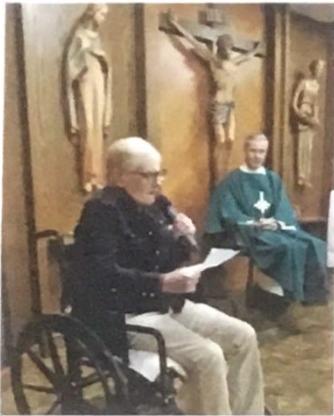


Dear Padre,

I feel guilty about putting my mother in a nursing home. Have I abandoned her?

Caring for aging, fragile parents is a responsibility that is increasing as people live longer due to advances in medical technology. Accompanying longer lives, however, is often poorer health. Frequently family members conclude that they don't have the wherewithal to care responsibly for their parents. So, they seek a nursing facility where parents may be properly cared for in terms of their physical, psychological, and even spiritual health. Nursing homes with staff that understand the needs of the elderly are a great assistance. They have experience with many elderly residents, while our experience may be limited to our own loved one.



The situation becomes more complicated when parents ask their children to "never put me into a nursing home." As difficult as it is to refuse this request, neither you nor your parent knows how much care will be needed, so a guarantee isn't fair to the family. The best response would be: "We'll look after you as long as we possibly can, and we would only consider a nursing home if your needs become more than we could handle, or if it were the only place where you could be safely cared for."

Sometimes guilt arises when we haven't had the best relationship with a parent, and regret things from our past. The best

response then is to learn from the past and move forward. Commit to being more attentive, even though our parents no longer live with us. The worst abandonment would be depriving them of our love and affection.

—From *Life, Death, and Catholic Medical Choices*, © 2011 Liguori Publications

Sundaybulletin@Liguori.org



A WORD FROM *Pope Francis*

Homes for the elderly...should be the "sanctuaries" of humanity where one who is old and weak is cared for and protected....It is so good to go visit an elderly person! Look at our children: sometimes we see them listless and sad; they go visit an elderly person and become joyful!

—MEETING WITH THE ELDERLY, SEPTEMBER 28, 2014

Calendar

Monday
AUGUST 31
Weekday
1 Cor 2:1-5
Lk 4:16-30

Tuesday
SEPTEMBER 1
Weekday
1 Cor 2:10b-16
Lk 4:31-37

Wednesday
SEPTEMBER 2
Weekday
1 Cor 3:1-9
Lk 4:38-44

Thursday
SEPTEMBER 3
*St. Gregory the Great,
Pope and Doctor
of the Church*
1 Cor 3:18-23
Lk 5:1-11

Friday
SEPTEMBER 4
Weekday
1 Cor 4:1-5
Lk 5:33-39

Saturday
SEPTEMBER 5
Weekday
1 Cor 4:6b-15
Lk 6:1-5

Sunday
SEPTEMBER 6
*Twenty-third Sunday
in Ordinary Time*
Ez 33:7-9
Rom 13:8-10
Mt 18:15-20

Our Parish COMMUNITY

August 30, 2020

Twenty-second Sunday in Ordinary Time (A)

Jer 20:7-9

Rom 12:1-2

Mt 16:21-27

The Cost of Discipleship

In 1937, *The Cost of Discipleship* by a German Lutheran pastor, Dietrich Bonhoeffer, was published. The book reflected on the Sermon on the Mount, and the demands it outlined led to Bonhoeffer's arrest and eventual death at the hands of the Nazis. It can be very dangerous to be faithful to Jesus' way of life. This shouldn't surprise us. Jesus' teaching cost Jesus his life.

Though the Gospel reading does not provide us with a program of action, it repeats Jesus' charge to take up our cross and follow him. This cross is different for each of us; it makes very personal demands. We are called to lose our life for his sake. This was true at the time of Jesus; it is true today.

This was true at the time of the prophet Jeremiah as well. He was called to proclaim God's word to his own people. They would not listen. Instead, "I am an object

of laughter; / everyone mocks me" (Jeremiah 20:7). The prophet wants relief from his prophetic responsibility. Who wouldn't? What follows is quite moving. He makes up his mind that he will stop talking about God—but he can't. "It [the word of God] is as if fire is burning in my heart... / I grow weary holding back" (Jeremiah 20:9). That is the cost Jeremiah had to pay. The cross was the cost Jesus paid. And what of us?

