	July 29	July 30
Weekday	St. James,	Sts. Joachim and	Weekday	Weekday	Sts. Martha,	Seventeenth
Ex 14:5–18	Apostle	Anne, Parents	Ex 19:1–2,	Ex 20:1–17	Mary, and	Sunday in
Mt 12:38–42	2 Cor 4:7–15	of the Blessed	9–11, 16–20b	Mt 13:18–23	Lazarus	Ordinary Time
	Mt 20:20–28	Virgin Mary	Mt 13:10–17		Ex 24:3–8	1 Kgs 3:5, 7–12
		Ex 16:1–5, 9–15			Jn 11:19–27 or	Rom 8:28–30
		Mt 13:1–9			Lk 10:38–42	Mt 13:44–52 or
						Mt 13:44–46



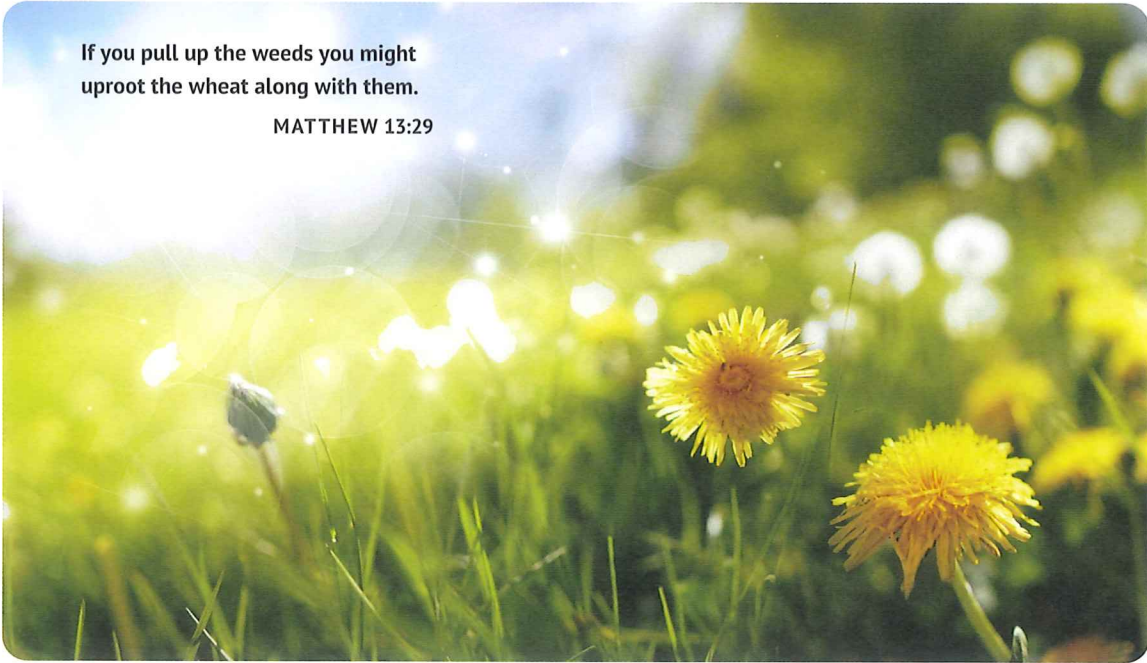
A WORD FROM POPE FRANCIS

It is not those who are always searching for others' limitations and flaws who cooperate well with God but, rather, those who know how to recognize the good that silently grows in the field of the Church and history, cultivating it until it becomes mature....God, and he alone, will reward the good and punish the wicked.

ANGELUS, ROME, JULY 19, 2020

Our Parish COMMUNITY

July 23, 2023
Sixteenth Sunday in Ordinary Time (A)
Wisdom 12:13, 16–19 / Romans 8:26–27 / Matthew 13:24–43 or 13:24–30



Weeds in the Gardens of Life

FR. JOSEPH JUKNIALIS

We humans are a curious lot, a mixture of wheat and weeds, sin and grace, tolerance and intolerance. Uproot one and you might uproot the other as well. The one who is guarded and may seem superficial may also be the one who is fun to be with and makes us laugh. The one who is terribly impractical may also be the creative dreamer. The penny-pincher who finds it difficult to spend and enjoy life may also be the one who calms our own spending and encourages us to save.

to tolerate those who are still growing in the faith. Over the years there have been different litmus tests to determine the truly faithful ones—usury and the lending of money for interest, being part of the military, nuclear arms use, the prohibition and use of alcohol, birth control, divorce. Consider the Inquisition, when heretics were burned at the stake. Being a believer does not mean any of us perfectly lives out the ideal. God seems more tolerant of us than we are of one another. We vessels who hold the treasure of

Reflect

Are there some believers you find difficult to tolerate?

The kingdom of heaven, says the parable, is about God, who allows the wheat and weeds to grow together; God, who recognizes in each of us both good and evil and seems able to love us that way. Some find it difficult

faith grow at our own pace, each quite differently. It is God who does the ultimate sorting, willing to gather the wheat from our personal gardens and leave the weeds behind. ●



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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

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

17th SUNDAY IN ORDINARY TIME

7/29/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Tom Bachman

E.O.HC: Rosemary & Tom Bachman

7/30/2023 – Sunday, 9:00 a.m.

