

Dear Padre,

How long is Mass supposed to last? My sister leaves after an hour even if the priest is still talking. Shouldn't she wait until it's over?

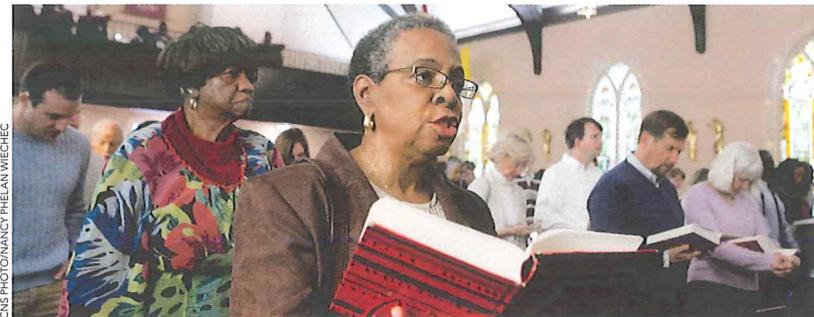
There's no rule about how long Mass should last, but it's inappropriate to arrive late or leave before the final blessing or the end of the recessional song. People should leave early only if they get sick or if they're doctors, police officers, or firefighters called away for an emergency.

Weekend activities should be scheduled around Mass. Saturday night Masses were designed for people who work Sundays and for parishes with too few priests to accommodate everyone on Sunday. They weren't designed to make it easier to get a good tee time on Sunday morning.

It's also important to remember that local customs and traditions affect the length of Mass. When I worked as a missionary in Brazil, Sunday Mass could go on for nearly three hours. When I celebrated Mass in Scotland, the pastor said I had to be done in a half-hour.

Most areas have more than one church. Encourage your sister to either grow accustomed to the tradition of the parish she attends or look for another church. As a rule, I don't think it's good to "shop around" for Mass, but if your sister is that bothered by the length of the Mass at her current church, it might be better for her to go elsewhere.

Fr. Patrick Keyes, CSSR / Sundaybulletin@Liguori.org



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A WORD FROM Pope Francis

Mass begins with the Sign of the Cross, with these introductory rites, because there we begin to adore God as a community. And for this reason, it is important to make sure you do not arrive late, but rather early, in order to prepare the heart for this rite, for this community celebration.

GENERAL AUDIENCE, DECEMBER 20, 2017

Calendar

Monday
OCTOBER 10
Weekday
Gal 4:22–24, 26–27,
31–5:1
Lk 11:29–32

Tuesday
OCTOBER 11
Weekday
Gal 5:1–6
Lk 11:37–41

Wednesday
OCTOBER 12
Weekday
Gal 5:18–25
Lk 11:42–46

Thursday
OCTOBER 13
Weekday
Eph 1:1–10
Lk 11:47–54

Friday
OCTOBER 14
Weekday
Eph 1:11–14
Lk 12:1–7

Saturday
OCTOBER 15
St. Teresa of Jesus,
Virgin and Doctor of
the Church
Eph 1:15–23
Lk 12:8–12

Sunday
OCTOBER 16
Twenty-ninth Sunday
in Ordinary Time
Ex 17:8–13
2 Tm 3:14–4:2
Lk 18:1–8

**Know Someone
Overly Anxious About Sin?**
Since 1964, the Redemptorists' *Scrupulous Anonymous* free monthly newsletter has ministered compassionately to those struggling with scrupulosity. To subscribe, visit ScrupulousAnonymous.org.

