

# Dear Padre,

**My nephew has a chronic illness. My father is saving money to send to him so he can send it to a faith healer my dad has seen on TV. What can I say to my dad to convince him this is a bad idea?**

**T**he Catholic Church teaches that “those who dwell in heaven” regularly intercede with God on our behalf (*Catechism of the Catholic Church*, 956), and those intercessions include healings.

But living people with the power to instantly heal physical and mental ailments are rare. Some “healers” have accomplices who fake illness or disability and are then “cured” for the sole purpose of getting people to



give money to the “healer.” We should be very skeptical about these claims, because scam artists understand how easy it is to take advantage of people who are desperate for relief of pain or for the cure of a chronic or terminal illness.

One thing is certain: healing ultimately comes from God. Anyone who claims he or she is the healer and not simply God’s instrument is unquestionably a fraud.

Suggest to your dad that he talk to his priest before he sends any money to the “healer.” The best way for him to help his grandson is to pray for him and donate any money he has saved to an organization that does research into the condition. That way, your father will be helping everyone with the condition—not just your nephew.

—Fr. Rick Potts, CSSR  
[Sundaybulletin@Liguori.org](mailto:Sundaybulletin@Liguori.org)



## A WORD FROM *Pope Francis*

*Jesus wants to make us contemplate the gaze of that landowner: the gaze with which he looks upon each of the laborers searching for work and calls them to go to his vineyard....It is a gaze which calls, invites one to get up and begin a journey because he wants life for each of us.*

—ANGELUS, SEPTEMBER 24, 2017

## Calendar

**Monday**  
SEPTEMBER 21  
St. Matthew,  
Apostle and  
Evangelist  
Eph 4:1–7, 11–13  
Mt 9:9–13

**Tuesday**  
SEPTEMBER 22  
Weekday  
Prv 21:1–6, 10–13  
Lk 8:19–21

**Wednesday**  
SEPTEMBER 23  
St. Pius of Pietrelcina,  
Priest  
Prv 30:5–9  
Lk 9:1–6

**Thursday**  
SEPTEMBER 24  
Weekday  
Eccl 1:2–11  
Lk 9:7–9

**Friday**  
SEPTEMBER 25  
Weekday  
Eccl 3:1–11  
Lk 9:18–22

**Saturday**  
SEPTEMBER 26  
Weekday  
Eccl 11:9–12:8  
Lk 9:43b–45

**Sunday**  
SEPTEMBER 27  
Twenty-sixth Sunday  
in Ordinary Time  
Ez 18:25–28  
Phil 2:1–11 or 2:1–5  
Mt 21:28–32

# Ow Parish COMMUNITY

September 20, 2020

Twenty-fifth Sunday in Ordinary Time (A)

Is 55:6–9

Phil 1:20c–24, 27a

Mt 20:1–16a

## It's Not Fair

**T**he story in the Gospel doesn't sound fair. Some people worked from early morning until evening; others joined them at the end of the workday. But they all got the same pay. How can that be fair? Perhaps fairness isn't the point of the story. But then, what is?

The landowner, symbolizing God, hired the workers “after agreeing with them for the usual daily wage” (Matthew 20:2). If the earliest workers presumed that the agreed-upon wage would be changed, does that make God unfair? Those workers expected God to conform to what they considered just—and justice certainly is a very important value. However, God acted out of divine generosity—a quality we hope to benefit from but which might engender resentment when it is bestowed upon others.

