

# Dear Padre,

**My husband has vascular dementia and is unable to make an examination of conscience. Part of the anointing of the sick involves the confession of sins, so will it be valid when he receives it?**

If circumstances permit, the sacrament of anointing of the sick may be preceded by the sacrament of penance and followed by the sacrament of the Eucharist (*Catechism of the Catholic Church*, 1517).

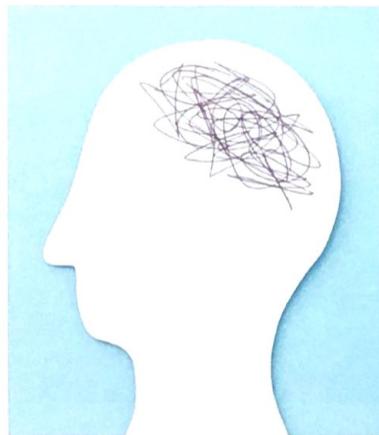
However, when conditions such as your husband's don't allow this, judgment on the suitability for anointing is to be made prudently and without scruple (*Pastoral Care of the Sick*, 8). For example, anointing is conferred on people who have lost consciousness or the use of reason if, as Christian believers, they would have "at least implicitly asked for it when they were in control of their faculties" (*PCS* 14). Therefore, because of the degree of brain-function loss in this circumstance, the sacrament of anointing also absolves any sins.

When a habitual desire to die as a faithful Catholic is implied before a person's illness, the special grace of the sacrament of anointing has this as one of its effects: "the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance" (*CCC* 1532).

*Fr. Byron Miller, CSSr | Sundaybulletin@Liguori.org*

**Do you have a question for the Padre?**

Go to [DearPadre.org](http://DearPadre.org) to submit your question and to learn more about *Dear Padre*.



## A WORD FROM *Pope Francis*

*When someone is sick, we at times think: "Let's call for the priest to come"; "No, then he will bring bad luck. Let's not call him."...The idea is floating about that the undertakers arrive after the priest, and this is not true....It is Jesus himself who comes to relieve the sick person...and also to forgive his sins.*

GENERAL AUDIENCE, FEBRUARY 26, 2014

## Calendar

**Monday**  
AUGUST 23  
Weekday

1 Thes 1:1-5, 8b-10  
Mt 23:13-22

**Tuesday**  
AUGUST 24

St. Bartholomew,  
Apostle  
Rv 21:9b-14  
Jn 1:45-51

**Wednesday**  
AUGUST 25  
Weekday

1 Thes 2:9-13  
Mt 23:27-32

**Thursday**  
AUGUST 26  
Weekday

1 Thes 3:7-13  
Mt 24:42-51

**Friday**  
AUGUST 27

St. Monica  
1 Thes 4:1-8  
Mt 25:1-13

**Saturday**  
AUGUST 28

St. Augustine,  
Bishop and Doctor  
of the Church  
1 Thes 4:9-11  
Mt 25:14-30

**Sunday**  
AUGUST 29

Twenty-second Sunday  
in Ordinary Time  
Dt 4:1-2, 6-8  
Jas 1:17-18,  
21b-22, 27  
Mk 7:1-8, 14-15,  
21-23

# Our Parish COMMUNITY

August 22, 2021

Twenty-first Sunday in Ordinary Time (B)

Jos 24:1-2a, 15-17, 18b

Eph 5:21-32 or 5:2a, 25-32

Jn 6:60-69

*Simon Peter answered... "You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God."*

JOHN 6:68-69

SHUTTERSTOCK

## Make Up Your Mind

One can say that life is a series of choices. You have to make up your mind; which shall it be? Some of these choices are insignificant: red or green? Others are much more important: To what shall I commit my life? Shall I get married? There are some choices that are even more momentous: What kind of person do I want to be—trustworthy or crafty? Should I even bother with God and religion?

Having spent a lifetime in the wilderness, the Israelites were poised in the land of the Amorites, ready to enter the land promised to them by God. Before they moved forward, a pressing decision had to be made. Which god were they going to worship? A Canaanite god who presumably made the land before them fertile and inviting? Or the God who delivered them from Egypt, fed them in the wilderness, brought them safely to this point, and yet with whom they

quarreled throughout their wilderness sojourn? Joshua voiced his decision: "As for me and my household, we will serve the LORD" (Joshua 24:15).

