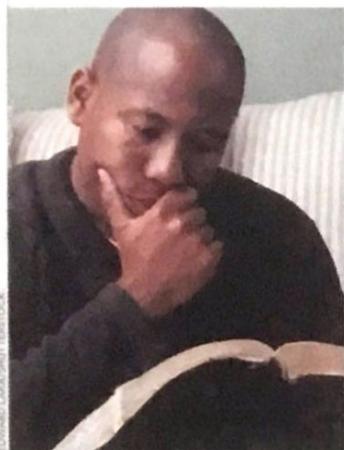


Dear Padre,

A non-Christian friend asked if Catholics read the Bible. What can I say about Catholics and the Bible?

Yes. Catholics consider the Bible to be the inspired word of God by which he revealed to the Jewish and early Christian people who he is and how they can attain salvation. The Bible comprises many shorter works collected together. The books of the Bible were written at different times by different people. There are two parts to the Bible: the Old Testament and the New Testament.

The Old Testament talks about God's relations with the Jewish people before the coming of Jesus. The Old Testament consists of the first five books, which



are sometimes called the Pentateuch; the histories, which tell about the conquest of the Holy Land; the prophets, which record the words of those sent to Israel to call it back to the true belief in God; the writings, containing sacred songs (the Psalms), advice on everyday living, and other explorations of religious issues. In the Greek tradition, which Catholics follow, the Old Testament contains forty-six books.

The New Testament, a collection of twenty-seven shorter books, talks about Jesus and his followers. It consists of the four Gospels, which are about Jesus' life on earth, his death, and resurrection; letters, which are written to newly established Christian

communities to guide them in their faith; the Acts of the Apostles, which is a history of the activities of the early Church; and a book of prophesy, called Revelation.

—Sundaybulletin@Liguori.org

A WORD FROM *Pope Francis*



The study of the sacred Scriptures must be a door opened to every believer....Evangelization demands familiarity with God's word, which calls for dioceses, parishes, and Catholic associations to provide for a serious, ongoing study of the Bible, while encouraging its prayerful individual and communal reading.

—EVANGELII GAUDIUM, NOVEMBER 24, 2013

Calendar

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

Tuesday
NOVEMBER 10
St. Leo the Great, Pope and Doctor of the Church
Ti 2:1-8, 11-14
Lk 17:7-10

Wednesday
NOVEMBER 11
St. Martin of Tours, Bishop
Ti 3:1-7
Lk 17:11-19

Thursday
NOVEMBER 12
St. Josaphat, Bishop and Martyr
Phmn 7-20
Lk 17:20-25

Friday
NOVEMBER 13
St. Frances Xavier Cabrini, Virgin
2 Jn 4-9
Lk 17:26-37

Saturday
NOVEMBER 14
Weekday
3 Jn 5-8
Lk 18:1-8

Sunday
NOVEMBER 15
Thirty-third Sunday in Ordinary Time
Prv 31:10-13, 19-20, 30-31
1 Thes 5:1-6
Mt 25:14-30

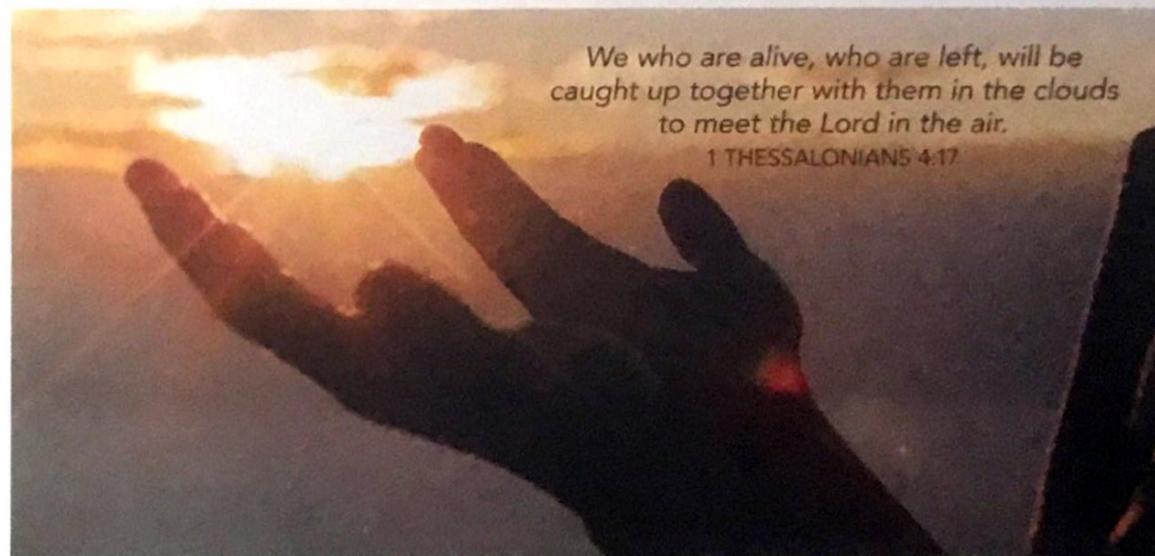
Our Parish COMMUNITY

November 8, 2020

Thirty-second Sunday in Ordinary Time (A)

Wis 6:12-16

1 Thes 4:13-18 or 4:13-14 | Mt 25:1-13



We who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air.

