

Dear Padre,

My aunt has terminal cancer. Her doctors have advised her to stop chemotherapy and begin palliative care, but she says that's equivalent to assisted suicide. Is that what the Church thinks?

Palliative care doesn't prolong life, but neither does it cause life to end. The bishops are quite clear that palliative care is neither euthanasia nor assisted suicide, both of which are always sinful.

The *Catechism of the Catholic Church* says treating or not treating a patient in a way that will cause death is always murder (CCC 2277). However, a patient's choice to discontinue "burdensome, dangerous, extraordinary" treatment "can be legitimate" when it's done not to cause death, but in recognition of "one's inability to impede it" (CCC 2278). But even when death seems to be close, "ordinary care" that would be given to any sick person cannot be interrupted (CCC 2279).

Palliative care does not cause death. It gives terminally ill people spiritual support and relief from their physical symptoms. An excellent resource on this topic, "Killing the Pain, Not the Patient: Palliative Care vs. Assisted Suicide," is available at uscgb.org.

The *Catechism* says palliative care "should be encouraged" (CCC 2279). It helps the dying person and the family focus on the gift of life and the blessing each person is. The patient who legitimately chooses palliative care is not waiting to die but rather living those last moments to the fullest and as comfortably as possible.

Fr. Patrick Keyes, CSSR
Sundaybulletin@Liguori.org

A WORD FROM *Pope Francis*

Even if we know that we cannot always guarantee healing or a cure, we can and must always care for the living, without ourselves shortening their life, but also without futilely resisting their death. This approach is reflected in palliative care, which...opposes what makes death most terrifying and unwelcome—pain and loneliness.

MESSAGE TO WORLD MEDICAL ASSOCIATION, NOVEMBER 7, 2017



Calendar

Monday
OCTOBER 31
Weekday
Phil 2:1–4
Lk 14:12–14

Tuesday
NOVEMBER 1
All Saints
Rv 7:2–4, 9–14
1 Jn 3:1–3
Mt 5:1–12a

Wednesday
NOVEMBER 2
Commemoration of
All the Faithful Departed
(All Souls' Day)
Any readings from
no. 668 or from the
Masses for the Dead

Thursday
NOVEMBER 3
Weekday
Phil 3:3–8a
Lk 15:1–10

Friday
NOVEMBER 4
St. Charles Borromeo,
Bishop
Phil 3:17–4:1
Lk 16:1–8

Saturday
NOVEMBER 5
Weekday
Phil 4:10–19
Lk 16:9–15

Sunday
NOVEMBER 6
Thirty-second Sunday
in Ordinary Time
2 Mc 7:1–2, 9–14
2 Thes 2:16–3:5
Lk 20:27–38
or 20:27, 34–38

Our Parish COMMUNITY

October 30, 2022

Thirty-first Sunday in Ordinary Time (C)

Wis 11:22–12:2

2 Thes 1:11–2:2

Lk 19:1–10

"For God So Loved the World..."

When we hear this phrase from John 3:16, we think of God's love for human beings—and rightly so. However, today's first reading reminds us that God's love is much broader. This reading offers us a glimpse into God's love of all natural creation. The Greek word translated "world," the word found in the passage from John as well as today's reading, is *kósmos*, a word we think of today as "universe." So we could say: "God so loved the cosmos."

The author of the Book of Wisdom insists that God loves whatever God has made; that the power of the Creator is matched by the Creator's love; and that this love is manifested through mercy to all. We are accustomed to hearing how God cares for us with holy abandon. This reading expands that love to include a tiny grain of sand or the morning dew. An even more daring statement claims that God's imperishable spirit is in all things. How else could anything exist? This fact is the basis of what is referred to as "the intrinsic value of the entire natural world," which means that everything has unique value simply because it was created by God—not because we can use it to enhance ourselves.

This kind of thinking might be new to many. However, it calls us to revere elements of nature like trees, flowers, wolves, and even mosquitos, because they are creatures of God. Our faith insists that "God so loved the cosmos." —Sr. Dianne Bergant, CSA

FOR Reflection

- * Read the first reading slowly and thoughtfully. What new thinking does it suggest for you?
- * Think of how dependent you are on earth, water, air, and plants, for example, and give thanks.