Servers: Cade & Jace Berning, Luke Woodrow

Reader: Mike Broeckelman

E.O. HC: Robert Longoria, Kyle Berning

MASS INTENTIONS FOR THE WEEK

Saturday, July 22	4:00 p.m.	Special Int. Geubelle Family
Sunday, July 23	9:00 a.m.	For the people
Monday, July 24	8:30 a.m.	David Hoang
Tuesday, July 25	8:30 a.m.	Gary Sack
Thursday, July 27	8:30 a.m.	David Hoang
Friday, July 28	8:30 a.m.	Deanna Guardiola
Saturday, July 29	4:00 p.m.	Scott Knoll Family
Sunday, July 30	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 23, 2023

16th SUNDAY IN ORDINARY TIME

“Lord, you are good and forgiving (Psalm 86)

My friends, through the well-known parable of the wheats and weeds this Sunday (Matthew 13: 24-43) the Lord invites us to reflect about our Christian life. Our “job” as Christians is not to spend our time trying to point fingers at the faults of others. It’s not our job to figure out who is being faithful and who is not, figure out who God is pleased with and who he is not. Truth be told, the only “weeds” we need concern ourselves with are the weeds within our own hearts --- weeds of selfishness and greed and judgment and self-righteousness.

That’s the garden God wants us to tend to --- the garden within.

The rest of it? God will take care of it as he sees fit. And hopefully that’s good enough for us. It has to be.

“Do you want us to go pull them up?” the slaves said to the master.

“No.” The master replied.

So why do we often live as if judging is all we want to do?

Fr. Peter

COLLECTION for July 16, 2023: Envelopes: \$510; Loose: \$404.67; Online Giving: \$549.29; Total \$1463.96;Average Weekly Expense: \$1,761.17. Income over/under –297.21

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.*

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

BUDGET SHOP We will be working at the Budget Shop on Saturday, July 29 and Tuesday, August 1. Please keep these dates on your busy calendars and try to save a few hours to help us. We are open on Saturdays and Tuesdays from 10:00 a.m. to 2:00 p.m. Any help will be greatly appreciated. And “Thank You” ahead of time. We will work again on August 26 and August 29.

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 (adapted from Bishop Fulbert of Chartres) Almighty and eternal God, Our lives are fleeting and tiny compared to the age and enormity of the universe, and we remain ignorant of the complexity and genius of all you have made. Our concerns are trivial compared to your vastness, yet you make our concerns your own. Every moment of our lives you are present, within and around us, giving your whole and undivided attention to each and every one of us. You are infinitely patient with us. Our gratitude is small compared to your greatness, but we offer it to you from the depths of our hearts. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 13:24-30)

Mixed harvest (vv.24-30) After telling a parable about planting (13:1-9), Jesus tells one about harvesting. The weed that the enemy planted resembles wheat when it starts to grow. The householder doesn’t want his servants to accidentally yank up his wheat, so he waits until the crop is full grown and the differences are obvious. One point Jesus makes in this parable is that his followers must be patient. God will bring about the fullness of his kingdom. Until then, people shouldn’t presume to decide for themselves who ought to be yanked out of God’s reign.

What does it mean? (vv.37-43) As with the story of the sower, Matthew offers an allegorical interpretation of this parable. In an allegory each part of a story directly represents something else. In this allegory the emphasis shifts from the present to the future, where the advent of God’s kingdom is vividly described. The allegory looks ahead to Jesus’ reign as the triumphant Son of Man (Daniel 7:13-14). Angels will cull unrepentant sinners, including people who think they’re Christ’s followers but haven’t acted like it (7:21-23). Once the world is purged of evil, the just will live in joy forever.

Remarkable growth (vv.31-33) The two shorter parables tell how God’s kingdom begins almost invisibly. People dismiss or scoff at Jesus, yet the kingdom he proclaims will be bigger than what even his followers expect. Mustard seeds are small, yet they grow into trees up to ten feet tall. Seeds that are small enough for birds to eat become trees in which they rest. Yeast makes dough expand. The woman adds yeast to a huge amount of flour; her bread would have fed many people. Also, yeast usually represented a bad influence. Jesus might have used this parable to subtly refute the charge that he was spreading teachings that were contrary to God’s will.

Hidden truths (vv.34-36) Matthew reminds us that Jesus used parables after people became hostile to his teaching (13:10-15). Those who accept Jesus will learn the truth of God and God’s kingdom. Jesus quotes Psalm 78:2, which Matthew classifies as prophecy because for him (as for us) all of the Old Testament points to Christ. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Wisdom 12:13, 16-19)

A venerable tradition The Book of Wisdom was written about a century before the birth of Jesus. Its author wrote primarily for Jews who were turning away from their religious heritage and embracing Greek culture and philosophy. The author tried to persuade his fellow Jews of the truths of their ancestral faith.