1 THESSALONIANS 4:17

Everybody Wants to Go to Heaven, but Nobody Wants to Die

This is the title of a bluegrass song as well as a book on bioethics. It's a clever title, and there is some profound truth in it. Death, which is so natural for living things, seems so unnatural to human beings, who cling tenaciously to life. One would think that believers who hold that Christ conquered death would be comforted by that faith. However, that isn't always the case. It's not that they don't believe; it's that they don't *understand* what they believe. But that is the difference between understanding and believing.

This is the problem described in Paul's letter today. The Thessalonians believed that, through his resurrection, Christ conquered death. Then why did some among them begin to die? Did those dying lack faith? No, Paul insists. Jesus, who died and rose, embraces those who have died and who will rise with him. Did the people fully understand this? Do we? Isn't this a question of faith—and trust?

Paul thought that he and other believers could still be alive when the rising would happen, and they were not. Or were they? Doesn't our faith give us hope that we—both the living and the dead—will be embraced by God's mercy? Doesn't something wondrous occur when those who have "fallen asleep" wake up in the glory of God? Still, we might not understand all of this, but we are called to believe, and in believing we are told to "console one another with these words" (1 Thessalonians 4:18).

—Sr. Dianne Bergant, CSA

FOR *Reflection*

- *What about death frightens you?*
- *At such moments, remind yourself that God loves you and that the risen Christ will embrace you.*



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 Fr. Peter Tran, Pastor—355-6405
 Tuesday—Friday 9:00 am - 4:00 pm
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 Website: saintanthonylakin.org

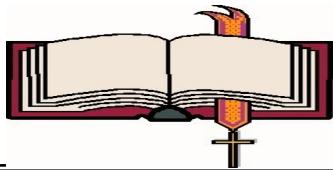
Louise Miller, Bookkeeper	jingles@pld.com
Molly Shelden DRE	451-0548
RCIA	355-6405
Gwen Waechter, Parish Council Chair	272-1030
Tressa Powers, Finance Council Chair	355-6206
Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Monday, Nov. 9	8:00 a.m.	For Rain
Tuesday, Nov. 10	8:00 a.m.	Favorable Weather
Thursday, Nov. 12	8:00 a.m.	Special Intention
Friday, Nov. 13	8:00 a.m.	Pastor’s Intention
Saturday, Nov. 14	4:00 p.m.	For the People
Sunday, Nov. 15	9:00 a.m.	Eddie Catlin

November 7, 4:00 p.m.	Karen Burden
November 8, 9:00 a.m.	Mike Broeckelman
November 14, 4:00 p.m.	Gwen Waechter
November 15, 9:00 a.m.	Julie Kaps
November 21, 4:00 p.m.	Debbie Frederick
November 22, 9:00 a.m.	K of C Members
November 28, 4:00 p.m.	Tom Bachman
November 29, 9:00 a.m.	Alvin Berkamp

Thank you so much for your ministry!



VOCATION VIEW

Let go of worry. Go to God in prayer. Then the peace of God will dwell in your heart and mind. Ask God to show you how to follow Jesus. (Philippians 4:6-9). If you think God is calling you to priesthood or to consecrated life, visit our website at www.dcdiocese.org/vocations.

STEWARDSHIP THOUGHT

Like the sensible bridesmaids in today’s parable, good stewards make sure that they, and whatever gifts are theirs to share, are ready to serve when the Master calls.

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 thirty - second Sunday of the ordinary time. Today’s Gospel story (Matthew 25:1-13) is one of those Scripture passages that can be somewhat difficult for modern readers. Jesus tells us the parable of the ten virgins; five of them are called “wise” and five are called “foolish.” At its core, though, is something relatively simple. Some were prepared to meet the bridegroom, and some weren’t. The most obvious “theme” of the story has to do with being prepared and awake to meet Jesus at the end of our lives. We are encouraged to be vigilant and attentive, for we do not know “neither the day nor the hour.”