 **Liguori**
PUBLICATIONS
A Redemptorist Ministry

Our Parish COMMUNITY

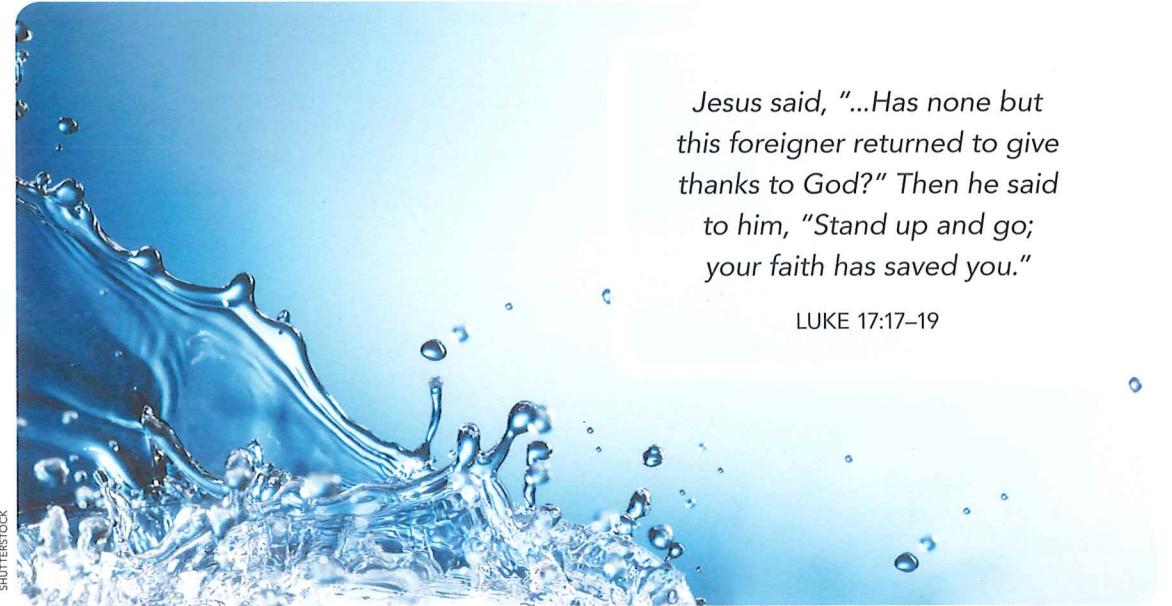
October 9, 2022

Twenty-eighth Sunday in Ordinary Time (C)

2 Kgs 5:14–17

2 Tm 2:8–13

Lk 17:11–19



SHUTTERSTOCK

Jesus said, "...Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you."

LUKE 17:17–19

They Were Cleansed

The men in today's passages were considered outside the realm of God's concern. First, they were foreigners. Naaman was from Syria, a frequent enemy of ancient Israel. The man in the Gospel passage was a Samaritan, a descendant of marriage between Israelites and foreign people who were exiled to northern Israel around 722 BC. These men were outsiders, distrusted, even despised because they were not Israelites who believed that only they were "a kingdom of priests, a holy nation" (Exodus 19:6).

Besides their foreign affiliation, these men suffered from the dreaded disease of leprosy. Their affliction might not have been the disease we know by that name today, but perhaps a skin condition such as psoriasis or eczema. Whatever the case, Israel held that any form of skin flare-up rendered the sufferer unclean or unfit to participate in public ritual. Furthermore, contact with lepers threatened the religious status of others.

It was for religious, more than hygienic reasons that lepers were shunned.

It appears that God is not inhibited by human customs, even religious customs. Both men are healed of their ailment, one by the prophet Elisha the other by Jesus. This itself would make both stories remarkable. But there is more: Both returned to express their profound gratitude to the agent of God through whom they had been healed. Naaman was willing to transfer his religious allegiance to the God of Israel; the Samaritan fell at the knees of Jesus, a hated Jew. Surely, God works in mysterious ways.

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ *Think of someone who belongs to a different religious tradition. Reflect on how God appears to have blessed them.*
- ★ *Pray for all countries that today are suffering from poverty or war.*



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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

Saturday, Oct. 8	4:00 p.m.	Bill Terwort
Sunday, Oct. 9	9:00 a.m.	Leon Martinez
Monday, Oct.10	8:30 a.m.	Charles & Eileen Hoff
Tuesday, Oct.11	8:30 a.m.	Kylee & Rachael Rice & Family
Thursday, Oct. 13	8:30 a.m.	Charles & Eileen Hoff
Friday, Oct. 14	8:30 a.m.	Bob Rooney
Saturday, Oct. 15	4:00 p.m.	For Rain
Sunday, Oct. 16	9:00 a.m.	Leon Martinez

**28TH SUNDAY IN ORDINARY TIME
 (color: Green)**

10/08/2022 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Karen Burden

10/09/2022 – Sunday, 9:00 a.m.

