

Dear Padre,

My mother divorced, then remarried a non-Catholic. Her first marriage was never annulled. She says if she can't take Communion, there's no difference between watching Mass on TV and attending Mass in a church. I think there's a difference, and she should go to Mass in a church with other Catholics. Your thoughts?

It's a good sign that your mother is watching Mass on television instead of skipping Mass altogether, but you're right.

Television Masses are a viable option for Catholics who are physically unable to attend Mass, but if your mother is physically able, it's a different matter. When it comes to worship, there's nothing like being there, and by attending the liturgy with other Catholics every week and on holy days, she'll fulfill her obligation by virtue of baptism in "fully conscious and active participation" (Constitution on the Sacred Liturgy [*Sacrosanctum Concilium*], 14).

Keep encouraging your mom to attend weekly Mass in person and encourage her to contact her priest about starting annulment proceedings. If the annulment is granted and her current marriage is convalidated, she'll be able to receive the Eucharist.

Receiving Communion may be the privileged encounter with God, but Mass is primarily for worshiping and giving thanks to God. By returning to Mass with other Catholics now and eventually taking Communion, your mom's faith life clearly will be enriched.

Fr. Bob Lindsey, 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*

Familiarity with the Lord, of Christians, is always in community. Yes, it is intimate, it is personal, but within the community. A familiarity without community, a familiarity without bread, a familiarity without the Church, without the people, without the sacraments, is dangerous.

HOMILY, APRIL 17, 2020

Calendar

Monday
NOVEMBER 8
Weekday
Wis 1:1-7
Lk 17:1-6

Tuesday
NOVEMBER 9
Dedication of the
Lateran Basilica
Ez 47:1-2, 8-9, 12
1 Cor 3:9c-11, 16-17
Jn 2:13-22

Wednesday
NOVEMBER 10
St. Leo the Great, Pope
and Doctor of the
Church
Wis 6:1-11
Lk 17:11-19

Thursday
NOVEMBER 11
St. Martin of Tours,
Bishop
Wis 7:22b-8:1
Lk 17:20-25

Friday
NOVEMBER 12
St. Josaphat,
Bishop and Martyr
Wis 13:1-9
Lk 17:26-37

Saturday
NOVEMBER 13
St. Frances Xavier
Cabryni, Virgin
Wis 18:14-16; 19:6-9
Lk 18:1-8

Sunday
NOVEMBER 14
Thirty-third Sunday in
Ordinary Time
Dn 12:1-3
Heb 10:11-14, 18
Mk 13:24-32

Our Parish COMMUNITY

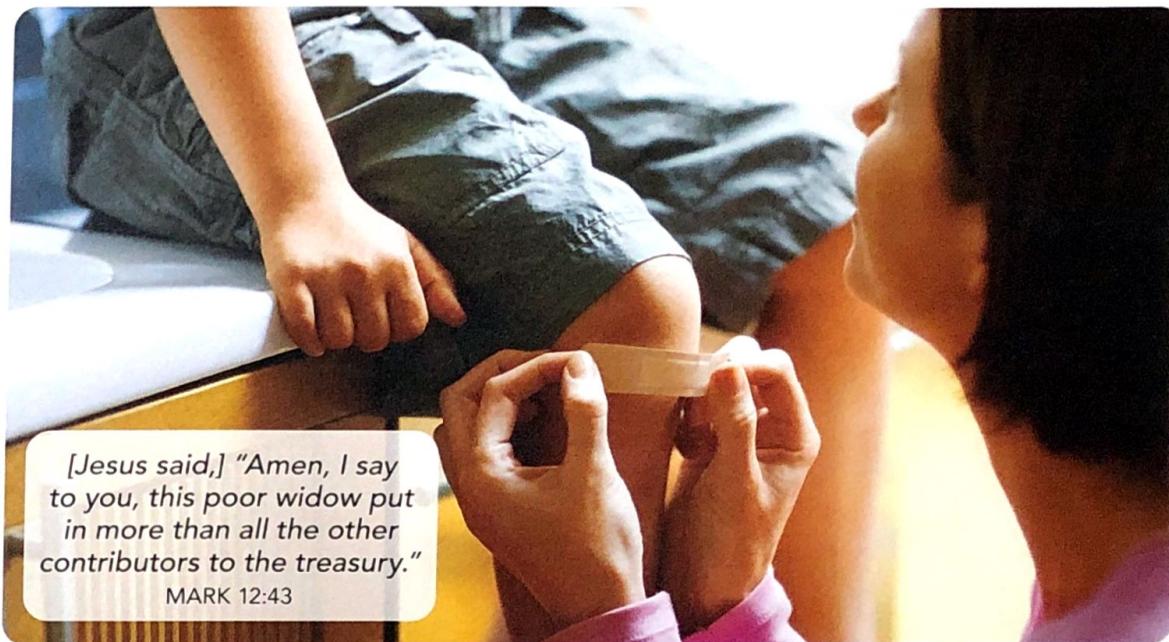
November 7, 2021

Thirty-second Sunday in Ordinary Time (B)

1 Kgs 17:10-16

Heb 9:24-28

Mk 12:38-44 or 12:41-44



[Jesus said,] "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury."