My friends, most of us have a lot of things to do on our plate in our busy life. I don’t have to tell you that. So the question to each of us is “Is God Somewhere on that plate?” God isn’t simply one more thing to fit into our schedule, one more thing on our plate. Rather, he is the plate itself, the one who is right there in the midst of every single thing we do, and every single person we encounter. Imagine that.

But we will never experience him if we aren’t expecting him, won’t be able to recognize the God-moments permeating each of our days if we are distracted by something else, won’t be able to fully celebrate the blessings of God’s goodness and mercy and peace and joy if we are spiritually somewhere else when God comes to meet us. Five virgins were wise and five were foolish. Which are we?

Let us keep our lamps lit by humility and gratitude, avoiding a sense of entitlement when it comes to God’s blessings. And let’s keep our lamps lit by an openness of heart, a willingness to let God come to us on his terms, as he sees fit, and for his purposes.

May we wake each day ready to meet God every step of the way, and trust that he certainly won’t disappoint us.

Peace and good health to you all. Fr. Peter

COLLECTION for November 1, 2020: Envelopes: \$895.00; Loose: \$144.00; Online Giving: \$615.82; Total \$1,654.82; Average Weekly Expense: \$1,989.55. Income over/under (-334.73) *Thank you so much to our 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.

BUDGET SHOP We will be working **on November 21st and Nov 24**. Please keep these dates on your busy calendars and try to save a few hours to help us. We are open on Saturdays and Tuesdays from 10 a.m.—3 p.m. Any help will be greatly appreciated. And thank you ahead of time.

NOVEMBER CONFIRMATION & FIRST COMMUNION CLASSES Confirmation class: **Nov. 8, 15, & 22 right after Sunday morning Mass. There will be no Class on 29. First Communion class: Nov. 4, 11, 18 at 6:30 p.m. There will be No Class on 25.** Please keep our First Communion and Confirmation students, their parents, and their Catechists in our prayers for their safety and perseverance.

PARISH PARKING LOT UPDATE FROM PARISH BUILDING COMMITTEE

There have been some questions about what is going on with the church parking lot, “since we have collected enough money to proceed with the project”, people are wondering “Why has nothing been done?” The fact of the matter is, we HAD intended to start that project in the spring, after we had reached the goal. But the city, who told us they were NOT going to seal the area again, as that, was OUR responsibility, went ahead and repaired the bad spots and sealed it. This basically, bought the church building committee some time before we had to get it done. This has worked in our favor as; the LABOR to do this project is ALL donated or volunteer. Those people who have/will donate their time to do this, have other things on their platter besides this project.

It was then planned, that this would be done in spring 2020.... Well, we all know how late winter and spring 2020 has gone...another delay. The building committee apologizes for the delays, but really, most of the delays are beyond our control. We would like to do this next spring, and are planning to do so.

I’m not sure if the people who donated to this cause were thinking that we were hiring this done or not, but, in order to have this done by a contractor, the cost would be in the \$40,000+ range. With the volunteer help, by parish members, the cost is still nearly \$10,000, which is the approximate amount we have collected.

The building committee would welcome any other help, from members of the parish, who would like to help with this project. It’s not an easy task to get enough help lined up to run that much concrete. And as said before, most of the volunteers have other jobs and activities that must be taken into consideration as well as the weather, in the planning such a large project.

If people are in a bigger hurry to get this project done, then the building committee will be back asking for more donations, to cover the additional cost of the labor required to have a contractor come in and complete the project.

Thank you for your understanding the trials and tribulations we have encountered in undertaking this rather large project.

UNDERSTANDING THE GOSPEL OF THE WEEK (MATTHEW 25: 1-13)

Jewish weddings During Jewish weddings of this era the groom would bring his bride from her house into his (or his father’s). A feast was then held to celebrate the occasion. The ten virgins or maidens are waiting for the groom to arrive home with his bride. They will then go out to meet him and accompany him and his new wife back to his home. The women have brought oil lamps. Once the wick burns through the oil, they will have to add more or the lamp will go out. If the wise women share the oil they had the foresight to bring, there might not be enough to go around and all the lamps could go out, which would notably diminish a happy, festive occasion.

Allegorical elements Parts of the parable are allegorical: Jesus is the groom, the groom’s arrival is the Last Judgment, and the wedding feast is God’s kingdom. Other parts aren’t allegorical: the oil and the women don’t represent anything or anyone in particular.

Repeated warnings The parable echoes Jesus’ warning that many will cry, “Lord, Lord,” but will not enter God’s kingdom (7:21-23). It also recalls the story of the foolish person who built a house on sand and the wise person who built on rock (7:24-27).

