

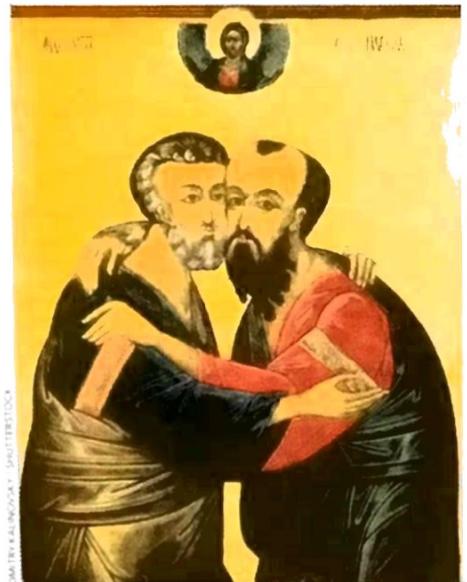
# Dear Padre,

This week is the Solemnity of Sts. Peter and Paul. Why doesn't each have his own feast day?

**T**hey do. Saints Peter and Paul are united in a solemnity on June 29 to honor their martyrdom, but each has his own feast: the Chair of St. Peter (February 22) and the Conversion of St. Paul (January 25).

Peter's primacy is evident in the prominence given to him by the Gospel writers and in the position of authority entrusted to him in the infant Church. Jesus promised Peter that he alone would be the foundation stone, keeper of the keys, and head shepherd (see Matthew 16:18–19 and John 21:15–17). Peter also oversaw Judas Iscariot's replacement (see Acts of the Apostles 1:15–26).

Paul holds a position of honor for his transformation from Church persecutor to "a slave of Christ Jesus" (Romans 1:1).



Saint Augustine wrote that they share a solemnity because, even though they didn't suffer on the same day, they suffered as one. On different days of presumably the same year, 67, Peter was crucified and Paul beheaded.

Their esteem coupled them in the early Church's devotion. Hence, the solemnity Mass preface states that "each in a different way gathered together the one family of Christ; and revered together throughout the world, they share one Martyr's crown."

Fr. Byron Miller, CSsR  
Sundaybulletin@Liguori.org

## A WORD FROM Pope Francis

They were two very different people....Yet the closeness that joined Peter and Paul did not come from natural inclinations, but from the Lord. He did not command us to like one another, but to love one another. He is the one who unites us, without making us all alike. He unites us in our differences.

SOLEMNITY OF STS. PETER AND PAUL, JUNE 29, 2020



## Calendar

### Monday

JUNE 28

St. Irenaeus,  
Bishop and Martyr

Gn 18:16–33

Mt 8:18–22

### Tuesday

JUNE 29

Sts. Peter and Paul,  
Apostles

Acts 12:1–11

2 Tm 4:6–8, 17–18

Mt 16:13–19

### Wednesday

JUNE 30

Weekday

Gn 21:5, 8–20a

Mt 8:28–34

### Thursday

JULY 1

Weekday

Gn 22:1b–19

Mt 9:1–8

### Friday

JULY 2

Weekday

Gn 23:1–4, 19;  
24:1–8, 62–67

Mt 9:9–13

### Saturday

JULY 3

St. Thomas, Apostle

Eph 2:19–22

Jn 20:24–29

### Sunday

JULY 4

Fourteenth Sunday  
in Ordinary Time

Ez 2:2–5

2 Cor 12:7–10

Mk 6:1–6a

### Helping Catholics apply gospel messages today!

The award-winning Liguorian magazine is on sale to new U.S. subscribers for the low introductory rate of \$12.99. Call 866-848-2492 and use promo code 521LPB.

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**Liguori**  
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# Our Parish COMMUNITY

June 27, 2021

Thirteenth Sunday in Ordinary Time (B)

Wis 1:13–15; 2:23–24

2 Cor 8:7, 9, 13–15

Mk 5:21–43 or 5:21–24, 35b–43

## Equality and Equity

**W**e operate under two very different economic systems. On one hand, in society the measure to which we claim a right is determined by the character and extent of our earning power. On the other hand, what is described in St. Paul's admonition to the Corinthians is more like the way economics operates in a family. There, need rather than earning power determines the measure of what we might claim as our right.