As difficult as this story might seem to us, it raises some important questions about ourselves. Perhaps the story is not so much about God as it is about our

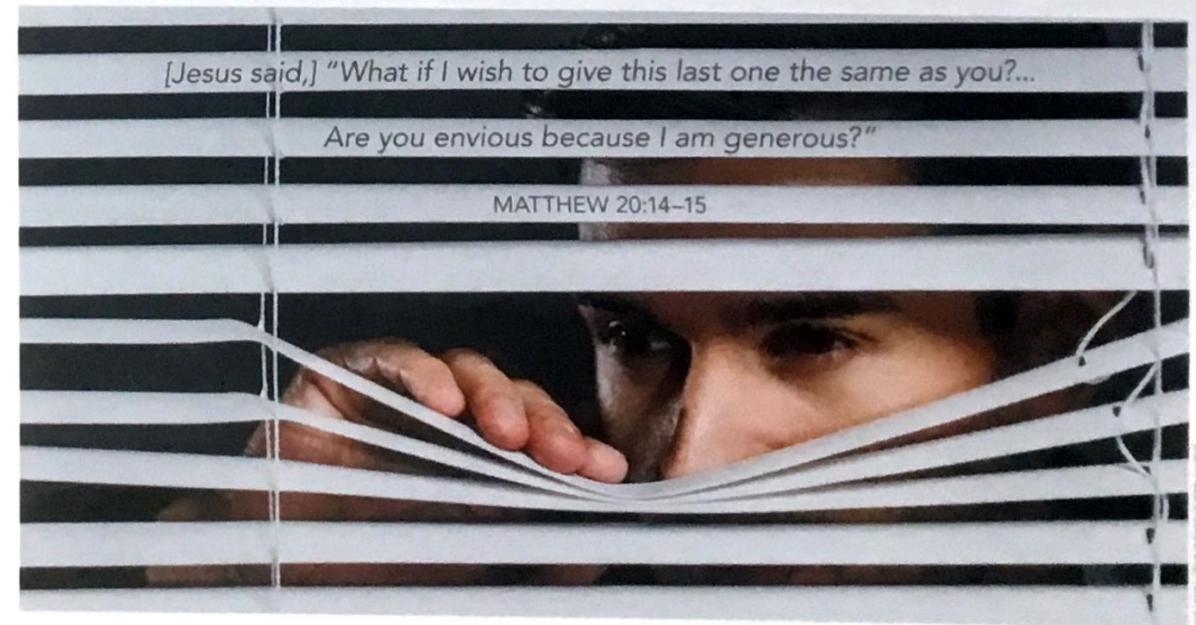
own attitudes. If we are faithful to what we believe is God's will for us, do we then presume that God owes us some kind of compensation? Do we expect that God will act according to our standards of retributive justice (this-for-that) rather than restorative justice (bring-it-back-to-life)? Do we resent God's graciousness toward others?

It is better that we all look to God for generosity than for justice. If we do, we will find, as the psalm response tells us: “The LORD is gracious and merciful” (Psalm 145:8).

—Sr. Dianne Bergant, CSA

## FOR *Reflection*

- ★ Do you resent others who seem to have an easier life? Does this lead you to question God's justice?
- ★ Pray for the insight to realize that we earn nothing; everything is a gift from God.



[Jesus said,] “What if I wish to give this last one the same as you?...”

Are you envious because I am generous?”

MATTHEW 20:14–15



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](mailto:saintanthonylakin@gmail.com)  
 Website: [saintanthonylakin.org](http://saintanthonylakin.org)

Louise Miller, Bookkeeper	<a href="mailto:jingles@pld.com">jingles@pld.com</a>
Molly Shelden DRE	451-0548
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**

<b>Monday, Sept. 21</b>	<b>8:00 a.m.</b>	<b>Jerry Burden</b>
<b>Tuesday, Sept. 22</b>	<b>8:00 a.m.</b>	<b>Favorable Weather</b>
<b>Thursday, Sept. 24</b>	<b>8:00 a.m.</b>	<b>Special Intention</b>
<b>Friday, Sept. 25</b>	<b>8:00 a.m.</b>	<b>Marcos S. Cardenas</b>
<b>Saturday, Sept. 26</b>	<b>4:00 p.m.</b>	<b>Rebeca Burden</b>
<b>Sunday, Sept. 27</b>	<b>9:00 a.m.</b>	<b>People's Three Parishes</b>