For you [the Lord] love all things that are and loathe nothing that you have made;
for you would not fashion what you hate.

WISDOM 11:24



SHUTTERSTOCK



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

| | | |
|-------------------|-----------|------------------------|
| Saturday, Oct. 29 | 4:00 p.m. | Suellen Bergkamp |
| Sunday, Oct. 30 | 9:00 a.m. | Chuck Sullivan |
| Monday, Oct.31 | 8:30 a.m. | Charles & Eileen Hoff |
| Tuesday, Nov. 1 | 6:00 p.m. | For the People |
| Wednesday, Nov. 2 | 6:30 p.m. | Leon Martinez |
| Thursday, Nov. 3 | 8:30 a.m. | Bob Rooney |
| Friday, Nov. 4 | 8:30 a.m. | Sp. Int. Burden Family |
| Saturday, Nov. 5 | 4:00 p.m. | For the People |
| Sunday, Nov. 6 | 9:00 a.m. | Carter Brown |

31ST SUNDAY IN ORDINARY TIME (color: Green)

10/29/2022- Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Gwen Waechter

10/30/2022–Sunday, 9:00 a.m.

Servers: Cade Berning, Jace Berning, Luke Woodrow

Reader: Julie Kaps

32ND SUNDAY IN ORDINARY TIME (color: Green)

11/05/2022 – Saturday, 4:00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Karen Burden

11/06/2022 –Sunday, 9:00 a.m.

Servers: Kirbe Koons, Joleigh Lohman-Fuller, Volunteer

Reader: Fred Jones

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.

31TH SUNDAY IN ORDINARY TIME –OCTOBER 30, 2022

GOD IS LOVE

Friends, one of the wonderful things in life is making a new friend. Some of us do it quite easily, while others of us really struggle with building relationships. But when we do, when we succeed --- it can be a special thing. most of us want new people in our lives to, in a certain respect, “love” the people we “love,” find important the people we find important --- simply because we do --- not basing it on any other reason.

This Sunday’s Gospel reading (Luke 19:1-10) Jesus showed kindness to Zacchaeus, to a man others were unwilling to show kindness to --- and the man was never the same again. And maybe others close to him were never the same again. And maybe the people who simply heard what Jesus did were never the same again. Love can do that.

That’s the power of love --- the power to transform absolutely everything. So let’s not try to figure out who is “worthy” of our love. God loves all of us. And we should love them simply for that reason alone and for no other.

Who is someone you have difficulty loving? Who rubs you the wrong way? Who makes you angry? Why not decide today to start loving that person and everyone else this very day?

It might just help them and us become the beautiful people God created us to be. Fr. Peter

ALL SAINTS’DAY TODOS LOS SANTOS

NOVEMBER 1 is a Catholic Holy Day of Obligation, meaning all Catholic are required to attend Mass on that day, unless they have an excellent excuse, such as serious illness.

Mass @ St. Anthony on Tuesday 11/01 at 6:00 pm.; St. Raphael’s Monday 10/31 at 6:00 pm. All Souls’ Day Mass at St. Anthony’s Wednesday 11/02 at 6:30 p.m.; St. Raphael’s Wednesday at 8:00 am MT

UPCOMING MEETINGS

Knights of Columbus—Wednesday, November 2 7:30 p.m.

Parish Councils—Wednesday, November 9, 5:30 p.m.

COLLECTION for October 23, 2022: Envelopes: \$655; Loose: \$399; Online Giving: \$412.37; Total \$1466.37; Average Weekly Expense: \$1,761.17. Income over/under - 294.80

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$16,841.26

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

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 Reembrace 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.

ALTAR SOCIETY - BAKE SALE Altar Society will be having a bake sale at the Holly & Iuy holiday event December 3rd at the Memorial Building. All ladies of the parish are asked to bring baked or food items to this event. Mark you calendars please.

