

Dear Padre,

Two relatives of mine died from a disease for which they never sought treatment. Both said, "God will heal me if that is his will." Wouldn't God have wanted them to see a doctor?

It is safe to say that God would have them see a doctor. Does doing so compromise our faith in God? No. Throughout all of salvation history, God has relied on human beings to be his instruments, his messengers. While we believe in God, who can and has acted miraculously throughout history, these moments are exceptions, not the rule. Ordinarily, God's work is done by human hands. The spread of the gospel itself has come about through people who have responded to God in faith.

Part of this gospel story is the healing ministry of Jesus. Christianity has from the beginning taken up Jesus' ministry of healing and attempted to restore health to the sick, not only through prayer and the sacraments but also through institutions that care for the sick and the dying. Even as we recognize that our primary relationship is with God, we must also see that caring for our lives and our health, gifts from that same God, is a responsible way to receive and be good stewards of these gifts.

Think of the training, knowledge, and experience that doctors, nurses, and all other health-care practitioners have spent years attaining. Is not their work a miracle of God's love when it brings healing, restoration, and renewal? ●

Excerpted from *Life, Death, and Catholic Medical Choices: 50 Questions from the Pews*; © 2011 Liguori Publications / DearPadre.org

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
June 5	June 6	June 7	June 8	June 9	June 10	June 11
St. Boniface, Bishop and Martyr	Weekday	Weekday	Weekday	Weekday	Weekday	Most Holy Body and Blood of Christ (Corpus Christi)
Tb 1:3; 2:1b-8	Tb 2:9-14	Tb 3:1-11a, 16-17a	Tb 6:10-11; 7:1bcde, 9-17; 8:4-9a	Tb 11:5-17	Tb 12:1, 5-15, 20	Dt 8:2-3, 14b-16a
Mk 12:1-12	Mk 12:13-17	Mk 12:18-27	Mk 12:28-34	Mk 12:35-37	Mk 12:38-44	1 Cor 10:16-17
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Jn 6:51-58						



HAPPY STORY / SHUTTERSTOCK



A WORD FROM POPE FRANCIS

Today we can ask ourselves...do I, who profess faith in God the Father, Son and Holy Spirit, truly believe that I need others in order to live, that I need to give myself to others, that I need to serve others? Do I affirm this in words or do I affirm it with my life?

ANGELUS, ST. PETER'S SQUARE, JUNE 12, 2022

CNS PHOTO/DAVE HRBACEK, THE CATHOLIC SPIRIT

Our Parish COMMUNITY

June 4, 2023
The Most Holy Trinity (A)
Exodus 34:4b-6, 8-9 / 2 Corinthians 13:11-13 / John 3:16-18



[Moses said,] "If I find favor with you, Lord, please, Lord, come along in our company."

EXODUS 34:9

God Up There, God Down Here

FR. JOSEPH JUKNIALIS

Which of these images best describes your God: gardener, friend, policeman, Santa Claus, magician, doctor, lover, parent, judge, the Force?

Theologically, God is both transcendent and immanent, up there and down here. In other words, God is powerful, majestic, awesome, and all-knowing but always close, caring for us, forgiving, and comforting. Most of us lean toward one or the other in our spirituality. Whichever image you choose will tell you something about how you usually relate to God. None of the images are necessarily right or wrong unless it locks us into relating to God in only one way.

Our tendency to relate to God as either transcendent or immanent may influence our preference for liturgical style. If we view God primarily as transcendent, we will tend to appreciate the Mass as a sacrifice, celebrated formally with processions, incense, and majestic music.

If we tend to relate to God as more immanent, we will tend to appreciate the Mass as a eucharistic meal with the community gathered around the altar table singing simpler music. As God is both transcendent and immanent, we should not have to choose. The ideal liturgical style would incorporate something of both transcendence and immanence.