**Readers for Saturdays & Sundays  
 September—October 2020**

September 19, 4:00 p.m.	Gwen Waechter
September 20, 9:00 a.m.	K of C Members
September 26, 4:00 p.m.	Karen Burden
September 27, 9:00 a.m.	Alvin Berkamp
October 3, 4:00 p.m.	Debbie Frederick
October 4, 9:00 a.m.	Mike Broeckman
October 10, 4:00 p.m.	Karen Burden
October 11, 9:00 a.m.	Julie Kaps

*Thank you so much for your ministry!*



**VOCATION VIEW**

God calls people at different times and in various ways. You're never too old or too late to give your life to God. Generosity is his hallmark. (Matthew 20:1-16). If you think God is calling you to be a priest, contact Fr. Juan Salas at 620-227-1533 or [vocations@dcdiocese.org](mailto:vocations@dcdiocese.org)

**STEWARDSHIP THOUGHT**

Good stewards follow the advice of St. Paul and conduct themselves – by wise use of their time and talents – in a way worthy of the Gospel of Christ.

**SACRAMENTS**

**Reconciliation:** Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. or by appointment. Please be humbled to reconcile with God, the Church, and the community.

**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 six months before the wedding.

**Anointing of the Sick:** Celebrated anytime by calling a priest.

**A FEW WORDS FROM THE PASTOR** My Dear Parishioners: Greetings in the Lord on this twenty-fifth Sunday of the ordinary time. After reading this Sunday's gospel reading (Matthew 20:1-16a), do you think that sometimes we reacted like the laborers who worked since at dawn and received the same amount compared with those who worked less than an hour? It seems unfair.

My friends, this story is hopefully not one that gets us angry or frustrated or makes us shake our heads over. It's not meant to make us disappointed or shocked. It's not one to get all confused or puzzled about. And it's certainly not one that's meant to lead us to a place of self-righteousness. No, this is ultimately one of those Gospel stories in which we should do nothing but rejoice --- rejoice in the incredible God we have.

My friends, God doesn't work in this world the way we would. He doesn't play by the same "rules" that we ourselves would set up if we could. And he doesn't look around and see people and situations the same way we do. He just doesn't. And that is a VERY GOOD THING.

When we want to get even . . . . . God chooses to forgive. When we want to not be "bothered" . . . . . God wants to help. When we want to get all judgmental toward the actions of another . . . . . God simply wants to comfort and heal. When we want to look the other way . . . . . God chooses to dive right in and do whatever he can to make things better, chooses to love every person and in every situation, no matter what. And when we do less than others, when we don't put in the same time or effort or commitment into the things God is asking of us, when we have a difficult time being as faithful as other people we know or as God wants, when we only give him a little . . . . . God gives us a full day's pay anyway. And that makes all the difference.

Peace and good health to you all. Fr. Peter

**COLLECTION** for September 13, 2020: Envelopes: \$1,335.00; Loose: \$70.00; Online Giving: \$1,382.47; Total \$2,787.47; Average Weekly Expense: \$1,989.55. Income over/under (+797.92) *Thank you so much to our faithful stewards for supporting our parish, diocese, and worldwide Church.*

**CONGRATULATIONS TO OUR FIRST COMMUNICANTS** We wish to congratulate **Jennifer Cerrillo, Yahir Cerrillo, and Rosa Noemi Alba** who celebrated their First Holy Communion this weekend! We are grateful to their parents, catechists and teachers who together worked hard to prepare them for this very special day on their journey of faith. May the love of Jesus forever remain close to you as you receive Him in the Eucharist. Congratulations!

**OFFERING CANDLES** If you would like to purchase 6 –Day Glass Offering Candles for your homes, please call parish office 620-355-6405 or talk to Fr. Peter.

