

# Dear Padre,

## Does the Church have a position on cosmetic surgery?

For clarity, we understand cosmetic surgery to be a medical intervention that's purely optional and not required to maintain or restore physical health. For example, we aren't considering here plastic surgeries in response to serious injuries from fire or trauma. It's impossible to give a single response about all cosmetic surgery, and the Church has no explicit teaching on the matter. Perhaps some general suggestions will help guide our thinking.

We must first ask what the goal of the surgery is. Face lifts, "nose jobs," "tummy tucks," and such are elective surgeries usually pursued because persons are unhappy with their appearance. While there may be instances where people are so distraught over these matters that cosmetic surgery would help them attain some peace and comfort, often these surgeries are motivated by vanity. When these feelings are present, one



might ask whether more profound issues about self-acceptance should be addressed, rather than resorting to changing one's appearance. One should ask how this particular cosmetic surgery would enhance our dignity as one made in God's image.

In a broader context, we might consider how much is spent on "looking better" when many have neither food, shelter, nor proper clothing. A good meditation is to think first of Jesus' concern for the poor and then how he wishes to work through us to take care of his poor as the body of Christ.

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Sundaybulletin@Liguori.org

### Do you have a question for the Padre?

Go to [DearPadre.org](http://DearPadre.org) to send your question and to learn more about *Dear Padre*.



### A WORD FROM *Pope Francis*

*Vanity never heals. Rather, it is poisonous, it goes on bringing the disease in your heart, bringing you that hardness of heart that tells you: "No, do not go to the Lord, do not go. Stay by yourself." Vanity is precisely the place to close ourselves to the call of the Lord.*

HOMILY, MARCH 10, 2020

## Calendar

**Monday**  
NOVEMBER 1  
*All Saints*  
Rv 7:2-4, 9-14  
1 Jn 3:1-3  
Mt 5:1-12a

**Tuesday**  
NOVEMBER 2  
*Commemoration of All the Faithful Departed (All Souls)*  
Wis 3:1-9  
Rom 5:5-11  
Jn 6:37-40

**Wednesday**  
NOVEMBER 3  
*Weekday*  
Rom 13:8-10  
Lk 14:25-33

**Thursday**  
NOVEMBER 4  
*St. Charles Borromeo, Bishop*  
Rom 14:7-12  
Lk 15:1-10

**Friday**  
NOVEMBER 5  
*Weekday*  
Rom 15:14-21  
Lk 16:1-8

**Saturday**  
NOVEMBER 6  
*Weekday*  
Rom 16:3-9, 16, 22-27  
Lk 16:9-15

**Sunday**  
NOVEMBER 7  
*Thirty-second Sunday in Ordinary Time*  
1 Kgs 17:10-16  
Heb 9:24-28  
Mk 12:38-44 or 12:41-44

# Our Parish COMMUNITY

October 31, 2021

Thirty-first Sunday in Ordinary Time (B)

Dt 6:2-6

Heb 7:23-28

Mk 12:28b-34

## Take to Heart These Words

"Hear, O Israel!" (Deuteronomy 6:3) are the first words of the most important declaration of faith for Jewish people, a declaration that is the centerpiece of the morning and evening Jewish prayer services. It is a kind of "pledge of allegiance" that observant Jews say even today, reminding themselves of the uniqueness of their God and the covenantal relationship they have with this God. In it they confess that the Lord is their God, their only God. Out of reverence, they do not pronounce God's personal name. In its place they substitute the word *Lord*. Behind this act of faith is the covenantal promise of God: "I will be your God and you shall be my people" (Jeremiah 7:23).

This covenant carries mutual responsibilities. God will be their God and will be faithful to all that this blessing entails. As God's people, they will live according to the standards set by God, witnessing to the world the holiness in life lived for and with God. They are to love God with all their heart, soul, and strength.

Jesus did not change this declaration in any way. It is at the heart of the Christian way of life as well. What he did was throw light on the meaning of living for and with God, of loving the Lord your God with all your heart, soul, and strength. He insists that to love God is to love others, and to love them as we love ourselves. "Hear, O Israel!" "Take to heart these words" (Deuteronomy 6:6).