MARK 12:43

Ouch!

That's the sound of someone giving until it hurts. Most of us probably will never be in such a situation. It's not that we don't give, but that we are seldom asked to give until it really hurts.

The women in today's readings were in desperate straits. They hurt even before they opened their hands to give. Both belonged to one of the groups of vulnerable people often identified in the Bible—namely, the resident alien, the orphan, and the widow. Since the social structure of a patriarchal society is usually built on male kinship, those with no male patron were extraordinarily vulnerable. Consequently, Jewish law made special provision for them (see Deuteronomy 24:17, 19-21; 26:12-13; 27:19). The women in these stories were disadvantaged because they were women, they were widows, and they were

poor. How these deprivations interacted with each other isn't specifically mentioned.

It's not their state of deprivation that makes them models for us to emulate. It's their generosity *despite* their deprivation. The widows featured in today's readings gave from their hearts, not from their abundance. They recognized need in another and did what they could to address that need. That is the virtue set before us today. It is, indeed, heroic!

Do we do what we can to help others in need—as little as that might be? Or do we cling to what we have, to what we say we have a right to have because we worked for it? Are we that uncaring? Ouch! That hurts!

Sr. Dianne Bergant, CSA

FOR Reflection

- ✦ How open are you to the needs of others?
- ✦ How generous does this make you?



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 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, Nov. 8	8:00 a.m.	C.J. Rosemarie Guebelle
Tuesday, Nov. 9	8:00 a.m.	Special Intention (Smith Family)
Thursday, Nov. 11	8:00 a.m.	Special Intention (Powers Family)
Friday, Nov. 12	8:00 a.m.	Thanksgiving for F. Weather
		Eucharistic Adoration follows 8:00 a.m. Mass
Saturday, Nov. 13	4:00p.m.	For the People
Sunday, Nov. 14	9:00 a.m.	Leona Randolph

Nov. 6, 4:00 p.m.	Karen Burden
Nov. 7, 9:00 a.m.	Julie Kaps
Nov. 13, 4:00 p.m.	Tom Bachman
Nov. 14, 9:00 a.m.	K of C
Nov.20, 4:00 p.m.	Debbie Frederick
Nov. 21 9:00 a.m.	Mike Broekelman
Nov. 27, 4:00 p.m.	Gwen Waechter
Nov. 28, 9:00 a.m.	Alvin Bergkamp

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.

32ND SUNDAY IN ORDINARY TIME— NOVEMBER 7, 2021



Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matthew 5:3)

“Amen, I say to you, this poor widow put in more than all the other contributors to the treasury.”

This Gospel story from Mark is one that makes many of us pretty uncomfortable myself included. After all, one person in the story gave all she had, and others gave just some of the “extra” they had --- and well, I know which category I fall into. Maybe you fall into that same category. I give a little here and there. I think about what I can “afford” before I make a donation. Of course, what I can “afford” is always less than what I really can “afford”. And I worry that God is disappointed in me, unhappy that I’m not more like the poor widow in the story.

How was she able to do what she did?

My guess is that maybe she didn’t really consider herself to be poor, didn’t consider herself to be a have-not --- at least when it came to the things that truly mattered. She had plenty. She had more than enough --- because the only thing that was important to her was doing the right thing --- a good thing, a loving thing, a generous thing, a God-like thing. She wasn’t worried about being broke --- because what she was ultimately giving was love --- and maybe she knew that would never run out.

In truth, we aren’t wealthy, but as Christians, as disciples of Jesus, we must consider ourselves wealthy when it comes to the things of God, must consider ourselves wealthy when it comes to what it takes to do whatever God is asking of us. And these are the sorts of things that can never run out --- things like mercy, kindness, love, compassion, forgiveness. Put simply --- we can love and love and love some more --- and God will make sure that we still have plenty to give. And so, let’s not try to figure out how much we “have”. Let’s just give it all and trust that God will be pleased . . . and will provide. Fr. Peter

COLLECTION for October 31, 2021: Envelopes: \$995.00; Loose: \$131.50; Online Giving: \$524.85 Total \$1651.85; Average Weekly Expense: \$1,761.17. Income over/under - 109.82.