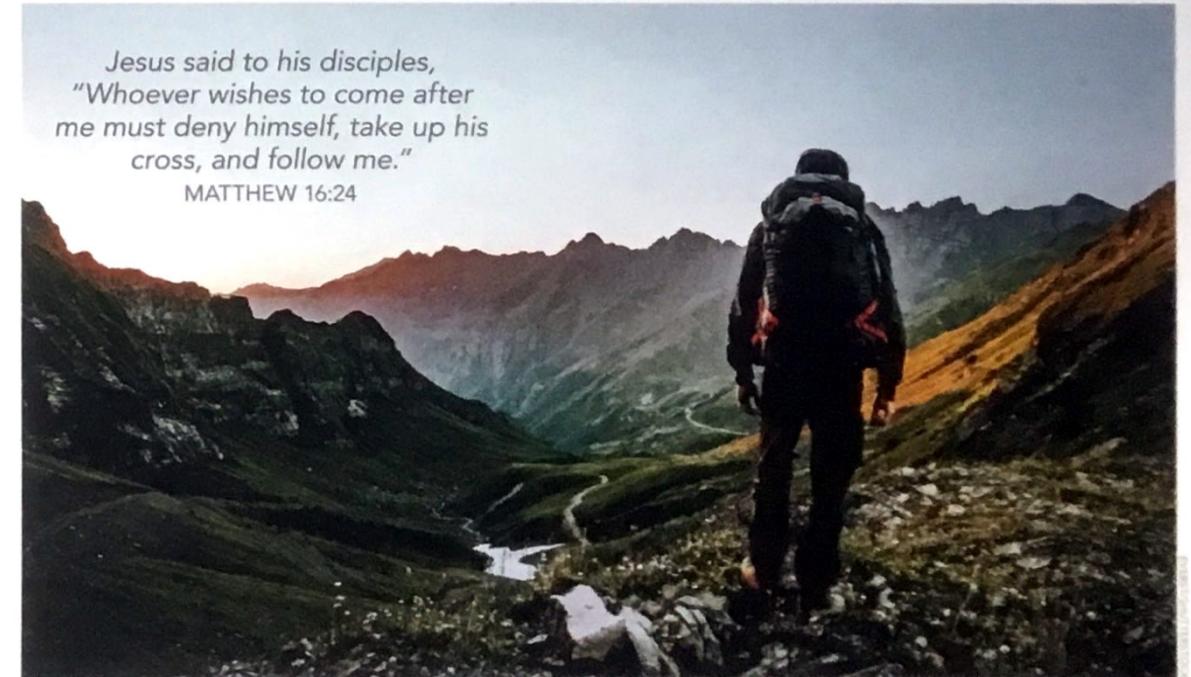
—Sr. Dianne Bergant, CSA

FOR Reflection

- What is the cost of discipleship for you?
- What in your life might be the cross you are being asked to bear?

Jesus said to his disciples,
"Whoever wishes to come after
me must deny himself, take up his
cross, and follow me."

MATTHEW 16:24





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 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
 Website: saintanthonylakin.org

Louise Miller, Bookkeeper	jingles@pld.com
Molly Shelden DRE	640-2742
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 & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Monday, August 31	8:00 a.m.	Favorable Weather
Tuesday, Sept. 1	8:00 a.m.	Pastor's Intention
Thursday, Sept. 3	8:00 a.m.	Special Intention
Friday, Sept. 4	8:00 a.m.	Charles Hilger
Saturday, Sept. 5	4:00 p.m.	For the People
Sunday, Sept. 6	9:00 a.m.	Pastor's Intention

**Readers for Saturdays & Sundays
 August & September 2020**

August 29, 4:00 p.m.	Tom Bachman
August 30, 9:00 a.m.	Alvin Bergkamp
September 5, 4:00 p.m.	Debbie Frederick
September 6, 9:00 a.m.	Mike Broeckelman
September 12, 4:00 p.m.	Tom Bachman
September 13, 9:00 a.m.	Steve Sullivan
September 19, 4:00 p.m.	Gwen Waechter
September 20, 9:00 a.m.	K of C Members
September 26, 4:00 p.m.	Karen Burden
September 27, 9:00 a.m.	Alvin Berkamp

Thank you so much for your ministry!

