

Dear Padre,

I recently had a spirited discussion with a Protestant friend regarding Romans 8:26. He believes his “perfected prayer of being filled with the Holy Spirit and speaking in tongues” is addressed in that verse. What does the Church say about this verse?

Romans 8:26 says, “In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings.”

I'd be careful not to interpret this passage too narrowly and limit its application only to the gift of speaking in tongues. In fact, its application is much broader and actually can be applied to all Christian prayer.

When it comes to praying effectively, all of us can use some extra help. We get that help from the Holy Spirit. Scripture scholar Joseph A. Fitzmayer, SJ, maintains that the Holy Spirit actually plays an active and dynamic role in helping Christians pray effectively by interceding on his or her behalf. In effect, the Holy Spirit expresses for us the inaudible prayers and groaning of our hearts, for which we have no words. So, when we pray, the Holy Spirit is actually present to us and makes up for what we are lacking in our prayer due to our own human weakness.

Fr. Scott Katzenberger, CSSR | Sundaybulletin@Liguori.org



Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.



A WORD FROM *Pope Francis*

Let us try asking ourselves: Am I open to the action of the Holy Spirit?...This is a prayer we must pray every day: “Holy Spirit, make my heart open to the word of God, make my heart open to goodness, make my heart open to the beauty of God every day.”

GENERAL AUDIENCE, MAY 15, 2013

Calendar

Monday
AUGUST 30
Weekday
1 Thes 4:13–18
Lk 4:16–30

Tuesday
AUGUST 31
Weekday
1 Thes 5:1–6, 9–11
Lk 4:31–37

Wednesday
SEPTEMBER 1
Weekday
Col 1:1–8
Lk 4:38–44

Thursday
SEPTEMBER 2
Weekday
Col 1:9–14
Lk 5:1–11

Friday
SEPTEMBER 3
St. Gregory the Great,
Pope and Doctor
of the Church
Col 1:15–20
Lk 5:33–39

Saturday
SEPTEMBER 4
Weekday
Col 1:21–23
Lk 6:1–5

Sunday
SEPTEMBER 5
Twenty-third Sunday in
Ordinary Time
Is 35:4–7a
Jas 2:1–5
Mk 7:31–37

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. 10 ISSUES PER YEAR. ONE PER HOUSEHOLD, PLEASE.

Our Parish COMMUNITY

August 29, 2021

Twenty-second Sunday in Ordinary Time (B)

Dt 4:1–2, 6–8

Jas 1:17–18, 21b–22, 27

Mk 7:1–8, 14–15, 21–23

Law Versus Values

That is a very difficult choice to place before people. Why can't we choose both? Actually, that is the ideal.

Law is a legislated way that a group lives out a value. We value safe highways, and so we legislate traffic regulations, speed limits, and so forth. We value communal prayer, and so we devise liturgical calendars and worship ceremonies. Usually, the way we live out a value changes more frequently than the value itself. However, it often happens that people become so attached to a custom or law, though unfamiliar with the underlying value it embodies, that a change of custom becomes very disruptive. This certainly happened in the Church after the Second Vatican Council, which took place in the 1960s.

This seems to be the source of tension in today's Gospel scene. Washing hands before eating was a ritual custom here, not just a hygienic one. It probably originated with priests who bloodied their hands while sacrificing animals. Eventually, ritual washing became one of the 613 customs that Pharisees expected every Jewish man to observe. Referred to as “a hedge around the law,” such customs served to ensure the law itself was protected and would not be broken. Jesus' disciples did not observe this ritual, and so they were criticized.

Jesus immediately came to their defense. He did not disparage the value of appropriate ritual behavior. Rather, he accused his opponents of clinging to out-of-date practices while disregarding underlying values. Practices are external; values are internal. Laws and customs can change; fundamental principles and standards endure.

Sr. Dianne Bergant, CSA

FOR Reflection

★ Do you have a favorite religious practice? The rosary? Communal singing? What religious value does it reflect?

[Jesus said,]
“Nothing that enters one from outside can defile that person; but the things that come out from within are what defile.”

MARK 7:15





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
 Website: 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

Monday, August 30 8:00 a.m. Charles & Eileen Hoff+
Tuesday, August 31 8:00 a.m. All Souls
Thursday, Sept. 2 8:00 a.m. Harold Smith+
Friday, Sept. 3 12:15 p.m. Private Intention (T.P.)
Saturday, Sept. 4 4:00p.m. Joshua Skipton
Sunday, Sept. 5 9:00 a.m. Juan Jessie Perez

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

Thank you so much for your ministry!