VOCATION VIEW Jesus approaches us and wants to come stay with us. Be ready to change your ways, like Zacchaeus, to follow Jesus. (Luke 19:1-10)

STEWARDSHIP We are called to be good stewards of our personal vocations. St. Paul's prayer for the Thessalonians is therefore ours, too – "that our God may make (us) worthy of his calling and powerfully bring to fulfillment every good purpose and every effort of faith."

PRAYER OF THE WEEK (by St. Catherine of Siena) "Dear Lord, it seems that you are so madly in love with your creatures that you could not live without us. So you created us, and then, when we turned away from you, you redeemed us. Yet you are God and so have no need of us. Your greatness is made no greater by our creation; your power is made no stronger by our redemption. You have no duty to care for us, no debt to repay us. It is love, and love alone, which moves you. Amen. "

UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 19:1-10)

Seeking About two months ago the Gospel reading for Sunday was parables in which Jesus spoke about seeking the lost (Luke 15). In this passage the lost seek him: Zacchaeus goes to great lengths to see Jesus. Jesus responds by inviting himself over to Zacchaeus' house. This is one of Jesus' last stops before he arrives in Jerusalem, the city in which he will give his life to save all the lost everywhere.

Short on good opinion Zacchaeus was chief tax collector, which means he was more hated than the average tax agent because he oversaw the collection of money for Rome. Most Jews saw the Romans as unjust occupiers of the land God had given them. The crowds may have shown their dislike of Zacchaeus by blocking him from Jesus. Rich people In Luke 18:18-23 a rich man asks Jesus what he must do to be saved. When Jesus tells him to give all his possessions to the poor, the man is sad. People who are attached to possessions have a hard time attaching themselves to Jesus.

What Zacchaeus did Although he's rich, Zacchaeus acts quite differently from the rich man in Luke 18. Zacchaeus stops in the middle of the road and declares that he's giving half of his money to the poor. He then vows to repay anyone he might have harmed and to give them a huge amount of interest. (It's not clear if Zacchaeus ever deliberately cheated anyone.) Zacchaeus shows that he's not attached to money. Because he neither resents nor is saddened by Jesus' teaching about wealth, he's free to welcome Jesus. In doing so he experiences salvation.

Son of Abraham Zacchaeus' fellow Jews had regarded him as a traitor because he collected money for Rome. Jesus publicly restores his reputation by calling him a descendant of Abraham (v. 9). God promised Abraham and his descendants many good things. Jesus implies that Zacchaeus will share in all that God has promised.

(www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Wisdom 11:22—12:2)

Worth keeping The Book of Wisdom was written about a century before the birth of Jesus. At that time some Jews were turning away from their religious heritage and embracing Greco-Roman philosophies. The author of this work wants to persuade these Jews – and reassure others – of the truths of their faith.

God's gift God is so great, so powerful, that everything that exists seems tiny by comparison (11:22). Yet God is a loving, compassionate being who chose to bring the universe into existence. Even now God keeps everything from dissolving into nothing (11:25).

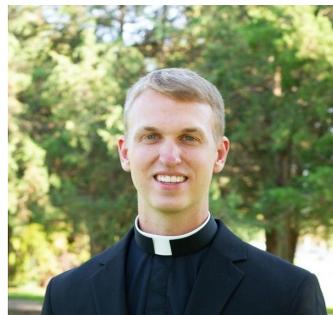
Powerful mercy Human beings are the source of sin, not God. Despite the evil that we've introduced into God's world, God still loves us (11:24) and repeatedly shows his love by acting with patience and mercy (11:23b, 12:2).

Some people think that patience and mercy are signs of weakness. This author makes it clear that God is so powerful that nothing can ultimately oppose him, not even sin. God is thus perfectly free to create, sustain, and save..