VOCATION VIEW

“O God, you are my God whom I seek.” As St. Augustine recognized, our hearts are restless until they rest in the Lord; eliminate that which blocks your seeking for God. (Psalm 63:2) If you think God is calling you to be a priest, contact Fr. Juan Salas at 620-227-1533 or vocations@dcdiocese.org

STEWARDSHIP VIEW

In today's second reading, St. Paul exhorts the Romans to total stewardship. Brothers and sisters, he urges, "...offer your bodies as a living sacrifice, holy and pleasing to God."

SACRAMENTS

Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. or by appointment. Please be humbled to reconcile with God, the Church, and the community.

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 six months before the wedding.

Anointing of the Sick: Celebrated anytime by calling a priest.

WELCOME TO OUR PARISH- NEW MEMBERS We would love to get to know you. If you are attending St. Anthony and haven't been registered yet we welcome you to do so by contacting the parish office (620-355-6405 or saintanthonylakin@gmail.com) or stopping by during office hours (Tuesday thru Saturday 9 am-11am. or print out the Registration Form found in our parish website @saintanthonylakin.org. The Registration Form is also available at the back of the church.

A FEW WORDS FROM THE PASTOR: My Dear Parishioners: Greetings in the Lord on this twenty-Second Sunday of the ordinary time. I hope and pray that the first week of the New School Year has gone well for all Lakin teachers, staff, and students. I assume that most of the students were excited to get back to school to learn, & to meet their friends and teachers. Let us trust in the Lord and be open-minded to adjust to this new normal way of life with the Covid-19 virus. The pastoral council members, Molly Shelden (DRE), CCD teachers, Kenny Waechter— a Lakin school board member met with me last Wednesday to discuss about our 2020-2021 Religious Education of School and we decided that we would go ahead with the CCD enrollment on September 9 from 5:30 p.m. to 7:30 p.m. We are still needing a few more teachers. If you are interested in teaching, please contact Molly. I would like to take this opportunity to say a word of “Thanks” to Molly Shelden for being our wonderful and faithful DRE for years, to all our CCD teachers, and helpers for their love and sacrifices for our children. Please know well that “if we don't teach our children to follow Christ, the world will teach them not to.” Also, I am so excited to let you know that we have three more new beautiful classrooms for our students with the many hours of labors and love from Tom & Rosemary Bachman, Mike Broeckelman, Joe McVey, Tom Grauberger, Bill Rooney, and some others. Thank you so much. Let us be safe, be smart and be thankful to God for all the blessings He has bestowed upon us, our families, and our parish church. I know the Holy Spirit is with us, to lead us and to guide us into the way of love and life. Peace and good health to you all—Fr. Peter

COLLECTION for August 23, 2020: Envelopes: \$790.00; Loose: \$39.00; Online Giving: \$188.17; Total \$937.17; Average Weekly Expense: \$1,989.55. Income over/under (- 1,052.38) *Thank you so much to our faithful stewards for supporting our parish, diocese, and worldwide Church.*

2020 CCD ENROLLMENT: We're excited to inform you that CCD enrollment for this year will be on **SEPTEMBER 9 AT 5:30 P.M. TO 7:30 P.M.** Please make an effort to come to enroll your children for classes. Masks and face coverings are required. Thank you.

UNDERSTANDING THE GOSPEL OF THE WEEK (MATTHEW 16:21-27)

What's a Messiah? Last Sunday Jesus told his disciples to tell no one that he was the Messiah (16:20). Today we learn why. The disciples expect things from the Messiah that don't match what Jesus has come to do. Jews at that time expected many things from the Messiah. Despite a range of beliefs, no one thought the Messiah would suffer, much less be shamefully and brutally killed. Although Jesus accepted the title of Messiah, he changed its meaning to include rejection, shame, and hardship. Jesus probably preferred the title Son of Man because it carried fewer pre-conceptions.