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

CONGRATULATIONS We would like to extend our congratulations to our newly Baptized, Iris Altamirano Leo, daughter of Manuel & Abraham Altamirano, who was baptized on November 6th, 2021. Welcome to God's family in the Church! May our Loving God continue to pour down His abundant blessings upon Iris and her family.

BOOK OF REMEMBRANCE During the month of November we hold in prayer all who have passed away in our parish in the past years. Located in our church vestibule is a Book of Remembrance to which parishioners may add lists of names of deceased friends and loved ones. All names will be remembered at our upcoming Masses in November.

ALTER SERVERS TRAINING There will be two server trainings for all servers. Wednesday December 1 (6:30 p.m.) and Sunday December 5 (after 9:00 a.m. Mass). Please make an effort to have your child attend one of them.

NOVEMBER CCD CLASSES Every Sunday for Confirmation and Every Wednesday for other classes except November 24.

VOCATION VIEW Jesus upholds the example of the widow who puts two small coins into the Temple treasury as the greatest treasure given. We are to give not out of our surplus, but from our very selves. (Mark 12:38-44)

STEWARDSHIP THOUGHT Both widows in today's readings gave all they had to the work of the Lord, one using all her remaining food to feed Elijah and the other offering her two copper coins to the temple treasury. Faithful stewards give all that is asked and trust the Lord to be faithful to His promises.

PRAYER OF THE WEEK (by St. Ignatius of Loyola) Take, Lord, and receive all my liberty, my memory, my understanding and my entire will – all that I have and possess. You have given all to me; to you, Lord, I return it. All is yours; do with it what you will. Give me only your love and your grace; that is enough for me. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Mark 12: 38-44)

Putting on a show Jesus first criticizes the scribes for drawing attention to themselves by... • wearing distinctive clothes • smiling and nodding whenever people publicly greeted them with deference • choosing the best seats; at religious functions these seats might have faced outward so that the scribes were visible to everyone else

Stealing from widows Jesus also criticizes the scribes for defrauding widows of the money left to them by their husbands. Because scribes were literate and educated, they often served as managers of household estates. Jesus implies that the scribes cheated the people who hired them, even driving some of them into poverty. By lengthy prayers Jesus might be referring to prayers the scribes said for the very people they were simultaneously defrauding. The term might also apply to prayers the scribes recited in order to seem trustworthy and gain new clients.

The sound of money Jewish law required people to support the running of the Jerusalem temple. People dropped their coins into vessels in the temple area. Because these vessels were made of metal, a rich person's contribution clanged loudly and for several seconds or more. The widow's contribution, by contrast, might not even have been heard.

The widow's two coins The widow didn't give in proportion to what she had, as the rich did. She gave beyond her means; she could have kept one of her coins, but instead she donated both of them. Although Jesus commended the widow's faith, he might have objected to the failure of others to come to her aid, especially since... • Jesus just condemned the scribes for pushing widows into poverty • in the next passage, Jesus says the temple will be destroyed, in which case monetary donations are pointless (www.oursundayreadings.com)

UNDERSTANDING THE FIRST READING (I King 17:10-16)

Who is Elijah? Elijah began his ministry during the reign of King Ahab, who ruled northern Israel from about 870-850 BC. King Ahab's pagan wife, Jezebel, spread the worship of foreign gods throughout the northern kingdom. Elijah warned that God would send a drought to punish the people for following Jezebel in the worship of foreign gods.

God over all During the drought God provided water and food for Elijah. In this story Elijah goes to a town outside of Israel near Sidon, a pagan region that the Israelites believed was controlled by other gods. The widow's faith in God's prophet keeps her and her son alive. The story also shows that the God of Israel has power in pagan territory. Ironically, Queen Jezebel was from Sidon. Although she'll make herself Elijah's enemy, her gods are clearly no match for the God of Israel (www.oursundayreadings.com)

Question: If we go to confession regularly and are trying to live a good life, why must we be reminded that we are sinners every time we go to Mass? — David O'Flaherty

Answer: The invitation at Mass is: "Let us acknowledge our sins and so prepare ourselves to celebrate the sacred mysteries." The invitation is meant communally and should not be taken as a personal accusation. In any communal gathering, people are at many different stages and in different conditions. Some are frequent with confession, others not. Some are in a state of grace, others are not. Some are struggling habitually with serious sins, others are not, but likely have venial sins. Some make light of sins, others have greater compunction. Thus the admonition to acknowledge our sins makes sense in a communal gathering.