Today's story of Moses, who climbs Mount Sinai and there bows down in worship before God, is a story of the transcendence of God—majestic, powerful, awesome to behold. Today's gospel is of an immanent God who loved the world so much that he sent his Son, not to condemn it but to save it. ●

Reflect

Is your personal prayer to God "up there" or to God "walking with me"?



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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

SOLEMNITY OF THE MOST HOLY TRINITY

6/3/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Tom Bachman

E.O.HC: Debbie Frederick, Gwen Waechter

6/4/2023 – Sunday, 9:00 a.m.

Servers: Cade & Jace Berning, Luke Woodrow

Reader: Alvin Bergkamp

E.O. HC: Mike & Cindy Broeckelman

CORPUS CHRISTI - SOLEMNITY

6/10/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Debbie Frederick

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

6/11/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Julie Kaps

E.O. HC: Roebert Longoria, Kyle Berning

MASS INTENTIONS FOR THE WEEK

Saturday, June 3	4:00 p.m.	For the People
Sunday, June 4	9:00 a.m.	Juan & Rosie Perez
Monday, June 5	8:30 a.m.	Rebecca Burden +
Tuesday, June 6	8:30 a.m.	Special Int. Burden F.
Thursday, June 8	8:30 a.m.	David Hoang
Friday, June 9	8:30 a.m.	Frank Soukup
Saturday, June 10	4:00 p.m.	For the People
Sunday, June 11	9:00 a.m.	Sue Bergkamp

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.

JUNE 4— SOLEMNITY OF THE MOST HOLY TRINITY

Glory and praise for ever! (Ps 3:52)

My friends, mercy seems to be kind of in short supply these days. It’s hard for us to want to extend mercy to others, hard for us to want to be kind and loving and forgiving when our kneejerk reaction is to feel otherwise. Of course, that doesn’t apply to ourselves. It never does. When it comes to our faults and failings we want others to be merciful to us. But the other way around? Not so much. This Sunday we celebrate the Solemnity of the Holy Trinity. The Holy Trinity invites us to imitate a loving relationship between Father, Son, and Spirit. Love is the heart of who God is. So if this is our God, why do we have such a hard time embracing the very things God is? The answer to that question is not a simple one. Each of us has our own reasons as to why we fall short of being the person God wants us to be. But when we reflect on the Trinity, when we look at the life of Jesus, it becomes abundantly clear that: God is not looking for reasons to punish us. God is not looking for a way to “teach us a hard lesson” or “make sure we know who’s boss” or cause us to worry unnecessarily or fear his wrath every second of every day. No, our triune God constantly looks for opportunities to show us mercy, opportunities to forgive us, opportunities to be generous to us, opportunities to simply love us. That’s our incredible God. That’s who God is. And that should make us wonder --- who are we? And more importantly, who do we want to be? Let’s look to the Trinity to answer that question. Fr. Peter

COLLECTION for May 28, 2023: Envelopes: \$560 Loose: \$244; Online Giving: \$302.64 ; Total \$106.64
Average Weekly Expense: \$1,761.17. Income over/under - 654.53
CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$28333.63 *Thank you so much for your love for our parish church and your faithful stewards.*

MARK YOUR CALENDAR –SUNDAY, JUNE 11—CORPUS CHRISTI Our parish will hold a Eucharistic Processions on this Solemnity to adore the true presence of the Lord, body and soul in the Eucharist. Right after Mass’ closing prayer the Eucharist will be carried through the streets solemnly so that the Christian people have a chance to give public witness to their faith and their devotion toward this sacrament. We will end with Eucharistic Benediction in the Church. You are invited to joyfully participate in this special event if you are able to. If for whatever situation does not permit you, you are invited to remain in the church and join us in prayers and devotion to the Sacrament so that we can have our Benediction together.

QUESTION OF THE WEEK How do I participate in Christ’s mission? Do I recognize the strength I receive in the Eucharist?

