

Dear Padre,

The new priest assigned to our parish seldom shakes hands at the sign of peace during Mass. Isn't he supposed to?

You may be surprised to know that the *General Instruction of the Roman Missal* (154) calls for the priest to remain in the sanctuary at the sign of peace to avoid disrupting the assembly's exchange. He has the option of exchanging a sign of peace with the ministers—it's optional because to do so repeats the first greeting of peace he just extended to everyone in the assembly.

In the United States, an exception is made for special occasions such as weddings, funerals, or when community leaders are present. In those cases, the *GIRM* allows the priest to offer the sign of peace to people sitting near the sanctuary.

Ironically, many parishioners view the presider's participation less as a distortion of the rite than as a positive indicator of their priest's social skills, as in "Father is such a people person!"

Offering—and being offered—an actual sign of Christ's peace during Mass is intended to be poignant, prayerful, and powerful, with a different kind of fanfare than when greeters welcome worshipers before Mass or when the presider shakes hands and socializes immediately after Mass.

Fr. Byron Miller, CSsR
Sundaybulletin@Liguori.org



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Calendar

Monday
AUGUST 1
St. Alphonsus Liguori,
Bishop and Doctor
of the Church
Jer 28:1-17
Mt 14:13-21

Tuesday
AUGUST 2
Weekday
Jer 30:1-2,
12-15, 18-22
Mt 14:22-36
or Mt 15:1-2, 10-14

Wednesday
AUGUST 3
Weekday
Jer 31:1-7
Mt 15:21-28

Thursday
AUGUST 4
St. John Vianney, Priest
Jer 31:31-34
Mt 16:13-23

Friday
AUGUST 5
Weekday
Na 2:1, 3; 3:1-3, 6-7
Mt 16:24-28

Saturday
AUGUST 6
The Transfiguration
of the Lord
Dn 7:9-10, 13-14
2 Pt 1:16-19
Lk 9:28b-36

Sunday
AUGUST 7
Nineteenth Sunday
in Ordinary Time
Wis 18:6-9
Heb 11:1-2, 8-12
or 11:1-2, 8-12
Lk 12:32-48
or 12:35-40

Our Parish COMMUNITY

July 31, 2022

Eighteenth Sunday in Ordinary Time (C)
Eccl 1:2; 2:21-23
Col 3:1-5, 9-11
Lk 12:13-21

Was It Worth It?

We hear many stories about women and men who value things or status over the people in their lives or over genuine fulfillment. Then something happens that throws them back on their heels and they are forced to face the question: Was it worth it? No, say the writers of today's readings. It is not worth losing yourself or the people you love. In fact, it is not worth risking your own integrity.

The Hebrew word for *vanity* can be translated as "worthless" or "foolish." The characters in the first reading and the Gospel passage were considered foolish because the labors and possessions that wore them down were ultimately worthless.

This idea of vanity or foolishness is a prominent theme in the Wisdom tradition. We all know that actions have consequences. It's these consequences that reveal what is good for us and what is not, what is

worth pursuing and what we should avoid. Those who learn from life experiences in this way are considered wise; those who don't are deemed foolish. We all know this; we have learned the truth of it from our own experience.

There is one more aspect that must be considered in making wise decisions. Which consequences are worth the effort we put into achieving them? Are we looking for short-term enjoyment or do we seek long-term satisfaction? The profit attained by the people in these readings did not last. They couldn't take it with them, so one might ask: Was it worth it?