But even individually we all have some degree of sin, and acknowledging this is an invitation to the truth about our self and our need for God's ongoing grace to preserve us from serious sin. We come to Mass because we need the medicine of God's word and grace, and even the just man sins seven times a day (see Prv 24:16). (Monsignor Charles Pope—Catholic and Curious, Your Questions Answered)

QUESTION & ANSWER

Question: Does confession remove all sin? If so, why purgatory, especially if one has received the last rites when dying? — Robert Lusby

Answer: Confession absolves all sin, but not necessarily all effects of sin. For example, consider a man who, in an angry outburst, broke and damaged several things in his home and broke his hand as well. He also upset his wife and children, who are now fearful of future outbursts. If he goes to confession (as he should), he is absolved from the guilt of what he did before God. However, his broken hand does not suddenly heal, neither do the broken items in his house suddenly repair, and his wife and children do not instantly recover their confidence and good will toward him. This will require some sort of restitution by him and a commitment to restore trust with his family.

There are also likely personal issues that need healing. Perhaps he has personality traits that cause him to be easily angered. Perhaps he must learn to master his emotions. Maybe there were issues of drinking or stress management. So, confession absolves us from the guilt of our sins, but not necessarily all their causes or effects. Over time, through grace, the sacraments, growth in faith, and holy fellowship we can grow in holiness which includes self-mastery. If this process is not complete when we die, ongoing and final purification is necessary in purgatory so that God, who has begun a good work in us, might bring it to completion (see Phil 1:6) and that we may be perfect, even as the Father is perfect (Mt 5:48). (Monsignor Charles Pope—Catholic and Curious, Your Questions Answered)

How to Get a Plenary Indulgence Any Day This November 2021

ROME — Did you know that you can get a plenary indulgence any day this November? It's true. The Vatican has decided to grant Catholics who visit a cemetery to pray for the dead on any day in the month of November a plenary indulgence. Usually, the Catholic Church only grants this plenary indulgence for the souls in Purgatory to those who pray in a cemetery on Nov. 1-8, which is the week of the Solemnity of All Souls' Day. Last year, due to the COVID-19 pandemic, the Apostolic Penitentiary issued a decree that extended the availability of some plenary indulgences because of concerns about avoiding large gatherings of people in churches or cemeteries. The Vatican has issued the same decree this year during the month of November. The specific Nov. 2 plenary indulgence one can receive for their own soul by visiting a church or an oratory and reciting an Our Father and the Creed, can now also be done on any day in November.

What is a plenary indulgence?

A plenary indulgence is a grace granted by the Catholic Church through the merits of Jesus Christ, Mary, and all the saints to remove the temporal punishment due to sin. The indulgence cleanses a person of all temporal punishment due to sin. However, it must always be accompanied by a full detachment from sin.

Conditions to receive a plenary indulgence in all cases:

Detachment from all sin, even venial.

Sacramental confession, Holy Communion and prayer for the intentions of the pope. Sacramental confession and receiving the Eucharist can happen up to about 20 days before or after the act performed to receive a plenary indulgence.

It is appropriate that Communion and the prayer take place on the same day that the work is completed. One sacramental confession is sufficient for several plenary indulgences. However for each plenary indulgence one wishes to receive, a separate reception of the Eucharist and a separate prayer for the intentions of the Holy Father are required.

The Vatican decree issued due to the pandemic allows Catholics who are unable to leave their home, such as the sick or elderly, to still obtain a plenary indulgence by reciting prayers for the dead before an image of Jesus or the Blessed Mother. Examples of prayers homebound Catholics can pray include the rosary, the Chaplet of Divine Mercy, lauds or vespers of the Office for the Dead, or by performing a work of mercy by offering their pain to God. (EWTN)

THIRTY-SECOND SUNDAY IN ORDINARY TIME

A joyous calling

When we hear the word "vocation," the first thing that may come to mind is "sacrifice." Doesn't it imply God is asking us to give up something precious—like the rest of our lives and our freedom? No wonder we run from the idea whenever it surfaces! But if you ask a priest or religious sister or brother about what vocation means to them, words frequently uttered include *joy*, *meaning*, and *peace*. Listen to some who answered their inner longing speak of their joy [here](#), and pray for vocations this National Vocation Awareness Week. (Prepare the Word)

TRIGÉSIMO SEGUNDO DOMINGO DEL TIEMPO ORDINARIO

Una llamada gozosa

Cuando oímos la palabra "vocación," lo primero que puede venirnos a la mente es "sacrificio." ¿No implica que Dios nos pide que renunciemos a algo precioso, como el resto de nuestra vida y nuestra libertad? No es nada extraño que huyamos de esa idea cada vez que aparece. Pero si preguntamos a un sacerdote, o a una religiosa o a un religioso, qué significa para ellos la vocación, las palabras que se suelen pronunciar son alegría, sentido y paz. Escucha a algunos de los que respondieron a su anhelo interior hablar de su alegría [aquí](#), y reza por las vocaciones esta National Vocation Awareness Week (Semana Nacional de Conciencia sobre las Vocaciones).