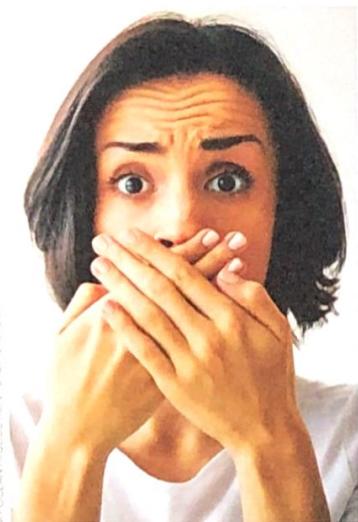


Dear Padre,

When I hear “Oh my God,” should I tell the person he or she is breaking a commandment? When I see people at Mass in revealing or disrespectful clothing, should I say something?

When I was young, I went to a baseball game with my parents. While we were in line, a man cursed using Jesus’ name. My mother said, “Oh, I don’t think Jesus is playing today.” She made her point, but I doubt she changed his future behavior.



I don’t think we’re obliged to evangelize by calling out someone who is using God’s name in vain. I hear someone cursing many times in public. Depending on the situation, I might say something simple like, “You know, there are children here.” Sometimes people apologize and stop; other times they tell me to mind my own business, using even more choice words, at which point I walk away. But we’re under no obligation to do this, and always be very careful about confronting strangers about anything.

As for appropriate dress for Mass, this is a problem in many parishes. I wouldn’t say anything to the person wearing the disrespectful or revealing clothing.

Instead, ask your pastor whether your parish or diocese has a dress code. If they do, ask him why it’s not being enforced. If there is no dress code, ask him if you can form a committee to establish one.

Fr. Patrick Keyes, 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*

[Christ] took our names upon himself, to the very end, including the evil that is within us....Anyone, in whatever situation..., can invoke the holy name of the Lord, who is faithful and merciful Love. God will never say no to a heart that invokes him sincerely.

GENERAL AUDIENCE, AUGUST 22, 2018

Calendar

Monday
AUGUST 9
Weekday
Dt 10:12–22
Mt 17:22–27

Tuesday
AUGUST 10
St. Lawrence,
Deacon and Martyr
2 Cor 9:6–10
Jn 12:24–26

Wednesday
AUGUST 11
St. Clare, Virgin
Dt 34:1–12
Mt 18:15–20

Thursday
AUGUST 12
Weekday
Jos 3:7–10a,
11, 13–17
Mt 18:21–19:1

Friday
AUGUST 13
Weekday
Jos 24:1–13
Mt 19:3–12

Saturday
AUGUST 14
St. Maximilian Kolbe,
Priest and Martyr
Jos 24:14–29
Mt 19:13–15

Sunday
AUGUST 15
The Assumption
of the
Blessed Virgin Mary
Rv 11:19a;
12:1–6a, 10ab
1 Cor 15:20–27
Lk 1:39–56

Our Parish COMMUNITY

August 8, 2021

Nineteenth Sunday in Ordinary Time (B)

1 Kgs 19:4–8

Eph 4:30–5:2

Jn 6:41–51

Live in Love

Now that’s an exhortation that should be easy to follow, because everyone wants to love and to be loved. However, it’s not as easy as it appears. Today’s second reading contains a list of offenses against love: “bitterness, fury, anger, shouting, and reviling” (Ephesians 4:31). Even those we should love the most can so annoy us that we lose control and might respond with bitterness or shouting. Furthermore, this exhortation is difficult because we are told to refrain from such anger toward people we don’t even know or those we don’t like.

We are to show kindness toward everyone. How can we ever do this? We might not have the courage or the desire. We are, after all, just weak human beings. True, but we have been “sealed for the day of redemption” with the “holy Spirit of God” (Ephesians 4:30). For the Jewish people, the Spirit of God referred to the dynamic power of God at work in the world. This means that the dynamic power of God is with us to transform us from bitter, angry people to be “imitators of God, as beloved children” (Ephesians 5:1).

Because this is the case, because this transforming power is available to us, why don’t we allow it to transform us and, in so doing, transform our world? Why is the world in such disarray? Why is there so much violence, oppression, and despair? Why are the most vulnerable among us often preyed upon? If we so desperately want to give and receive love, then why don’t we?

