

Dear Padre,

What is spiritual Communion?

Saint Thomas Aquinas said spiritual Communion is “an ardent desire to receive Jesus in the Most Holy Sacrament”...and to lovingly embrace “Him as if we had actually received Him.” It is the practice of desiring union with Christ in the Eucharist by those who cannot receive holy Communion for valid cause, such as an infirmity or an irregular marriage. During the COVID-19 pandemic, Pope Francis also said the practice is “highly recommended when it is not possible to receive the sacrament.”

A prayer by St. Alphonsus Liguori is ideal for those unable to receive holy Communion:

My Jesus,
I believe that you are present in the Most Blessed Sacrament.
I love you above all things, and I desire to receive you into my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
I embrace you as if you were already there and I unite myself wholly to you.
Never permit me to be separated from you. Amen.

Saint John Paul II wrote, “It is good to cultivate in our hearts a constant desire for the sacrament of the Eucharist. This was the origin of the practice of ‘spiritual Communion,’ which has happily been established in the Church for centuries and recommended by saints....Saint Teresa of Jesus wrote: ‘When you do not receive Communion and you do not attend Mass, you can make a spiritual Communion, which is a most beneficial practice; by it the love of God will be greatly impressed on you’” (*Ecclesia de Eucharistia*, 34). ●



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Fr. Byron Miller, CSSR / DearPadre.org

A WORD FROM POPE FRANCIS

We are asked to summon the courage and the intelligence to resolve today's many geopolitical and economic crises. Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples.

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



SHUTTERSTOCK

MONDAY

July 31
St. Ignatius of Loyola, Priest
Ex 32:15–24, 30–34
Mt 13:31–35

TUESDAY

August 1
St. Alphonsus Liguori, Bishop
and Doctor of the Church
Ex 33:7–11; 34:5b–9, 28
Mt 13:36–43

WEDNESDAY

August 2
Weekday
Ex 34:29–35
Mt 13:44–46

THURSDAY

August 3
Weekday
Ex 40:16–21, 34–38
Mt 13:47–53

FRIDAY

August 4
St. John Vianney, Priest
Lv 23:1, 4–11, 15–16, 27,
34b–37
Mt 13:54–58

SATURDAY

August 5
Weekday
Lv 25:1, 8–17
Mt 14:1–12

SUNDAY

August 6
Transfiguration of the Lord
Dn 7:9–10, 13–14
2 Pt 1:16–19
Mt 17:1–9

Our Parish COMMUNITY

July 30, 2023

Seventeenth Sunday in Ordinary Time (A)

1 Kings 3:5, 7–12 / Romans 8:28–30 / Matthew 13:44–52 or 13:44–46



Finding Buried Treasure

FR. JOSEPH JUKNIALIS

Much like still-fishing, which is when the fish ultimately find the one sitting quietly waiting for the fish, most of the really treasured aspects of life somehow find us when we're not looking. Consider falling in love or discovering a friend; the job you enjoy so much that you'd almost do it for free; a hobby that gives you so much satisfaction; creative gifts you never knew you had until you stumbled upon them later in life. To say nothing of happiness for which so many go looking and never seem to find, while others are happy without ever seeking it out.

Wisdom, the gift Solomon asked for, is much like all of that. It seems to find us. Common sense, the stepchild of wisdom, is something most parents want their children to have, and, for some parents, it may be a source of great frustration as they try to make sure their children have it and use it. Wisdom is certainly a hint of the kingdom of heaven, but then so too is finding love and experiencing joy and living with a peace that refuses to be unsettled by the storms of life. All of those are the buried treasures of which the Gospel speaks, just as for others it is the pearl of great price for which they look and look until it finds them, not unlike still-fishing. All are buried treasures, hidden pearls, and tastes of eternal life. ●