**A DAY OF PRAYER & ATONEMENT** St. Dominic KOC will lead A DAY OF PRAYER & ATONEMENT which includes Prayer & Atonement (Fasting, Almsgiving, Self Examination, & Reconciliation) in St. Dominic Church from 10:00 a.m. to 6:30 p.m. September 26, 2020. You can come and go as your time permits.

### **RCIA (RITE OF CHRISTIAN OF ADULTS) PROCESS IN THE PARISH**

- Have you been worshiping 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 you (“or someone you know”) answers YES to any of these questions, you are invited to find out more through process called the Rite of Christian Initiation of Adults (RCIA). It is a journey that begins with your questions. There is no obligation to join us as you discover more about your Catholic faith. The decision is ultimately yours to discern if this is to be your spiritual home. The invitation is always open. Please call us (620-355-6405) when you are ready! On behalf of the Catholic faith community of the St. Anthony, we look forward to welcoming you.

### **UNDERSTANDING THE GOSPEL OF THE WEEK (MATTHEW 20: 1-16)**

**Fair wages** The landowner agrees to pay the customary amount for a full day’s work. His decision to pay the late-comers first creates drama in the story. Those who were hired first now expect a bonus despite their initial agreement with the landowner.

**Stingy hearts** The landowner acts so generously that some people claim he isn’t being fair. As the employer points out, however, he honors his agreement with the first people he hired. Compared to him these people seem selfish and uncaring. This parable, unique to Matthew, is similar to the story of the prodigal son (Luke 15:11-32). The landowner is like the father who loves both his sons, even when the older brother gets angry at his father for forgiving the younger one.

**An independent saying** The parable is bracketed with a saying that doesn’t quite apply (19:30; 20:16). The moment of reversal is a minor part of the story. Moreover, the saying indicates that people who don’t seem worthy of God’s kingdom will enter it before those who seem worthy, whereas the parable indicates that everyone can be part of God’s kingdom no matter when they show up.

**Undeserving** One way to interpret the parable is through the lens of Jesus’ association with sinners. The sinners are the workers employed later in the day. The Pharisees and other good Jews are those hired first. Pious Jews may resent the inclusion of sinners in God’s kingdom, but God welcomes both. The parable is also a warning to those who expect a reward for their piety or good works. Right before this passage Peter asks what the disciples will receive for having given up everything (19:27). The parable suggests that the rewards of following Jesus are so great that they exceed what anyone could deserve. No one earns a place in God’s glorious reign. Despite all we do, life with God is a gift. <https://oursundayreadings>

### **FEAST DAY OF THE WEEK—The Feast of Saint Matthew, Apostle (September 21)**

Matthew was a Jew who worked for the occupying Roman forces, collecting taxes from other Jews. The Romans were not scrupulous about what the “tax farmers” got for themselves. Hence the latter, known as “publicans,” were generally hated as traitors by their fellow Jews. The Pharisees lumped them with “sinners” (see Matthew 9:11-13). So it was shocking to them to hear Jesus call such a man to be one of his intimate followers.

Matthew got Jesus in further trouble by having a sort of going-away party at his house. The Gospel tells us that many tax collectors and “those known as sinners” came to the dinner. The Pharisees were still more badly shocked. What business did the supposedly great teacher have associating with such immoral people? Jesus’ answer was, “Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners” (Matthew 9:12b-13). Jesus is not setting aside ritual and worship; he is saying that loving others is even more important. No other particular incidents about Matthew are found in the New Testament.

From such an unlikely situation, Jesus chose one of the foundations of the Church, a man others, judging from his job, thought was not holy enough for the position. But Matthew was honest enough to admit that he was one of the sinners Jesus came to call. He was open enough to recognize truth when he saw him. “And he got up and followed him” (Matthew 9:9b). <https://www.franciscanmedia.org>

### **PRAYER OF THE WEEK (by St. Ignatius of Loyola )**

Lord, teach me to be generous. Teach me to serve you as you deserve – to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for reward, save that of knowing that I do your will. Amen.