Rock turned stumbling block Jesus called Peter the rock on which he would build the church (16:18). Now this rock is a stumbling block, an obstacle that could trip Jesus up. After calling Jesus Messiah and Son of the living God, Peter rejects the meaning Jesus gives these titles. Jesus calls Peter Satan. Right before Jesus began his public ministry, Satan tried to lure him down a different path (4:1f). Now one of Jesus' closest followers unwittingly tempts Jesus.

Fall in line When Jesus spoke to Satan in the desert, he told Satan to Get away. Jesus tells Peter to Get behind me. Jesus doesn't simply want Peter out of his way; he wants him to fall in line. Peter and the other disciples must learn to follow Jesus. Jesus' way is difficult, even frightening, but it leads to life.

Which world do you want? People want to pursue their own interests. They want to be safe and comfortable. Jesus warns that this approach will protect people's earthly lives but cost them their eternal ones (vv.24-25). In verse 26 Jesus asks why we would invest all our time and energy in a world that isn't permanent. Only the hidden world of God's kingdom will last. If we want to be part of God's kingdom, then we've got to spend all our time and energy living the way God wants us to. When the risen Jesus returns, he'll only bring into God's kingdom those who've followed him down the challenging path of discipleship (v.27). <https://oursundayreadings.files.wordpress.com/2020/08/guide-083020-22a.pdf>

SAINT OF THE WEEK—St. Teresa of Calcutta (September 5)

Mother Teresa of Calcutta, the tiny woman recognized throughout the world for her work among the poorest of the poor, was beatified October 19, 2003. Among those present were hundreds of Missionaries of Charity, the order she founded in 1950, as a diocesan religious community. Today the congregation also includes contemplative sisters and brothers and an order of priests.

Born to Albanian parents in what is now Skopje, Macedonia, Gonxha (Agnes) Bojaxhiu was the youngest of the three children who survived. For a time, the family lived comfortably, and her father's construction business thrived. But life changed overnight following his unexpected death.

During her years in public school, Agnes participated in a Catholic sodality and showed a strong interest in the foreign missions. At age 18, she entered the Loreto Sisters of Dublin. It was 1928 when she said goodbye to her mother for the final time and made her way to a new land and a new life. The following year she was sent to the Loreto novitiate in Darjeeling, India. There she chose the name Teresa and prepared for a life of service. She was assigned to a high school for girls in Calcutta, where she taught history and geography to the daughters of the wealthy. But she could not escape the realities around her—the poverty, the suffering, the overwhelming numbers of destitute people. In 1946, while riding a train to Darjeeling to make a retreat, Sister Teresa heard what she later explained as “a call within a call. The message was clear. I was to leave the convent and help the poor while living among them.” She also heard a call to give up her life with the Sisters of Loreto and instead, to “follow Christ into the slums to serve him among the poorest of the poor.”

After receiving permission to leave Loreto, establish a new religious community, and undertake her new work, Sister Teresa took a nursing course for several months. She returned to Calcutta, where she lived in the slums and opened a school for poor children. Dressed in a white sari and sandals—the ordinary dress of an Indian woman—she soon began getting to know her neighbors—especially the poor and sick—and getting to know their needs through visits.

The work was exhausting, but she was not alone for long. Volunteers who came to join her in the work, some of them former students, became the core of the Missionaries of Charity. Others helped by donating food, clothing, supplies, and the use of buildings. In 1952, the city of Calcutta gave Mother Teresa a former hostel, which became a home for the dying and the destitute. As the order expanded, services were also offered to orphans, abandoned children, alcoholics, the aging, and street people.

For the next four decades, Mother Teresa worked tirelessly on behalf of the poor. Her love knew no bounds. Nor did her energy, as she crisscrossed the globe pleading for support and inviting others to see the face of Jesus in the poorest of the poor. In 1979, she was awarded the Nobel Peace Prize. On September 5, 1997, God called her home.

Blessed Teresa was canonized by Pope Francis on September 4, 2016.