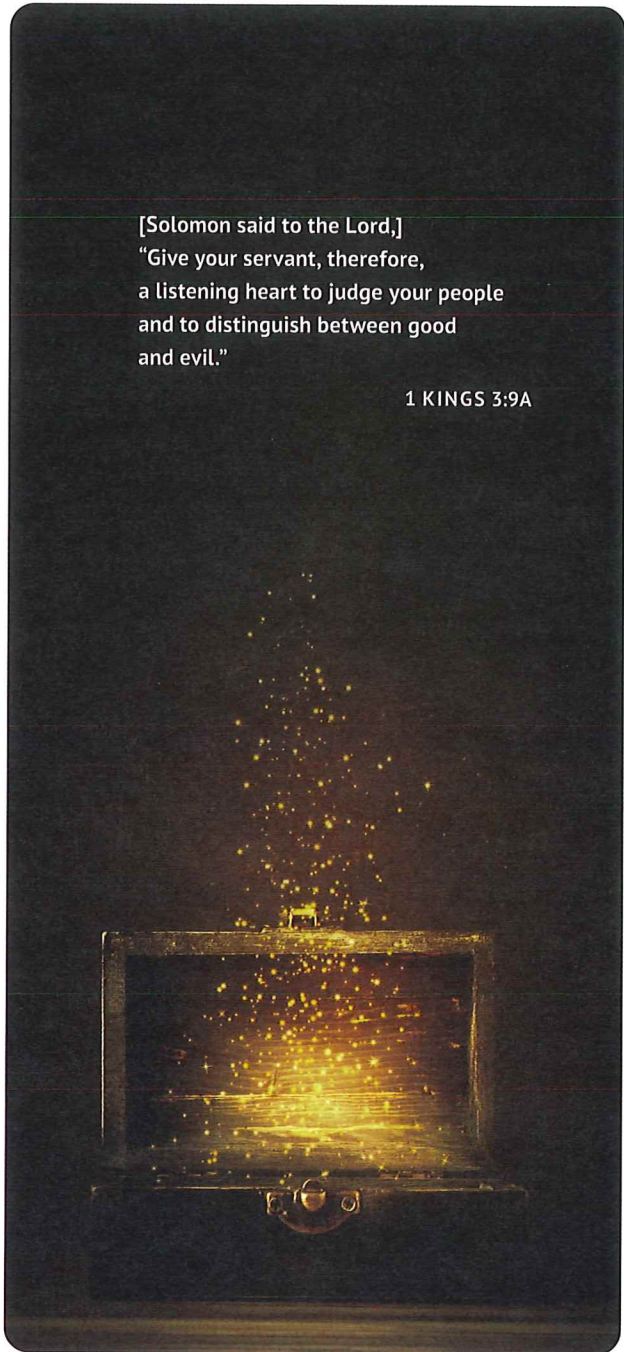
Reflect

*Is there a treasure in your life
that ultimately found you?*

[Solomon said to the Lord,]

“Give your servant, therefore,
a listening heart to judge your people
and to distinguish between good
and evil.”

1 KINGS 3:9A





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

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

The Transfiguration of the Lord

8/5/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Debbie Frederick

E.O.HC: Debbie Frederick, Gwen Waechter

8/6/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Hannah Schauf

E.O. HC: Del & Julia Kaps

MASS INTENTIONS FOR THE WEEK

Saturday, July 29	4:00 p.m.	Scott Knoll Family
Sunday, July 30	9:00 a.m.	For the people
Monday, July 31	8:30 a.m.	Gary Sack
Tuesday, August 1	NO MASS	
Thursday, August 3	8:30 a.m.	David Hoang
Friday, August 4	8:30 a.m.	Ritha Linenberger
Saturday, August 5	4:00 p.m.	For the people
Sunday, August 6	9:00 a.m.	Thanksgiving

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 30, 2023

17th SUNDAY IN ORDINARY TIME

"Lord, you are good and forgiving." (Psalm 86)

My friends, one analogy stands out above all others in my estimation this Sunday’s Gospel. It begins like this, “The kingdom of heaven is like a treasure”

The use of the word “treasure” would have gotten the attention of his listeners. In a time when most people had very little, the idea of having much, of having a lot more than one needs, would have been almost like a mirage to them --- something one could dream about but never achieve in ten lifetimes. And a “treasure” certainly sounded like something everyone desired, everyone longed for, everyone dreamed about.

Is that what the kingdom is for us? Is it a treasure? Is it something we would do just about anything to find, to experience, to bring about?

In this sort of kingdom, we would need to love all kinds of people and in all sorts of situations and without any conditions and not just expect others to shower us with love.