Sr. Dianne Bergant, CSA

FOR Reflection

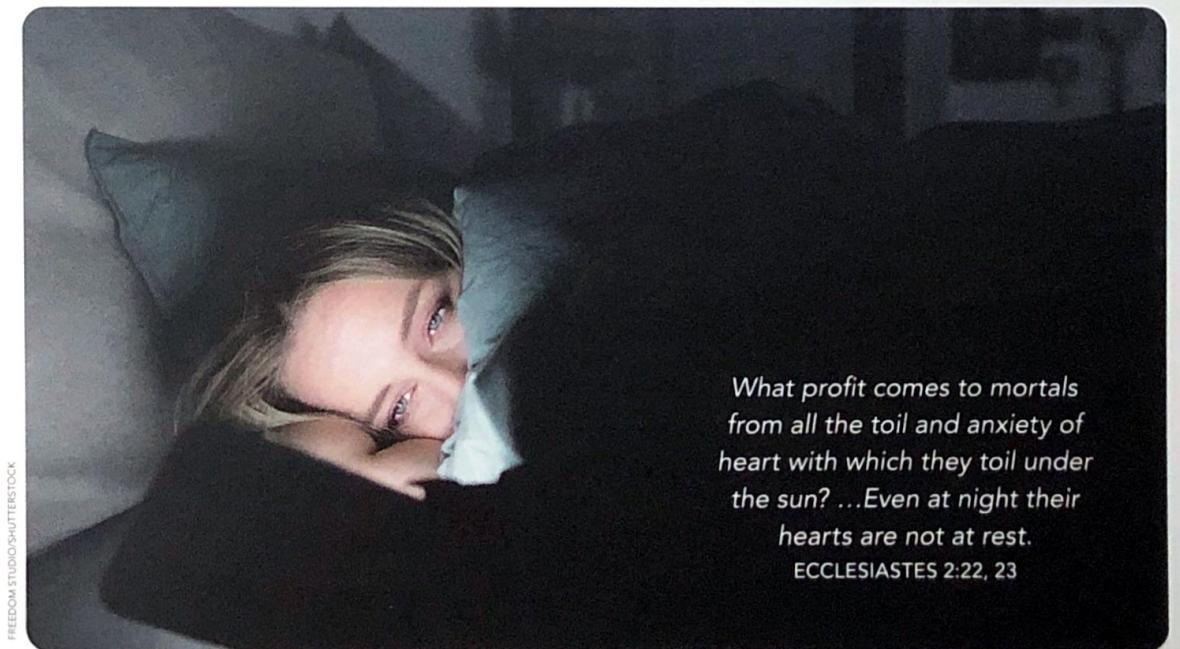
- ★ Think about the effort you put into achieving something. Was it worth it?
- ★ If not, what can you do to change this?



A WORD FROM Pope Francis

The quest for personal prestige can become a spiritual malady masquerading itself even behind good intentions: for example, when behind the good that we do and preach, we are only seeking ourselves and our own affirmation—that is, getting ahead and climbing up.

ANGELUS, OCTOBER 17, 2021



FREEDOM STUDIOS/SHUTTERSTOCK

What profit comes to mortals
from all the toil and anxiety of
heart with which they toil under
the sun? ...Even at night their
hearts are not at rest.

ECCLESIASTES 2:22, 23



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

**18TH SUNDAY OF ORDINARY TIME
(color: Green)**

7/30/2022- Saturday, 4: 00 p.m.

Servers: Maggie Gannett, Jonathan Gannett, Nathan Gannett

Reader: Gwen Waechter

7/31/2022–Sunday, 9:00 a.m.

Servers: Cade Berning, Jace Berning, Luke Woodrow

Reader: Fred Jones

**19TH SUNDAY OF ORDINARY TIME
(color: Green)**

8/6/2022- Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jason Velasco, Ryann Bamberger

Reader: Karen Burden

8/7/2022–Sunday, 9:00 a.m.

Servers: Kirbe Koons, Taybree Lohman-Fuller, Joleigh Lohman-Fuller

Reader: Mike Broeckelman

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

Saturday, July 30	4:00 p.m.	For the People
Sunday, July 31	9:00 a.m.	Suellen Bergkamp
Monday, August 1	8:30 a.m.	Fr. Alan Hartway
Tuesday, August 2	8:30 a.m.	Favorable Weather
Thursday, August 4	8:30 a.m.	Charles & Eileen Hoff
Friday, August 5	8:30 a.m.	Jack, Leona, Joe Randolph
Saturday, August 6	4:00 p.m.	For the People
Sunday, August 7	9:00 a.m.	Suellen Bergkamp

Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.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.