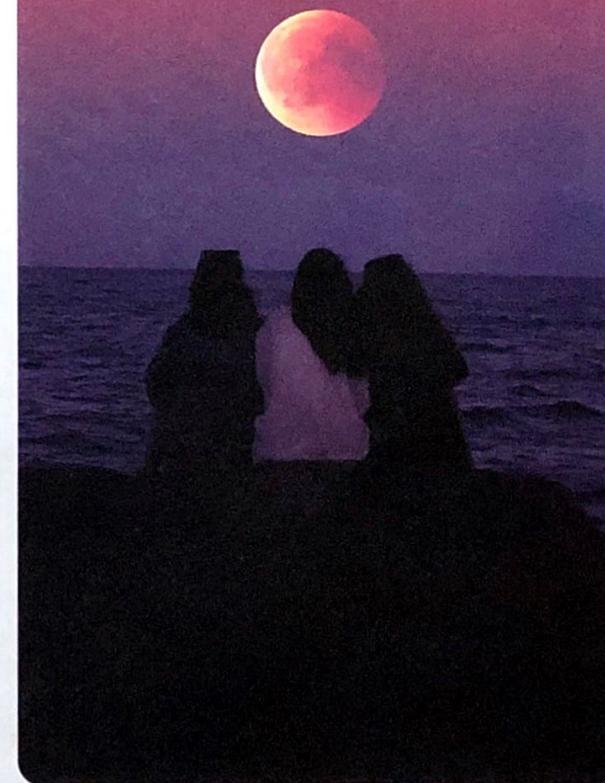
Sr. Dianne Bergant, CSA

FOR *Reflection*

- ★ What keeps you from being a loving person?
- ★ What can you do about this?

Be kind to one another, compassionate,
forgiving one another
as God has forgiven you in Christ.

EPHESIANS 4:32





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

Aug. 7, 4:00 p.m.	Gwen Waechter
Aug. 8, 9:00 a.m.	Mike Broeckelman
Aug. 14, 4:00 p.m.	Karen Burden
Aug. 15, 9:00 a.m.	K of C
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

Thank you so much for your ministry!

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 9	8:00 a.m.	Charles & Eileen Hoff+
Tuesday, August 10	8:00 a.m.	For Rain
Thursday, Aug. 12	8:00 a.m.	Harold Smith +
Friday, August 13	12:15 p.m.	Private Intention (T.P.)
(Eucharistic Adoration right after 12:15 Mass—5:00 p.m.)		
Saturday, August 14	4:00p.m.	Private Intention (S.L.)
Sunday, August 15	9:00 a.m.	George Hogan

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.

19TH SUNDAY IN ORDINARY TIME— AUGUST 8, 2021



“Taste and see the goodness of the Lord.” Psalm 34

As Catholics, it’s easy to hear the following words and immediately think of the Eucharist. “. . . and the bread that I will give is my flesh for the life of the world.”

When we hear Jesus say that this “bread” is his flesh for the life of the world, two things immediately come to mind --- his sacrifice on Calvary and this meal we share. It seems pretty clear that Jesus was linking the two --- connecting the giving of himself and the giving of this sacred food.

And we still see it that same way today --- still believe that the sacrifice of Jesus becomes present to us every time we do at Mass what he asked us to do. It’s as if time has ceased --- and we are in some sort of eternal space --- a place where we are united with Jesus and every other believer who shares in this meal --- past, present, and future. That’s true communion. What an incredible thought that is. What an incredible reality that is. What an incredible gift that is.

That’s what it means to truly believe in the Eucharist --- being willing to accept and embrace the profound truth that we are to become whom we eat. We eat the Body of Christ not as some end in itself or some private moment between us and our God --- but so we can BECOME the Body of Christ in a world that needs every good and holy and life-giving thing more than ever.

Are we willing to make Jesus’ words our own? Are we willing to give our lives for the life of the world --- sacrifice our own desires and wants for the good of others? Will we try to love as he loved and love and forgive as he forgave and forgives and show compassion and mercy and understanding and generosity as he did and does? Or are these words only for him?

Fr. Peter Tran

COLLECTION for August 1, 2021: Envelopes: \$1053.00; Loose: \$130.00; Online Giving: \$820.80 Total \$2003.80; Average Weekly Expense: \$1,761.17. Income over/under + 242.63.

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

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, August 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.

PARISH RELIGIOUS EDUCATION COMMITTEE MEETING August 11 at 6:00 p.m.

VOCATION VIEW Jesus, the Bread of Life, has come so that we might have life to its fullness. Fervent reception of the Holy Eucharist helps to discover the path God has created you to follow. (John 6:41-51)

STEWARDSHIP THOUGHT The gifts of God that the angel brought to Elijah – food, water, rest, and encouragement – were given, not for his own good alone, but to strengthen him for service. How am I using my gifts to serve others?

PRAYER OF THE WEEK adapted from St. Catherine of Siena O boundless charity! Just as you gave us yourself, wholly God and wholly man, so you left us all of yourself as food so that while we are pilgrims in this life we might not collapse in our weariness but be strengthened by you, heavenly food. You have left us yourself, wholly God and wholly man, hidden under the whiteness of bread. O fire of love! It was not enough to gift us with creation in your image and likeness and to create us anew, you also gave us yourself as food, the whole of divine being, the whole of God. What drove you? Nothing but your charity, mad with love as you are! Amen!

UNDERSTANDING THE GOSPEL OF THE WEEK - (John 6:24-35)

Murmuring The murmuring or complaining echoes Exodus 16 when God's people doubted that he could feed them after leading them out of Egypt. Now people doubt the claims of God's Son because they know his family. They doubt his heavenly origin because they know his earthly one.

"The Jews" As Jesus' words provoke disagreement, the Gospel writer no longer refers to the crowds but to the Jews. This Gospel may have been written in part to reassure and console those Jews who were persecuted by other Jews for believing in Jesus.