Mother Teresa's beatification, just over six years after her death, was part of an expedited process put into effect by Pope John Paul II. Like so many others around the world, he found her love for the Eucharist, for prayer, and for the poor a model for all to emulate. <https://www.franciscanmedia.org/saint-teresa-of-calcutta/>

PRAYER OF THE WEEK (by Metropolitan Philaret of Moscow)

O Lord, I do not know what to ask you. You alone know my real needs, and you love me more than I even know how to love. Enable me to discern my true needs which are hidden from me. I ask for neither cross nor consolation. I wait in patience for you. My heart is open to you. For your great mercy's sake, come to me and help me. Put your mark on me and heal me, cast me down and raise me up. Silently, I adore your holy will and your inscrutable ways. I offer myself in sacrifice to you and put all my trust in you. I desire only to do your will. Teach me how to pray, and pray in me, yourself. Amen.

QUESTION AND ANSWER

What do you have to do to get kicked out of the church?

It's not as easy as you think. Being a sinner isn't enough, since that describes all of us. Size doesn't matter: a grave sin doesn't necessarily put you on the curb. However, when a publicly visible attitude or action "provokes a disturbance within the faith community," the need to "protect the integrity of the community's faith, communion, and service" may make an equally visible separation necessary, says canonist Thomas J. Green. This separation is achieved by censure of the stubbornly disobedient ("contumacious") Catholic. Levels of censure may include excommunication, interdict, and suspension.

Bottom line: A major criterion for censure is the public effect of an errant stance. The main objective of censure is medicinal: separation may restore the penitent to the church.

The Catechism calls excommunication "the most severe ecclesiastical penalty" [no. 1463], barring one from reception of the sacraments. Excommunicated clerics are also denied the capacity to minister, govern, hold office, or receive benefits. Excommunication doesn't expel you from the church; it distances you from the community. Nor is it final: it can be lifted by pope, bishop, or authorized priest. In danger of death, any priest can hear the confession of an excommunicant.

Interdict was historically applied to errant groups; personal interdict differs only slightly from excommunication. Suspension is applied only to clerics: bishops, priests, deacons. Depending on the offense, some or all liturgical and governing exercise may be denied.

Offenses that lead to automatic excommunication are grave and few. They include:

- apostasy (renouncing your faith publicly)
- heresy (rejecting a church dogma like the divinity of Christ)
- schism (joining a group willfully separated from the church)
- profaning the Eucharist
- physical attack on the pope
- priestly absolution of an accomplice
- unauthorized consecration of a bishop
- direct violation of the seal of confession by a confessor
- procuring an abortion

Excommunication may also be externally applied for the pretended celebration of the Mass or conferral of absolution by a non-priest, and for violation of the confessional seal by an interpreter or others. Mitigating factors like mental illness, intoxication, ignorance, fear, coercion, or lack of malice naturally affect the grounds of censure. (Alice L. Camille)

SUNDAY MEDITATION (Isaiah 22: 19-23)

TWENTY-SECOND SUNDAY IN ORDINARY TIME Take the road that leads to glory

Suffering is no one's first choice. But some things are worth suffering for. When women give birth, when parents head off to sometimes grueling employment, when soldiers defend against aggressors, when missionaries leave their homeland, when young adults embrace religious vocations, they all accept that a certain amount of pain and loss will accompany these decisions. So Jesus accepts that the way to defeat the grip of sin and death is through a bitter reckoning in Jerusalem. Peter wanted a safer route and a happy ending. But sometimes the happy ending is only reached by the road we're avoiding. (Prepare the Word)

VIGÉSIMO SEGUNDO DOMINGO DEL TIEMPO ORDINARIO Toma el camino que conduce a la Gloria

Nadie elige sufrir. Pero algunas cosas merecen sufrir por ellas. Cuando las mujeres dan a luz, cuando los padres parten hacia empleos que a veces son extenuantes, cuando los soldados defienden contra agresores, cuando los misioneros dejan sus países natales, cuando adultos jóvenes abrazan vocaciones religiosas, todos aceptan que algo de dolor y pérdida va a acompañar estas decisiones. Así Jesús acepta que la forma de vencer el yugo del pecado y la muerte es a través de un amargo juicio en Jerusalén. Pedro quería un camino más seguro y un final feliz. Pero a veces el final feliz sólo se alcanza por el camino que estamos evitando. LECTURAS PARA HOY: *Jeremías 20:7-9; Romanos 12:1-2; Mateo 16:21-27 (124)*. "No estás pensando como lo hace Dios, sino como lo hacen los humanos."