PRAYER OF THE WEEK (by St. Hildegard of Bingen) O eternal God, may it please you now to burn in love that we may become the limbs you made in the same love when you begot your Son in the primal dawn before all creation. Look upon this need that befalls us, and lift it from us for the sake of your Son, and lead us into the bliss of salvation. Amen.

TRINITY SUNDAY A big question Christians had to answer was how the Father, the Son, and the Holy Spirit were one God. This issue was vigorously debated in the fourth and fifth centuries. The Nicene Creed was written during this time. By the eighth century some people were celebrating a Mass in honor of the Trinity. Others argued against such a Mass by pointing out that every liturgy is a celebration of the Trinity. Nonetheless, in 1334 Pope John XXII established the devotional Mass for the whole Church. Trinity Sunday is one of the few solemnities that doesn’t celebrate a person or an event but doctrine.

UNDERSTANDING THE GOSPEL OF THE WEEK - (John 3:16-18)

Talking with Nicodemus This familiar verse is part of a passage in which Jesus is talking with the Pharisee Nicodemus. It’s not clear if Jesus or the evangelist is speaking at this point, but the distinction doesn’t matter. Jesus has come to enfold everyone into the divine life. Remarkably, God sends Jesus to save the very world that will become so hostile to Jesus it will send him to an excruciating death. This Gospel-writer demonstrates the world’s hostility to Jesus by showing how first the Jews, represented by the leaders, and then the rest of the world, represented by Pilate, participate in putting Jesus to death.

Rendering a verdict God doesn’t force people to love Jesus. Jesus reveals God’s love so that people can accept it and be saved by it. Those who deny that Jesus is from God can’t be saved because they’ve chosen darkness rather than the light of the world (9:5). They’ve chosen not to be reborn from above (3:3). This Gospel-writer presents Jesus as being on trial. People like John the Baptist (1:29f) and the woman of Samaria (4:39) give testimony in his defense. Ultimately we ourselves must render a verdict; we ourselves must judge who Jesus is. Because Jesus truly is from God, our judgment upon Jesus becomes a judgment upon ourselves. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Exodus 34:4b-6,8-9)

Take two Moses is carrying a second set of tablets because he broke the first set when he learned that the Israelites had turned to a form of idolatry (32:1-20). The tablets contain the Ten Commandments, part of the covenant God made with the Israelites after freeing them from Egypt. Here God renews this covenant.

Seen and unseen Because the Old Testament is the work of many people and communities, it contains different portrayals of God. One theological tradition presents God as too great to be looked upon by sinful humans, but other traditions tell how people walk and talk with God. Both traditions are evident here. God is hidden within a cloud but also stands beside Moses (vv.5-6).

The LORD The personal name for God is usually translated as Yahweh. Out of reverence for this name, Jews and some Christians don’t say this name aloud. In Hebrew they say *adonai*, which in English is lord. By putting the word in all caps in the Bible (LORD), the reader knows this word refers specifically to Israel’s God. The meaning of God’s name is not entirely clear, which suggests that we both know yet cannot know God. God gave his name when he promised to free his people from Egypt (Exodus 3:13-17). In that context the name implies “I will be with you.” In today’s passage the name again implies that God remains with his people – despite the idolatry they just committed.

STEWARDSHIP REFLECTION

“For God so loved the world that He gave His only Son...”JOHN 3:16 Is your love conditional? Is there a price others have to pay to receive your love and forgiveness? Are you generous with your time, skills, money and possessions? If you give someone something, do you expect something in return? Do you give your time freely or do you “fit it in” when it’s convenient for you? God desires a personal relationship with us so much that He gave us His Son, unconditionally! Pray for a grateful and generous heart.