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.

22 ND SUNDAY IN ORDINARY TIME— AUGUST 29, 2021



Nothing that enters one from outside can defile that person; but the things that come out from within are what defile (Mark 7: 21-)

Friends, I'm sure you know that living a life of faith is difficult enough even when we have good motives and a sincere heart. But if we aren't striving to continually align our hearts and minds to God, living a life of true faithfulness becomes incredibly difficult, maybe even impossible. And when that happens --- when our heart is not in the right place --- doing the right thing, the holy thing, the faithful thing day-in and day-out can become simply a burden to be overcome, an obstacle in our path, something we do only begrudgingly. But if our heart is in the right place, if we truly are trying to see as God sees, if we are truly trying to conform our very being to that of Jesus, doing the loving thing will come naturally. That's simply how God made us. And so, whether you are someone who seems at least on the outside to be doing all the right things praying, helping the poor, coming to Mass or whether you find yourself messing up time and time again or whether you are somewhere in-between let's be sure to take an honest look at our motives and attitudes. True faithfulness, it seems, starts on the inside.

Fr. Peter Tran

COLLECTION for August 22, 2021: Envelopes: \$645.00; Loose: \$195.25; Online Giving: \$221.60 Total \$1061.85; Average Weekly Expense: \$1,761.17. Income over/under -699.32.

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

SINCERE SYMPATHY & PRAYERS Our deepest sympathy and prayers to you and your family, on the passing of your beloved mother, Leona Randolph. May the Almighty God wrap His loving arms around you and the entire family and give you peace. May she rest in peace.

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 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.

OUR PARISH SCHOOL OF RELIGION IS STILL IN NEED OF A VOLUNTEER CATECHISTS FOR THE 5th –6th, 7-8 th GRADE and Kindergarten. If you are interested in sharing the word of God with the youth of our parish, please call Lisa Gannett (355-6611) or Karen Burden (355-6388).

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.

MEETINGS Pastoral council—September 1, 5:30 p.m.; K of C— September 1, 7:30 p.m.

VOCATION VIEW "Be doers of the word and not hearers only." The reception of the Word of God demands a living response, for the Word is active and alive, spurring us on to action. (James 1:22)

STEWARDSHIP THOUGHT "Every worthwhile gift, every genuine benefit comes from above," says St. James in the second reading. But, he reminds us, true worship of God involves using those good gifts to benefit the less fortunate. Good stewardship is not optional; it is the hallmark of our faith!

PRAYER OF THE WEEK Father of light, Giver of all that is good, you share your Spirit with us and invite us to participate in your work of renewing the world. Keep us attentive to your word. Gently reveal the ways we resist doing what is just and moral. Forgive us when we know what is right but fail to act accordingly. Help us distinguish between the values of the world and the values of your kingdom, and help us persevere in upholding your will. In Jesus' name, we pray. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Mark 7:1-8,14-15, 21-23)

Pharisees Pharisee seems to mean "separated one." Pharisees drew from both the laws in the Jewish scriptures and other teachings in order to help their fellow Jews preserve their identity and traditions during the Roman occupation of their land. Pharisees represent only one form of Judaism. Their mostly negative portrayal in our Gospels reflects a later stage of conflict between Jews and Christians. Some Pharisees were compassionate and just and inspired others to act likewise. **Ritual purity** Hand-washing and purifying refer to ritual cleansing not personal hygiene. Jewish law stipulated that objects and people be ritually purified in certain circumstances, such as for use in worship. The Pharisees seem to have made ritual hand washing before every meal a requirement for all Jews. Their expansion of this law is an example of the tradition of the elders. **Contesting authority** When the Pharisees ask Jesus about hand-washing, they're really asking him to justify his entire ministry. They question whether he truly speaks for God. Jesus responds by first quoting a passage from Isaiah in order to indicate that the Pharisees have taken over rules about holiness so completely that they've lost touch with what God wants. By quoting scripture, Jesus also indicates that he is the true teacher of God's law. **Rendering holy** Jesus next echoes a big theme of the Jewish scriptures: worship is meaningless, even sacrilegious, if the worshiper doesn't act justly and morally. However, when Jesus declares that nothing from outside can defile a person, he contradicts scripture, which now makes him seem unfaithful to God's law. There are two reasons he speaks so boldly. • As God's Son, Jesus has authority over God's law. Therefore, he's the only one who can correctly interpret or change it. • Jesus brings about a new era of salvation in which he purifies people. Therefore, the criteria of holiness in this new era is obedience to Jesus. (www.oursundayreadings.com)