Sr. Dianne Bergant, CSA

### FOR *Reflection*

- ★ How in your family or workplace might you show love by being kinder, more patient, and willing to forgive slights?
- ★ How open are you to changing your understanding when a new point of view is offered to you?

[The scribe said to Jesus,]  
"To love your neighbor  
as yourself' is worth more  
than all burnt offerings  
and sacrifices."

MARK 12:33





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 Tuesday—Friday 9:00 am - 4:00 pm  
 Email: saintanthonylakin@gmail.com  
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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**

<b>Monday, Nov. 1 All Saints</b>	<b>6:00 p.m.</b>	<b>For the People</b>
<b>Tuesday, Nov. 2 All Souls</b>	<b>6:00 p.m.</b>	<b>Harold Smith</b>
<b>Thursday, Nov. 4</b>	<b>8:00 a.m.</b>	<b>Special Intention (T.P.)</b>
<b>Friday, Nov. 5</b>	<b>8:00 a.m.</b>	<b>Charles &amp; Eileen Hoff</b>
<b>Eucharistic Adoration follows 8:00 a.m. Mass</b>		
<b>Saturday, Nov. 6</b>	<b>4:00p.m.</b>	<b>All Souls</b>
<b>Sunday, Nov. 7</b>	<b>9:00 a.m.</b>	<b>Special Intention-Ruth Gorges</b>

Oct. 30, 4:00 p.m.	Gwen Waechter
Oct. 31, 9:00 a.m.	Fred Jones
Nov. 1, 6:00 p.m.	Volunteer
Nov. 2, 6:00 p.m.	Volunteer
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

**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

**31TH SUNDAY IN ORDINARY TIME— OCTOBER 31, 2021**



*I love you, Lord, my strength (Psalm 18)*

If God asks us today – you and me – “Do you love me?” Of course we love God. More than anything. We pray when we get up and before meals and when we turn in at night. We read Scripture once in a while. We support the Church financially. We abstain from meat on Fridays during Lent, and fast when the Church asks us to. And we don’t do anything too bad, just small stuff for the most part. Of course we love God!

Isn’t that the only conclusion God can come to?

“One of the scribes came to Jesus and asked him, ‘Which is the first of all the commandments?’ Jesus replied ‘The first is this: Hear, O Israel!

The Lord our God is Lord alone! You shall love the Lord your God  
 with all your heart, with all your soul, with all your mind,  
 and with all your strength.

The second is this: You shall love your neighbor as yourself.” (Mark 12:28-34)

Why does Jesus add that second one? Wouldn’t that have been enough?

Evidently not. And the reason is something that should be obvious, but often isn’t --- something that makes perfect sense, but is one most of us wish wasn’t so. You see, Jesus adds the second one not as some kind of “extra” commandment, but because you can’t have one without the other. They aren’t really two commandments. Love of God IS love of neighbor and vice-versa. And we can’t pretend that we’re doing the first if we can’t show that we’re doing the second, that we are caring for our fellow human beings. Love of neighbor truly is the only real evidence of love of God.

**COLLECTION** for October 24, 2021: Envelopes: \$945.00; Loose: \$137.00; Online Giving: \$438.25 Total \$1520.25; Average Weekly Expense: \$1,761.17. Income over/under - 240.92.

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

**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 Reembrance 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.

**SINCERE SYMPATHY & PRAYERS** Our deepest sympathy and prayers to you and your family, on the passing of your beloved mother, Maria del Socorro Chavez (Aparicio) . May the Almighty God wrap His loving arms around you and the entire family and give you peace. May she rest in peace.

**NOVEMBER MEETINGS** Pastoral Parish Council—5:30 p.m. K of C Meeting—7:30 p.m. ALL SAINTS'S

**DAY & ALL SOULS' DAY** The solemnity of All Saints falls on Monday this year, therefore the obligation to attend Mass is lifted this year. However, all are invited & encouraged to attend in order to together with all the saints in heaven to pray for the church of suffering (those souls in purgatory). All Saint's Day Mass –6:00 p.m.- Monday; All Souls' Day Mass– 6:00 p.m.—Tuesday.