Jesus' declaration of himself as "the bread of life" (John 6:35) troubled many people. It was then, and still is today, a difficult saying. It was repulsive to many, and they thought that Jesus sounded blasphemous. Those who could not accept his claim, left him. He asked his closest followers, as he asks us today: "Do you also want to leave?" Speaking for all, Peter replied: "Master, to whom shall we go?" (John 6:67-68). How might you answer?

*Sr. Dianne Bergant, CSA*

## FOR *Reflection*

- ★ What decisions of conscience has life placed before you? How did you decide?
- ★ Trust in God's care and protection even if you might have chosen better.



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](mailto:saintanthonylakin@gmail.com)  
 Website: [saintanthonylakin.org](http://saintanthonylakin.org)

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 & Nanette Rice	355-1696 355-7676

**MASS INTENTIONS FOR THE WEEK**

<b>Monday, August 23</b>	<b>NO MASS</b>	<b>Derek Jones</b>
<b>Tuesday, August 24</b>	<b>NO MASS</b>	<b>All Souls</b>
<b>Thursday, Aug. 26</b>	<b>NO MASS</b>	<b>Charles &amp; Eileen Hoff++</b>
<b>Friday, August 27</b>	<b>NO MASS</b>	<b>Private Intention (T.P.)</b>
<b>Saturday, August 28</b>	<b>4:00p.m.</b>	<b>Joshua Skipton</b>
<b>Sunday, August 29</b>	<b>9:00 a.m.</b>	<b>Severo Esquibel</b>

Aug. 21, 4:00 p.m.	Tom Bachman
Aug. 22, 9:00 a.m.	Alvin Bergkamp
Aug. 28, 4:00 p.m.	Debbie Frederick
Aug. 29, 9:00 a.m.	Fred Jones
Sept. 4 4:00 p.m.	Gwen Waechter
Sept. 5 9:00 a.m.	Julie Kaps
Sept. 11 4:00 p.m.	Karen Burden
Sept. 12, 9:00 a.m.	K of C
Sept. 18, 4:00 p.m.	Tom Bachman
Sept. 19, 9:00 a.m.	Mike Broeckelman
Sept. 25, 4:00 p.m.	Debbie Frederick
Sept. 26, 9:00 a.m.	Fred Jones

**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.

**21 ST SUNDAY IN ORDINARY TIME— AUGUST 22, 2021**



**“Your words, Lord, are Spirit and life; you have the words of everlasting life.” (John 6: 63)**

Friends, this Sunday we conclude the Bread of Life Discourse from the sixth chapter of John’s Gospel. Jesus gives himself to us for a reason, “. . . and the bread that I will give is my flesh for the life of the world.” Hmmm . . . . God gives his very life, God gives his flesh for the life of the world. In other words, from his life and in the giving of it comes more life --- life for you, life for me, life for all his creation. In a very real sense, God has given us and continues to give us his all, his everything, his very life. So the question to each on us today is, What are we giving?

My friends, so often we come here week after week to simply “get” something, come here to be on the receiving end of a God who wants all good things for us. Sometimes, we, myself included can fall into the pattern of becoming simply “takers” when it comes to this beautiful and Holy Sacrament --- people who are more than happy to let God give what God wants to give. And then we wait --- wait until our next opportunity to return to this holy place and once again receive from this table the most precious of gifts --- the Lord himself . . . until next week, and so on, and so on, and so on.

And yet, it seems that God doesn’t want this just to be some kind of private moment we experience on Sunday. Rather, he wants to transform us --- wants his life to create in us a newness of life. And then, he wants the most profound and challenging thing of all, wants us to imitate him by giving our lives for the life of the world.

Not possible? Only if we don’t believe it. But if we do, we might find ourselves no longer asking, “what in the world?” but rather, “who in the world does God want me to be?”

**COLLECTION** for August 15, 2021: Envelopes: \$495. 00; Loose: \$102. 00; Online Giving: \$566.90 Total \$1163.90; Average Weekly Expense: \$1,761.17. Income over/under -597.27.

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

**CONGRATULATIONS TO OUR NEWLY MARRIED COUPLE JOHNNY MASON & CATHERINE ELLIOTT**

May God bless the two of you abundantly in love, joy, and happiness. Wishing you all the best as you begin your new life together. May God's love be the bond that holds our marriage together.

**THANK YOU** A "HUGE" THANK YOU to all who helped in any way to make this year's Rummage Sale a success. Your time is greatly appreciated, The total sales of \$3617.67 goes towards Parish Maintenance Fund. Thanks also to those who donated items to sell and to those who purchased items.