Servers: Kirbe Koons, Joleigh Lohman-Fuller, Volunteer

Reader: Mike Broeckelman

**29TH SUNDAY IN ORDINARY TIME
 (color: Green)**

10/15/2022 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Tom Bachman

10/16/2022–Sunday, 9:00 a.m.

Servers: Cade Berning, Jace Berning, Kingston Guerrero

Reader: Hannah Schauf

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.

28TH SUNDAY IN ORDINARY TIME –OCTOBER 9, 2022

GOD IS LOVE

This Sunday’s readings challenge us to accept and be thankful for all the different ways God pours out his blessings, his very grace, his very life for the good of the world. God is free to act in ways we wouldn’t necessarily choose. God is free to act in ways we don’t really understand. God is free to use every good thing --- sometimes even miracles --- to bring about faith. And God is free to “reward” authentic faith with blessings of his choosing --- countless good things that are brought about simply from people of faith trusting and hoping and surrendering to a mystery beyond their understanding.

God acts as God wants to act. That’s just the way it is. And that’s just the way it should be --- because God’s way is always the best way. And so the challenge this day is for each of us to be grateful in at least two ways. First, let’s be grateful for all the wonderful things our God has done for us --- allowing these little “miracles” to strengthen our faith. And secondly, let’s be sincerely grateful for the precious gift of faith --- and consequently, be truly grateful for all the good things God plans to do for us in the future, things that come about simply because we trust and hope that God can and will provide us with all that we need. He just loves us that much.

Fr. Peter

COLLECTION for October 2, 2022: Envelopes: \$530; Loose: \$507.80; Online Giving: \$351.72; Total \$1,389.52; Average Weekly Expense: \$1,761.17. Income over/under -371.65

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$15,293.26

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

PASTORAL PARISH MEETING will be on Wednesday October 12 at 5:30 p.m.

ADULT CONFIRMATION & RCIA

- 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 any adult Catholic who hasn't been confirmed and would like to be confirmed this coming Easter Please call Fr. Peter (620-355-6405) or Mrs. Karen Burden (355-6388) On behalf of the Catholic faith community of the St. Anthony, we look forward to welcoming you.

VOCATION VIEW Gratitude leads to praise. For what are you thankful? Share your gratitude. (Luke 17:11-19)

STEWARDSHIP Jesus heals ten lepers in today's Gospel. Only one (10%) came back to say thank you. I, too, have received many blessings from the Lord – indeed, all I am and all I have is gift! How and how often have I remembered to thank Him?

PRAYER OF THE WEEK God of Compassion, We thank you for the ways you have made us strong in mind, body and spirit. There are times when we and those we love get sick. Make us a comfort to one another. Help us know that you are with us in these times of suffering. Through our care for one another and the healing you bring, help us realize how much we need you. Help us return to you time and again to seek your help and healing in every aspect of our lives. We ask this through our Lord and Savior, Jesus Christ. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 17: 11-19)

Leprosy Nowadays leprosy refers to Hansen's disease, but at the time of Jesus the word was used for a number of skin ailments. Leviticus 13 spells out what had to be done when skin ailments were found. In serious cases the afflicted person had to keep away from others. If a leper's condition improved, he (or she) had to get permission from a (Jewish) priest before returning to his community. We can imagine the pain of living far from family and friends and having no easy way of communicating with them. Lepers also faced the challenge of surviving on their own. Given these hardships, lepers often lived together.

Theological not medical Biblical laws about skin ailments reflect theological not medical concerns. The skin ailments described in Leviticus 13 make a person's skin resemble that of a corpse. Because the LORD is the author of life, nothing that continually looks like death was permitted to come into contact with God's people.

Samaritans Jews and Samaritans both descended from Abraham, but in 922 BC they formally separated. Samaritan beliefs and practices changed so much after that time that the Jews believed the Samaritans had betrayed the true faith.