**SERVERS NEEDED** The church does need servers at weekend Masses. If your children would like to serve, please sign up their names at the Sign Up sheet at the back of the Church. Thank you.

**OCTOBER– WEDDING ANIVERSARY** Every October, couples celebrating a 5,10, 25, 30, 40, 50 or 50 plus year anniversary of matrimony are invited to a Diocesan Matrimony Anniversary Mass celebrated at the Cathedral. Because of the pandemic, once again this year, the Matrimony Anniversary Mass will not be held as a diocesan event. Each parish will honor their own couples who are celebrating a special anniversary at a weekend Mass in October. Saturday, October 30 & Sunday, October 31 Masses St. Anthony will celebrate ours. Couples will still receive a certificate and have their names mentioned in a special edition of the Southwest Kansas Catholic. We need to submit your names and the number of years you have been married by October 15. Please call the parish office at 620-355-6405 with your information or drop a note in the collection basket. Thank you.

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

**ADULT CONFIRMATIONR & RCIA** 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** Love of God and love of neighbor are not mutually exclusive, but rather are mutually enriching. Demonstrate the love you have for God by acting in service to your neighbor in Christ. (Mark 12:28-34)

**STEWARDSHIP THOUGHT** What percentage does God ask of me as a good steward? All of my heart, all of my soul, all of my mind, and all of my strength!

**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: 28b-34)**

**Q & A** Jesus is now in Jerusalem, the place where he'll be arrested and sentenced to death. While he's in the city, he has several hostile debates with different religious authorities. These leaders question Jesus' right to teach. A scribe was literate and well-versed in Jewish law and practice. The scribe in this passage seems impressed with Jesus' responses to earlier questions, so he asks a question of his own. The question he asks was widely discussed among religious teachers of Jesus' day.

**Offerings and sacrifices** Jesus is speaking in Jerusalem, the site of the Jewish temple. Here Jews brought animals and other food as gifts to God. Although the scribe and Jesus agree that such offerings are subordinate to love for God and neighbor, both of them would also agree that such sacrifices are ways of expressing love for and gratitude to God. Our Eucharistic celebration is drawn from the Jewish sacrificial system.

**The most important law(s)** As Jewish teachers debated which law was the most important, they often chose a law or laws that concerned behavior, how people should or shouldn't act. Jesus points inward. The ancient commandment to love God addresses one's attitude or way of being. If we really love God with every fiber of our being, then every aspect of our behavior will be changed by that love. Therefore, Jesus next cites the commandment to love one's neighbor. As Jesus has said and demonstrated repeatedly, God cares about everyone, especially the least among us. Therefore, genuine love for God includes love for others.

**A moment of acceptance** Although other leaders are portrayed in the Gospels as treating Jesus with contempt and hostility, this scribe seems to approve of Jesus. Jesus, in turn, approves of the scribe. The story reminds us that despite the angry or indifferent reactions one's Christian witness may provoke, some people will recognize and affirm sincere and steadfast love. ([www.oursundayreadings](http://www.oursundayreadings))

**UNDERSTANDING THE FIRST READING** (Deuteronomy 6: 2-6)

**About the book** The entire Book of Deuteronomy is a reminder of the covenant that the LORD made with his people after he led them out of slavery in Egypt. The word deuteronomy comes from the Greek words for second and law. The Israelites who first heard this second law were descendants of the people God led out of Egypt. These descendants needed to be reminded of what God had done for their ancestors and was now doing for them. God would extend the blessings of the covenant to them as long as they upheld his laws.

**The divine name** The LORD stands for Yahweh, God's personal name, which God revealed to Moses before the Exodus. The name means something like I am who am or I am who causes to be. In the context of the Exodus, what the LORD causes to be is Israel, his chosen people. The precise meaning of the name is elusive. God is, after all, ultimately beyond our grasp.