Drawn by the Father People have faith in Jesus because God gives them this faith (v.44). Such people must first be open to God, however. Jesus quotes the prophet Isaiah to emphasize that those who sincerely try to know God and God's law will believe in God's Son. Learning from and about God, however, is not the same as seeing God. Only Jesus, God's Son, can see God. For this reason, those who long to see and be with God do so by believing in Jesus.

Eternal life for everyone Jesus again contrasts manna with the bread he gives (v.49f). The bread the Israelites ate didn't keep them alive forever, but his bread will. The bread of Jesus is also superior to the manna because it is given for the world and not only for God's chosen people.

Life for life Those who believe what Jesus is saying have eternal life. They are nourished by his word, which replaces Jewish law, and they are sustained by his flesh, his whole self, which will be crucified and raised (v. 51c). Jesus gives his own physical life so that everyone who would otherwise die will be raised on the last day (v.44b). Thus, by living bread Jesus means that he isn't like earthly bread that gets stale or moldy. He lasts forever, as will those who "eat his bread," that is, those who believe in him. (www.oursundayreadings)

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

Failures This passage begins abruptly. Elijah, a prophet of the ninth century BC, is fleeing northern Israel. He had recently challenged the prophets of the Canaanite god, Baal, to a sort of duel between Baal and the LORD. After the pagan prophets lost the challenge, Elijah put them to death. Enraged, the pagan queen of Israel, Jezebel, vows to kill Elijah. Elijah thus flees into the desert, where he seems to surrender himself to despair. Perhaps he feels that he has failed to rescue his people from idolatry.

Get up! The LORD first strengthens his beleaguered prophet with food and drink. God then sends Elijah to Horeb, another name for Mount Sinai. Mount Sinai is the place of revelation, the place where God spoke to Moses. In the passage that follows this one, Elijah has an encounter with God that enables him to continue his prophetic ministry. (www.oursundayreadings)

QUESTION AND ANSWER



Question:

I was talking to my theology teacher about the conscience. He seems to equate conscience with whatever a person thinks. But I know a lot of people (including him) who think some pretty strange and heretical things. Isn't conscience something more than merely what I think or opine? — Name withheld

Answer:

You are correct. Conscience cannot simply be reduced to whatever I think. Frankly, it is often the role of conscience to challenge what we think. The Catechism of the Catholic Church describes conscience as a deep sense of right and wrong that God has inscribed in our heart. It is in effect the voice of God echoing deep within.

The Catechism says: “Deep within his conscience man discovers a law which he has not laid upon himself which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment.... For man has in his heart a law inscribed by God.... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths” (1776).

Surely, the conscience does interact with our intellect and reason, but of itself it is deeper and, one might argue, innate and preconscious. Here, too, the Catechism says: “Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act.... ‘Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more.... [Conscience] is a messenger of him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives” (1778).

Since conscience involves the practical intellect and the virtue of prudence especially, it is proper to say that conscience can be “formed.” But formed does not mean it is acquired from scratch. For, indeed, there is good medical and scientific evidence, which conforms to the teaching of faith, that the basic “sense” of conscience is present even in the youngest children, who can readily and innately grasp basic moral principles. The formation of conscience, therefore, involves the learning necessary to listen well to conscience and apply its voice to moral acts in each and every circumstance. Conscience is also formed when we acquire better and deeper knowledge regarding complex moral situations. We are able to incorporate that knowledge with our conscience as we make moral judgments. (Catholic and Curious—Msgr. Pope)

NINETEENTH SUNDAY IN ORDINARY TIME

Let living water flow

Jesus said, "Whoever gives only a cup of cold water to one of these little ones to drink" will be rewarded (Matt. 10:42). How much more so if we champion clean water rights for all. Have you ever tried to run a bath, only to have sludge emerge from the pipes? Have you visited a familiar lake and found its normally clear water unfit for swimming? Have you gotten sick from drinking from a contaminated spring, or developed a rash from washing in your own sink? Folks around the world and in parts of our own country have had this experience often. Take time to learn what you can do locally and globally to ensure access to what Pope Francis calls a “basic and universal human right”—safe drinking water. (Prepare the Word)

DÉCIMO NOVENO DOMINGO DEL TIEMPO ORDINARIO

Que fluya el agua viva

Jesús dijo: "Quien dé de beber un solo vaso de agua fría a uno de estos pequeños" será recompensado (Mateo 10:42). Cuánto más si defendemos el derecho al agua limpia para todos. ¿Has intentado alguna vez preparar un baño, sólo para que salga lodo de las cañerías? ¿Has visitado un lago conocido y descubierto que su agua, normalmente clara, no es apta para nadar? ¿Has enfermado por beber de un manantial contaminado, o te ha salido un sarpullido por lavarte en tu propio lavabo? Personas de todo el mundo y de partes de nuestro propio país han tenido esta experiencia a menudo. Tómate tiempo para averiguar qué puedes hacer a nivel local y mundial para asegurar el acceso a lo que el Papa Francisco llama un "derecho humano básico y universal:" el agua potable.