Seeing the savior Then (as now) God gave some people the power to heal physical illnesses. When the lepers realized that they were healed, they must have thought that Jesus was such a healer. The Samaritan, however, realizes that Jesus is something much more: Jesus saves people at every level of their being. Ironically, this foreigner, who supposedly betrayed the true faith, is filled with faith in all that Jesus is. Jesus shared God's love and healing with all the lepers. He didn't test them to see if they would understand the greater work that he would do in Jerusalem (v.11). Still, he sounds a little sad that the other nine haven't come to a deeper faith. (www.oursundayreadings)

UNDERSTANDING THE FIRST READING (2Kings 5:14-17)

Naaman Naaman is the commander of the Aramean army. He might have led attacks against Israel. Although he holds a lofty position, he has a visible ailment. When he learns that the Israelite prophet Elisha could heal him, he sets off for Israel (vv.3-5). Elisha tells Naaman to wash in the Jordan river, which borders part of Israel (v.10). Naaman reacts angrily for two reasons: • he wants a healing ceremony that's tailored to his status and the severity of his illness (v.11) • the Jordan is a muddy creek compared to other rivers he knows (v.12) When his servants persuade him, however, Naaman obeys Elisha, which is where this reading begins.

The LORD of the land Naaman isn't only cured, he converts to the faith of the Israelites. LORD represents Yahweh, which is sort of God's personal name. Like others of his time, Naaman believed that gods could only be worshiped in the land over which they ruled. Naaman thus wants to take some dirt, part of Israel's land, back with him to Aram in order to worship the LORD properly.

A not-for-profit prophet Elisha refuses to accept money or any type of gift from Naaman. The prophet makes it clear that he acts out of total dedication to God. He does not seek personal gain.

Question: I have been offered a job with a large pharmaceutical company, which, among other things, supplies materials for stem-cell research. Am I able to take such a job? — Name withheld

Answer: Part of the answer depends on an important distinction, which many lose, in the Church's teaching about stem-cell research. The Church does not oppose all, or even most stem-cell research. There are, for example, no moral issues with using stem cells harvested from adult humans or from umbilical cords after birth. It is only the use of stem cells acquired from human embryos which the Church opposes, because it requires the killing of human life in order to obtain them.

Therefore, the company in question may not be doing evil per se in supplying material for stem-cell research. Only those who wrongfully use stem cells acquired from human embryos commit wrongdoing.

However, let us suppose that it is clear to you that the company is certainly supplying some materials for the specific purpose of embryonic stem-cell research. The morality of you accepting employment with this sort of a company would vary based on a number of factors.

Let us presume, as is usually the case, that the pharmaceutical company is large and supplies a vast variety of pharmaceuticals for a wide array of medical purposes. In such a scenario, taking employment with such a company would only involve you in remote material cooperation. And such associations, while not ideal, are morally permissible.

However, if the position in the company would require you to promote embryonic stem-cell research, or to advance the sales of specific products related to that specific research, such work would involve a more direct material cooperation. In such a case, you ought not take the job, since it would involve you directly advancing and cooperating in a moral evil. (**Catholic and Curious—Monsignor Charles Pope**)

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

The price we're willing to pay

He failed at many things: marriage, business, sobriety. He was involved in dark dealings: espionage, black market trading, opulent living, the Nazi party. Yet we know Oskar Schindler mostly for his mantle of protection over some thousand Jewish workers in his enamelware factory. Schindler originally hired Jews because they were cheap labor. In the long run those cheap workers cost him a fortune. What changed an amoral businessman into a celebrated humanitarian? Schindler saw through the lie of his culture and it repulsed him. As his grateful beneficiaries put it: "Whoever saves one life saves the world entire." (Prepare the Word)

VIGÉSIMO OCTAVO DOMINGO DEL TIEMPO ORDINARIO

El precio que estamos dispuestos a pagar

Fracasó en muchas cosas: matrimonio, negocios, sobriedad. Se vio envuelto en negocios oscuros: espionaje, mercado negro, vivir en la opulencia, el partido Nazi. No obstante, conocemos a Oscar Schindler sobre todo por su manto de protección de unos mil trabajadores judíos en su fábrica de productos esmaltados. Schindler contrataba originalmente judíos porque eran mano de obra barata. Con el tiempo, esos trabajadores baratos le costaron una fortuna. ¿Qué convirtió a un empresario amoral en un célebre humanitario? Schindler descubrió la mentira de su cultura y ésta le repugnaba. Como dijeron sus agradecidos beneficiarios: "Quien salva una vida salva al mundo entero."