**The lure of other gods** The Israelites are about to enter the land that God promised their ancestors, but they're in danger of worshiping not only the LORD but also the gods of their new homeland. Moses reminds the people that the only god who has guided and protected them is the LORD (v.9 ([www.oursundayreadings](http://www.oursundayreadings)))

## QUESTION & ANSWER

**Question: If I can pray to God about anything I want, what is the purpose of praying to saints and Mary and asking them to pray for me? — Jason**

**Answer:** What if you could do both? It is not as though one sort of prayer excludes another. Your question might well be applied to any number of scenarios. Why would I ask you to pray for me? Or, why do I often say to someone, “I will pray for you!” And why does Scripture call us to pray for one another (see Eph 6:18)? Why does Paul ask others to pray for him (Rom 15:31)? If Jesus is on the main line, and we can talk directly to him, why pick up line two? Yet it is our instinct to do exactly that. Scripture commends both forms of prayer. Sometimes God wills to answer us directly; sometimes he answers through another’s prayer. At the wedding at Cana (see Jn 2:1–11), though Jesus surely knew the need for wine, mysteriously he chose to let his mother sway his decision. So why not pray both ways and let God decide?

**Question: The Bible says you shall have no other gods before me. Since we have a personal relationship with God, why would I need a go-between? Why do Catholics see praying to saints as more effective than praying to God directly? — Katy Hinsch**

**Answer:** Part of your concern is the understanding of the word “pray.” Pray, like all words in the English language, has undergone some change in meaning and emphasis over the centuries. Most modern people, when hearing the word pray, think of an act of worship, and worship, of course, is directed only to God. Originally, however, to pray simply meant to ask. Even today, in the world of law, lawyers will often conclude a legal briefing with request: “The defendant prays that the court will do such and such.” Many older Catholic prayers stretch back centuries, and Catholics frequently use the word pray in this older sense. To pray to a saint is to ask him or her something, not to engage in active worship. As for your wonderment about going to anyone other than straight to God, it should be clear that we are always able to go to God, and should do so. However, there is also a human instinct to ask others to pray for us. Saint Paul often asked others to pray for him, or for the Church, or for world leaders, etc. Saint Paul (and the Holy Spirit speaking through him) did not consider asking others for prayers to be a futile or a pointless thing to do. Communal prayer helps to build up the Body of Christ and helps us grow in mutual charity. Biblically, it does seem there are some who have special influence with God. While this is mysterious, it is illustrated in Scripture. Moses, for example, as well as Abraham and others, were able to specially intervene and get God to reconsider or delay his plans for punishment. Mary, too, at the wedding feast at Cana, was able to get Jesus to make wine for the young married couple, though he seemed reluctant at first to do so. Scripture says, “The prayer of a righteous man has great power in its effects” (Jas 5:16). So, while our personal prayer is effective because God loves us, it does seem that God also wills that we seek out others to pray to as well, especially those noted for holiness. (Monsignor Charles Pope—Catholic and Curious, Your Questions Answered)

### THIRTY-FIRST SUNDAY IN ORDINARY TIME

#### Now and at the hour of our death

All Hallows' Evening (contracted to Hallowe'en) begins the liturgical period of All Hallowtide, when saints, martyrs, and the departed in general are kept in special memory. Hallowed means consecrated, as the souls of the dead are in God's hands. All of the holy and troubled souls who have gone before us—represented by trick-or-treaters dressed as superheroes or vampires among others—are worthy of our mindful recollection and prayers. (Prepare the Word)

### TRIGÉSIMO PRIMER DOMINGO DEL TIEMPO ORDINARIO

#### Ahora y en la hora de nuestra muerte

La noche de Todos los Santos (Halloween en EE.UU.) inicia el periodo litúrgico de Todos los Santos, en el que se guarda un especial recuerdo de los santos, los mártires y los difuntos en general. Hallowed significa consagrado, puesto que las almas de los difuntos están en manos de Dios. Todas las almas santas y atribuladas que nos han precedido —representadas por los niños disfrazados de superhéroes o vampiros, entre otros— merecen nuestro recuerdo y nuestras oraciones.