“Puesto que el pan es uno solo, nosotros, siendo muchos, somos un solo cuerpo; pues todos participamos de un solo pan”.1 CORINTIOS 10:17 Como discípulos de Jesús, todos somos llamados a llevar una vida santa y a invitar a otros a unirse a nosotros.Somos llamados a ser alimentados y a alimentar a otros.Llevar un estilo de vida de corresponsabilidad, ser agradecidos y generosos, tiene un doble propósito.Uno, ayudar a construir el reino de Dios aquí en la tierra.Dos, ayudar a fortalecer la relación de cada uno con Dios Padre, Jesús y el Espíritu Santo.Eso se convierte en nuestra hoja de ruta al Cielo.¡Ayudémonos unos a otros a llegar allí!(www.archstl.org)

Q: What are sacramental?

A: Let's start with the more familiar word from which this term is obviously derived. A *sacrament* is formally defined as an outward sign instituted by Christ to give grace. By definition, these three stipulations limit the number of signs that can be considered sacraments to those connected in some way with an action or command from the life of Jesus. The early church had no set list of sacraments, and local customs celebrated as many as a dozen, including, for example, the office of widowhood. The Council of Trent (1545-1563) recognized seven moments in the life of the church as sacraments, and Eastern Orthodox churches agreed on these: Baptism, Confirmation, Eucharist, Reconciliation, the Anointing of the Sick, Matrimony, and Holy Orders.

Other holy acts and practices do not appear on this list. There's no set list of these *sacramentals* because there can be no limit to the ways in which people through history experience grace. For this reason, sacramentals are difficult to define. Making the sign of the cross is a sacramental, and so is the holy water that may accompany this self-blessing. Praying the Stations of the Cross, saying the rosary, or washing feet on Holy Thursday are actions considered as sacramental. Wearing a medal or scapular as an act of faith is sacramental. But the items themselves—Stations and rosaries, medals and scapulars—are also called sacramentals. Ashes received at the start of Lent and blessed palms from Holy Week are on the list, as are candles, icons, or other images used in prayer.

According to the Constitution on the Sacred Liturgy, the prayers and rites used in administering the actual sacraments are sacramental. Funerals, exorcisms, and blessings of catechumens and candidates are too. But not all moments in which we receive or impart grace come in church settings. The annual blessing of the home in January counts, as well as the blessings parents give to their children at bedtime. Some cultures practice a blessing of new cars. Other folks are glad to have their businesses or places of work consecrated to God's purposes.

Having worked in a rectory, I can vouch that nearly anything can and has been blessed by believers seeking God's grace for the user: skateboards and tricycles, new prayer books and saints' statues, pets and trees. If we seek the church's intercession and hope to make holy some occasion of human life, there's something of a "sacrament" in that. Alice L. Camille

SOLEMNITY OF THE MOST HOLY TRINITY

I, the Lord of wind and flame

Trinity Sunday isn't for parsing the Three-in-One. It's an invitation to meditate on the mutual self-giving of Creator, Redeemer, and Sanctifier, who "so love the world" that we all share in the divine embrace. Yet to child victims of aggression, their experience has felt outside of any caring circle. That's why the U.N.'s “Convention on the Rights of the Child” was the most rapidly and widely ratified rights treaty in history. It ensures every child has a right to life, a name, family or guardian, health care, education, freedom of religion—even the right to play. Encircle the children in your life with tenderness. (Preparetheword)

SOLEMNIDAD DE LA SANTÍSIMA TRINIDAD

Ampliar el círculo

El Domingo de la Trinidad no es para analizar el Tres en Uno. Es una invitación a meditar sobre la entrega mutua del Creador, el Redentor y el Santificador, que "aman tanto al mundo" que todos compartimos el abrazo divino. Sin embargo, para los niños víctimas de agresiones, su experiencia se ha sentido fuera de cualquier círculo de cuidado. Por eso, la "Convención sobre los Derechos del Niño" de la ONU fue el tratado de derechos más rápida y ampliamente ratificado de la historia. Asegura que todos los niños tienen derecho a la vida, a un nombre, a una familia o tutor, al cuidado de la salud, a la educación, a la libertad religiosa—incluso al derecho a jugar. Rodea de ternura a los niños de tu vida.