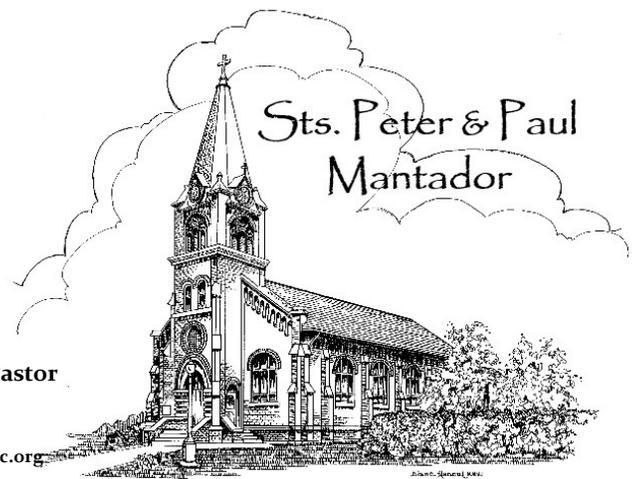


St. Anthony Mooreton

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Sts. Peter & Paul Mantador

Bulletin for 18th Sunday, C, July 31, 2022

PRAYERS FOR: Loretta Althoff, Bill Bell, Brenda Burger, Marie Hanson,

DAILY EUCHARIST

Changes in Bold

Sat, 7-30, StA 5 (†Richard Haberman)

Sun, 7-31, StsPP 8:30 (Dean Reiland);

Sun, 7-31, StA 10:30 (Parishioners)

Tue, 8-2, StsPP 6:00pm (†Frank & Dorothy Hermes)

Wed, 8-3, StA 6pm

(†Rochelle Betsch)

Thu, 8-4, StsPP 8:30am (†Glen Davis)

Fri, 8-5, StA 9:30am (†Richard Haberman)

Sat, 8-6, StA 5pm (Parishioners)

Lector: Caryn Klosterman / Usher: Dick Mauch

Sun, 8-7, StsPP 8:30am (Christian Mothers)

Lector: Jo Mertes / Usher: Kevin Lingen

Server: / Gifts: Kevin & Amanda Family

StA 10:30am (Christian Mothers)

Lector: Arnel Onchuck / Usher: Dean Onchuck

Server: Onchucks / Gifts: Crystal H / Carol S

Confessions: St A—Sat, 4:30 pm; StsPP—Sun, 8 am
Or call for an appointment (no problem at all)

CAN'T TAKE IT WITH YOU. Jesus tells a parable about a man whose lands yielded more crops than expected. He doesn't consider how he might share the extra. Rather, he wonders how he can store it all. He has a brilliant idea, tear down his present barns and build larger ones. Then he'll be ready for years of eating, drinking, and making merry.

God responds, "You fool."

We could easily think, 'But the farmer's got the right idea. That's what everybody does. It's just the smart thing to do.'

What does God know that the farmer doesn't? That very night the farmer is going to die.

Oh!

To whom will everything belong? The real question is, how can I



Mary Ellen Krump, Diane (Jim) Mauch, Steve Metzen, Jim Mitchell, Frances Zajac, Travis, Steve Cerkas, Carl Althoff.

Intercessory prayer "consists in asking on behalf of another. It knows no boundaries and extends to one's enemies" CCC 2647.

Let us know who we can lift up in prayer. For names to appear in the bulletin, please seek the person's permission. Thank you!

use my treasure to grow rich in what matters to God..., since He and I are planning to spend eternity together?

It's normal enough to work, provide for retirement, and anything left over goes to our children or special causes we've adopted along the way. Saving money isn't sinful. It can, in fact, be very responsible.

But Jesus' point still stands – you can't take it with you. We have a choice: share now or share later. If I share now, I'm becoming rich in what matters to God – compassion, mercy, charity. If I *only* share later, when death comes a-knocking, it might do other folks some good, but I've missed out on a special chance to love.

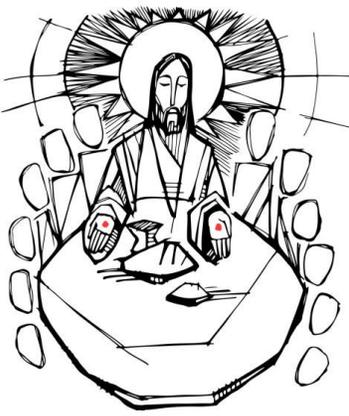
Jesus understands, our quality of life is in love. What "matters to God" is not what we possess. What "matters to God" is that we're free to make use of our possessions for the good of others. Love moves us to share. Dying rich without having shared is foolishness in God's eyes.