Is that the world we want? Is that the kingdom in which we want to be a loyal subject.

Fr. Peter

COLLECTION for July 23, 2023: Envelopes: \$1190; Loose: \$429; Online Giving: \$302.64; Total \$1921.64;Average Weekly Expense: \$1,761.17. Income over/under + 160.47

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$30,656.63 *Thank you so much for your love for our parish church and your faithful stewards.*

CONGRATULATIONS We would like to extend our congratulations to our newly Baptized, Kaius and Reece, children of Derek and Sammie Ramos who were baptized on this weekend. Welcome to God’s family in the Church! May our Loving God continue to pour down many blessings upon them.

CONGRATULATIONS NEWLY MARRIED COUPLE- Jordan and Emma Xiong. 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

BUDGET SHOP We will be working at the Budget Shop on 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.

2023 STEWARDSHIP CONFERENCE Saturday, August 19 in Dodge City at the Cathedral @ 9:30am Discover ~ Dine ~ Tour This is an opportunity to tour the Catholic Chancery and the NEW Catholic Charities, discover how everything at the Diocese of Dodge City works, and hear stories from real refugees as well as dine with people from all over the Diocese. For more information or to register go to <https://www.dcdiocese.org/stewardship>

QUESTION OF THE WEEK How can I help build a world worth treasuring? Who do I need to forgive or ask forgiveness of so that we can be reconciled, even if we both still disagree?

PRAYER OF THE WEEK (by St. Thomas Aquinas) Grant me grace, O merciful God, to desire ardently all that is pleasing to you, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of your name. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 13:44-46)

Drop everything (vv.44-46) In the absence of home security systems and banks, farmers hid valuable items in their fields. If their land was invaded or seized and they didn’t have time to dig up their valuables, others might eventually find them and claim them. Like all good parables, the first two we hear today are open to multiple interpretations. Here are just three things they teach us. • God’s kingdom is the only thing a person should ultimately want • Whether stumbling across God’s kingdom or seeking it, one must take immediate action to be part of it • A person must be willing to give up everything for God’s kingdom, including whatever or whoever seems important or necessary

Mixed catch (vv.47-50) This parable conveys the same ideas as the allegorical interpretation of the weeds and the wheat (vv.37-43). Here the focus is on what happens to the wicked: their frightening demise warns people to repent and embrace God’s kingdom. The parable assures those who have embraced the gospel that God will prevail over evil. The just must be patient and not presume to exercise judgment on God’s behalf.

Christian scribes (vv.51-52) Jesus asks his disciples if they understand his teaching. When they say they have, he makes them the subject of another parable. They are to be householders who treasure his ministry (the new) while honoring their Jewish heritage (the old). Matthew quotes from the Jewish scriptures more than the other Gospel-writers in order to show clearly that Jesus is the fulfillment of Israel’s hopes. Matthew is thus himself a scribe and householder who uses the old to show the vital significance of the new.

(oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (1 Kings 3: 7-12)

The reign of King Solomon During his reign King Solomon ensured peace with Egypt and other nations, built the temple and palace in Jerusalem, and centralized power. Israel grew so much in wealth and prestige that Solomon’s reign was later remembered as a golden age in the history of Israel. There is a dark side to Israel’s ascent, however: the king imposed such heavy taxes and labor on his people that the northern part of the kingdom seceded after his death in 922 BC.

The power behind the throne Solomon is credited with showing much of the same piety as his father David. In verse four Solomon offers a huge number of animal sacrifices to the LORD at one of the largest holy sites then in use. Because Solomon (more or less) obeyed the Sinai Covenant, God gave him the blessings promised in it, such as wealth, glory, and long life (vv.13-14). Solomon’s success is thus portrayed as being founded on his devotion to God. **Imperfectly pious** Although Solomon is initially faithful to God, the king later built shrines to other gods in order to please his non-Israelite wives. He even joined his wives in worshiping these other gods, a terrible violation of the Sinai Covenant (1 Kings 11).

