

Dear Padre,

In 1961, I became a member of the Catholic Church when I married a Catholic man. I divorced him and left the Church in 2007. Now I am a member of the United Methodist Church. Is it possible for me to rejoin the Catholic Church, and if so, what are the requirements? I miss “the church of my heart,” the Catholic Church.

It certainly is possible for you to come back, and now is the time to do it. Simply return to your local parish and begin attending Mass regularly. Before you receive the Eucharist again, you should make an appointment to celebrate the sacrament of reconciliation. If you are not quite ready to do that, at least begin with coming to church regularly. When you are ready, introduce yourself to the priest and tell him that you would like to celebrate the sacrament of reconciliation because you have been away from the Church for a number of years. The priest might encourage you to come to confession at a regularly scheduled time or perhaps make an appointment so you can spend more time together.

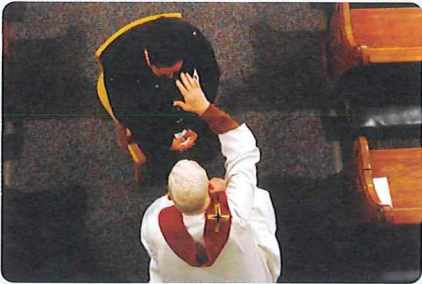
It is not necessary to go to classes or to rejoin the RCIA, but there may be some adult faith formation classes you could participate in. Again, your priest or parish could guide you. That tug you are feeling is nothing less than the Holy Spirit. Welcome Home! ●

Fr. Patrick Keyes, CSSR / DearPadre.org

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MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
July 10	July 11	July 12	July 13	July 14	July 15	July 16
Weekday	St. Benedict,	Weekday	Weekday	St. Kateri	St. Bonaventure,	Fifteenth
Gn 28:10–22a	Abbot	Gn 41:55–57;	Gn 44:18–21,	Tekakwitha,	Bishop and	Sunday in
Mt 9:18–26	Gn 32:23–33	42:5–7a, 17–24a	23b–29; 45:1–5	Virgin	Doctor of the	Ordinary Time
	Mt 9:32–38	Mt 10:1–7	Mt 10:7–15	Gn 46:1–7,	Church	Is 55:10–11
				28–30	Gn 49:29–32;	Rom 8:18–23
				Mt 10:16–23	50:15–26a	Mt 13:1–23 or
					Mt 10:24–33	Mt 13:1–9



A WORD FROM POPE FRANCIS

All of us have something we need to be cleansed of, or purified from. All of us. May the knowledge of this fact inspire us all to live in solidarity, to support one another and seek the best for others....[Jesus] comes to save us from the lie that says no one can change.

ADDRESS AT THE CURRAN-FROMHOLD CORRECTIONAL FACILITY,
PHILADELPHIA, SEPTEMBER 27, 2015

Our Parish COMMUNITY

July 9, 2023
Fourteenth Sunday in Ordinary Time (A)
Zechariah 9:9–10 / Romans 8:9, 11–13 / Matthew 11:25–30



The Dilemma

FR. JOSEPH JUKNIALIS

The question: How do you know when to keep on trying, resisting, refusing to give up, and when to accept life as it is and surrender to the idea that it will never be perfect or the way you would like it to be? My Answer: I don't know; I have never figured it out.

Obviously, there are issues with which one will always struggle—racism, hunger and poverty, greed, raising children. Then there are those other times, usually during personal challenges, when we realize that the life we are living is the hand we've been dealt and we have to accept, whether it's illness, aging, or something else. But what about those issues that lie in between, those we could change and that deserve to be changed?

One of the blessings of acceptance and surrender can be an inner peace that comes to our lives. When Jesus says, "You will find rest for yourselves. For my yoke is easy, and my burden light" (Matthew 11:29–30), he calls forth from us a willingness to trust in his presence through all that we are dealing with. None of that eliminates pain or struggle, but it can ease the suffering. The difference is that pain tends to be physical and might not be eased, while suffering tends to be psychic and emotional, and may be eased with acceptance.