We only get one shot at life.

We will be judged on how we loved. Sharing what we've reaped from God's bounty (yes, it's all God's, no matter how hard we worked for it), is one of the significant ways we show love.

Laying up treasure in Heaven by distributing our goods rather than hoarding them, makes us "rich in what matters to God."

Four Things You Can't Recover:
The Stone after the throw.
The Word after it's said.
The Occasion after it's missed.
The Time after it's gone.



POPE FRANCIS' LETTER ON THE LITURGY (4th installment).

Thanks to the Liturgy, the possibility of an encounter with Jesus is guaranteed. We need more than a vague memory of the Last Supper. We need to be present at that Supper, to hear his voice, to eat his Body and to drink his Blood. We need Him. Jesus' every word, gesture, glance, and feeling reaches us through the celebration of the sacraments.

In the Liturgy we actually become Nicodemus, the Samaritan woman at the well, the man possessed by demons at Capernaum, the paralytic in the house of Peter, the sinful woman pardoned, the woman afflicted by hemorrhages, the daughter of Jairus, the blind man of Jericho, Zacchaeus, Lazarus, the thief and Peter both pardoned. We are with Jesus and he with us. In the Liturgy Jesus satisfies that thirst for us declared from the cross (Jn 19:28).

Our first encounter with Jesus' Passover is our Baptism. This is not an agreement to some special code of conduct, but a being plunged into his passion, death, resurrection, and ascension. It's not magic. Magic is the opposite of the logic of the sacraments. Magic pretends to have a power over God. In Baptism, however, we're immersed in the Power of God to raise the dead to Life. Baptism grafts us onto the Body of Christ; thus, with him, we rise to Life immortal (Ro 6:1-11). (To be continued...)

Today's Gospel looked at through the eyes of Catholic Social Teaching, based on the Catechism of the Catholic Church (par. 1934-36):

Created in the image of God, everybody has the same nature and the same origin. Redeemed by the sacrifice of Christ, all are called to participate in the same divine beatitude: all therefore enjoy an equal dignity.

Human equality rests on our dignity as persons. Coming into the world, people need to develop a bodily and spiritual life. These don't come ready made. We need others. The differences among us belong to God's plan, who wills that each receive what's needed from others. Our differences in talents, means we each need to share.

I distribute the virtues quite diversely; I do not give all of them to each person, but some to one, some to others. . . . I shall give principally charity to one; justice to another; humility to this one, a living faith to that one. . . . And so I have given many gifts and graces, both spiritual and temporal, with such diversity that I have not given everything to one single person, so that you may be constrained to practice charity towards one another. . . . I have willed that one should need another and that all should be my ministers in distributing the graces and gifts they have received from me. (From the Dialogs of St. Catherine of Siena, Dialog 1,7)

To this teaching on the variety and unequal distribution of gifts, the *Catechism* links this other teaching on working towards the goal of equally distributing the goods of the Earth (CCC 2402-04):

In the beginning, God entrusted the earth and its resources to the common stewardship of humanity to take care of them, master them by labor, and enjoy their fruits. The goods of creation are destined for the whole human race. However, Earth is divided up among people; private property is legitimate for guaranteeing the freedom and dignity of persons.

The right to private property does not do away with the original gift of the Earth to the whole human race. The universal destination of goods remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise.

"In using things people should regard the external goods as common to others, in the sense that they can benefit others as well as themselves" (Vat II, Gaudium et spes, 69 § 1). The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others, first of all one's own family.

28 KIDS ATTENDED OUR "VOCATION BIBLE SCHOOL".

IT WAS A GREAT SUCCESS. TO ALL THOSE

WHOSE EFFORTS MADE IT A REALITY,

WE SAY, "THANK YOU!!"



Eucharistic



Adoration

**This Weds,
Aug 3 at
St Anthony's,
following
6 pm Mass
until 9 pm.
Benediction
at 8:50 pm.
Please use
the sign-up
sheet
back of church**

Church Cleanup



**Keeping the
House of God beautiful!**

August - Sts PP:
*Jeanne Lugert, Barb Severson,
Sue Mauch, Tammi Althoff, Van-
nessa Haberman

St A: *Ashley Nelson, Jen Mauch,
Jodi Lingen, Danette Onchuck,
Diane Birchem, Laura Boyle

Proposal: Anyone want to help me set up a schedule for taking care of the landscaping around the church at St Anthony's?



to
of

THIS WEEK'S CELEBRATIONS:



Libby Lingen,
Ariana Onchuck,
Travis Reiland,
Terrie Breuer,
Jaxon Krier

Doug & Diane Birchem ; Joe & Cindy Braun