Both systems are built on important, though sometimes different, values. The prominent economic system in today's world advocates equality as the value upon which it is built. This includes equal pay for equal work, but also equality of opportunity. The system Paul advocates is built on issues of equity, which recognizes that all things are not equal. It insists that those who need more should get more. Both systems also face pitfalls. This could occur when a system

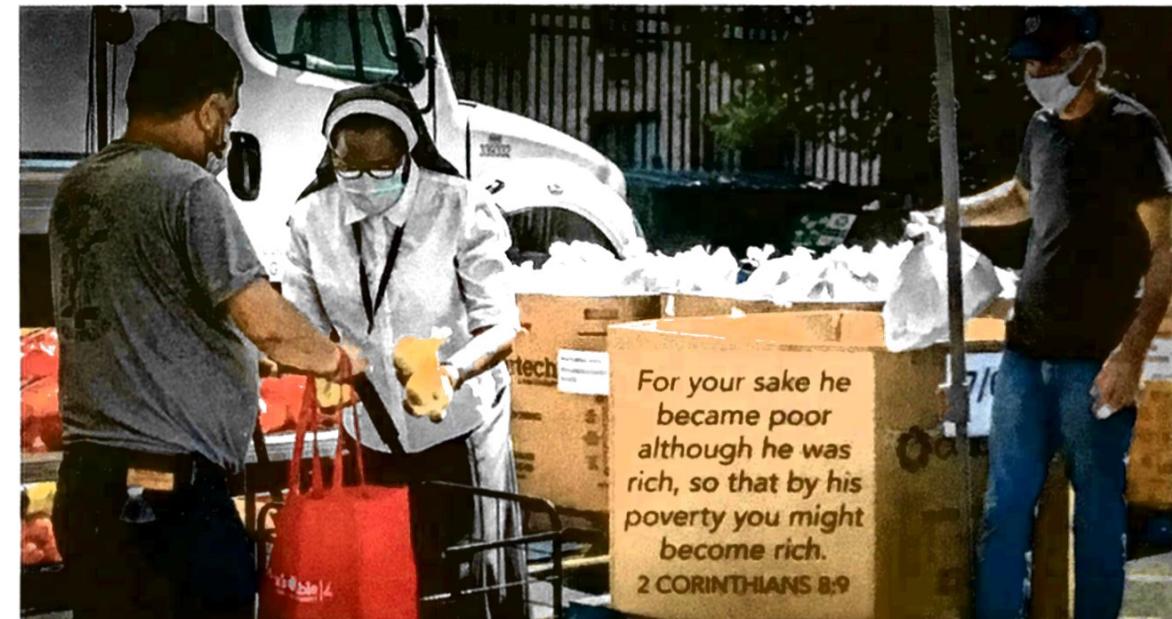
based on equality does not operate on an "equal playing field." In such a situation, equality can lack justice. Then again, a system in which need or equity plays an important role must always be on the alert for idleness. Experience has shown that people have a tendency to take advantage of either system.

In an ideal system, both values operate. This is what Paul is actually advocating. He does not expect the rich to become poor. However, he does insist that as a matter of justice, and not charity, legitimate needs should be met. After all, we all are called to join the household of God.

Fr. Dianne Bergant, CSA

### FOR Reflection

- \* In which of your parish or diocesan justice programs might you be able to participate?
- \* How might genuine family values improve the ministry of your parish?





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Mailing Address: PO Box 983  
Fr. Peter Tran, Pastor—355-6405  
Tuesday—Friday 9:00 am - 4:00 pm  
Email: saintanthonylakin@gmail.com  
Website: saintanthonylakin.org

June 26, 4:00 p.m.	Gwen Waechter
June 27, 9:00 a.m.	Fred Jones
July 3, 4:00 p.m.	Debbie Frederick
July 4, 9:00 a.m.	Julie Kaps
July 10, 4:00 p.m.	Karen Burden
July 11, 9:00 a.m.	K of C
July 17, 4:00 p.m.	Gwen Waechter
July 18, 9:00 a.m.	Alvin Bergkamp
July 24, 4:00 p.m.	Tom Bachman
July 25, 9:00 a.m.	Fred Jones

s

**Thank you so much for your ministry!**

Karen Burden, Rel.Edu. Committee	355-6833
Liza 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

#### MASS INTENTIONS FOR THE WEEK

Monday, June 28	8:00 a.m.	Charles & Eileen Hoff+
Tuesday, June 29	8:00 a.m.	Ron Gorges
Thursday, July 1	8:00 a.m.	Harold Smith+
Friday, July 2	12:15 p.m.	Private Intention (T.P.)
Saturday, July 3	4:00p.m.	Ron Gorges+
Sunday, July 4	9:00 a.m.	Cork & Evelyn Berning

**Reconciliation:** Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. every Friday from 4:15—4:50 p.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.

#### 13TH SUNDAY IN ORDINARY TIME—JUNE 27, 2021



**Daughter, your faith has saved you. God in peace and be cured of your affliction (Mark 5:21-43)**

Oh, why can't God act like he used to?

Do you ever feel that way?