Stay awake All of the women dozed off, but only some of them had thought to bring extra oil. Stay awake (v.13) is thus a metaphor for being prepared. Even when the groom was “long delayed,” five of the women still didn’t think to prepare themselves. The parable leaves open the question of why some of the women didn’t plan ahead. The story focuses on the unexpected arrival of God’s kingdom. Everyone must be ready at all times – whether asleep or awake – for Christ to return. How to remain awake is a question we must each ask ourselves.

<https://oursundayreadings>

PRAYER OF THE WEEK (by St. Anselm of Canterbury)

O Lord, you are my Lord and my God, yet I have never seen you. You have created and redeemed me and have conferred on me all my goods, yet I know you not. I was created in order that I might know you, but I have not yet attained the goal of my creation. I confess, O Lord, and give you thanks that you have created me in your image, so that I might be mindful of you and contemplate you and love you. I seek not to understand in order that I may believe; rather, I believe in order that I may understand.

QUESTION & ANSWER

Q: Exactly how is the Pope, a human being, infallible?

A: You've identified the issue! The Pope isn't infallible, precisely because he's mortal like the rest of us. God alone is infallible. So why does the church talk about infallibility?

The issue arose as to how the church of Jesus Christ might express its authority on matters of faith and morals. The First Vatican Council ((1869-71) issued the constitution *Pater Aeternus* ("Eternal Pastor"), which describes "the infallible magisterium [teaching authority] of the Roman Pontiff." Note: the Eternal Pastor is Jesus, not the pope. Also note, it's the teaching authority exercised by the pope, not the man himself, which is described as error-free. The pope is neither infallible (immune from error) nor impeccable (immune from sin). A brief survey of the history of the papacy will demonstrate this.

Significant restrictions apply on how infallibility is to be claimed. It's only in effect when the pope speaks *ex cathedra* ("from the chair" or office of Peter). So nothing he says casually over breakfast is intended. Only when the pope "defines a doctrine of faith and morals that must be held by the Universal Church" are his words deemed empowered with "that infallibility with which the Divine Redeemer willed to endow his Church."

Since the promulgation of *Pater Aeternus*, infallibility has been invoked explicitly once: in the declaration of the Assumption of Mary by Pope Pius XII in 1950. Belief in the Assumption was professed since the early centuries of the church and was not a novel revelation by Pius. Which is significant, since infallibility isn't intended to grant popes the power to invent new doctrines. So don't feel anxious about waking up some morning to discover some trending idea grafted onto Catholicism.

Debate and discussion regarding infallibility, meanwhile, have been non-stop. Vatican II's Dogmatic Constitution on the Church (*Lumen Gentium*) submitted that magisterial infallibility doesn't necessarily attach to the pope but to the church. This means the college of bishops, in communion with the bishop of Rome, exercise infallibility. It's a corporate endowment: your local bishop doesn't get to speak infallibly as an individual.

Not everyone got on board with the infallibility clause. A dissenting group left the church to begin the "Old Catholic Church." Some bishops felt the teaching was unnecessary, ambiguously stated, or seriously flawed. Theologians also warn of "creeping infallibility" undermining the need for teaching to evolve and church practice to reform. It helps to keep in mind that even infallibility has its limits. (Alice Camille)

THIRTY-SECOND SUNDAY IN ORDINARY TIME

PRUDENCE IS MY CO-PILOT

Some of us can still recite the four Cardinal Virtues: prudence, justice, fortitude, and temperance. They're good not just to recite but also to practice. Virtues are good habits; i.e., things we *don't* have to surrender for Lent. *Cardinal*, meanwhile, means "hinge." Put together, the four hinge virtues swing open the door to a life well lived. Prudence is called the pilot of the virtues because it enables us to discern the good and how best to accomplish it. When a decision is important, reflect on it through the lens of scripture. How is God inviting you to proceed? (Prepare the Word)

TRIGÉSIMO SEGUNDO DOMINGO DEL TIEMPO ORDINARIO

LA PRUDENCIA ES MI COPILOTO

Algunos todavía podemos recitar las cuatro Virtudes Cardinales: prudencia, justicia, fortaleza, y templanza. No solo es bueno recitarlas sino también practicarlas. Las virtudes son buenos hábitos; es decir, cosas a las que *no tenemos* que renunciar en Cuaresma. *Cardinal*, mientras tanto, significa "bisagra." Juntas, las cuatro virtudes de la bisagra abren la puerta a una vida bien vivida. La prudencia es llamada el piloto de las virtudes, porque nos permite discernir el bien y la mejor manera de lograrlo. Cuando una decisión es importante, reflexiona sobre ella a través de la lente de las escrituras. ¿Cómo te invita Dios a proceder?