Why God is just Because this passage may be difficult to understand, the following is a verse by verse commentary: v.13: The LORD is the only god who exists. As the source of all life and the only being who sustains life, there is no one greater or equal to God to whom God must explain his actions. v.16,18: Nothing and no one threatens God’s power, not even evil itself. God is thus free to give sinners time to repent. After all, God created out of love, not hate (see 11:24). v.17: When those who believe in God start to reject his laws or authority – like the educated Jews for whom this book was especially written – then God promptly disciplines or punishes them. v.19: God’s patience assures people that he will forgive them if they repent of wrongdoing. God also expects people to be patient and forgiving of each other

STEWARDSHIP REFLECTION JULY 23

“The kingdom of heaven may be likened to a man who sowed good seed in his field...He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom.”-Matthew 13:24, 37-38
As children of God, we are all “good seeds”. We are blessed by God with the potential to accomplish much good in the world. We fulfill God’s plan when we spend time in prayer every day, use our skills to help others and share our financial gifts to help build God’s kingdom on earth. Through our example of gratitude and generosity we sow “good seeds” on earth and ultimately help each other get to Heaven!

“El reino de los cielos es semejante a un hombre que sembró buena semilla en su campo...El que siembra la buena semilla es el Hijo del Hombre, y el campo es el mundo; y la buena semilla son los hijos del reino.”- Mateo 13:24, 37-38
Como hijos de Dios, todos nosotros somos “buenas semillas”.Fuimos bendecidos por Dios con el potencial para hacer mucho bien en el mundo.Cumplimos el plan de Dios cuando pasamos tiempo en oración cada día, cuando utilizamos nuestras habilidades para ayudar a los demás y compartimos nuestros dones financieros para ayudar a construir el reino de Dios en la tierra. ¡A través de nuestro ejemplo de gratitud y generosidad “sembramos” las buenas semillas en la tierra y finalmente ayudamos a otros a llegar al Cielo!

Q: Why is being rooted in Peter’s authority so important to the Catholic Church?

A: Peter's a remarkable person in the New Testament. Many people counted themselves as admirers of Jesus for shorter or longer periods during his earthly ministry. Some, both women and men, were serious disciples who accompanied Jesus since the Galilee days. A mere dozen were special members of his inner circle, known as the Twelve. Among the Twelve, three (Peter, James, and John) became Jesus' most trusted friends: present at the Transfiguration, and also invited to pray with him in Gethsemane just before his arrest. Yet even among these favored three, Peter makes a singular impression.

Peter is mentioned nearly 175 times in the New Testament, almost twice as often as John and three times as often as James. Peter is a fisherman personally invited by Jesus to fish for people. In John's gospel, he's called a shepherd of Christ's sheep. In Matthew's narrative, Jesus declares Peter the rock upon which his church will be built. This is because Peter receives the special revelation that Jesus is the Son of the living God.

In Acts, Peter has a vision that reveals to him that Gentiles as well as Jews will be welcomed into the church. In the letters attributed to him, Peter is perceived as an elder among elders, as well as one capable of amending errant teachings. Yet Peter's also represented in Acts as a team player, working in full partnership with John and willing to accept the discernment of James when in Jerusalem. Peter's not just the boss left in charge after Jesus returns to his Father. After an early career of impulsive speech and rash behavior, Peter's been humbled, becoming a leader who appreciates that the wisest way to wield authority is to seek good counsel and faithful collaborators all along the path.

To find the job description of a modern pope, look no further than Peter's example. The fisherman who casts the broadest possible net, the shepherd intimately companioning the sheep, the rock upon which the structure of church depends: these are the fundamental tasks of the papacy. A pope must also be a person of deep prayer open to revelation and new insights—even spectacular ones that shake up social expectations. A pope must gather wise and collaborative counselors, yet be ready to make the final call when necessary. All of this makes a Petrine foundation an essential component of Catholic authority.(Alice L. Camille)

SIXTEENTH SUNDAY IN ORDINARY TIME

God’s kind of justice

Our exercise of justice can be remarkably heartless. Too often we confuse justice with judgment, imagining justice is only served by lowering the boom on the offending party. The writer of the book of Wisdom describes God's justice as both mighty and clement: that is, powerful and merciful at the same time. Among the loveliest recommendations in the Old Testament is this: "Those who are just must be kind." Written 50 years before the time of Jesus, Wisdom demonstrates why Jesus came to heal, forgive, and rescue—not destroy, condemn, and disown. Make kindness your partner in justice. (Preparetheword)

DÉCIMO SEXTO DOMINGO DEL TIEMPO ORDINARIO

La clase de justicia de Dios

Nuestro ejercicio de la justicia puede ser notablemente despiadado. Con demasiada frecuencia confundimos justicia con juicio, imaginando que sólo se hace justicia cuando se rebaja a la parte culpable. El escritor del libro de la Sabiduría describe la justicia de Dios como fuerte y clemente, es decir, potente y misericordiosa al mismo tiempo. Entre las recomendaciones más hermosas del Antiguo Testamento está ésta: "Los justos deben ser bondadosos." Escrita 50 años antes de los tiempos de Jesús, la Sabiduría demuestra por qué Jesús vino a sanar, perdonar y rescatar—no a destruir, condenar y repudiar. Haz de la bondad tu compañera en la justicia.