MEET THE SEMINARIANS



Carson Haupt - St. Joseph, Scott City
Theology II
Mailing Address -
Kenrick-Glennon
Seminary, 5200 Glennon
Drive Saint Louis, Mo
63119



Adam Urban - Cathedral, Dodge City
Theology II
Mailing Address - Saint
John Vianney
Theological Seminary,
1300 South Steele
Street
Denver, CO 80210



Esteban Hernandez - Cathedral, Dodge City
Theology I
Mailing Address -
Sacred Heart Seminary and
School of Theology
7335 S. Hwy 100
P.O. Box 429 Hales Corners,
WI 53130-0429



Jonathan Lemus - Cathedral, Dodge City
2nd College
Mailing Address -
Conception Seminary
College, 37174 State
Highway VV
PO Box 502
Conception, MO 64433

Question: A Jewish friend insists that, according to his religion, there is simply no afterlife. Is this true, and consistent with the Old Testament? — Charley McKelvy

Answer: The views of the Jewish people regarding the afterlife vary to some degree. Unlike the Catholic Church, there is no central teaching authority among Jewish people. Thus, in a short answer like this, we cannot fully treat what all Jewish people believe about the particulars of the afterlife. But it is fair to say that most believing Jews do believe in an afterlife. It is also fair to say that the concept of the resurrection of the dead developed in Judaism over the centuries and became clearer in the later books of the Old Testament as God brought the ancient Jews to a deeper understanding of what he was offering.

To say that there is nothing in the Old Testament about it requires the dismissal of a good number of texts from the prophets, psalms, and the wisdom tradition that speak quite vividly of the dead rising (see, for example, Is 26:19; Jb 19:25–27; Dn 12:2; Ez 37:12; Hos 13:14; 1 Sm 2:6).

At the time of Jesus, the Sadducees did reject the resurrection of the dead, holding that, at death, one simply ceased to exist. Part of the reason for this was that they only accepted the first five books of the Bible and claimed that in them there was no mention of the dead rising. Jesus sets aside their view by invoking the encounter of God with Moses at the burning bush in the Book of Exodus, one of the first five books of the Bible. There, God called himself the “God of Abraham, of Isaac, and of Jacob” (3:16). But if God “is not God of the dead, but of the living” (Mk 12:27), as the Sadducees would surely insist, then somehow, to God, Abraham, Isaac, and Jacob are alive.

And while your Jewish friend is not likely to accept the authority of Jesus, this text goes a long way to show that declaring there’s nothing in the Old Testament about resurrection, especially in the first five books, is not an interpretation immune from critique. It further illustrates that at the time of Jesus, while the Sadducees rejected the resurrection of the dead, most other Jews — such as the Pharisees and also followers of Jesus and others — did accept, teach, and expect the resurrection of the dead.

Therefore, it seems safe to consign your friend’s remark as the opinion of one Jew, or some Jews, but not all Jews then or now. “Catholic and Curious” (Monsignor Charles Pope)

THIRTY– FIRST SUNDAY IN ORDINARY TIME **Small is beautiful**

"I am only one person," we hear people say. "I'm nobody special. I don't have any power over what happens." We can all summon up plenty of reasons why our contribution to creating a more just global society is withheld. Mother Teresa of Calcutta had a different perspective. "There are no great things, only small things with great love," she said. "Happy are those." A little man named Zacchaeus once climbed a tree to catch a glimpse of Jesus. Take the small step of lifting your vision just a little higher today and you may encounter love. (Prepare the Word)

TRIGÉSIMO PRIMER DOMINGO DEL TIEMPO ORDINARIO **Lo pequeño es hermoso**

"Sólo soy una persona," oímos que dice la gente. "No soy nadie especial. No tengo ningún poder sobre lo que ocurre." Todos podemos citar un sinnúmero de razones por las que no podemos contribuir a crear una sociedad global más justa. La Madre Teresa de Calcuta tenía una perspectiva diferente. "No hay cosas grandes, sólo cosas pequeñas con gran amor," decía. "Ésas son las más felices." Un hombrecito llamado Zaqueo se subió una vez a un árbol para intentar ver a Jesús. Da el pequeño paso de elevar tu visión sólo un poco más alto hoy y es posible que encuentres el amor.