**2021 CCD ENROLLMENT** We're excited to inform you that CCD enrollment for this year will be on SEPTEMBER 8 AT 6:30 P.M. TO 7:30 P.M. Please make an effort to come to enroll your children for classes. Also, Registration Forms are available on the St. Anthony website, [www.saintanthonylakin.com](http://www.saintanthonylakin.com) Click CCD Religious Education Registration in the Front page. A required parent meeting is scheduled on 09/15 at 6:30 p.m. CCD classes will start on 09/22. Confirmation class starts on 09/19.

**RCIA (RITE OF CHRISTIAN OF ADULTS) PROCESS IN THE PARISH**

- Have you been worshipping with us, but never officially taken the step to become Catholic?
- Have you been away from the Church, and have now returned, but want to know more?
- Have you been a Catholic all your life, but never celebrated all the Sacraments of Initiation (Baptism, Confirmation, Eucharist)?

- Have you joined us from a different background and would like to find out more about the Catholic Church?

If you ("or someone you know") answers YES to any of these questions, you are invited to find out more through process called the Rite of Christian Initiation of Adults (RCIA). It is a journey that begins with your questions. There is no obligation to join us as you discover more about your Catholic faith. The decision is ultimately yours to discern if this is to be your spiritual home. The invitation is always open. Please call us (620-355-6405) when you are ready! On behalf of the Catholic faith community of the St. Anthony, we look forward to welcoming you.

**BUDGET SHOP REMINDER** our church is scheduled to work at the budget shop on August 28th, and 31st.

**DIOCESAN PRIEST RETREAT** this year will be from 8/22 to 8/27. Fr. Peter will be attending it with other priests at Spiritual Life Center– Wichita. In case of emergency and needed a priest please call Tom Bachman– 640-8259. Please pray for our diocesan priests. Thank you.

**VOCATION VIEW** "As for me and my household, we will serve the LORD." These words form the last words that Joshua leaves the people of Israel; let us also embrace these words that we, too, may live in freedom. (Joshua 24:15)

**STEWARDSHIP THOUGHT** In today's first reading, Joshua challenges the people to decide whom they will serve. Recalling God's faithfulness to them and to their ancestors, the people declare, "We also will serve the Lord, for he is our God." May we, too, be mindful of God's gifts to us and renew our commitment to serve Him with grateful hearts.

**PRAYER OF THE WEEK** (From *The Holy Eucharist* by St. Alphonsus de Liguori) O my dear Jesus, since I cannot, in this life, ascend to you, you have descended to me, to unite yourself to me in this sacrament of love. Draw me, my Lord, so completely to you that I may not desire or do anything else but your most holy will. Take me up wholly to yourself. United with you, I shall be free from earthly attachments, and shall run with you in the path of virtue, and be able to rest peacefully in your divine will, both in this life and the next. Amen.

**UNDERSTANDING THE GOSPEL OF THE WEEK - (John 6:60-69)**

**Scandalizing people** Those who were more accepting of Jesus now express their discomfort with all that he's been saying, especially his claim that God sent him to give life to everyone. These disciples murmur or complain, just as their ancestors did in the Sinai desert. Such murmuring is a sign of resistance or outright rejection. In his reply to their murmuring Jesus warns of something far more challenging to come: his crucifixion. His death will shock and even offend people (v.61). The verb in Greek is scandalize: the circumstances of Jesus' death will be a stumbling block or a hindrance to belief in him. When he speaks of the Son of Man ascending to where he was before, Jesus refers to his crucifixion and resurrection. Having descended from his Father, Jesus will first ascend the cross, then ascend back into Heaven.

**Flesh and spirit** In verse 63 the word flesh refers to the human condition in which people cannot save themselves from evil and death. Earlier in this chapter the word flesh had a positive meaning because it was applied to Jesus, who has come in the flesh. As God's incarnate Son, Jesus bears God's Spirit and will share this Spirit with the world. God's Spirit enables people to believe in Jesus and to receive the eternal life he offers. The Gospel-writer doesn't explain why some people believe while others don't. The answer to this question seems known to God alone.

**Peter's confession of faith** In the other Gospels Peter declares that Jesus is the Messiah, but this title was applied in the first chapter of John's Gospel (1:40-42). Now Peter professes faith in what Jesus has been declaring about himself in the whole preceding passage. Peter declares that what Jesus offers truly does replace and perfect all that came before in their faith tradition. By calling Jesus the Holy One of God, he acknowledges that God sent Jesus for the salvation of the world. Holy things and holy people are set apart for service to God ([www.oursundayreadings.com](http://www.oursundayreadings.com))

**UNDERSTANDING THE FIRST READING** (Exodus 16: 2-4, 12-15)

**Shechem** Shechem, now called Nablus, is about 30 miles north of Jerusalem. It was a sacred site even before the time of Abraham. The Israelites seem to have converted it into a place of worship of the LORD.