18TH SUNDAY IN ORDINARY TIME –JULY 31, 2022

GOD IS LOVE

This Sunday’s Gospel passage from Luke (12:13-21) is a challenging one. It almost sends chills down my spine when I hear Jesus’ admonition, “You fool, this night your life will be demanded of you; . . .”

My friends, so often we follow Jesus half-heartedly, embracing some of the “easier” things and disregarding the “tough” ones. And so, what happens? Well, we experience life just a little. We experience only a little joy, a little peace, a little meaning. Our lives are sort of “lukewarm,” and we impact the world accordingly --- in tiny ways. But God knows what is possible, and knows that all the wonderful things he desires for the world can only come about in their fullest sense when we are “all-in”, fully committed to doing the work he has entrusted to us according to each one’s vocation. There are many options to choose in our lives. When it comes to following Jesus, do we consider everything to be an option? I know I do at times. And yet, we know in our hearts that living as God intends, as new creations --- as people fully alive with, in, and for God --- requires our whole selves. Loving is not optional. Forgiving is not optional. Showing compassion is not optional. Being generous is not optional. Refusing to return violence for violence is not optional. And (as our Gospel story appears to assert) being spiritually detached from the material things of this world is not optional.

It’s a standard package. Bundled for our good and the good of the world.

Always has been, always will be. Let’s start treating it that way.

Fr. Peter

COLLECTION for July 24, 2022: Envelopes: \$805; Loose: \$257; Online Giving: \$198.07; Total \$1255.07; Average Weekly Expense: \$1,761.17. Income over/under - 506.10

CHURCH PROJECT GOAL \$52000—Last weekend contribution: \$220; Building Fund To Date: \$14,054.26

Thank you so much for your love for our parish church and your faithful stewards.

VALUE THEM BOTH VIGIL SERVICE - AUGUST 1ST Our Parish will host a Vigil Service for the passage of this amendment at 6:00 p.m. (August, 1st) with Holy Mass at 6:00 p.m. follows by Eucharistic Adoration and Rosary, and ends with Benediction around 7:30 p.m.

BUDGET SHOP We will be working at the Budget Shop on Tuesday, August 2. We are open on Saturdays and Tuesdays from 10:00 a.m. to 2:00 p.m. Any help will be greatly appreciated. And “Thank You” ahead of time.

CHURCH RUMMAGE SALE We will be having a Church Rummage Sale this year. The date will be August 20th. If you have anything you would like to donate please contact one of the following: Tressa Powers at 620-260-6247 ; Jane Sullivan at 620-355-5118 ; Gwen Waechter at 620-272-1030 ; Jana Jenkinson at 620-290-5201; Carolyn Robertson at 620-290-5569 . **THANK YOU FOR SUPPORTING OUR CHURCH!**

PARISH PASTORAL COUNCIL MEETING WILL BE AUGUST 3 at 5:30 p.m.

VOCATION VIEW Jesus calls us to be generous with the gifts that he has given. When we share our treasures with others, we will have true treasure in heaven. (Luke 12:12-21)

STEWARDSHIP Seeing Jesus transfigured made Peter want to do something to mark the event. But the Voice from the cloud said clearly that the first task of those who recognize Jesus as Lord is to listen to Jesus – and then act!

PRAYER OF THE WEEK (adapted from St. Claude de la Colombiere) My God, you watch over all who hope in you, and we want for nothing when we rely upon you in all things. Therefore I am resolved to have no anxieties and to cast all my cares upon you. People may deprive me of worldly goods and of honors; sickness may take from me my strength, but my trust shall never leave me. Let others seek happiness in their wealth or talents; let them trust in the purity of their lives, the number of their good works, or the fervor of their prayers; as for me, O my God, let me hope only in you. This hope can never be in vain. Only by placing all my hope in you can I be assured of eternal happiness. Amen

UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 12:13-15)

Interventions The man who asks Jesus to arbitrate in the matter of his inheritance seems only to know that some people are calling Jesus a teacher. At a time and place when religious laws were inseparable from civil ones, Jewish teachers were often called upon to settle such disputes, but the man has completely misunderstood Jesus’ role. Jesus refuses to intervene and instead uses the question to talk about the danger of seeking wealth.