Why can't God act like he used to --- performing all kinds of miracles and wonders and awe-inspiring demonstrations and voices from the heavens and all that jaw-dropping kind of stuff? We have two examples of God's power this Sunday's Gospel passage from Mark --- two healings --- making people whole once again. Why can't he do that for me? Why can't he do that for you?

In one sense, we can't really answer the question --- for the question presumes that God doesn't act like he used to, that God doesn't do life-changing things anymore, that God has somehow "checked out" and is simply watching on the sidelines. Yet, we are invited to embrace a much different perspective, invited to accept a much different reality. Does God act like he used to? Does he? Really? For people such as ourselves, for you and for me, and for people all over this world who profess their trust in a loving God --- there really is only one answer --- "Of course he does."

My friends, God didn't stop being God two thousand years ago. He continues to heal and forgive and inspire and guide and comfort and even perform "miracles". And he asks of us simply what he has always asked --- that we do what we can to make this world a better place, and at the same time turn to him --- Father, Son, and Spirit --- for help every step of the way. May we, at the end of each and every day, be able to look back and see all the wonderful things God has done. It's there. He's there. We just have to see it.

Fr. Peter Tran

**COLLECTION** for June 20, 2021: Envelopes: \$2555.00; Loose: \$118.00; Online Giving: \$416.10.

Total \$3089.10; Average Weekly Expense: \$1,761.17. Income over/under (+1327.93)

**Thank you so much to your faithful stewards for supporting our parish, diocese, and worldwide Church.**

**THANK YOU** We would like to thank Lisa Gannett for accepting the position of our parish DRE—an important role for the education of faith to our children. May the Loving God, the source of all wisdom pour down many blessing upon you, Lisa and your family. Thank you!

**RUMMAGE SALE** The Rummage Sale this year is to be on August 7th. We would like to start collecting items. If you have something you would like to donate, please contact any of the following:

Jana Jenkinson	290-5201	Janet Rooney	640-1946	Tressa Power	260-6247
Jane Sullivan	355-5118	Carolyn Robertson	290-5569	Gwen Waechter	272-1030

**BUDGET SHOP REMINDER** our church is scheduled to work at the budget shop every four weeks. We always appreciate all your help. We will be working on July 6 and 31st, August 3, 28th, and 31st and on September 25 and 27th. Please put these dates on your calendar. Your children can qualify for a very good scholarship from the Budget shop by volunteering 12 hours a year. So encourage them to work also. Thank you.

**VOCATION VIEW** “Little girl, I say to you, arise!” Jesus reaches out to those in need and gives life to those who seek Him. Turn to Him in times of difficulty that you might have that same spark of divine life. (Mark 5:41)

**STEWARDSHIP THOUGHT** Today’s reading from St. Paul explains the “divine economy” of stewardship – “The relief of others ought not to impoverish you; there should be a certain equality. Your plenty at the present time should supply their need so that their surplus may in turn one day supply your need.”

**PRAYER OF THE WEEK** (— St. Teresa of Ávila (attributed))

Christ has no body but yours, No hands, no feet on earth but yours, Yours are the eyes with which He looks Compassion on this world, Yours are the feet with which He walks to do good, Yours are the hands, with which He blesses all the world. Yours are the hands, yours are the feet, Yours are the eyes, you are His body. Christ has no body now but yours, No hands, no feet on earth but yours, Yours are the eyes with which he looks compassion on this world.

Christ has no body now on earth but yours.

**UNDERSTANDING THE GOSPEL OF THE WEEK - (Mark 5: 21-43)**

**Unclean** According to Jewish law, the daughter became unclean when she died. The woman’s constant blood flow made her unclean because she was symbolically losing life. In neither case does the word refer to their moral or spiritual state. In certain circumstances, Jews who touched people who were unclean became unclean, too. When they were unclean, they couldn’t worship in the Jerusalem temple and sometimes had to keep away from others. By saving the woman and then the girl, Jesus displays his power over sickness and death as well as his authority over the Jewish law. Laws about uncleanness don’t apply in the presence of Jesus because he takes away the reasons for those laws.

**When all seems lost** Even when his daughter has died – at about the age she would have begun bearing children – Jairus goes with Jesus to her bedside rather than give up hope. In the same way, the woman lost her all her money, her chance for marriage and children (she probably couldn’t have married or would have been divorced), and her status in her community, yet she tenaciously hopes that Jesus will save her.

**Secrecy (v.43)** Jesus doesn’t want it known that he raised the girl from the dead until he can help people better understand his ministry and his identity, a difficult task. Jesus has already encountered dangerous opposition and disbelief (3:6, 3:22). He met resistance in this very passage (v.40). ([www.oursundayreadings](http://www.oursundayreadings))

**UNDERSTANDING THE FIRST READING** (Wisdom 1:13-15; 2:23-24)

**Worth believing** The Book of Wisdom was written about 100 BC. Its author wrote primarily for Jews who were turning away from their religious heritage and embracing Greek culture and philosophies. The author tried to persuade his fellow Jews of the truths of their ancestral faith.