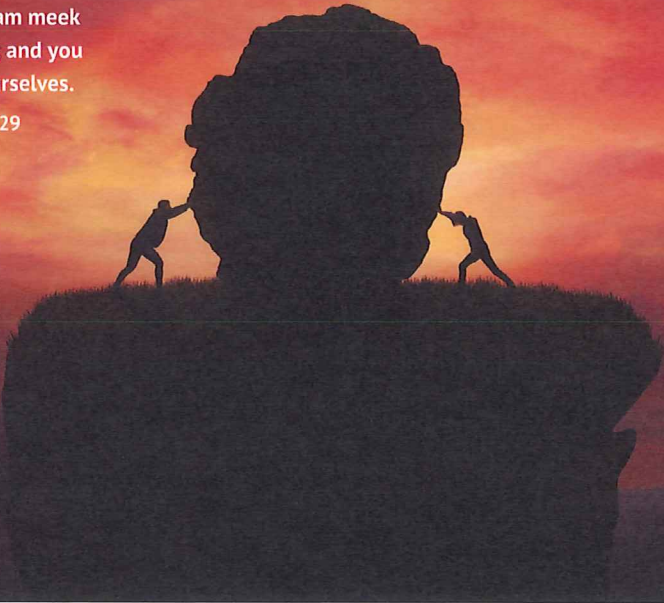
The question still remains, however, as to what to do with all those times in between, and how to know the difference. That, Jesus says, has been revealed to "the childlike" (see Matthew 11:25). ●

Reflect

Have you ever experienced the peace that comes with surrendering?

Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves.

MATTHEW 11:29





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

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

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

MASS INTENTIONS FOR THE WEEK

Saturday, July 8	4:00 p.m.	For the People
Sunday, July 9	9:00 a.m.	Madilyn Guy
Monday, July 10	8:30 a.m.	Harold Smith
Tuesday, July 11	8:30 a.m.	Richard & Yvonne Randolph
Thursday, July 13	8:30 a.m.	Hoang Cuong
Friday, July 14	8:30 a.m.	Michelle Bergkamp
Saturday, July 15	4:00 p.m.	For the People
Sunday, July 16	9:00 a.m.	Marcos, Deanna, Eric Guardiola

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 9— 14th SUNDAY IN ORDINARY TIME

"I will praise your name for ever, my king and my God." (Psalm 145)

Jesus, this Sunday’s gospel invites us, “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.” (Matthew 11 29-30)

My friends, life is really hard. I don’t have to tell you that. And if we believe that we have to go it alone, it may feel more than a little overwhelming --- a kind of prison from which there is no escaping. But if we believe that Jesus is not only leading us, but is also joined to us --- helping us every step of the way, working with us as we strive to live as God asks us to live --- then our lives can become something beautiful and meaningful and, in a sense, “easy” --- not an enormous burden holding us back and tying us down.

So, let’s not try to go it alone. Rather, let’s do it together, united by the meal we share --- with both Jesus and each other at our sides. If we can do that, I’m pretty sure we will never feel the urge to give up, but rather will finish the race --- bringing to fulfillment all that God is asking of us. And that’s a pretty good feeling. Fr. Peter

COLLECTION for July 2, 2023: Envelopes: \$1382; Loose: \$248; Online Giving: \$741.49; Total \$2371.49; Average Weekly Expense: \$1,761.17. Income over/under +610

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$29818.63 *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	620-260-5569
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.

SPECIAL EVENT –SUNDAY 16TH JULY Please join us for a WELCOME DINNER Celebration to welcome al immigrants and refugees to Southwest Kansas

Sunday 16 July—Time 4:00 p.m. (meal at 5:30 pm)

Veterans Memorial Building –209 N Main

(Main dish of halal lamb and chicken provided. Please bring a side dish)

QUESTION OF THE WEEK Who can I reach out to this week in an effort to lighten their burden? How can we share their yoke, like oxen working in tandem?