Deadly greed Helping those in need was part of Jewish law, but this man didn’t give away anything. He thus rejected God’s law, and by extension, God himself. The man should have acknowledged that life is a gift from God. Instead, he tried to take control of his life by amassing possessions. He thought his possessions made his life more secure, but he died the very night that he hatched his plan to protect his life. He ultimately loses everything. The man should have secured a place for himself in Heaven by sharing with others the bounty he had gained.

Selfish to the end After reaping his great harvest, the man recalls the saying, “Eat, drink, and be merry...” He likes that idea, but he ignores the conclusion of the statement: “for tomorrow we die!” (See Isaiah 22:13.) God reminds the man of what he was foolish to have forgotten: our possessions will not save us.

(www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Ecclesiastes 1:2, 2:21-23)

Qoheleth, the preacher Qoheleth isn’t a personal name but comes from the Hebrew word for assembly or gathering. The word suggests that the author was a teacher and scholar. The Greek word for assembly is ekklesia, which we also translate as church.

Chasing after wind Qoheleth invites us to reevaluate what will make us happy. He observes that whatever people earn from their work ultimately benefits others because everyone dies and must leave their earnings behind (v.21). Worse, people try so hard to make sure that they’re happy in the future that they’re unhappy in the present (v.22-23). It’s important to remember that at this time most Jews did not believe in an afterlife. The word vanity is a translation of the Hebrew word hebel, which also means vapor or thin air. Here Qoheleth uses hebel to describe the futility of trying to store up happiness for later in life. Such striving is like chasing the wind: it’s pointless, a waste of the limited time a person has. (www.oursundayreadings)

MESSAGE FROM OUR BISHOP

“Greetings in the Lord. The August 2 vote is near! A YES vote on the Value Them Both Kansas Constitutional Amendment will help protect mothers and their preborn girls and boys. This amendment is needed to correct a grave error the Kansas Supreme Court made in 2019, finding a right to abortion in the over 150-year-old Kansas Constitution. A YES vote will restore the people’s authority to limit the abortion industry; protects common-sense laws such as no third-trimester abortions; protects parental notification for minors; and prevents taxpayer-funded abortion. Pray, asking Jesus for wisdom and the courage to vote on August 2. Thank you, and may God bless you, Bishop John Brungardt.”

“You formed my inmost being; you knit me in my mother’s womb” (Psalm 139:13).

Saludos en el Señor. ¡El 2 de agosto está cerca! Un voto SI a la Enmienda Constitucional de Kansas Valoremos a Ambos protegerá a las madres y sus niñas y niños por nacer. Esta enmienda es necesaria para corregir un grave error que cometió la Corte Suprema de Kansas en 2019, al encontrar el derecho al aborto en la Constitución de Kansas, la cual tiene más de 150 años de antigüedad. Un voto SI restaurara la autoridad del pueblo para limitar la industria del aborto; protege las leyes de sentido común, como no hacer abortos en el tercer trimestre; protege la notificación a los padres para menores; y previene el aborto financiado por los contribuyentes. Oren, pidiéndole a Jesús sabiduría y coraje para votar el 2 de agosto. Gracias y que Dios los bendiga, Obispo John Brungardt.

“Tú formaste mis entrañas, me tejiste en el seno materno” (Salmo 139,13).

Q: What are we to believe about “the Fall” in Genesis?

First, the term never appears in the Bible. The theology of the Fall evolves over time and reflection by church fathers, especially Augustine who popularized the term "original sin" to define humanity's "fall from grace." (See Questions Catholics Ask: ["What is 'original sin' "](#)?)

Which is not to say biblical texts concerning the first sin don't provide ample material to support the doctrine that followed. The story is dramatically simple: God makes a man and woman in the divine image and instructs them not to eat from a single tree in the garden. Eating its fruit would be fatal. Yet the couple prefers to take advice from a fellow creature in the Garden. This serpent claims the fruit doesn't cause death, but actually delivers fullness of life as God enjoys. This turns out to be the worst fake news in history.