**A timeless covenant** After freeing his people from Egypt, God entered into a covenant with them in the Sinai desert. A covenant is a treaty or formal agreement. Like most ancient treaties, the Sinai Covenant included a description of what God had done for the people, laws they were to obey, and the promise of material blessings. Joshua 24 summarizes this covenant. The Israelites in this passage are the descendants of those who first entered into the Sinai Covenant. By ritually declaring that they will uphold the treaty, this next generation becomes bound by it, too. They themselves must now obey God's laws so as to continue to share in the blessings God has promised them.

([www.oursundayreadings.com](http://www.oursundayreadings.com))

## QUESTION AND ANSWER



**Question:** The priest quotes Jesus at Mass, “Take this, all of you, and eat of it.” There are no caveats like, “unless you are divorced,” “unless you are gay,” or any number of other qualifiers. Jesus gave the bread to Judas. Shouldn’t the Church act as Jesus did and remove the caveats and qualifiers Jesus never had? — Bill McKenna

**Answer:** The same Jesus you (rightly) extol as our model is the one who forbade divorce and remarriage, calling the second union an ongoing state of adultery (see Mt 19:1–11). He also forbade illicit sexual union of other sorts, calling it lust that risked the fires of hell (Mt 5:27–30). Further, through his appointed spokesmen, the apostles (Lk 10:16; Acts 1:8), he also made clear in numerous places — for example, Romans 1:17–24, Ephesians 5:3–20 — that fornication, adultery, and homosexual acts exclude one from the kingdom of God, as do other serious sins. So, the “no caveats” notion needs some amending, or at least clarification. Whether Jesus gave Judas Communion or not is debatable — that is, which bread did Jesus give him — but let’s just suppose that he did receive Communion. Note that the result for Judas was not sanctification, but it is suggested rather the effects of sacrilege. The Scriptures say, “Then after the morsel, Satan entered into him” (Jn 13:27). And this sad effect on Judas is illustrative of Saint Paul’s later teaching that it is a bad idea to receive holy Communion in a state of serious sin since it brings further condemnation and provides a deeper stronghold for Satan. Saint Paul writes: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died” (1 Cor 11:27–30). So, it would seem, despite your contention, there are what you call “qualifiers.” The view that the words of the Lord, “Take this, all of you,” should be understood univocally is not supported by other Scripture passages, which require certain things of those who receive. There surely is a general call to all to receive, but that call presupposes that we discern the body of the Lord and are able to receive holy Communion in a worthy manner — that is, free from mortal sin. (From Catholic and Curious— Your Questions Answered, Monsignor Charles Pope)

### TWENTY –FIRST SUNDAY IN ORDINARY TIME

#### Who do you serve?

Songwriter Bob Dylan had a come-to-Jesus moment in 1978 in a hotel room in Tucson, Arizona. More accurately, it seemed like Jesus came to him, as he felt “a presence in the room that couldn’t have been anybody but Jesus.” For four years, Dylan wrote songs critics panned as “God-awful gospel,” and fans mourned the loss of what they’d come to expect from him. By 1981, Dylan had returned to his Jewish and folk-rock roots. Yet he never retracted his vision: “Well, it may be the devil, or it may be the Lord, but you gotta serve somebody.” The choice remains ours. (Prepare the Word)

### VIGÉSIMO PRIMER DOMINGO DEL TIEMPO ORDINARIO

#### ¿A quién sirves?

El compositor Bob Dylan tuvo un momento de “venir a Jesús” en 1978 en una habitación de hotel en Tucson, Arizona. Más exactamente, le pareció que Jesús venía a él, dado que sintió “una presencia en la habitación que no podía ser otra que Jesús”. Durante cuatro años, Dylan escribió canciones que los críticos tacharon de “evangelio horrible,” y los fans lloraron la pérdida de lo que esperaban de él. En 1981, Dylan volvió a sus raíces judías y de folk-rock. Sin embargo, nunca se retractó de su visión: “Bueno, puede ser el diablo, o puede ser el Señor, pero tienes que servir a alguien”. La elección sigue siendo nuestra.