PRAYER OF THE WEEK (by St. Clement of Alexandria) Be kind to your children, Lord. Be a gentle teacher, patient with our weakness and stupidity. And give us the strength and discernment to do what you tell us, and so grow in your likeness. May we all live in the peace that comes from you. May we journey towards your city, sailing through the waters of sin untouched by the waves, borne serenely along by the Holy Spirit. Night and day may we give you praise and thanks, because you have shown us that all things belong to you, and all blessings are gifts from you. To you, the essence of wisdom, the foundation of truth, be glory for evermore. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 11: 25-30)

The wise vs. the little ones This passage is part of the third book or section of Matthew’s Gospel in which people question and oppose Jesus. In response, Jesus praises God for those who accept his words and actions (v.25). The wise and learned include Jewish religious authorities. Those Jews who couldn’t or wouldn’t obey Jewish law as these authorities presented it were disdained. Jesus offers these lowly ones a new way of upholding God’s law: turn to him.

Revelation from the Father Jesus declares that he and God perfectly understand one another (v.27). God has entrusted to Jesus the task of bringing about his kingdom. Jesus, in turn, speaks and acts exactly as God wants. Jesus offers himself to all who listen. People who think they already understand God close their ears to him. Rather than waste time trying to persuade them that he speaks for God, Jesus concentrates his ministry among those who will listen (v.27c).

Jesus embodies God’s wisdom The Old Testament includes the biblical wisdom tradition. Here are some themes from this material. • God created through wisdom • God’s wisdom is personified as a woman who calls out to people and feeds them • God’s wisdom is in his laws • wisdom is inseparable from God Jesus spoke and acted as God’s wisdom. The wise reveal that they aren’t so learned after all when they reject Jesus, the incarnation of God’s wisdom.

Yoked to Jesus In Matthew 23 Jesus says the Pharisees burden people with their rules. By contrast, Jesus insists that his “rules” are manageable (v.28). The way of Jesus leads to joy now and in the life to come. Jesus also treats people with patience and mercy. Jesus further distinguishes himself from the Pharisees by saying that people should not only obey his words but also model their life after his: how he spends his time, how he treats people, what he hopes for, etc. Because he is God’s wisdom in the flesh, his followers are right to emulate him. Jesus will also work right alongside us, just as two oxen joined (yoked) together pull the plow. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Zechariah 9: 9-10)

Wearied by war For most of its history Israel endured war and domination by foreign nations. Here God promises to send a leader who will ensure peace not only in Israel but across the known world. The terms Zion and Jerusalem personify the inhabitants of southern Israel, many of whom were descendants of those who had stayed in the region after the Babylonians invaded in the sixth century BC. As new nations competed for dominance, these people were eager for peace.

Horses Military leaders rode horses and chariots, but the new king of Israel would ride a donkey, a comparatively unimpressive animal. Horses evoked the memory of conquerors like the Assyrians and Babylonians. Horses also reminded God’s people of the reign of Solomon, who oversaw a golden age for Israel but at the cost of building campaigns and a tax burden so heavy it compelled the northern part of Israel to break away after King Solomon’s death.

Peace at last The reference to Ephraim suggests that the new king will reunify Israel. Ephraim, the name of Joseph’s second son, came to be used in reference exclusively to the northern kingdom after northern and southern Israel separated. On Palm Sunday we hear how Jesus entered Jerusalem in a way that evokes this passage. Jesus is the gentle king who brings all people into God’s lasting kingdom of justice and peace.

STEWARDSHIP REFLECTION JULY 9

“For my yoke is easy, and my burden light.”-Matthew 11:30

When we think of being good stewards, we may think that God is asking too much of us when He calls us to generously share our time, talent and treasure. However, we must remember that we are not “owners” of anything, we are merely “stewards” of the gifts God has given us. All He is asking is that we give back a small portion, in gratitude, of what He has already given to us.