STEWARDSHIP REFLECTION JULY 30,2023

“We know that all things work for good for those who love God, who are called according to his purpose.”-Romans 8:28

Do you really trust God? Do you really believe that God will provide all that you need? Faith is a challenge for everyone at times. Putting our trust in God, in everything we do, in good times and in bad, means that God’s plan for our lives may be quite different than what we planned. When one door closes, another one opens. Trust in God, His plan is always better.

“Y sabemos que para los que aman a Dios, todas las cosas cooperan para bien, esto es, para los que son llamados conforme a su propósito.”- Romanos 8:28 ¿

Realmente confías en Dios?¿Crees realmente que Dios te proveerá con todo lo que necesitas?A veces la fe es un reto para cada uno de nosotros.Poner nuestra confianza en Dios, en todo lo que hacemos, en los buenos y malos momentos, significa que el plan de Dios para nuestras vidas puede ser muy diferente de lo que hemos planificado.Cuando una puerta se cierra, otra se abre.Confía en Dios, su plan es siempre mejor.

Q: Are Hebrews the same as Jews?

A: A Venn diagram of these two words would find some overlap. But they're not equivalents. Jews have their origins in a people once known as Hebrews, whose story is recorded in the Old Testament. Their story doesn't begin with Adam and Eve, the mythical first people, but in chapter ten of Genesis with the descendants of Eber, son of Shem, noted in the Table of Nations.

Abraham is called a Hebrew, as is his great-grandson Joseph. Their community as a whole is often identified as Hebrew. But the designation is not used by the people themselves, who later identify primarily as Israelites, a name tying them to their patriarch Jacob, grandson of Abraham. Jacob's name is changed to Israel after he wrestles with an angelic being.

Other biblical nations primarily refer to Israelites as Hebrews, a term rooted in the Near Eastern word *'apiru*. Neither an ethnic nor a racial category, *'apiru* is the political status of wanderers, dissidents, or unwelcome non-citizens. Such nomadic people were viewed as vagabonds, withdrawn from the social networks and responsibilities of upstanding people in the land. As Israelite dietary restrictions and purity laws evolved, these made it increasingly difficult for them to associate in the amicable venues of other nations. The more they distinguished themselves as different, the less welcome Israelites were.

We can appreciate why Israelites didn't use the name Hebrew, especially after they settled in the land of Canaan ca. 1225 BCE. Yet the name is retained for the ancient language of Israel. Hebrew derived from a Semitic language of Canaan. But in the 6th century BCE, after a generation of exile in Babylon, the spoken language of the people became Aramaic. It was the preferred tongue of the Persian Empire of which they were now a part. Hebrew was used only in prayer and scholarship, much as Latin was in the Roman church long after it ceased to be a living spoken tongue.

So how did Israelites known widely as Hebrews become Jews? The southern kingdom of Abraham's descendants was originally given to the tribe of Judah. (The north was called Israel, destroyed by Assyria in 722 BCE). When the Judahites were hustled off to Babylon, the land formerly known as Judah became known by the Persian designation *Yehud*. When the Romans took it over in 66 BCE, they called it Judea. Judeans became Jews, and the name stuck.(Alice L. Camille)

SEVENTEENTH SUNDAY IN ORDINARY TIME

String your own pearls

Jewelry is a matter of taste. Some folks like gold; others prefer silver. But in Jewish tradition, the pearl is a metaphor for valuable teaching. Our "pearl of great price," then, is the teaching upon which we build everything else, the motivation that governs our decision-making. What's yours? For some, it's that all life is sacred. For others, the common good must be served. Still others take the preferential option for the poor, or champion stewardship of creation. Remember: You don't have to choose just one. (Preparetheword)

DÉCIMO SÉPTIMO DOMINGO DEL TIEMPO ORDINARIO

Engarzar tus propias perlas

Las joyas son cuestión de gustos. A algunos les gusta el oro; otros prefieren la plata. Pero en la tradición Judía, la perla es una metáfora de la enseñanza valiosa. Nuestra "perla preciosa" es la enseñanza sobre la que construimos todo lo demás, la motivación que rige nuestras decisiones. ¿Cuál es la tuya? Para algunos, es que toda vida es sagrada. Para otros, hay que servir al bien común. Otros prefieren la opción prioritaria por los pobres, o defienden la conservación de la creación. Recuerda: no tienes por qué elegir sólo una.