UNDERSTANDING THE SECOND READING (James 1:17-18,21b-22,27)

Exhortation This letter draws more from Jesus' teaching than any other letter in the New Testament. It urges us to live justly and morally because Christ will hold us accountable for our actions (5:8-9). There is no time to waste as we seek to know and live God's word. **Good gifts** By insisting that God gives good gifts, James pointedly rejects the notion that God tempts people to sin (see vv.13-14). On the contrary, the one who gave us light itself acts with unfailing goodness (v.17). In desiring only good for people, God brings them to new life through baptism and the proclamation of his word (v.18). Like the first crops gathered during a harvest, those who heed God's word are sure to enter eternal life. **Doers of the word** God's word challenges us to live differently. As we hear God calling us to change the way we speak and act, James warns us not to ignore what we've heard. God's word, like the Christian religion itself, demands radical action. We should help others, especially those in need. In the Old Testament orphans and widows represent the weakest members of society. James also warns us not to conform to the values of our culture (the world). (www.oursundayreadings.com)

QUESTION AND ANSWER



Question: When I was young we learned six precepts of the Church. Someone told me that the list has been reduced to five. Can you clarify the current number and why the change was made? — G. Russell Reiss

Answer: The word “precept” comes from the Latin *praeceptum*, meaning to warn, admonish or instruct (*prae*, “before,” plus *capere*, “take”). As such, the precepts of the Church specified, historically, a kind of bare minimum that Catholics must observe in living the Catholic faith. *Prae* indicates that they were often given as an admonition to converts prior to their entry in the Church. The number and specifics of the precepts have varied a bit over the centuries and places where they were given. They do not rise to the level of formal Church doctrine but are more in the nature of an authoritative pastoral admonition. The Catechism of the Council of Trent did not mention them, though the current Catechism does (see 2041–43) and lists five: 1. You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor. 2. You shall confess your sins at least once a year. 3. You shall receive the Eucharist at least during the Easter season. 4. You shall observe the days of fasting and abstinence established by the Church. 5. You shall help provide for the needs of the Church. Older Catholics in England and America are familiar with a list of six which also included not to marry within a certain degree of kindred nor to solemnize marriage at the forbidden times. This sixth precept was not recognized in other parts of the world. When the universal Catechism was published in the 1990s, the more widespread list of five was used. The sixth precept is surely important, but it is spelled out clearly in other Church legislation related to marriage law. (From Catholic and Curious— Your Questions Answered, Monsignor Charles Pope)

HOW TO DRESS FOR MASS

Bishop Vincke, our Apostolic Administrator in his Pastoral Letter, “The Crucial Importance of attending Sunday Mass reminds us, “ I also want to discuss appropriate “dress” at Mass. Firstly, Jesus accepts you as you are, but at the same time, if you are attending a wedding banquet, you would likely try to wear something nice. How would you dress if someone famous came to your house? God, the King of the Universe, is the most important person ever to exist, and He comes to us at every Mass. Secondly, it is important to strive for modesty in the way we dress. Our bodies are gifts from God and are temples of the Holy Spirit. I understand that fashion trends change with the times, but it is important to honor the sacredness of our physical bodies and dress in a way that respect this truth.” (His entire pastoral letter can be found at <https://salinadiocese.org/wp-content/uploads/2021/05/Pastoral-letter-2021-web.pdf>.)

TWENTY –SECOND SUNDAY IN ORDINARY TIME

Purity is not an abstinence test?

Many of us who grew up in a moralizing culture were taught to imagine purity as having mainly to do with chastity. In which case, our aim was higher than the almost-but-not-quite perfection you might get from Ivory Soap, which years ago advertised itself as 99 and 44/100 percent pure. We may therefore be astonished that, according to the apostle James, purity in religion has something to do with how we respond to the abandoned in this world. Think charity, not chastity, to bump up your purity percentile. (Prepare the Word)

VIGÉSIMO SEGUNDO DOMINGO DEL TIEMPO ORDINARIO

La pureza no es una prueba de abstinencia

A muchos de los que crecimos en una cultura moralizante se nos enseñó a imaginar que la pureza tenía que ver principalmente con la castidad. En cuyo caso, nuestro objetivo era más alto que la “casi-pero-no-total” perfección que se podía obtener del jabón Ivory, que hace años se anunciaba como 99.44 por ciento puro. Por eso puede sorprendernos que, según el apóstol Santiago, la pureza en la religión tenga que ver con la forma en que respondemos a los abandonados de este mundo. Piensa en la caridad, no en la castidad, para aumentar tu percentil de pureza.