“Porque Mi yugo es fácil y Mi carga ligera.”- Mateo 11:30

Cuando pensamos que debemos ser buenos administradores, podemos pensar que Dios está pidiendo demasiado de nosotros cuando nos llama generosamente a compartir nuestro tiempo, talento y tesoro.Sin embargo, debemos recordar que no somos “propietarios” de nada, somos simples “administradores” de los dones que Dios nos ha otorgado.Todo lo que Él nos pide es que, en gratitud, devolvamos una pequeña parte de lo que Él nos ha dado.

Q: My mom asked me to promise her a Christian burial. What does that involve?

A: Good news: it no longer involves descending into a catacomb, which was the normative way Christians were buried for the first five centuries. Unlike most earlier societies, Christians weren't buried in these underground vaults with valuable objects they might require in the afterlife—a disappointment to grave robbers. But at my dad's viewing before the casket was closed, his small grandson saw fit to tuck a Hot Wheels car in beside Grandpap. That sort of generous gesture is entirely okay.

Your mother is asking for her departure from this world to be accompanied by the rituals of the church. Christians share with Jews and other ancient religions a respect for the dead and how their bodies are treated posthumously. This included washing and dressing the bodies with care. What distinguishes the Christian response to death is that we rejoice and give thanks for those who have "gone before us marked with the sign of faith." So no need to hire a band of mourners, though it's natural to shed a tear at the loss of our dear ones.

As early as the seventh century, a believer near death was given the Eucharist along with a reading from Scripture. After death, the body was delivered to the church, psalms were prayed, followed by a procession to the place of burial. Catholics still follow a similar format. Calling the priest to administer "last rites" when a person is expected to die is proper, **a ritual known as *viaticum*** ("on the way with you"). Even if your mother is unconscious, it's possible to perform this rite.

After death, the body may be brought for a church viewing, though this **vigil service popularly known as a wake or rosary** is often held at a funeral parlor. A priest may be present, or the vigil can be led by anyone. It typically includes a Liturgy of the Word: a song, prayer, Scripture reading, psalm, gospel, short reflection, and prayers of intercession, concluding with the Lord's Prayer. That's the standard vigil; however, many wakes involve little formal prayer, since many attendees aren't Catholic. While the church's preference is that the body be present for the vigil and funeral Masses, some families choose cremation. "In all, pastors are encouraged to show pastoral sensitivity." (Appendix #415 *Order of Christian Funerals*.)

The final part of fulfilling your mother's request is the **funeral and committal rituals**. Her pastor will know what's required for these rites at the church and gravesite. These four moments of passage together—the dying time, vigil, funeral, and burial—are marked by simple rites acknowledging a life is ending, yet life continues. (Alice L. Camille)

FOURTEENTH SUNDAY IN ORDINARY TIME

The unexamined life is not liberating

Interested in ministering, healing, and caring? Intrigued by dream analysis, speaking in tongues, or miracles? Seeking transcendence or the art of meditation? Does your attention reside at the intersection of faith and psychology? If any of the above concern you, there's a Morton Kelsey book with your name on it. Episcopal priest, Jungian therapist, and prolific author, Kelsey notes that we're controlled by what we assume and have never thoughtfully considered: "You can't come to a new point of view until you realize what your brainwashing has been." Take the first step toward inner freedom. Review your assumptions. (Preparetheword)

DÉCIMO CUARTO DOMINGO DEL TIEMPO ORDINARIO

La vida sin examen no es liberadora

¿Te interesa el ministerio, la sanación y el cuidado? ¿Te intriga el análisis de los sueños, hablar en lenguas o los milagros? ¿Buscas la trascendencia o el arte de la meditación? ¿Tu atención reside en la intersección de la fe y la psicología? Si algo de lo anterior te preocupa, hay un libro de Morton Kelsey que debes leer. Sacerdote Episcopal, terapeuta Junguiano y prolífico autor, Kelsey señala que estamos controlados por lo que suponemos y nunca hemos considerado detenidamente: "No puedes llegar a un nuevo punto de vista hasta que te das cuenta de cuál ha sido tu lavado de cerebro." Da el primer paso hacia la libertad interior. Revisa tus suposiciones.