**God alone gives life** Some Greek philosophers claimed that people had immortal souls by nature, whereas others denied immortality altogether. This author challenges both beliefs, insisting that the God of Israel created everything, keeps it in existence, and wills neither death nor destruction. • By wholesome (1:14b) the author means that God fully sustains all living creatures • Destructive drug or poison (1:14c) may refer to pagan attempts at healing people that did more harm than good. God does not harm or injure his creatures • No trace of Hades or the nether world is found in God’s creation (1:14d)

**The just shall live** Because God is just, God bestows his gift of immortality on those who love justice (1:1). The author thus writes that justice is undying (1:15). God punishes the wicked and ultimately purges evil from his creation.

**The devil’s envy** This author is the first to write that the snake in Genesis 3 is the devil (2:24). The author further asserts that the snake was motivated by envy. ([www.oursundayreadings](http://www.oursundayreadings))

# QUESTION AND ANSWER



## Question:

Men do in the Bible. Do women do more than participate in the “begats”?

## Answer:

Yes! But you might not know it from the amount of airtime they get in most biblical surveys. Many people are surprised to learn that at least 333 women appear in Scripture. I say at least, since sometimes we're just told women are present; not who they are or how many they are.

Journalist Edith Deen made a fascinating study of these women in categories that are themselves illuminating as to the roles women play in our sacred story. First she considers the main female actors of Genesis: Eve, of course; but also wives, mothers, and sisters of the patriarchs. Next, Deen studies significant women in the time of Moses and the Judges. Then come bold women of the era of Kings, including a few shrewd Queens. Finally she turns her attention to resourceful women around Jesus and in the early church. In each survey section, both heroes and villains are featured.

While these portraits of the better-known players are interesting, what may be more intriguing is Deen's alphabetical index of every named woman in Scripture: all 279, from Abi to Zipporah, offered with a helpful citation plus a quick description of their significance. This is followed by a chronicle of unnamed women: 40 daughters, 28 wives, 20 mothers, 8 widows, and 44 others known essentially by their relationships to men.

This total of 333 stories in which a woman or group of women influences salvation history is both delightful and maddening. We're delighted women feature relentlessly in the record. It's also disturbing that so many of these stories are unfamiliar to us. They're rarely proclaimed at Mass or taught in religious education. Ask the average churchgoer to list as many biblical women as they can. I've encountered many who draw a blank after Eve, Mary, and Mary Magdalene.

Because so many women in the biblical record—indeed, in the historical records of any civilization—are unnamed, we may need prodding to recall the Medium of Endor, the Wise Woman of Tekoa, and the Virtuous Wife of Proverbs. It takes a little jogging to consider those featured in parables like the Ten Wise and Foolish Bridesmaids, or the Woman with the Lost Coin. It's a start, at least, to realize that there are 333 stories about women. But it's more important to expand our personal list, so we recognize more than a handful of them. (Alice L. Camille)

## **THIRTEENTH SUNDAY IN ORDINARY TIME**

# **GOD IS THE CHAMPION OF LIFE**

We're made for immortality. Christianity celebrates that death has no sting and life has no end. Our tenacious possession of the lives we're given is a sign of our refusal to accept death as the last word on the subject of our lives. We're impatient with limitations, reject gloom-and-doom projections, and insist on second opinions when the news is grim. We relentlessly cling to hope despite the odds of our predicament. God is on our side in this stubborn grip we have on life. God intends for death itself to pass away. Put your resources at the service of life. (Prepare the Word)

## **DÉCIMO TERCER DOMINGO DEL TIEMPO ORDINARIO DIOS ES EL PALADIN DE LA VIDA**

**DIOS ES EL TALADIN DE LA VIDA**  
Estamos hechos para la inmortalidad. El cristianismo celebra que la muerte no tiene aguijón y que la vida no tiene fin. Nuestra tenaz posesión de las vidas que nos han sido dadas es una señal de nuestro rechazo a aceptar la muerte como la última palabra en el tema de nuestras vidas. Nos impacientamos con las limitaciones, rechazamos las perspectivas pesimistas e insistimos en tener segundas opiniones cuando las noticias son sombrías. Nos aferramos implacablemente a la esperanza a pesar de las posibilidades de nuestra situación. Dios está de nuestro lado en esta obstinación por la vida. Dios quiere que la propia muerte pase de largo. Pon tus recursos al servicio de la vida.