This ancient myth is etiological, in the manner of Rudyard Kipling's stories of how the leopard gets its spots and the rhino its wrinkles. Why is life so hard? people wonder. Is God doing this to us? Do we deserve to suffer? The story of the Garden assures us that God doesn't cause harm. People do this; and we do it with every choice we make against God's benevolent guidance.

Saint Paul later hooks this story about the origins of suffering to the gospel accounts of the passion of Jesus. Paul simplifies the math by condensing the story to two crucial actors. One chooses the way of disobedience (not listening to God), launching the story of sin and suffering. Another chooses perfect obedience and, by means of his voluntary suffering, reverses the consequences of sin and death. One man falls, and another is lifted into the heavens. The point is clear: the self-willed path leads to ruin. Pursuing the will of God leads to salvation. Choose wisely.

The theology of the Fall becomes problematic when it narrows its focus on two "original" persons; one historical choice; and the dreadful consequences for the rest of us. Because of a single defining moment most of us didn't participate in, men and women are perpetually alienated from each other and the earth, between generations, and from God. Most parochial school kids figure out early on this is a pretty raw deal for a piece of fruit. To transfer our gaze to the significance of every human decision—toward self-will, or for the holy will—is to recognize that we each choose to fall, or to rise. (Alice L. Camille)

SAINT ANTHONY CATHOLIC CHURCH CCD (PSR) 2022-2023—Anyone interested in teaching CCD on Wednesday nights please text Lisa to confirm they will help (even if you have already talked to Lisa...please text her). Anyone else that wants to help with CCD please also text Lisa. She will be messaging all teachers to verify the teacher's meeting date. Lisa's cell phone is 620-272-6866

PLEASE NOTE: If you would like to teach, but have little ones not old enough for CCD and no babysitter for the night. We got you covered, there will be a babysitter at the hall each Wednesday to watch over your little ones so you can help teach!! Please consider giving one hour a week to help teach our children about Jesus and why he is so important in their lives.

2022

STEWARDSHIP CONFERENCE

Alternative Agriculture, Walls are Everywhere, Mothers in Need and Pope Francis Teaching on the climate are some of the topics that will inform us on how to care for our common home.

August 20, 2022
9:30 AM - 3:30 PM

Cathedral of Our Lady of Guadalupe

REGISTRATION:
620-227-1537

dcdioocese.org/stewardship



Dan Misleh



Br. Cristofer Fernandez

EIGHTEENTH SUNDAY IN ORDINARY TIME

Dizzy yet?

Do you ever feel like the world is spinning out of control? You're not alone: Pope Francis has called this effect of modern culture "rapidification." It's not just you: Things really are happening, progressing, and becoming obsolete faster—including what many of us do for a living. We're not unlike the tragic lamplighter in Catholic author Antoine de Saint-Exupéry's classic, *The Little Prince*. The lamplighter's planet is turning faster, but he still operates at the same mortal speed. He must now respond to 1,440 sunsets where there used to be just one. Now more than ever, we need to honor our Sabbaths and take our rest. (Prepare the Word)

DÉCIMO OCTAVO DOMINGO DEL TIEMPO ORDINARIO

Ya estas mareado?

¿Alguna vez has sentido que el mundo gira fuera de control? No eres el único: El Papa Francisco ha llamado a este efecto de la cultura moderna "rapidificación." No eres sólo tú: Las cosas realmente están sucediendo, progresando y volviéndose obsoletas más rápidamente, incluyendo lo que muchos de nosotros hacemos para ganarnos la vida. No somos como el trágico farolero del clásico del autor católico Antoine de Saint-Exupéry, El Principito. El planeta del farolero gira más rápido, pero él sigue operando a la misma velocidad mortal. Ahora debe responder a 1.440 puestas de sol cuando antes sólo había una. Ahora más que nunca, necesitamos honrar nuestros Sabbath y tomar nuestro descanso.