## QUESTION AND ANSWER

Where does the Catholic teaching on abortion come from?

Our faith acknowledges God as the author of life. This understanding makes all life deserving of welcome and respect. As moral theologian James Hanigan explains: “Conception, pregnancy, and birth are not, in the Church’s eyes, private matters as the Supreme Court would have it, but matters of fundamental concern to God and to the entire human community.”

Early church documents (see the Didache and the Letter of Barnabas) categorically prohibited abortions. Christian writer Athenagoras (2nd c.) compared any abortive measures to homicide. Not all church fathers agreed. Jerome and Augustine taught that human life begins when the “scattered elements” form a discernible body, while Basil dismissed distinctions based on fetal development. As late as the first codified canon law (ca. 1140), the gravity of abortion was measured by whether or not the fetus was formed and “ensouled”. The abortion of an unensouled fetus was considered a serious sin, but not grave enough to require excommunication. By 1869, the biology of fertilization was better understood, and canonical distinctions of ensoulment were dropped.

Today, three principles frame the church’s argument against abortion. The first two are not derived from revelation but from science. First, it’s scientifically conceded that a fertilized egg is a genetically unique life. If its progress is not interrupted, this life will eventually be universally identified as a human being. This defines abortion as the evident taking of a human life—a clear violation of the fifth Commandment.

Second, science cannot distinguish a moment in the developmental process in which this genetically unique life departs some preliminary or potential nature to “cross the line” into full humanity. Therefore, attempts to draw that line at a given stage are mere decisions, not actual determinations of humanity. Third, we hold that the fundamental value of human life is not measured by personal achievements, but by our origin and destiny in God. Life in the womb is as valuable to God as the person at life’s end. This is, to God, the same person.

These arguments aren’t about civil rights but about the meaning of life altogether. They don’t pretend to address the social and economic realities faced by women and girls who conceive in undesirable or unsupportive circumstances. Nor do they speak to the real jeopardy sometimes faced by the other inestimably valuable life in the equation of birth, the mother herself. More teaching is needed.

**Scripture:** Genesis 1:26-28; Exodus 20:13; 21:22-23

**Books:** *The Seamless Garment: Writings on the Consistent Ethic of Life*, by Cardinal Joseph L. Bernardin (Orbis Books, 2008) (Alice L. Camille)

## SUNDAY MEDITATION

### TWENTY-FIFTH SUNDAY IN ORDINARY TIME

#### GROW YOUR FAITH

Who gave you your first God lessons? On this Catechetical Sunday, we thank family members, preachers, teachers, RCIA teams, and others who brought the Good News to us. We’re also grateful for holy ones, like Venerable Mother Theresa Dudzik, who taught by their example. A remarkable seamstress, Dudzik arrived in Chicago at age 21 after the Great Fire of 1871. She took the destitute into her apartment and sewed to earn money to feed them. In time she founded the Franciscan Sisters of Chicago to run homes, schools, day-care centers, and an orphanage. What will your own example teach others? (Prepare the Word)

### VIGÉSIMO QUINTO DOMINGO DEL TIEMPO ORDINARIO HAZ QUE CREZCA TU FE

¿Quién te dio las primeras lecciones de Dios? En este Domingo Catequético, agradecemos a los miembros de la familia, predicadores, maestros, equipos de RCIA, y otros que nos trajeron la Buena Nueva. También estamos agradecidos por los santos, como la Venerable Madre Theresa Dudzik, que enseñaron con su ejemplo. Una notable costurera, Dudzik llegó a Chicago a la edad de 21 años después del Gran Incendio de 1871. Llevó a los indigentes a su departamento y cosió para ganar dinero para alimentarlos. Con el tiempo, fundó las Franciscan Sisters (Hermanas Franciscanas) de Chicago para dirigir casas, escuelas, guarderías y un orfanato. ¿Qué enseñará tu propio ejemplo a los demás?